

# FIRST NEPHI



STUDY  
BOOK OF MORMON

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**ZRF** STUDY  
BOOK OF MORMON

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# TO THE READER

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We are living in a day in which we clearly see the Lord preparing to reintroduce the Book of Mormon to the world. It appears that more Book of Mormon enlightenment has come forth in the last ten years than in all the years previous. And the pace is quickening. We believe this pattern will continue until there is a worldwide breakthrough. At that time, there will be an unprecedented demand for Book of Mormon instructional materials. Therefore, the Study Book of Mormon has been developed to serve as a study tool and teaching aid for: 1) Book of Mormon believers, to increase their understanding and help them prepare for their part in the Lord's great plan to share the Book of Mormon with the world, and 2) the great numbers of people who, because of the Book of Mormon breakthrough, will come seeking to know and understand this ancient book of scripture.

## The Introduction and Outline

Information pertaining to the background of each book, its author, the time period it covers, the location or setting of the story, etc. is presented in the Introduction.

A complete outline, giving chapters and verses, will give the reader an overview of the contents of the book. The outline will also assist in locating the contents of a specific chapter or verse.

## The Text

The text has been arranged by phrases in a poetry-like style. We believe this will greatly enhance the ease of reading and comprehension. The pattern of parallel phrases seems to follow more accurately the natural "flow" intended by the ancient writers. While we do not claim the text has been arranged perfectly, we believe it is a step in the right direction. Having the text in this form will make it easier to identify the many forms of Hebrew poetry we now know exist in the Book of Mormon. Angela Crowell's articles, "Hebrew Poetry in the Book of Mormon, Part 1 and Part 2" (*Zarahemla Record* No. 32,33 and No. 34.) present many examples of Hebrew poetry found in the Book of Mormon.

The same outline found in the Introduction is also embedded within the text. The outline within the text acts as a guide to the reader.

Within the text itself, *italics* signal words or phrases that have been restored to agree with the Original and/or Printer's manuscripts. An asterisk (\*) indicates a change in a word or phrase, made on a manuscript or in an edition. Brackets [ ] are used to show words which were added on a manuscript and/or in an edition. For the complete history of the word changes on the manuscripts and editions, see the "Textual Comparison Chart."

The superscript *R* in the text denotes a cross reference which is given in the first available line space. When more than one cross reference occurs in a verse, a center point "•" is used for division.

Topics of spiritual significance have been selected throughout the book and noted in the text with the superscript *T*. These references are then grouped together and arranged by topic, alphabetically, in the "Topical Index." The reader may use the "Topical Index" independent of the text if desired.

## Verse Notes

Additional information to help the reader understand the content is given at the bottom of each page of the text. These notes and comments may include information about geography, history, archaeology, the Hebrew nature of the book, i.e., linguistics, etc. The notes are usually keyed from words or phrases in the text and are listed in bold-face italic.

## The Textual Comparison

In the preparation of the Study Book of Mormon, the Original manuscript (O ms), of which about one-third exists today, and the Printer's manuscript (P ms) were compared, as were five editions: the 1830, 1837, 1840, 1874 (1905 printing) and the 1908 (1949 and 1953 printings). Minor differences exist between the two manuscripts as well as between each of the editions. Because the 1908 edition used the Printer's manuscript to correct many of the errors retained or incorporated from previous editions, it is considered the most accurate.

The manuscripts and editions were examined word-for-word following this procedure. A master text copy was used to notate any variations between it and the manuscripts. Spelling variations (including archaic and misspellings) were recorded on the master text. All word differences - whether changes or omissions or strike-outs - were recorded exactly as noted, using color codes.

All the word variations, additions, omissions, and spelling differences have been charted for each edition. A master chart was then prepared from the individual charts. Some variations have been rechecked several times.

The Textual Comparison Chart in the appendix sets forth the complete list of omissions, changes or additions which are noted in the text of the SBM. Archaic and incorrect spellings are not noted.

For additional information on the history and development of the manuscripts and editions, see "Gold Plates, Foolsap & Printer's Ink, Part I and Part II" by Shirley R. Heater in **Zarahemla Record** No. 35,36 and No. 37,38.

# ABBREVIATIONS and SPECIAL MARKINGS

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A.D.	in the year of our Lord
B.C.	before Christ
c.	about, approximate
cf.	compare
e.g.	for example
etc.	and so forth
f.,ff.	following verse or verses
i.e.	that is
KJV	King James Version
mss	manuscripts
NT	New Testament
NW	New World
OT	Old Testament
OW	Old World
O ms	Original manuscript
P ms	Printer's manuscript
v.,vv.	verse, verses
<i>italics</i>	In text: words restored according to mss In verse notes: foreign words
*	Word change in either ms or an edition
[ ]	In text: words added In verse notes or cross references: Inspired Version reference when it differs from the KJV
R	Cross reference
T	Topic of spiritual significance listed in the "Topical Index" in the appendix

# SCRIPTURE ABBREVIATIONS

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## BOOKS OF THE BOOK OF MORMON

First Book of Nephi	1 N	Book of Mosiah	Mos
Second Book of Nephi	2 N	Book of Alma	Alma
Book of Jacob	Jac	Book of Helaman	Hel
Book of Enos	Enos	Third Book of Nephi	3 N
Book of Jarom	Jar	Fourth Book of Nephi	4 N
Book of Omni	Omni	Book of Mormon	Mn
Words of Mormon	WM	Book of Ether	Eth
		Book of Moroni	Mi

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## OLD TESTAMENT

Genesis	Gen	Proverbs	Prov
Exodus	Ex	Ecclesiastes	Eccl
Leviticus	Lev	Isaiah	Isa
Numbers	Num	Jeremiah	Jer
Deuteronomy	Deut	Lamentations	Lam
Joshua	Josh	Ezekiel	Ezek
Judges	Judg	Daniel	Dan
Ruth	Ruth	Hosea	Hos
1 Samuel	1 Sam	Joel	Joel
2 Samuel	2 Sam	Amos	Amos
1 Kings	1 Kin	Obadiah	Obad
2 Kings	2 Kin	Jonah	Jonah
1 Chronicles	1 Chr	Micah	Mic
2 Chronicles	2 Chr	Nahum	Nah
Ezra	Ezra	Habakkuk	Hab
Nehemiah	Neh	Zephaniah	Zeph
Esther	Esth	Haggai	Hag
Job	Job	Zechariah	Zech
Psalms	Ps	Malachi	Mal

## NEW TESTAMENT

Matthew	Matt
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Romans	Rom
1 Corinthians	1 Cor
2 Corinthians	2 Cor
Galatians	Gal
Ephesians	Eph
Philippians	Phil
Colossians	Col
1 Thessalonians	1 Thess
2 Thessalonians	2 Thess
1 Timothy	1 Tim
2 Timothy	2 Tim
Titus	Titus
Philemon	Philem
Hebrews	Heb
James	James
1 Peter	1 Pet
2 Peter	2 Pet
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Revelation	Rev

# THE FIRST BOOK OF NEPHI

AUTHOR: Nephi

TIME COVERED: 600-570 B.C.

**Authorship** Nephi, son of Lehi, is the author of the First and Second Books of Nephi. They are the first two books from a set of metal plates called the plates of Nephi. To distinguish from Nephi's larger set of plates also called the plates of Nephi, we call these plates the "small" plates of Nephi. Nephi was commanded to make these plates ". . . that the ministry, and the prophecies, the more plain and precious parts of them should be written upon these plates" (1 N 5:223). The remaining books from the small plates of Nephi are Jacob, Enos, Jarom and Omni.

The other plates, which we call the "large" plates of Nephi, were used to record the civil history of the people. Joseph Smith's divinely-inspired translation of the first part of the large plates, commonly referred to as the 116 lost pages, was lost in 1828 by Martin Harris, one of twelve witnesses who were shown the Book of Mormon plates by an angel of God.

**Contents** The First Book of Nephi describes one of the great adventures of all time—the calling of Lehi as a prophet, his rejection by the Jews and the journey of his family from Jerusalem to the New World. Even with all this action the contents of the book are mostly spiritual in nature and include the prophecies of Lehi, visions of Lehi and Nephi and the teachings of Nephi. Many of Nephi's teachings are from the plates of brass, the original Jewish record brought with them from Jerusalem which contains writings of such prophets as Isaiah, Moses, and Jeremiah. Nephi bears a strong affirmation of the gospel of redemption through the Redeemer of Israel. The vision of Nephi (1 N 3:38-236) gives us the only currently known prophetic history of the period from the end of the Bible to this century. The writings of Nephi in this book are rich in Hebraisms and Hebrew poetry. Although Egyptian characters were used to record the words, the structure and style of the language is Hebrew. Evidence for the Hebrew nature of the book abounds on every page.

**Background** Zedekiah, king of Judah at the time Lehi was called to preach, was the youngest son of the good king Josiah, who was famous for the religious reformation which he had introduced throughout Judah during his reign. It had been less than successful and, at his death, the people of Judah had turned again to their pagan cults, including Baal worship.

Two of Zedekiah's brothers had preceded him on the throne. One had been deposed by the king of Egypt and the other, his older brother, had died in office. The oldest brother's son, Jehoiachin, had held the throne when Nebuchadnezzar, king of Babylon, took over the city in a move to consolidate his control over the vassal states in the western provinces.

Nebuchadnezzar had stripped the city of its leading citizens, including most of the royal family and many officers of the crown. He then chose Zedekiah, the last son of Josiah, to serve as a puppet king in Judah and made him responsible for the annual tribute due Babylon. The Judeans regarded him as a regent for his nephew, the captured Jehoiachin. Zedekiah was only twenty-one, unprepared to rule, and had no wise advisers to counsel him.

The prophet Jeremiah had begun his ministry in the days of Josiah. The kings following Josiah had persecuted Jeremiah and forced him to flee from the city. In the first year of Zedekiah's reign, Jeremiah returned to Jerusalem and began warning the people, as well as the king, that they must submit to the Babylonian rule or the city would be destroyed and the people taken captive (Jer 27).

Lehi was a contemporary of Jeremiah. He was called to preach the same message of repentance as Jeremiah, in the same year and in the same city. It is almost certain that Jeremiah and Lehi knew each other. The Lord warned Lehi to escape from the city with his family. Jeremiah was fated to see the fulfillment of their combined prophecies.

**Date** Bible scholars cannot pinpoint the exact date for the commencement of Zedekiah's reign, but place it c. 597 B. C. Nephi tells us that Lehi's calling as a prophet occurred in the first year of Zedekiah's reign (1 N 1:3). He also tells us that Lehi left Jerusalem 600 years before the birth of Christ (1 N 3:4; 1 N 5:236). If Lehi left Jerusalem during the same year he was called to preach, Zedekiah's reign would also begin in 600 B.C.

## OUTLINE OF THE FIRST BOOK OF NEPHI

### I. Superscription

### II. Nephi's Introduction, 1:1-2

### III. Warning and Departure, 1:3-32

- A. Lehi's Prophetic Calling, 1:3-14
- B. Nephi Explains the Makeup of the Records, 1:15-17
- C. Lehi Prophesies the Destruction of Jerusalem, 1:18-25
- D. Lehi Commanded to Depart, 1:26-32

### IV. Wilderness Camp and Return Trips, 1:33-2:40

- A. Lehi's Sons Divided, 1:33-59
  1. Laman and Lemuel rebellious, 1:33-46

2. Nephi and Sam believe, 1:47-59

- B. The Lord Commands Lehi to Obtain the Plates of Brass, 1:60-174
  1. The brothers return to Jerusalem for the records, 1:60-67
  2. Laman makes the first unsuccessful attempt, 1:68-74
  3. Second attempt also unsuccessful, 1:75-90
  4. Angel intervenes, 1:91-102
  5. Third attempt successful, 1:103-157

- a. Nephi commanded to kill Laban, 1:103-120
- b. Zoram gives Nephi the plates, returns with the brothers to the wilderness camp, 1:121-157
- 6. The plates of brass, 1:158-174
- C. Nephi Explains the Purpose of His Record, 2:1-6
- D. Lehi Commanded to Return for Ishmael and His Family, 2:7-40
- V. Lehi's Vision and Nephi's Comments, 2:41-3:36**
  - A. Lehi's Vision of the Rod of Iron; His Exhortation to His Sons, 2:41-91
  - B. Nephi's Comments on His Two Records, 2:92-102
  - C. Nephi Shares Lehi's Prophecies of the Messiah and the House of Israel, 3:1-22
  - D. The Ageless Authority and Power of the Holy Ghost, 3:23-36
- VI. Nephi's Vision, 3:37-256**
  - A. Caught Away in the Spirit, 3:37-40
  - B. The Meaning of the Tree of Life, 3:41-67
    - 1. Nephi sees the birth of the Son of God, 3:41-61
    - 2. Nephi sees the love of God = the Son of God, 3:62-67
  - C. The Meaning of the Rod of Iron, 3:68-87
    - 1. Nephi sees the baptism and ministry of the Lamb of God, 3:68-85
    - 2. Nephi sees the crucifixion of the Lamb of God, 3:86-87
  - D. The Meaning of the Great and Spacious Building, the Filthy Water, and the Mists of Darkness, 3:88-256
    - 1. Nephi sees the pride of the world = all those who fight against the Lamb of God, 3:88-95
    - 2. Nephi sees the future of his posterity in the land of promise, 3:96-134
      - a. The great upheaval, 3:96-110
      - b. The appearance of Jesus, the selection of the twelve disciples, 3:111-117
      - c. The destruction of Nephi's seed after the third generation, 3:118-130
      - d. The Lamanites dwindle in unbelief, 3:131-134
    - 3. Nephi sees the Gentile nations and kingdoms, 3:135-256
      - a. The great and abominable church, 3:135-144
      - b. The discovery of the New World, 3:145-156
      - c. The Bible goes forth among the Gentiles, 3:157-180
      - d. The Book of Mormon foretold, 3:181-189
      - e. Nephi sees other sacred records, 3:190-200
      - f. The believing Gentiles numbered among the House of Israel, 3:201-216
      - g. Two churches only, 3:217-231
      - h. The destruction of the great and abominable church, 3:232-237
      - i. The writings of John the Revelator, 3:238-245
      - j. Nephi commanded not to write portions of his vision, 3:246-256
- VII. Nephi Teaches His Brethren, 4:1-5:6**
  - A. Nephi Grieves Over the Hardness of Their Hearts, 4:1-6
  - B. The Olive Tree is the House of Israel, 4:7-34
  - C. The Tree of Life and the Rod of Iron, 4:35-42
  - D. The River of Water, 4:43-47
  - E. The Justices of God, 4:48-64
  - F. Nephi's Brethren Respond, 5:1-6
- VIII. The Wilderness Journey Resumed, 5:7-61**
  - A. Zoram and the Sons of Lehi Marry the Daughters of Ishmael, 5:7-9
  - B. The Lord Commands Lehi to Resume the Journey, 5:10-61
    - 1. Lehi receives the brass ball and gathers provisions, 5:10-14
    - 2. The journey continues in the borders by the Red Sea, 5:15-54
      - a. Travel to Shazer, 5:15-17
      - b. Travel to the place of the broken bow, 5:18-41
      - c. Travel to Nahom where Ishmael dies, 5:42-54
    - 3. The journey continues eastward, 5:55-61
- IX. They Camp by the Seashore, 5:62-179**
  - A. They Call the Land Bountiful, 5:62-67
  - B. The Lord Instructs Nephi to Build A Ship, 5:68-174
    - 1. Nephi makes tools, 5:68-84
    - 2. Nephi's brothers murmur and ridicule, 5:85-102
    - 3. Nephi exhorts his brothers, 5:103-152
    - 4. Nephi demonstrates the power of God, 5:153-167
    - 5. Nephi and his brothers finish the ship, 5:168-174
  - C. They Gather Provisions for the Voyage, 5:175-179
- X. The Ocean Voyage to the Promised Land, 5:180-211**
  - A. The Voyage Begins, 5:180-181
  - B. Merrymaking, Rudeness and Rebellion, 5:182-211
    - 1. Nephi's brethren and their wives forget the Lord, 5:182-187
    - 2. The Lord shows forth his power, 5:188-211
      - a. Nephi is bound: the compass ceases to work, a great storm arises, 5:188-197
      - b. Nephi's bands are loosed: the compass works, the storm calms, the voyage continues, 5:198-211
- XI. The Promised Land, 5:212-264**
  - A. Arrival at the New Land, 5:212-217
  - B. Nephi commanded to Make Plates of Ore, 5:218-235
  - C. Nephi Speaks Concerning the Coming of Christ, 5:236-264
    - 1. Nephi quotes Zenock, Neum, and Zenos concerning Christ, 5:236-257
    - 2. Nephi explains his purpose for quoting from the plates of brass, 5:258-264
- XII. Nephi Teaches the Redemption of the House of Israel, 6:1-7:70**
  - A. Nephi Explains His Reasons for Reading Isaiah, 6:1-7
  - B. Isaiah 48: To Disobedient Israel, 6:8-29
  - C. Israel Scattered by the Pastors, 6:30
  - D. Isaiah 49: The Promise of the Redemption of the House of Israel, 6:31-56
  - E. Nephi Interprets Isaiah, 7:1-70
    - 1. Prophecies are both spiritual and temporal, 7:1-5
    - 2. The scattering of Israel, 7:6-16
    - 3. The gathering of Israel, 7:17-25
    - 4. Destruction of the wicked, preservation of the righteous, 7:26-70

# THE FIRST BOOK OF NEPHI

## HIS REIGN AND MINISTRY

### I SUPERScription

*An account of Lehi and his wife Sariah, and his four sons, being called beginning at the eldest, Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days' journey into the wilderness with his family. Nephi taketh his brethren and returns to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebelleth against him. He confoundeth them, and buildeth a ship. They call the \*place Bountiful. They cross the large waters into the promised land, etc. This is according to the account of Nephi; or in other words, I, Nephi wrote this record.*

#### CHAPTER 1

### II NEPHI'S INTRODUCTION, 1:1-2

- 1 I, Nephi, having been born of goodly parents,  
Therefore, I was taught somewhat in all the learning  
of my father;  
And having seen many afflictions in the course of my  
days,

Nevertheless, having been highly favored of the Lord  
in all my days,  
Yea, having had a great knowledge of the goodness  
and the mysteries of God,  
Therefore, I make a record of **my** proceedings in my  
days;

- Yea, I make a record in the language of my father  
Which consists of the learning of the Jews and the  
language of the Egyptians.
- 2 And I know that the record which I make *to be* <sup>T</sup>true,  
And I make it with mine own hand, and I make it  
according to my knowledge.

### III WARNING AND DEPARTURE, 1:3-32

#### A Lehi's Prophetic Calling, 1:3-14

- 3 For it came to pass in the commencement of the first  
year of the reign of Zedekiah, king of Judah,  
My father Lehi having dwelt at Jerusalem in all his  
days,  
And in that same year there came many prophets  
prophesying unto the people  
That they must repent or *that* great city Jerusalem  
must be destroyed;
- 4 Wherefore, it came to pass that my father Lehi, as he  
went forth, prayed unto the Lord,  
Yea, even with all his heart in behalf of his people.

**Superscription.** This synopsis or superscription was written by Nephi to introduce the reader to the highlights of his record. In 1830 the printer identified and italicized twenty-two superscriptions. Other passages that have been found to conform to the superscription style are italicized and noted in this work.

**1:1 taught.** By beginning his account in this manner, Nephi emphasizes the importance of the family and being taught in the home. **days.** A Hebraism for "life" (cf. Gen 26:1). Hebraisms are distinctive Hebrew words, expressions and language peculiarities. The literal translation of the Book of Mormon into English has preserved these Hebraisms. **language of my father.** Lehi had been taught Egyptian (Mos 1:5-6), thus it was a second language to him. **language of the Egyptians.** Nearly a thousand years later, Moroni explained that altered Egyptian characters were used by the record keepers because they took less room (see Mn 4:98-99).

**1:1-2 a) knowledge b) record c) language d) learning of the Jews c) language b) record a) knowledge.** The repeating of words in reverse order with a turning point is one form of chiasmus, a type of Hebrew poetry. **learning of the Jews** is the central and

most important point of this chiasm and is one of the keys to understanding the Book of Mormon. The identification of chiasmus in the Book of Mormon helps us to appreciate the Hebrew nature of the book.

**1:3 the commencement of the first year of the reign of Zedekiah, king of Judah.** Bible scholars cannot pinpoint the exact date for the commencement of Zedekiah's reign, but place it c. 597 B.C. According to the Book of Mormon this date would be 600 B.C. (see Introduction: Date). **Lehi** means "jawbone" or "cheek" in Hebrew. The name Lehi is mentioned in the OT as the place where Samson killed 1,000 Philistines with a jawbone (Judg 15). **at Jerusalem.** I.e., in the land of Jerusalem, not just the city (see note v. 38). **that great city.** "That" has been restored as found on the O ms to conform to the frequency of use of this phrase in the rest of the Book of Mormon. **great.** A Hebraism for "important" (cf. Jer 27:7).

**1:4 people.** Lehi believed the words of the prophets and prayed earnestly for the welfare of the people. This was the background for his calling as a prophet.

5 And it came to pass as he prayed unto the Lord,  
There came a pillar of fire and dwelt upon a rock  
before him,  
And he saw and heard much;  
And because of the things which he saw and heard,  
He did quake and tremble exceedingly.

6 And it came to pass that he returned to his own house  
at Jerusalem;  
And he cast himself upon his bed,  
Being <sup>T</sup>overcome with the Spirit and the things which  
he had seen.

7 And being thus overcome with the Spirit, he was  
carried away in a vision,  
Even that he <sup>R</sup>saw the heavens open; Alma 17:20  
And he thought he saw God sitting upon his throne  
Surrounded with numberless concourses of angels in  
the attitude of singing and praising their God.

8 And it came to pass that he saw One descending out  
of the midst of heaven,  
And he beheld that his luster was above that of the  
sun at noonday.

9 And he also saw twelve others following him,  
And their brightness did exceed that of the stars in the  
firmament;  
And they came down and went forth upon the face of  
the earth.

10 And the first came and stood before my father and  
gave unto him a book  
And bade him that he should read *it*.

11 And it came to pass that as he read he was filled with  
the Spirit of the Lord;  
And he read saying:

"Wo, wo unto Jerusalem!  
For I have seen thine abominations!"

12 Yea, and many things did my father read concerning  
Jerusalem, that it should be <sup>R</sup>destroyed; 2 N 1:4  
And the inhabitants thereof, many should perish by  
the sword,  
And many should be carried away captive into Baby-  
lon.

13 And it came to pass that when my father had read and  
saw many great and marvelous things,  
He did exclaim many things unto the Lord, such as:

"Great and marvelous are thy works, O Lord God  
Almighty!

Thy throne is high in the heavens!  
And thy power and goodness and mercy <sup>\*</sup>are over all  
the inhabitants of the earth;  
And because thou art merciful,  
Thou wilt not suffer those who come unto thee that  
they shall <sup>T</sup>perish!"

14 And after this manner was the language of my father  
in the praising of his God;  
For his soul did rejoice, and his whole heart was filled  
because of the things which he had seen,  
Yea, which the Lord had shewn unto him.

#### B Nephi Explains the Makeup of the Records, 1:15-17

15 And now I, Nephi, do not make a full account of the  
things which my father hath written,  
For he hath written many things which he saw in  
visions and in dreams;

16 And he also hath written many things which he  
prophesied and spake unto his children,  
Of which I shall not make a full account,  
But, I shall make an account of my proceedings in my  
days.

17 Behold, I make an abridgment of the record of my  
father

**1:5** *it came to pass*. This phrase is a rendering of the Hebrew word *vayehzee*. Its frequent use in the Book of Mormon is consistent with the frequent use of *vayehzee* in the OT Hebrew text. "It came to pass" is important evidence of Hebrew language structure found in the Book of Mormon. This phrase is found in the ancient Egyptian language and has also been translated from Maya glyphs. *pillar of fire*. Lehi's experience is similar to Moses' burning bush experience (Ex 3:2). In both cases this divine encounter signals the beginnings of their prophetic callings.

**1:8** *One descending*. In a later, similar experience, Nephi identifies "One" as the Lamb of God (3:112).

**1:9** *twelve others*. Twelve apostles (see 3:115). *face of the earth*. A Hebraism for "earth" (cf. Ex 32:12).

**1:10** *he should read it*. "It" on the P ms was omitted by the printer in the 1830 edition, and all subsequent editions. This identical phrase is found in Alma 23:18, and "read it" in 2 N 11:140.

**1:11** *Wo, wo*. A Hebraism for "great wo," "much wo," "exceeding wo." Repetition was commonly used in Biblical Hebrew for

emphasis or to intensify an attribute. See Eccl 7:24 where "exceeding deep" reads "deep, deep" in the Hebrew text.

**1:12** *destroyed*. The prophecies concerning the destruction of Jerusalem and the Babylonian captivity were fulfilled in 587 B.C.

**1:13** *mercy/merciful*. Lehi's praise focuses on the merciful nature of God, a recurrent theme throughout the book. *suffer* = to permit or allow.

**1:14** *after this manner*. A Hebraism meaning "thus" which points to what was previously spoken.

**1:15-16** *a full account . . . my father hath written*. Lehi's account was written on the large plates of Nephi and called the Book of Lehi. While there is no book by this name in the present Book of Mormon, Joseph Smith indicates in the 1830 edition that the first pages he translated, which were later lost, were from the Book of Lehi.

**1:17** *Behold*. The Hebrew word for "behold" is *hinneh*. It is used for pointing out persons, things, places and actions, and occurs over a thousand times in the Hebrew text of the OT. "Behold"

Upon plates which I have made with mine own hands;  
Wherefore, after \*I have abridged the record of my father,  
Then will I make an account of mine own life.

**C Lehi Prophecies the Destruction of Jerusalem,**  
1:18-25

- 18 Therefore, I would that ye should know  
That after the Lord had shewn so many marvelous things unto my father Lehi,  
Yea, concerning the destruction of Jerusalem,  
Behold, he went forth among the people and began to prophesy  
And to declare unto them concerning the things which he had both seen and heard.
- 19 And it came to pass that the Jews did mock him because of the things which he testified of them,  
For he truly testified of their wickedness and their abominations.
- 20 And he testified that the things which he saw and heard,  
And also the things which he read in the book,  
Manifested plainly of the coming of a Messiah, and also the redemption of the world.
- 21 And when the Jews heard these things, they were angry with him,  
Yea, even as with the prophets of old whom they had cast out and stoned and slain;
- 22 And they also sought his life that they might take it away.
- 23 But behold, I, Nephi, will shew unto you that the tender <sup>T</sup>mercies of the Lord  
\*Are over all \*those whom he hath <sup>T</sup>chosen because of their <sup>T</sup>faith,

To make them <sup>T</sup>mighty even unto the power of deliverance.

- 24 For behold, it came to pass that the Lord spake unto my father,  
Yea, even in a dream, and \*said unto him:

“Blessed art thou, Lehi, because of the things which thou hast done,

- 25 And because thou hast been faithful and declared unto this people the things which I commanded thee.  
Behold, they seek to take away thy life.”

**D Lehi Commanded to Depart, 1:26-32**

- 26 And it came to pass that the Lord commanded my father, even in a dream,  
That he should take his family and depart into the wilderness.
- 27 And it came to pass that he was <sup>T</sup>obedient unto the word of the Lord;  
Wherefore, he did as the Lord commanded him.
- 28 And it came to pass that he <sup>R</sup>departed into the wilderness. 1 N 3:4
- 29 And he left his house and the land of his inheritance,  
And his gold and his silver and his precious things,  
And took nothing with him save it were his family and provisions and tents;  
And he departed into the wilderness.
- 30 And he came down by the borders near the shore of the Red Sea;
- 31 And he traveled in the wilderness in the borders which \*were nearer the Red Sea;

is used even more frequently in the Book of Mormon and can be found on almost any page. Its common use gives evidence of a literal rendering of Hebrew into English (cf. Dan 2:31; 4:13). **abridgment.** Lehi's record, the Book of Lehi, was used by Nephi through 3:20.

**1:20 Messiah.** A word that represents the Hebrew word *mashiah*, literally “the anointed one.” In ancient Israel, both persons and things consecrated to sacred purposes were anointed by having oil poured over them.

**1:21 prophets of old . . . slain.** Two prophets who were slain but not mentioned in the OT were Zenock and Zenos. Zenock was stoned to death (Alma 16:188-189) and Zenos was slain for testifying boldly (Hel 3:53-54). Nephi indicates that their accounts are recorded on the plates of brass (5:240-242, 264).

**1:23 chosen.** Faith is the key to being chosen (“many are called but few are chosen” Matt 22:14).

**1:27 obedient.** The Lord preserved Lehi's life because he was obedient and warned the people as he had been commanded. This principle of preserving the righteous (obedient) is an

important theme throughout the Book of Mormon.

**1:28 wilderness.** Uninhabited by people.

**1:29 land of his inheritance.** It is assumed that Lehi had a house in Jerusalem but the “land of his inheritance” was probably outside the city (see note v. 38). **his.** This verse is a classic example of Biblical Hebrew. When several nouns are joined by “and,” the possessive pronoun must be repeated with each: and *his* house, and *his* inheritance, and *his* gold, and *his* silver, and *his* precious things, and *his* family (cf. Gen 36:6; see note 2:7). Because of this Hebrew style of writing, some see the omission of *his* before the words “provision” and “tents” to imply that Lehi had to acquire these things before his departure. Two occupations have been proposed to account for Lehi's wealth. One viewpoint suggests he was a merchant; the other, a metal craftsman.

**1:30-33** Lehi's probable route took them south from Jerusalem to the Gulf of Aqaba, then southward beside the eastern side of the Red Sea, eventually heading east to the shore on the Arabian Sea. His route probably paralleled the Frankincense Trail. See

- 32 And he did travel in the wilderness with his family  
Which consisted of my mother Sariah and my elder  
*brethren*  
\*Who were Laman, Lemuel and Sam.

#### IV WILDERNESS CAMP AND RETURN TRIPS, 1:33-2:40

##### A Lehi's Sons Divided, 1:33-59

##### 1 Laman and Lemuel rebellious, 1:33-46

- 33 And it came to pass that when he had traveled three  
days in the wilderness,  
He pitched his tent in a valley *beside* a river of water.

- 34 And it came to pass that he built an altar of stones;  
And \*he made an offering unto the Lord and gave  
thanks unto the Lord our God.

- 35 And it came to pass that he called the name of the  
river Laman,  
And it emptied into the Red Sea.  
And the valley was in the borders near the mouth  
thereof.

- 36 And when my father saw that the waters of the river  
emptied into the fountain of the Red Sea,  
He spake unto Laman saying:

"O that thou mightest be like unto this river,  
Continually running into the fountain of all right-  
eousness!"

- 37 And he also spake unto Lemuel *saying*:

"O that thou mightest be like unto this valley,

note v. 36.

**1:32 Sariah.** Sariah is one of only six women named in the Book of Mormon. The other five are Eve (v. 160), Sarah (2 N 5:71), Mary (Mos 1:102), Abish (Alma 12:150), and Isabel (Alma 19:5). **Laman.** Arabic name. **Lemuel.** Hebrew and Arabic name. **Sam, Nephi.** Egyptian names. Jacob and Joseph, the two youngest brothers born during the eight years in the wilderness, have house-of-Israel names (5:179). Lehi's family also included daughters (2N 4:8). **who.** Throughout the 1837 edition, "which" was changed to "who" for grammatical reasons. Most have been retained to the present day. The Hebrew word *asher* may be translated either "which" or "who."

**1:33 river of water.** This river was probably due to rain in a dry wadi during the rainy season which is winter or early spring in the desert.

**1:34 altar of stones.** A Hebraism for "stone altar." Commandments to build stone altars are found in Ex 20:24-26 and Deut 27:5-6. Altars of stone were, according to ancient law, piles of crude rocks and not formal altars built out of stone. *offering.* See note v. 157.

**1:36 fountain of the Red Sea.** Commonly believed to be the Gulf of Aqaba which is a finger of the Red Sea.

Firm and steadfast and immovable in keeping the  
commandments of the Lord!"

- 38 Now this he spake because of the stiffneckedness of  
Laman and Lemuel.

For behold, they did murmur in many things against  
their father,

Because \*he was a visionary man,

And \*he had led them out of the land of Jerusalem to  
leave the land of their inheritance,

And their gold and their silver and their precious  
things,

And to perish in the wilderness.

- 39 And this, they said, he had done because of the  
foolish imaginations of his heart.

- 40 And thus Laman and Lemuel, being the eldest, did  
murmur against their father.

- 41 And they did <sup>T</sup>murmur because they knew not the  
dealings of that God who had created them;

- 42 Neither did they believe that Jerusalem, that great  
city,

Could be destroyed according to the words of the  
prophets.

- 43 And they were like unto the Jews \*who were at  
Jerusalem

\*Who sought to take away the life of my father.

- 44 And it came to pass that my father did speak unto  
them, in the valley of Lemuel, with power,

Being filled with the Spirit, until their frames did  
shake before him.

- 45 And he did confound them that they durst not utter  
against him.

Wherefore, they did *do* as he commanded them.

- 46 And my father dwelt in a tent.

**1:36-37 righteousness, steadfast.** Lehi is pleading with his sons, Laman and Lemuel, to be righteous and steadfast. Although they did not heed their father's plea, God answered Lehi's prayers many years later in some of Laman's descendants, the people of Ammon (Hel 5:91-97).

**1:38 stiffneckedness.** A Hebrew idiom for "obstinate" (cf. Ex 32:9). Literal rendering in the Hebrew text is "stiff of neck." **land of.** Translated literally it is "land of the city of . . ." and therefore encompasses the larger area around the city of Jerusalem. "Land of . . ." is a phrase which stems from the earlier usage of the "city-state" as a political unit. The phrase "land of Jerusalem," meaning "the land around the city of Jerusalem," is found on the Amarna Tablets. These tablets were found in Egypt in 1887 and date to the 14th Century B.C. This pattern of naming the land around the city the same as the city was carried over to the NW. For example: land and city of Nephi (Omni 1:20; Mos 6:18).

**1:41-42 murmur.** Laman and Lemuel's real reason for murmuring was unbelief. Because of his faith, Nephi did not murmur and therefore he was favored (v. 64).

**1:45 do.** This word is restored as found on the O and P mss because

2 *Nephi and Sam believe*, 1:47-59

- 47 And it came to pass that I, Nephi, being exceeding young,  
Nevertheless being large in stature,  
And also having great<sup>T</sup> desires to know of the<sup>T</sup> mysteries of God,
- 48 Wherefore, I did<sup>T</sup> cry unto the Lord.  
And behold, he did visit me and did<sup>T</sup> soften my heart,  
That I did<sup>T</sup> believe all the words which had been spoken by my father.  
Wherefore, I did not rebel against him like unto my brothers.
- 49 And I spake unto Sam, making known unto him  
The things which the Lord had manifested unto me by his Holy Spirit;
- 50 And it came to pass that he believed in my words.
- 51 But behold, Laman and Lemuel would not hearken unto my words.
- 52 And being grieved because of the hardness of their hearts,  
I cried unto the Lord for them.
- 53 And it came to pass that the Lord spake unto me saying:
- “Blessed art thou, Nephi, because of thy<sup>T</sup> faith,  
For thou hast sought me diligently with lowliness of heart.
- 54 “And inasmuch as ye shall keep my commandments,  
Ye shall prosper and shall be led to a land of promise,  
Yea, even a land which I have prepared for you,  
[Yea], a land which is choice above all other lands.

- 55 “And inasmuch as thy brethren shall rebel against thee,  
They shall be cut off from the presence of the Lord;
- 56 And inasmuch as thou shalt keep my commandments,  
Thou shalt be made a ruler and a teacher over thy brethren.
- 57 “For behold, in that day that they shall rebel against me,  
I will curse them even with a sore curse;  
And they shall have no power over thy seed, except they shall rebel against me also.
- 58 And if it so be that they rebel against me,  
They shall be a scourge unto thy seed to stir them up in the ways of remembrance.”
- 59 And it came to pass that I, Nephi,  
Returned from speaking with the Lord to the tent of my father.

B **The Lord Commands Lehi to Obtain the Plates of Brass**, 1:60-1741 *The brothers return to Jerusalem for the records*, 1:60-67

- 60 And it came to pass that he spake unto me saying:
- “Behold, I have dreamed a dream in the which the Lord hath commanded me  
That thou and thy brethren shall return to Jerusalem.
- 61 “For behold, Laban hath the record of the Jews and also a genealogy of *my* forefathers,

it is consistent with the pattern found in the rest of the book.

1:47 Nephi's experience began with *great desires to know the mysteries of God*. Desire is the beginning point for everyone. Alma counsels to “let this desire work in you” (Alma 16:151).

1:48 *cry*. A Hebraism for “pray” (cf. Ps 30:2).

1:49-50 *Sam*. Little information is given regarding Sam. He is the only brother not to have a separate tribe (Jac 1:13; 4 N 1:41-42). However, because he believed Nephi's words, his seed was numbered with Nephi (2 N 3:20).

1:51 *hearken* = listen and obey.

1:52 *hardness of their hearts*. A Hebrew idiom for “making obstinate” (cf. Ex 4:21). It is the hardened heart which resists the word of God because of unbelief (see Alma 8:8; 16:57, 153, 195). It is the softened (humbled) heart which believes (v. 48). “Stiff-neckedness” is a synonym for “hardness of heart” (see note v. 38).

1:54 *inasmuch*. To the extent or degree (conditional). *land of promise*. The Lord restates to Nephi the covenant of a promised land that he had earlier made to Lehi (2 N 1:3-8). Like Abraham, Lehi and Nephi were given a land of promise for themselves and their posterity.

1:55 *cut off*. A Hebraism used both literally and figuratively to mean “to root out,” “eliminate,” “remove,” “kill” or “destroy”

(cf. 7:42, 45). *cut off from the presence of the Lord*. We cut ourselves off from God's presence when we willfully rebel.

1:56 Because of the rebellion of his two older brothers, the Lord called Nephi to be a ruler and teacher over them. The Jewish custom was for the first-born son to receive the largest inheritance, with some notable exceptions: Ephraim was chosen over Manasseh (Gen 48:14, 20 [20, 26]), Isaac over Ishmael (Gen 17:19-21 [25-28]), Jacob over Esau (Gen 27:19-41), and Joseph over Reuben (1 Chr 5:1-2). Laman and Lemuel's anger over this breach of custom and violation of their “rights” is used as an excuse for further rebellion.

1:57 *in that day*. A Hebraism for “on that day” (cf. Ex 10:28). *curse . . . with a sore curse*. In Hebrew when a verb and its object (noun) are from the same root, it is called a cognate accusative. An intensifying attribute may also be added to the object, e.g. “sore” curse (cf. 1 Sam 7:10; see note 2:39). *seed*. A Hebraism for “posterity” (cf. Gen 3:15 [21]).

1:57-58 This prophecy was fulfilled when the Nephites were destroyed as a nation in A.D. 385 (Mn 3:1-23).

1:58 *scourge*. To punish, chastise, afflict; especially for sins.

1:60 *dreamed a dream*. A type of Hebraism called a cognate accusative (see note v. 57; cf. Gen 37:9).

1:61 *Laban*. Nephi indicates in v. 168 that Laban and his fore-

- And they are engraven upon <sup>T</sup>plates of brass.
- 62 Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban and seek the records and bring them down hither into the wilderness.
- 63 "And now, behold, thy brothers murmur, saying it is a hard thing which I have required of them.
- "But behold, I have not required it of them, but it is a commandment of the Lord.
- 64 Therefore, go my son, and thou shalt be favored of the Lord because thou hast not <sup>T</sup>murmured."
- 65 And it came to pass that I, Nephi, said unto my father:
- "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no <sup>T</sup>commandments unto the <sup>T</sup>children of men save he shall prepare a way for them, that they may accomplish the thing which he commandeth them."
- 66 And it came to pass that when my father had heard these words, he was exceeding glad, for he knew that I had been blessed of the Lord.
- 67 And I, Nephi, and my brethren took our journey in the wilderness with our tents, to go up to the land of Jerusalem.
- 2 *Laman makes the first unsuccessful attempt,*  
1:68-74
- 68 And it came to pass that when we had *gone* up to the land of Jerusalem,

- I and my brethren did consult one with another; and we cast lots *which* of us should go in unto the house of Laban.
- 69 And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban and he talked with him as he sat in his house.
- 70 And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father.
- 71 And behold, it came to pass that Laban was angry and thrust him out from his presence; and he would not that he should have the records.
- 72 Wherefore, he said unto him:
- "Behold, thou art a robber and I will slay thee."
- 73 But Laman fled out of his presence and told the things which Laban had done unto us.
- 74 And we began to be exceeding sorrowful; and my brethren were about to return unto my father in the wilderness.
- 3 *Second attempt also unsuccessful, 1:75-90*
- 75 But behold, I said unto them that:
- "As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us.
- 76 Wherefore, let us be faithful in keeping the commandments of the Lord.
- 77 "Therefore, let us go down to the land of our father's inheritance, for behold, he left gold and silver and all manner of riches;
- 78 And all this he hath done because of the *commandment* [of the Lord].

fathers had kept this record. *plates of brass*. Metal plates, tablets, bars, etc., were used for recording sacred history or other important information as early as the Third Millennium B.C.; two examples are the Plates of Darius (Sixth Century B.C.), and the Copper Scroll (Second Century B.C.) from the Dead Sea Scrolls.

1:62 *hither* = to this place.

1:64 *favored*. See note v. 41.

1:65 *I know* . . . One of the best-known quotations in the Book of Mormon. Nephi speaks from personal knowledge that the Lord will provide the means to accomplish whatever he requires. This assurance was justified by the success of their mission (see v. 155).

1:67 *go up*. The terms "up" and "down" are used consistently to indicate elevation, not north and south. Jerusalem is higher in elevation than the wilderness area near the borders of the Red Sea.

1:68 *I and my brethren*. In Biblical Hebrew, the person speaking ("I") always comes first in a compound subject (cf. Alma 15:15;

1 Kings 1:21).

1:69 *lot fell upon Laman*. As the first-born son, Laman had an opportunity to exercise his rightful responsibility of leadership in obtaining the plates of brass, but gave up after the first attempt.

1:72 *robber*. The Book of Mormon, as well as ancient Near Eastern law, distinguished between robbery and theft on the basis of the identity of the person committing the crime. A robber was an outsider or outlaw and could suffer the death penalty. A thief was a person from within a community and was dealt with less severely on the local level. Evidently Laban considered Laman a robber and threatened to kill him because he asked for the plates.

1:75 *As the Lord liveth*. Nephi swears an oath that they will get the brass plates (see note v. 136-137). *go down*. Refers to elevation and not direction (see note v. 67).

1:78 *commandment*. The singular, as found on the O ms, is restored because it refers to the specific commandment to Lehi to

For he, \*knowing that Jerusalem must be destroyed  
Because of the wickedness of the people,  
79 For behold, they have rejected the words of the prophets;  
80 Wherefore, if my father should dwell in the land  
After \*he hath been commanded to flee out of the land,  
Behold, he would also perish.  
81 Wherefore, it must needs be that he flee out of the land.  
82 "And behold, it is wisdom in God that we should obtain these records,  
That we *might* preserve unto our children the language of our fathers;  
83 And also that we may preserve unto them the words Which have been spoken by the mouth of all the holy prophets,  
Which have been delivered unto them by the spirit and power of God since the world began,  
Even down unto this present time."  
84 And it came to pass that after this manner of language did I persuade my brethren  
That they might be faithful in keeping the commandments of God.  
85 And it came to pass that we went down to the land of our inheritance  
And we did gather together our gold and our silver and our precious things;  
86 And after \*we had gathered these things together,  
We went up again unto the house of Laban.  
87 And it came to pass that we went in unto Laban and desired him  
That he would give unto us the \*records which were engraven upon the plates of brass,  
For which we would give unto him our gold and our silver and all our precious things.  
88 And it came to pass that when Laban saw our property, \*that it was exceeding great,  
He did lust after it, insomuch that he thrust us out and sent his servants to slay us,  
That he might obtain our property.  
89 And it came to pass that we did flee before the servants of Laban;  
And we were obliged to leave behind our property,  
and it fell into the hands of Laban.

90 And it came to pass that we fled into the wilderness  
And the servants of Laban did not overtake us;  
And we hid ourselves in the cavity of a rock.  
4 *Angel intervenes, 1:91-102*  
91 And it came to pass that Laman was angry with me and also with my father;  
And also was Lemuel, for he hearkened unto the words of Laman.  
92 Wherefore, Laman and Lemuel did speak many hard words unto us, their younger brothers;  
And they did smite us even with a rod.  
93 And it came to pass as they smote us with a rod,  
Behold, an angel of the Lord came and stood before them and he spake unto them saying:  
"Why do ye smite your younger brother with a rod?"  
94 Know ye not that the Lord hath chosen him to be a ruler over you,  
And this because of your iniquities?  
95 "Behold, \*ye shall go up to Jerusalem again and the Lord will deliver Laban into your hands."  
96 And after \*the angel had spoken unto us, he departed.  
97 And after \*the angel had departed, Laman and Lemuel again began to murmur, saying:  
"How is it possible that the Lord will deliver Laban into our hands?"  
98 Behold, he is a mighty man and he can command fifty,  
Yea, even he can slay fifty, then why not us?"  
99 And it came to pass that I spake unto my brethren saying:  
"Let us go up again unto Jerusalem,  
And let us be faithful in keeping the commandments of the Lord;  
For behold, he is mightier than all the earth.  
Then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?"  
100 "Therefore, let us go up.  
Let us be strong like unto Moses,  
For he truly spake unto the waters of the Red Sea and they divided hither and thither,  
And our fathers came through out of captivity on dry ground;

leave Jerusalem (vv. 26, 80).

**1:82-83 records.** Nephi clearly enumerates the reasons for keeping records: 1) to preserve the language for all generations, and 2) to preserve the words of the prophets from the beginning to the present.

**1:88 slay.** Laban undoubtedly knew that in the eyes of the law his attempt to have them murdered and their goods confiscated

was justified based on their attempted "bribery."

**1:89 into the hands of.** A Hebrew idiom for "possession," or "power" (cf. 2:17; Gen 44:17).

**1:90 cavity.** The limestone mountains of Jerusalem contained many caves often used for hiding, living, stabling livestock, burying the dead, securing precious treasures, etc.

**1:94 ruler.** See note v. 56.

And the armies of Pharaoh did follow and were drowned in the waters of the Red Sea.

101 "Now behold, ye know that this is true; And ye also know that an angel hath spoken unto you; Wherefore, can ye doubt?

102 "Let us go up. The Lord is able to deliver us, even as our fathers, And to destroy Laban, even as the Egyptians."

5 *Third attempt successful, 1:103-157*  
a *Nephi commanded to kill Laban, 1:103-120*

103 Now when I had spoken these words, they \*were yet wroth and did still continue to murmur. Nevertheless, they did follow me up until we came without the walls of Jerusalem.

104 And it was by night; And I caused that they should hide themselves without the wall;

105 And after \*they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban.

106 And I was led by the Spirit, not knowing beforehand the things which I should do.

107 Nevertheless, I went forth. And as I came near unto the house of Laban I beheld a man; And he had fallen to the earth before me, for he was drunken with wine.

108 And when I came to him, I found that it was Laban.

109 And I beheld his <sup>s</sup>sword; 2 N 4:19; Mos 1:24 And I drew it forth from the sheath thereof and the hilt thereof was of pure gold; And the workmanship thereof was exceeding fine; And I saw that the blade thereof was of the most precious steel.

110 And it came to pass that I was constrained by the Spirit that I should kill Laban.

111 But I said in my heart, 'Never at any time have I shed the blood of man.'

And I shrunk and would that I might not slay him.

112 And the Spirit \*said unto me again:  
"Behold, the Lord hath delivered him into thy hands."  
Yea, and I also knew that he had sought to take away mine own life;  
Yea, and he would not hearken unto the commandments of the Lord;  
And he also had taken away our property.

113 And it came to pass that the Spirit said unto me again:  
"Slay him! For the Lord hath delivered him into thy hands."  
114 Behold, the Lord slayeth the wicked to bring forth his righteous purposes.  
115 It is better that one man should <sup>T</sup>perish than that a nation should dwindle and perish in unbelief."

116 And now when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness saying that:  
"Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise."

117 Yea, and I also thought that they could not keep The commandments of the Lord according to the law of Moses, save they should have the law;

118 And I also knew that the law was engraven upon the <sup>T</sup>plates of brass.

119 And again, I knew that the Lord had delivered Laban into my hands for this cause, That I might obtain the records according to his commandments.

1:103 *without* = outside.

1:104 *wall*. The singular form (O ms) is restored here and in vv. 127 and 130 because a specific wall of the city is referred to.

1:110 *constrained*. In Biblical Hebrew the literal meaning is "to press upon," "to urge;" or refers to great external pressure.

1:111 *I said in my heart*. A Hebrew idiom for "I said to myself" (cf. Eccl 3:18).

1:113 *Slay him*. The Law of Moses (Num 35:11-12) provided that if a person killed another person without premeditation, the killer was compelled to flee to a city of refuge until trial. This insured that an avenger could not kill him before trial. In Nephi's case the Lord had already appointed a land of promise to which Nephi would flee. *For the Lord hath delivered him into thy hands*. The angel is making reference to the Mosaic Law (which Nephi would have known) as stated in Ex 21:13: "And

if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee."

1:114 In the larger view, destruction of the wicked is an act of mercy. Paul speaks to this subject (1 Cor 5:5), as does Amulek in his teachings to the Zoramites (Alma 16:210-217).

1:115 *better that one man should perish*. This phrase spoken to Nephi by the Spirit is the same phrase prophetically spoken by Caiaphas, the high priest, regarding Jesus (John 11:49-52; 18:14).

1:116 *prosper*. This promise made to Nephi is reiterated again and again throughout the Book of Mormon and is still in effect today for all the inhabitants of the land of promise who keep the commandments.

1:118 *the law*. Refers to the Law of Moses (v. 117) which is to be kept until Christ comes and fulfills the law (2 N 11:45).

120 Therefore, I did obey the voice of the Spirit and took Laban by the hair of the head,  
And I smote off his head with his own sword.

*b* Zoram gives Nephi the plates, returns with the brothers to the wilderness camp, 1:121-157

121 And after \*I had \*smitten off his *own* head with his own sword,  
I took the garments of Laban and put them upon my own body, yea, even every whit;  
And I did gird on his armor about my loins.

122 And after \*I had done this, I went forth unto the treasury of Laban.

123 And as I went forth towards the treasury of Laban, Behold, I saw the servant of Laban \*who had the keys of the treasury;

124 And I commanded him in the voice of Laban that he should go with me into the treasury;  
And he, *supposing* me to be his master Laban, For he beheld the garments and also the sword girded about my loins,

125 And he spake unto me concerning the elders of the Jews,  
He knowing that his master Laban had been out by night among them;

126 And I spake unto him as if it had been Laban.

127 And I also spake unto him that I should carry the engravings which were upon the plates of brass To my elder brethren \*who were without the *wall*.

128 And I also bade him that he should follow me.

129 And he, supposing that I spake of the brethren of the church,  
And that I was truly that Laban whom I had slain, Wherefore, he did follow me.

130 And he spake unto me many times concerning the elders of the Jews

As I went forth unto my brethren \*who were without the *wall*.

131 And it came to pass that when Laman saw me, he was exceedingly frightened,  
And also Lemuel and Sam.

132 And they fled from before my presence, for they supposed it was Laban  
And that he had slain me and had sought to take away their lives also.

133 And it came to pass that I called after them and they did hear me;  
Wherefore, they did cease to flee from my presence.

134 And it came to pass that when the servant of Laban beheld my brethren,  
He began to tremble and was about to flee from before me and return to the city of Jerusalem.

135 And now I, Nephi, being a man large in stature, and also having received much strength of the Lord, Therefore, I did seize upon the servant of Laban and held him that he should not flee.

136 And it came to pass that I spake with him, that if he would hearken unto my words,  
As the Lord liveth, and as I live,  
Even so, that if he would hearken unto our words, we would spare his life.

137 And I spake unto him even with an oath that he need not fear,  
That he should be a free man like unto us if he would go down in the wilderness with us.

138 And I also spake unto him, saying:

“Surely the Lord hath commanded us to do this thing; And shall we not be diligent in keeping the *commandment* of the Lord?

139 Therefore, if thou wilt go down into the wilderness to my father,

1:120 Nephi's action is like that of David, who cut off Goliath's head with his own sword and saved the nation of Israel from the Philistines.

1:121 *every whit*. Even the smallest part; i.e., Nephi put on all the garments. *gird* = put on.

1:123-130 Laban's servant, identified in v. 141 as Zoram, was obviously more than a simple servant. He held the keys to Laban's treasury and was undoubtedly the trusted steward who managed Laban's household.

1:127, 130 *wall*. See note v. 104.

1:129 *church*. Congregation of the Jews.

1:132 *from before*. Biblical Hebrew sometimes uses compound prepositions rather than the single preposition common in English (cf. v. 134; Judg 11:23). This Hebraism occurs 21 times in the Book of Mormon.

1:135 *large in stature*. A Hebraism in which the preposition “in” or “among” is used after a simple adjective to emphasize the

adjective and make it superlative. For example, Prov 30:30 in the Masoretic text reads “a lion, strong among beasts.” This is translated into the English superlative in the KJV: “A lion which is strongest among beasts.”

1:136-137 *As the Lord liveth*. This phrase, “as the Lord liveth,” is an oath found 17 times in the Book of Mormon. Variations of this phrase were also used as oaths. In ancient times an oath was a solemn swearing to truthfulness and was used in formal covenant-making as well as in everyday affairs. The one swearing to the covenant or truthfulness of a statement did so by his own life. Once Nephi promised Zoram protection with an oath, Zoram no longer feared for his life. In v. 144 Zoram makes an oath to stay with them and remains loyal to Nephi the rest of his life. Zoram receives the same inheritance as Nephi in Lehi's blessing (2 N 1:55-56).

1:138 *commandment*. Restored to the singular (Oms) to be consistent with “this thing” in the previous line in this verse.

- Thou shalt have place with us.”
- 140 And it came to pass that Zoram did take courage at the words which I spake.
- 141 Now <sup>R</sup>Zoram was the name of the servant; And he promised that he would go down into the wilderness unto <sup>\*</sup>our father; 1 N 5:7; 2 N 4:8
- 142 Yea, and he also made an oath unto us that he would tarry with us from that time forth.
- 143 Now we were desirous that he should tarry with us for this cause, That the Jews might not know concerning our flight into the wilderness, Lest they should pursue us and destroy us.
- 144 And it came to pass that when Zoram had made an oath unto us, Our fears did cease concerning him.
- 145 And it came to pass that we took the plates of brass and the servant of Laban, And departed into the wilderness and journeyed unto the tent of our father.
- 146 And it came to pass that after we had <sup>\*</sup>come down into the wilderness unto our father, Behold, he was filled with joy; And also my mother Sariah was exceeding glad, for she truly had mourned because of us, For she had supposed that we had perished in the wilderness.
- 147 And she also had complained against my father, Telling him that he was a visionary man, saying:
- “Behold, thou hast led us forth from the land of our inheritance, And my sons are no more and we perish in the wilderness.”
- 148 And after this manner of language had my mother complained against my father.
- 149 And it had <sup>\*</sup>come to pass that my father spake unto her saying:
- “I know that I am a visionary man, For if I had not seen the things of God in a vision,

I should not have known the goodness of God, But had tarried at Jerusalem and had perished with my brethren.

- 150 “But behold, I have obtained a land of promise, in the which <sup>\*</sup>things I do rejoice.
- 151 Yea, and I know that the Lord will deliver my sons out of the hands of Laban, And bring them down again unto us in the wilderness.”
- 152 And after this manner of language did my father Lehi comfort my mother Sariah concerning us, While we journeyed in the wilderness up to the land of Jerusalem to obtain the record of the Jews.
- 153 And when we had returned to the tent of my father, Behold, their joy was full and my mother was comforted.
- 154 And she spake saying:
- “Now I know of a surety That the Lord hath commanded my husband to flee into the wilderness;
- 155 Yea, and [I] also know of a surety That the Lord hath protected my sons and delivered them out of the hands of Laban, And gave them power whereby they could accomplish The thing which the Lord hath commanded them.”
- 156 And after this manner of language did she speak.
- 157 And it came to pass that they did rejoice exceedingly, And did offer sacrifice and burnt offerings unto the Lord; And they gave thanks unto the God of Israel.
- 6 The plates of brass, 1:158-174**
- 158 And after <sup>\*</sup>they had given thanks unto the God of Israel, My father Lehi took the records which were engraven upon the <sup>T</sup>plates of brass And he did search them from the beginning.
- 159 And he beheld that they did contain the five books of Moses

**1:142 tarry** = stay or remain.

**1:147, 154-155** These verses contain the only recorded words spoken by Sariah.

**1:150 have obtained.** An example of the prophetic perfect tense in Biblical Hebrew which was commonly used by the prophets. The future event is described as if it has already happened. Even though Lehi did not yet possess the promised land, he spoke of it as if it were already his (cf. Jar 1:25 and Mos 8:79).

**1:157 sacrifice and burnt offerings.** Under the Deuteronomic Code

a man could offer sacrifice for his own family, even though he was not of the tribe of Levi. Elkanah, an Ephraimite, in 1 Sam 1:3-4 went yearly to “sacrifice unto the Lord” at Shiloh. When the sacrifice was made at the temple, the priest’s custom was to claim a portion of the sacrifice (1 Sam 2:13-16). Gideon, of the tribe of Manasseh, built an altar and offered burnt offerings at the command of the Lord (Judg 6:24-26).

**1:159-168** This is the main reference to the plates of brass, along with Mos 1:6. The contents of the plates of brass parallel the OT

Which gave an account of the creation of the world;  
 160 And also of Adam and Eve \*who were our first  
 parents;  
 161 And also a record of the Jews from the beginning,  
 Even down to the commencement of the reign of  
 Zedekiah, king of Judah;  
 162 And also the prophecies of the holy prophets from the  
 beginning,  
 Even down to the commencement of the reign of  
 Zedekiah;  
 163 And also many prophecies which have been spoken  
 by the mouth of Jeremiah.

164 And it came to pass that my father Lehi also found  
 upon the plates of brass a genealogy of his fathers.  
 165 Wherefore, he knew that he was a descendant of  
 Joseph;  
 Yea, even that Joseph \*who was the son of Jacob,  
 \*Who was sold into Egypt and \*who was preserved  
 by the hand of the Lord,  
 That he might preserve his father Jacob and all his  
 household from perishing with famine.  
 166 And they were also led out of captivity and out of the  
 land of Egypt  
 By that same God who had preserved them.

167 And thus my father Lehi did discover the genealogy  
 of his fathers.  
 168 And Laban also was a descendant of Joseph;  
 Wherefore, he and his fathers had kept the records.

169 And now when my father saw all these things,  
 He was filled with the Spirit and began to <sup>T</sup>prophesy  
 concerning his seed,  
 That these <sup>T</sup>plates of brass should go forth  
 Unto all nations, kindreds, tongues and people \*who  
 were of his seed.

170 Wherefore, he said that these plates of brass should  
 never perish,

Neither should they be dimmed any more by time;  
 171 And he prophesied many things concerning his seed.

172 And it came to pass that thus far,  
 I and my father had kept the commandments where-  
 with the Lord had commanded us.  
 173 And we had obtained the record which the Lord had  
 commanded us,  
 And searched them and found that they were desir-  
 able, yea, even of great worth unto us;  
 Insomuch that we could preserve the command-  
 ments of the Lord unto our children.  
 174 Wherefore, it was wisdom in the Lord that we should  
 carry them with us  
 As we journeyed in the wilderness \*towards the land  
 of promise.

## CHAPTER 2

## C Nephi Explains the Purpose of His Record, 2:1-6

1 And now I, Nephi, do not give the genealogy of my  
 fathers in this part of my record;  
 Neither at any time shall I give it after upon <sup>T</sup>these  
 plates which I am writing,  
 For it is given in the record which has been kept by my  
 father.

Wherefore, I do not write it in this work,  
 2 For it sufficieth me to say that we are a descendant of  
 Joseph.

3 And it mattereth not to me that I am particular to give  
 a full account of all the things of my father,  
 For they can not be written upon <sup>T</sup>these plates;  
 For I desire the room that I may write of the things of  
 God;

4 For the fullness of mine intent is that I may persuade  
 men

as it exists today up to the time of Jeremiah.

1:163 *spoken by the mouth of.* A Hebrew idiom for "delivered by" (cf. Ezra 1:1).

1:165 *descendant of Joseph.* In Alma 8:3, Alma indicates that Lehi is a descendant of Joseph through Manasseh.

1:168 *genealogy.* It is understandable that Lehi did not know his genealogy. After the breakup of Israel into the two separate kingdoms of Israel and Judah (c. 930 B.C.), remnants from some—if not all—of the northern ten tribes, including Manasseh, fled to Judah. This could have put Lehi's progenitors in Judah 300 years prior to his time even though they were not of the tribe of Benjamin or Judah.

1:168 *records.* It is recorded in Ezra 2:62-63 and Neh 7:64-65 that upon return from the Babylonian captivity, some could not identify their lineage. It is possible that some of those genealogies had been kept on the plates of brass which had been removed to the NW by Lehi.

1:169-170 *plates of brass.* Two promises yet to be fulfilled are: 1) the plates of brass will go to all people who are of Lehi's posterity (Alma restates these promises later, but omits the specific reference to Lehi's seed; see Alma 17:33-34); and 2) the plates will never disintegrate, which implies that they will be found and read.

1:174 *towards.* Both the singular and plural spellings of this word are used throughout the Book of Mormon. Where the mss or editions differ, as in this verse, the spelling in the 1908 edition will be retained and those places will not be noted hereafter.

2:1 *record . . . kept by my father.* Called the Book of Lehi (see note 1:15-16). *Wherefore.* A Hebraism similar in usage to the word "therefore." In many instances its use is not logically connected to our English understanding, but is understood as meaning "as I said before" or "to resume" or "as you already know" (cf. 1:168; Deut 19:7).

2:4 Nephi's purpose in writing, stated in this verse, is in harmony

To <sup>T</sup>come unto the God of Abraham and the God of Isaac and the God of Jacob and be <sup>T</sup>saved.

5 Wherefore, the things which are pleasing unto the <sup>T</sup>world I do not write,  
But the things which are pleasing unto God and unto  
\*those who are not of the world.

6 Wherefore, I shall give <sup>R</sup>commandment unto my seed  
that they shall not occupy these \*plates Jac 1:1-4  
With things which are not of worth unto the <sup>T</sup>children  
of men.

#### D Lehi Commanded to Return for Ishmael and His Family, 2:7-40

7 And now, I would that ye might know that after my  
father Lehi  
Had made an end of prophesying concerning hisseed,  
It came to pass that the Lord spake unto him again  
[saying] that it was not meet for him, Lehi,  
That he should take his family into the wilderness  
alone,  
But that his sons should take daughters to wife,  
That [they] might raise up seed unto the Lord in the  
land of promise.

8 And it came to pass that the Lord commanded him  
That I, Nephi, and my brethren should again return  
*into* the land of Jerusalem  
And bring down Ishmael and his family into the  
wilderness.

9 And it came to pass that I, Nephi, did again, with my  
brethren,  
Go forth into the wilderness to go up to Jerusalem.

10 And it came to pass that we went up unto the house of  
Ishmael,  
And we did gain favor in the sight of Ishmael,  
Insomuch that we did speak unto him the words of the  
Lord.

11 And it came to pass that the Lord did soften the heart  
of Ishmael and also his household,  
Insomuch that they took their journey with us down  
into the wilderness to the tent of our father.

12 And it came to pass that as we journeyed in the  
wilderness,  
Behold, Laman and Lemuel and two of the daughters  
of Ishmael,  
And the two sons of Ishmael and their families, did  
rebel against us.  
Yea, against I, Nephi, and Sam,  
And their father Ishmael, and his wife, and his three  
other daughters.

13 And it came to pass \*in the which rebellion  
They were desirous to return unto the land of Jerusa-  
lem.

14 And now, I, Nephi, being grieved for the hardness of  
their hearts,  
Therefore, I spake unto them saying, yea, even unto  
Laman and unto Lemuel:

"Behold, \*ye are mine elder brethren,  
And how is it that ye are so hard in your hearts and so  
blind in your minds  
That ye have need that I, your younger brother, should  
speak unto you,  
Yea, and set an example for you?"

15 "How is it that ye have not hearkened unto the word  
of the Lord?"

16 "How is it that ye have forgotten that ye have seen an  
angel of the Lord?"

17 "Yea, and how is it that ye have forgotten *how* great  
things the Lord hath done for us  
In delivering us out of the hands of Laban, and also  
that we should obtain the record?"

with the message of 3:28 which invites all to come unto Christ.  
See note on 3:28.

2:6 *children of men*. A Hebraism for "men" (cf. 1 Sam 26:19). Also  
the scriptural definition for people of the world.

2:7 *And*. A prominent peculiarity of Biblical Hebrew is the fre-  
quent use of the conjunction "and," both in beginning a sen-  
tence and in the listing of a series within a sentence: "*and* raise  
all manner of grain, *and* of fruit, *and* flocks of herds, *and* flocks  
of all manner of cattle, of every kind, *and* goats, *and* wild goats,  
*and* also many horses" (Enos 1:34). *made an end*. A Hebraism  
for "ceasing an activity" (cf. Deut 32:45). *meet* = suitable,  
proper. *take daughters to wife*. A Hebraism for "marry." The  
phrase "to take" or "give to wife" is a characteristic Hebrew  
expression (cf. Gen 28:2).

2:8 *Ishmael*. The name means "God hears" in Hebrew. Those who  
carry this name are most likely descendants of Abraham and

Hagar's son Ishmael, who is the father of the Arabic peoples; it  
is also used in a wider sense to mean "nomad." In the Book of  
Mormon, Ishmael's two sons align themselves with Laman and  
Lemuel although they remain a distinct tribe (Ishmaelites) and  
establish the land of Ishmael.

2:10 *in the sight of Ishmael*. A Hebraism for "Ishmael's point of  
view" (cf. Deut 6:18).

2:11 *soften the heart*. A Hebrew idiom meaning "to make tender"  
(cf. 1:48; Job 23:16).

2:14-24 Nephi uses a familiar Hebrew device, rhetorical ques-  
tions followed by an exhortation, in this address to his brothers.  
The rhetorical questions which begin with "How is it" are  
designed to motivate them to repent. He closes his exhortation  
in v. 25 with a prophetic word of warning.

2:17 *out of*. A Hebraism for "from" (cf. Gen 13:1).

- 18 "Yea, and how is it that ye have forgotten  
That the Lord is able to do <sup>T</sup>all things according to his  
will for the <sup>T</sup>children of men,  
If it so be that they exercise faith in him?  
"Wherefore, let us be faithful *in* him.  
19 And if it so be that we are faithful *in* him, we shall  
obtain the land of promise.  
"And ye shall know at some future period  
That the word of the Lord shall be fulfilled concerning  
the destruction of Jerusalem;  
20 For all things which the Lord hath spoken concerning  
the <sup>R</sup>destruction of Jerusalem must be fulfilled.  
2 N 5:22; 11:15-19; Omni 1:26; Hel 3:54-57  
21 "For behold, the Spirit of the Lord ceaseth soon to  
strive with them.  
22 "For behold, they have rejected the prophets, and  
Jeremiah have they cast into prison;  
23 And they have sought to take away the <sup>R</sup>life of my  
father 1 N 1:25  
Insomuch that they have driven him out of the land.  
24 "Now behold, I say unto you, that if ye will return unto  
Jerusalem, ye shall also perish with them.  
25 "And now, if ye have choice, go up to the land and  
remember the words which I speak unto you,  
That if ye go, ye will also perish.  
For thus the Spirit of the Lord constraineth me that I  
should speak."  
26 And it came to pass that when I, Nephi, had spoken  
these words unto my brethren,  
They were angry with me.  
27 And it came to pass that they did lay their hands upon  
me,  
For behold, they were exceeding wrath;  
And they did bind me with cords, for they sought to  
take away my life,  
That they might leave me in the wilderness to be  
devoured by wild beasts.

- 28 But it came to pass that I prayed unto the Lord saying:  
"O Lord, according to my faith which is in *me*,  
Wilt thou deliver me from the hands of my brethren;  
29 Yea, even give me strength that I may burst these  
bands with which I am bound."  
30 And it came to pass that when I had said these words,  
Behold, the bands were loosed from off my hands and  
feet,  
And I stood before my brethren and I spake unto them  
again.  
31 And it came to pass that they were angry with me  
again and sought to lay hands upon me.  
32 But behold, one of the daughters of Ishmael,  
Yea, and also her mother and one of the sons of  
Ishmael,  
Did plead with my brethren insomuch that they did  
soften their hearts,  
And they did cease striving to take away my life.  
33 And it came to pass that they were sorrowful because  
of their wickedness,  
Insomuch that they did bow down before me and did  
plead with me  
That I would forgive them of the thing that they had  
done against [me].  
34 And it came to pass that I did frankly forgive them all  
that they had done,  
And I did exhort them that they would pray unto the  
Lord their God for forgiveness.  
35 And it came to pass that they did so.  
36 And after \*they had done praying unto the Lord,  
We did again travel on our journey toward the tent of  
our father.  
37 And it came to pass that we did come down unto the  
tent of our father.  
38 And after \*I and my brethren and all the house of  
Ishmael  
Had come down unto the tent of my father,

**2:18-19 *faithful in him.*** A Hebraism meaning "to have the most (greatest) faith in him" (see note 1:135). In 1837 this phrase was changed to read "faithful to him," hence the Hebrew idiom was lost.

**2:20 *all things which the Lord hath spoken.*** Nephi emphasizes here and in v. 101 that whatever the Lord decrees by his word will be fulfilled (cf. Isa 55:11).

**2:22 *Jeremiah have they cast into prison.*** Either Nephi is speaking in the prophetic perfect tense, or he is referring to an earlier imprisonment not mentioned in the Bible. The latter is more

likely as his brothers don't contest the point.

**2:27** Laman and Lemuel tried to kill Nephi at least five times (vv. 31-32; 5:48, 153; 2 N 4:2-6). After Lehi died, they plotted again to kill Nephi, but the Lord warned him to flee. From this separation came the two groups — Nephites and Lamanites.

**2:28 *according to my faith.*** Nephi knew that, because of his faith, whatever he asked would be done (cf. Alma 12:113; Gal 2:20).

**2:33-34** The forgiveness principle is two-fold: 1) ask forgiveness of the person you have offended, and 2) ask God for forgiveness. Restoration is not complete without both steps.

They did give thanks unto the Lord their God,  
 39 And they did offer sacrifice and *offer* burnt offerings  
 unto him.

40 And it came to pass that we had gathered together all  
 manner of <sup>r</sup>seeds of every kind, 1 N 5: 214-215  
 Both of grain of every kind and also of the seeds of  
 \*fruits of every kind.

V LEHI'S VISION AND NEPHI'S COMMENTS,  
 2:41-3:36

A Lehi's Vision of the Rod of Iron; His Exhortation to  
 His Sons, 2:41-91

41 And it came to pass that while my father tarried in the  
 wilderness, he spake unto us saying:

"Behold, I have dreamed a dream, or in other words,  
 I have seen a vision.

42 "And behold, because of the thing which I have seen,  
 I have reason to rejoice in the Lord because of Nephi,  
 and also of Sam.  
 For I have reason to suppose that they, and also many  
 of their seed, will be saved.

43 "But behold, Laman and Lemuel, I fear exceedingly  
 because of you;  
 For behold, me thought I saw [in my dream] a dark  
 and dreary wilderness.

44 "And it came to pass that I saw a man, and he was  
 dressed in a white robe;  
 And he came and stood before me.

45 "And it came to pass that he spake unto me and bade  
 me follow him.

46 "And it came to pass that as I followed him, *and after*  
*I had followed him,*  
 I beheld myself, that I was in a dark and dreary waste.

47 And after \*I had traveled for the space of many hours  
 in darkness,  
 I began to pray unto the Lord that he would have  
 mercy on me,  
 According to the multitude of his tender mercies.

48 "And it came to pass \*after I had prayed unto the Lord,  
 [I] \*beheld a large and spacious field.

49 "And it came to pass that I beheld a <sup>r</sup>tree whose fruit  
 was desirable to make one happy. 1 N 3:45-47

50 And it came to pass that I did go forth and \*partake of  
 the fruit thereof.  
 And [I] beheld that it was most sweet above all that I  
 ever *had* before tasted.

51 "Yea, and I beheld that the fruit thereof was white to  
 exceed all the whiteness that I had ever seen.

52 "And as I partook of the fruit thereof, it filled my soul  
 with exceeding great joy.

53 "Wherefore, I began to be desirous that my family  
 should partake of it also,  
 For I knew that it was \*desirable above all other fruit.

54 "And as I cast my eyes \*round about that perhaps I  
 might discover my family also,  
 I beheld a river of water.  
*And it ran along and it was near the tree of which I was*  
*partaking the fruit.*

55 "And I looked to behold from whence it came, and I  
 saw the head thereof a little way off.

56 And at the head thereof I beheld your mother Sariah  
 and Sam and Nephi;  
 And they stood as if they knew not whither they  
 should go.

57 "And it came to pass that I beckoned unto them, and  
 I also did say unto them with a loud voice

2:39 *offer burnt offerings*. The word "offer" was omitted on the P  
 ms in the process of copying from the O ms and has never been  
 printed in any edition. Restoring this word provides another  
 example of the Hebrew cognate accusative form (see note 1:57).

2:40 *seeds*. The seeds were carried through the wilderness, loaded  
 onto the ship (5:177) and planted upon arrival in the NW.  
 (5:214).

2:43-85 Lehi's Vision of the Rod of Iron

v. 48 *large and spacious field* = the world (v. 64).

v. 49 *tree* = tree of life (3:68) = love of God (3:63-64).

v. 54 *river of water* = *fountain of filthy water* =  
 filthiness, hell (3:124; 4:43-47).

v. 62 *rod of iron* = word of God (3:68; 4:38-39;  
 Ps 2:9; Rev 2:27; 12:5 [3]; 19:15).

v. 67 *mist of darkness* = temptations of the devil (3:125).

v. 71 *great and spacious building* = wisdom and  
 pride of the world, vain imaginations  
 (3:90-93, 126).

2:44 *man . . . in a white robe* = a heavenly personage (3:50).

2:47 *in darkness I began to pray*. Joseph Smith had a similar  
 experience in the grove. Darkness gathered around him as he  
 prayed and he called upon God to deliver him. *multitude of his*  
*tender mercies*. A Hebraism meaning "thy great mercy" (cf. Ps  
 5:7).

2:55 *head*. A literal translation of the Hebrew word *rosh*; one  
 meaning is "the main division of a river or principal stream" (cf.  
 Gen 2:10 [13]).

2:57 *loud voice*. A Hebraism for "aloud" (cf. Gen 39:14).

- That they should come unto me and partake of the fruit which was desirable above all other fruit.
- 58 "And it came to pass that they did come unto me and partake of the fruit also.
- 59 "And it came to pass that I was desirous That Laman and Lemuel should come and partake of the fruit also.
- 60 "Wherefore, I cast mine eyes towards the head of the river that perhaps I might see them.
- 61 And it came to pass that I saw them, But they would not come unto me \*and partake of the fruit.
- 62 "And I beheld a rod of iron. And it extended along the bank of the river and led to the tree by which I stood.
- 63 "And I also beheld a *strait* and narrow path which came along by the rod of iron, Even to the tree by which I stood.
- 64 "And it also led by the head of the fountain unto a large and spacious field, as if it had been a world.
- 65 "And I saw numberless concourses of people, many of whom were pressing forward, That they might obtain the path which led unto the tree by which I stood.
- 66 "And it came to pass that they did come forth and *commenced* in the path which led to the tree.
- 67 "And it came to pass that there arose a mist of darkness Yea, even an exceeding great mist of darkness, Insomuch that they \*who had commenced in the path did lose their way, That they wandered off and were lost.
- 68 "And it came to pass that I beheld others pressing forward;
- And they came forth and caught hold of the end of the rod of iron.
- 69 And they did press forward through the *mists* of darkness, clinging to the rod of iron Even until they did come forth and \*partake of the fruit of the tree.
- 70 "And after \*they had \*partaken of the fruit of the tree, They did cast their eyes about as if they were <sup>T</sup>ashamed.
- 71 "And I also cast my eyes \*round about and \*beheld on the other side of the river of water, A great and spacious building.
- 72 And it stood as it were in the air, high above the earth.
- 73 And it was filled with people both old and young, both male and female.
- 74 And their manner of dress was exceeding fine.
- 75 And they were in the attitude of mocking and pointing their fingers Towards those \*who had \*come at and were partaking of the fruit.
- 76 "And after \*they had tasted of the fruit, They were <sup>T</sup>ashamed because of those that were \*scoffing at them, And they fell away into forbidden paths and were lost."
- 77 And now, I, Nephi, do not speak all the words of my father.
- 78 But to be short in writing, behold, he saw other multitudes pressing forward; And they came and caught hold of the end of the rod of iron, And they did press their way forward, continually holding fast to the rod of iron Until they came forth and fell down and partook of the fruit of the tree.
- 79 And he also saw other multitudes *pressing* their way towards that great and spacious building.

2:59-61 Laman and Lemuel's refusal to come and partake of the fruit is symbolic of their spiritual conditions. Lehi regarded this as a prophecy and expressed his concern for them in v. 88. The response of Laman and Lemuel correlates to the seed that fell by the wayside in the parable of the sower (Matt 13:19 [18]).

2:62 *rod of iron*. By holding onto the word of God (rod of iron), one can know and enjoy the love of God (tree).

2:63 *strait*. The correct spelling (O & P mss) restores the intended meaning: "narrow, limited, confining." See also 3 N 13:11. *strait and narrow path* = the path of righteousness. The picture of a narrow, limited path beside the rod of iron suggests a path wide enough for one person only. The implication is that each person must have direct, personal contact with the word of God rather than indirectly, through another person. Nephi is shown

in a later experience that the gate to this path is repentance and baptism (2 N 13:23-27). The gatekeeper is the Holy One of Israel (2 N 6:81).

2:65 *numberless concourses of people* = vast throngs.

2:67 *wandered off and were lost*. While many people started in the path, when the mists of darkness (temptations) came, they let go of the rod (word of God) and were lost. This response correlates to the seed that fell on stony ground in the parable of the sower (Matt 13:20-21 [19]).

2:69-76 *partake of the fruit . . . ashamed*. Those who tasted the fruit but rejected it because of the pressures of the world may be equated to the seed that fell among the thorns in the parable of the sower (Matt 13:22 [20]).

2:79 *pressing*. "Pressing" (O ms) is restored here, maintaining

- 80 And it came to pass that many were drowned in the  
\*depths of the fountain;
- 81 And many were lost from his view wandering in  
strange roads.
- 82 "And great was the multitude that did enter into that  
strange building;
- 83 And after \*they did enter into that building,  
They did point the finger of scorn at me and those that  
were partaking of the fruit also,  
But we heeded them not."
- 84 Thus \*are the words of my father.
- "For as many as heeded them had fallen away.
- 85 And Laman and Lemuel partook not of the fruit,"  
\*said my father.
- 86 And it came to pass \*after my father had spoken all the  
words of his dream or vision, which were many,  
He said unto us, because of these things which he saw  
in a vision,  
He exceedingly feared for Laman and Lemuel;
- 87 Yea, he feared lest they should be cast off from the  
presence of the Lord.
- 88 And he did exhort them then with all the feeling of a  
tender parent,  
That they would hearken to his words,  
In that perhaps the Lord would be merciful to them  
and not cast them off.
- 89 Yea, my father did preach unto them.
- 90 And after \*he had preached unto them and also pro-  
phesied unto them of many things,  
He bade them to keep the commandments of the Lord.
- 91 And he did cease speaking unto them.

#### B Nephi's Comments on His Two Records, 2:92-102

- 92 And all these things did my father see and hear and  
speak

As he dwelt in a tent in the valley of Lemuel.  
And also a great many more things which can not be  
written upon these plates.

- 93 And now, as I have spoken concerning <sup>T</sup>these plates,  
Behold, they are not the plates upon which I make a  
full account of the history of my people,
- 94 For the <sup>T</sup>plates upon which I make a full account of my  
people, I have given the name of Nephi.
- 95 Wherefore, they are called the plates of Nephi after  
mine own name;  
And these plates also are called the plates of Nephi.
- 96 Nevertheless, I have received a commandment of the  
Lord  
That I should make <sup>T</sup>these plates for the special pur-  
pose  
That there should be an account engraven of the  
ministry of my people.
- 97 And upon the <sup>T</sup>other plates should be engraven an  
account of the *reigns* of the kings  
And the wars and contentions of my people.
- 98 Wherefore, <sup>T</sup>these plates are for the more part of the  
ministry,  
And the <sup>T</sup>other plates are for the more part of the *reigns*  
of the kings  
And the wars and contentions of my people.
- 99 Wherefore, the Lord hath commanded me to make  
<sup>T</sup>these plates for a <sup>R</sup>wise purpose in him,  
Which purpose I know not. 1 N 5:223-224
- 100 But the Lord <sup>T</sup>knoweth all things from the beginning.
- 101 Wherefore, he prepareth a way to <sup>R</sup>accomplish all his  
works among the <sup>T</sup>children of men.  
For behold, he hath all <sup>T</sup>power unto the fulfilling of all  
his words. 1 N 1:65, 155; 5:59
- 102 And thus it is. Amen.

consistent usage with vv. 65, 68, and 78. "Feeling" (P ms), evidently a copying error, was carried through all editions. The meaning of "pressing" is "to crowd or push ahead with eagerness or haste," while "feeling" means "groping," or "trying to find or make one's way by touch."

- 2:82 *great was the multitude*. Jesus said there would be many in the broad way which leads to death but few that would enter into the strait and narrow way (3 N 13:11; Matt 7:13-14 [22-23]).
- 2:83 *heeded them not*. Nephi, Lehi, Sariah and Sam tasted the fruit and did not heed the scorn of the world. Their response compares to the seed that fell in good ground in the parable of the sower (Matt 13:23 [21]).
- 2:93-99 Nephi was commanded to keep two sets of records, both of which he named the plates of Nephi. Those dedicated to "the reigns of the kings, and the wars and contentions of my people" we call the large plates. The plates dedicated to the account "of the ministry of my people" we call the small plates. When

reading in the small plates (First Nephi through Omni), the term *these plates* refers to the small plates of Nephi. The term "other plates" refers to the large plates of Nephi with one exception (2 N 4:46). Nephi repeats this information in more detail in 5:218-229.

- 2:99 In the process of making his abridgment from the large plates of Nephi, Mormon discovered the small plates of Nephi. The Lord directed him to include the small plates with his abridgment (WM 1:9-10). In 1828, Martin Harris lost 116 pages of translation from the Book of Lehi. The Lord instructed Joseph Smith to replace the lost pages with the translation from the small plates of Nephi, thus fulfilling the *wise purpose* referred to in this verse and in WM 1:10. See also note 5:224.
- 2:102 *And thus it is. Amen*. An ancient writing technique whereby the author attests to the truth of his record. Nephi uses this device again in 3:256 and 7:70.

## CHAPTER 3

## C Nephi Shares Lehi's Prophecies of the Messiah and the House of Israel, 3:1-22

- 1 And now I, Nephi, proceed to give an account upon  
<sup>T</sup>these plates  
 Of my proceedings and my reign and ministry.
- Wherefore, to proceed with mine account,  
 I must speak somewhat of the things of my father, and  
 also of my brethren.
- 2 For behold, it came to pass  
 \*After my father had made an end of speaking the  
 words of his dream,  
 And also of exhorting them to all diligence,  
 He spake unto them concerning the Jews;  
*How* that after they *were* destroyed, *yea*, even that great  
 city Jerusalem,  
 And \*many *were* carried away captive into Babylon,  
*That* according to the own due time of the Lord they  
 should return again,  
 Yea, even be brought back out of captivity.
- 3 And after \*they *are* brought back out of captivity to  
 possess again *their land of inheritance*,
- 4 Yea, even six hundred years from the time that my  
 father left Jerusalem,  
 A prophet would the Lord God raise up among the  
 Jews,  
 Yea, even a Messiah, or in other words, a Savior of the  
 world.
- 5 And he also spake concerning the prophets;  
 How great a number had <sup>R</sup>testified of these things  
 concerning this Messiah of \*whom he had spoken,  
 Or this Redeemer of the world. 1 N 5:240-242; 3 N 9:62
- 6 Wherefore, all mankind *was* in a <sup>T</sup>lost and in a fallen  
 state  
 And ever would be save they should rely on this  
 Redeemer.

- 7 And he spake also concerning a <sup>R</sup>prophet \*who should  
 come before the Messiah, 1 N 3:71-74  
 To prepare the way of the Lord;
- 8 Yea, even he should go forth and cry in the wilderness:  
 "Prepare ye the way of the Lord and make his paths  
 \*straight.
- 9 For there standeth one among you whom ye know  
 not;  
 And he is mightier than I, whose shoe's latchet I am  
 not worthy to unloose."
- 10 And much spake my father concerning this thing.
- 11 And my father \*said \*he should baptize in Bethabara  
 beyond Jordan;  
 And he also \*said \*he should baptize with water,  
 Yea, even that he should baptize the Messiah with  
 water.
- 12 And after \*he had baptized the Messiah with water,  
 He should behold and bear record that he had bap-  
 tized the Lamb of God  
 \*Who should take away the \*sins of the world.
- 13 And it came to pass \*after my father had spoken the  
 words,  
 He spake unto my brethren concerning the gospel  
 which should be preached among the Jews,
- 14 And also concerning the <sup>R</sup>dwindling of the Jews in  
 unbelief. Jac 3:22-26; M<sup>r</sup> 2:39-42
- 15 And after \*they had slain the Messiah \*who should  
 come,  
 And after \*he had been slain, he should rise from the  
 dead  
 And should make himself manifest by the <sup>T</sup>Holy  
 Ghost unto the Gentiles.
- 16 Yea, even my father spake much concerning the  
 Gentiles, and also concerning the house of Israel,  
 That they should be compared like unto an olive tree  
 whose branches should be broken off

3:1 *these plates* = small plates of Nephi. See note 2:93-99. *reign*. Nephi was the first king-prophet to the Nephites (see 2 N 5:3). Note also the subtitle "His Reign and Ministry" on the first page of this book.

3:2-3 *Jerusalem destroyed, captive, brought back*. This prophecy was literally fulfilled with the destruction of the city and temple around 587 B.C. Many of the tribe of Judah were taken back to Babylon as prisoners. Cyrus permitted the captive Jews to return to their homeland in 538 B.C. See note v. 16.

3:4 *six hundred years*. The first of four references that date the coming of the Messiah to six hundred years from the time Lehi left Jerusalem. Three are in the writings of Nephi (3:4; 5:236; 2 N 11:35) and one by Mormon in 3 N 1:1.

3:7-9 *a prophet*. John the Baptist.

3:8 *Prepare ye . . . straight*. This is a partial quote from Isa 40:3 whose writings were on the plates of brass (see note 4:32). Lehi

knew and taught Isaiah's prophecies (1:158-163).

3:11 *baptize*. Nephi explains why Jesus was baptized in 2 N 13:6-10.

3:12 *Lamb*. This chapter may be called the "Lamb Chapter" because the word "Lamb," referring to Christ, occurs 59 times ("Lamb" in vv. 183 and 201 - edited out in the 1837 edition - is restored). This word is only found thirteen times elsewhere in the Book of Mormon. See note v. 246.

3:15 *Gentiles*. Nephi uses the term "Gentile" to identify two groups: unbelievers and those not of the house of Israel through blood.

3:16 *house of Israel*. Those who are descended from Abraham as well as believing Gentiles (v. 201). See note 6:33. *olive tree*. Lehi was referring to the parable of Zenos recorded on the plates of brass (see Jac 3:30-153; cf. 4:15, 6:6, 30). *scattered*. This scatter-

And should be scattered upon all the face of the earth.

- 17 Wherefore, he said it must needs be that we should be led with one accord into the <sup>R</sup>land of promise, Unto the fulfilling of the word of the Lord That we should be scattered upon all the face of the earth. 1 N 5:212-213
- 18 And after \*the house of Israel should be scattered, they should be gathered together again;
- 19 Or, in fine, after \*the <sup>T</sup>Gentiles had received the <sup>T</sup>fullness of the gospel, The natural branches of the olive tree, or the remnants of the <sup>T</sup>house of Israel, should be grafted in, Or come to the knowledge of the true Messiah, their Lord and their Redeemer.
- 20 And after this manner of language did my father prophesy and speak unto my brethren;
- 21 And also many more things which I do not write in this book, For I have written as many of them as were expedient for me in mine other book.
- 22 And all these things of which I have spoken \*Were done as my father dwelt in a tent in the valley of Lemuel.

#### D The Ageless Authority and Power of the Holy Ghost, 3:23-36

- 23 And it came to pass \*after I, Nephi, Having heard all the words of my father concerning the things which he saw in a vision,
- 24 And also the things which he spake by the power of the Holy Ghost, Which power he received by faith on the Son of God,
- 25 And the Son of God was the Messiah \*who should come;
- 26 And it came to pass that I, Nephi, was <sup>T</sup>desirous also That I might see and hear and know of these things by the power of the Holy Ghost,

Which is the gift of God unto all those who <sup>T</sup>diligently seek him,  
As well in times of old as in the time that he should manifest himself unto the <sup>T</sup>children of men.

- 27 For he is the same yesterday, today and for ever;
- 28 And the <sup>T</sup>way is prepared for all men from the foundation of the world,  
If it so be that they <sup>T</sup>repent and <sup>T</sup>come unto him.
- 29 For he that diligently seeketh shall find,
- 30 And the <sup>T</sup>mysteries of God shall be unfolded \*unto them by the <sup>T</sup>power of the <sup>T</sup>Holy Ghost;  
As well in \*this time as in times of old,
- 31 And as well in times of old as in times to come;
- 32 Wherefore, the course of the Lord is one eternal round.
- 33 Therefore, remember O man,  
For all thy doings thou shalt be brought into <sup>T</sup>judgment.
- 34 Wherefore, if ye have sought to do <sup>T</sup>wickedly in the days of your <sup>T</sup>probation,  
Then ye are found <sup>T</sup>unclean before the judgment seat of God;
- 35 And no unclean thing can dwell with God;  
Wherefore, ye must be <sup>T</sup>cast off for ever.
- 36 And the Holy Ghost giveth <sup>T</sup>authority that I should speak these things and deny them not.

#### VI NEPHI'S VISION, 3:37-256

##### A Caught Away in the Spirit, 3:37-40

- 37 For it came to pass \*after I had desired to know the things that my father had seen,  
And <sup>T</sup>believing that the Lord was able to make them known unto me,
- 38 Wherefore, as I sat <sup>T</sup>pondering in mine heart, I was caught away in the Spirit of the Lord,  
Yea, into an exceeding high mountain, a mountain [which] I never had before seen

ing differs from the captivity referred to in v. 2; it was to be "upon all the face of the earth" and involved all the house of Israel.

3:17-18 *scattered, gathered*. There are many prophecies regarding the scattering and regathering of Israel in the OT; e.g., Jer 50:17-19.

3:24-36 The operation of the Holy Ghost is presented in these verses: received by faith on the Son of God (v. 24), a gift to all who diligently seek (v. 26), available in all time periods (vv. 26, 30-32), reveals the mysteries of God (v. 30), and judges all people at the last day (vv. 33-35).

3:26, 29 *diligently* = steadily, eagerly, earnestly.

3:28 *repent and come unto him*. One chiasmic arrangement of First Nephi places this as the center or the most important point of the book. This point is balanced in Omni 1:43-47 describing "how"

to come unto Christ. The invitation is extended to all (Alma 3:57-59).

3:31 *times to come*. A Hebraism for "future" (cf. Ex 13:14).

3:34 *days of your probation*. A concept unique to the Book of Mormon; refers to life in the temporal body.

3:38 *pondering* = meditating (cf. 3 N 8:3; Josh 1:8). Nephi's great vision was preceded by a time of pondering. *exceeding high mountain*. Nephi and the brother of Jared (Eth 1:60ff) both received their visions on high mountains. Mountains were associated with significant spiritual events in the history of the Hebrew people: Mt. Moriah where Abraham offered Isaac (Gen 22:2); Mt. Sinai where Moses received the Law (Ex 19:3); and Mt. Zion where Solomon built the temple (2 Chr 3:1). The transfiguration experience with Peter, James and John also occurred on a mountain (Luke 9:28).

And upon which I never had before \*set my foot.

39 And the Spirit \*said unto me:

“Behold, what desirest thou?”

40 And I \*said:

“I desire to behold the things which my father saw.”

**B The Meaning of the Tree of Life, 3:41-67**

**1 Nephi sees the birth of the Son of God, 3:41-61**

41 And the Spirit \*said unto me:

“Believest thou that thy father saw the tree of which he hath spoken?”

42 And I said:

“Yea, thou knowest that I believe all the words of my father.”

43 And when I had \*spoken these words, the Spirit cried with a loud voice, saying:

“Hosanna to the Lord, the Most High God;  
For he is God over all the earth, yea, even above all.

44 “And blessed art thou, Nephi, because thou<sup>7</sup>believest in the Son of the Most High God;  
Wherefore, thou shalt behold the things which thou hast desired.

45 “And behold, this thing shall be given unto thee for a sign,  
That after thou hast beheld the tree which bore the fruit of which thy father tasted,  
Thou shalt also behold a man descending out of heaven, and him shall ye witness;  
And after \*ye *shall* have witnessed him, ye shall bear record that it is the Son of God.”

46 And it came to pass that the Spirit \*said unto me:

“Look!”

And I looked and beheld a <sup>R</sup>tree; 1 N 2:49-53  
And it \*was like unto the tree which my father had seen;  
And the beauty thereof was far beyond, yea, exceeding of all beauty;

**3:43** *Elyon* is translated “*Most High God*” in Biblical Hebrew. It is one of the names of God and denotes his “omnipotence,” “exaltedness” and “overwhelming majesty.” This phrase is found only in poetic passages in the OT.

**3:45** *tree*. See note v. 63-64.

**3:46** *whiteness* = purity (cf. vv. 117-119; 2 N 12:84; Alma 10:4; Mn 4:65; Dan 12:10).

And the whiteness thereof did exceed the whiteness of the driven snow.

47 And it came to pass \*after \*I had seen the tree, I said unto the Spirit:

“I behold thou hast shewn unto me the tree which is *most* precious above all.”

48 And he \*said unto me:

“What desirest thou?”

49 And I said unto him:

“To know the interpretation thereof.”

50 For I spake unto him as a man speaketh, for I beheld that he was in the form of a man,  
Yet, nevertheless I knew that it was the Spirit of the Lord;  
And he spake unto me as a man speaketh with another.

51 And it came to pass that he said unto me:

“Look!”

And I looked as if to look upon him, and I saw him not, for he had gone from before my presence.

52 And it came to pass that I looked and beheld the great city [of] Jerusalem, and also other cities.

53 And I beheld the city of Nazareth.  
And in the city of Nazareth I beheld a virgin;  
And she was \*exceedingly fair and white.

54 And it came to pass that I saw the heavens open,  
And an angel came down and stood before me, and he \*said unto me:

“Nephi, what beholdest thou?”

55 And I \*said unto him:

“A virgin, most beautiful and fair above all other virgins.”

56 And he \*said unto me:

“Knowest thou the condescension of God?”

**3:49** *interpretation* = the true meaning or explanation.

**3:53** *virgin*. Nephi’s vision verifies the NT record of the virgin birth. *fair and white*. See note v. 46.

**3:56** *the condescension of God*. “Condescension” means to come down willingly and graciously to the level of one’s inferiors. Nephi sees the coming of the Lamb of God, who “came down

57 And I said unto him:

“I know that he loveth his children,  
Nevertheless, I do not know the meaning of all  
things.”

58 And he said unto me:

“Behold, the virgin \*whom thou seest is the <sup>R</sup>mother  
of [the Son of] God, after the manner of the  
<sup>R</sup>flesh.” Mos 1:102 • Eth 1:72

59 And it came to pass that I beheld that she was carried  
away in the Spirit;

60 And after \*she had been carried away in the Spirit *a*  
*time*, for the space of a time,  
The angel spake unto me, saying:

“Look!”

61 And I looked and beheld the virgin again, bearing a  
child in her arms.

2 *Nephi sees the love of God = the Son of God, 3:62-67*

62 And the angel said unto me:

“Behold the Lamb of God, yea, even [the Son of] the  
eternal Father!

63 “Knowest thou the meaning of the tree which thy  
father saw?”

64 And I answered him, saying:

“Yea, it is the <sup>T</sup>love of God which sheddeth itself  
abroad in the hearts of the children of men;  
Wherefore, it is the most <sup>T</sup>desirable above all things.”

65 And he spake unto me, saying:

“Yea, and the most joyous to the soul.”

66 And after \*he had said these words, he said unto me:

“Look!”

And I looked and I beheld the Son of God \*going forth  
among the children of men;

67 And I saw many fall down at his feet and worship him.

C **The Meaning of the Rod of Iron, 3:68-87**

1 *Nephi sees the baptism and ministry of the  
Lamb of God, 3:68-85*

68 And it came to pass that I beheld that the <sup>R</sup>rod of iron  
which my father had seen 1 N 2:62  
Was the word of God which led to the fountain of  
living waters, or to the tree of life,  
Which waters are a representation of the love of God.

69 And I also beheld that the tree of life was a represen-  
tation of the love of God.

70 And the angel said unto me again:

“Look and behold the condescension of God.”

71 And I looked and beheld the Redeemer of the world of  
\*whom my father had spoken.

72 And I also beheld the prophet \*who should prepare  
the way before him;

73 And the Lamb of God went forth and was baptized of  
him.

74 And after \*he was baptized, I beheld the heavens  
open,  
And the <sup>T</sup>Holy Ghost come down out of heaven and  
abode upon him in the form of a dove.

75 And I beheld that he went forth ministering unto the  
people in power and great glory;

76 And the multitudes were gathered together to hear  
him;

77 And I beheld that they cast him out from among them.

78 And I also beheld twelve others following him.

79 And it came to pass that they were carried away in the  
Spirit from before my face, *that* I saw them not.

80 And it came to pass that the angel spake unto me  
[again], saying:

“Look!”

And I looked and I beheld the heavens open again,

81 And I saw <sup>T</sup>angels descending upon the <sup>T</sup>children of  
men, and they did minister unto them.

82 And he spake unto me again, saying:

“Look!”

And I looked and I beheld the Lamb of God going  
forth among the children of men.

from heaven,” willingly submitting himself to “dwell in a  
tabernacle of clay” (Mos 1:97-105).

3:58 [the Son of]. An editorial addition made in the 1837 edition.  
This addition is also found in vv. 62, 86, and 193.

3:63-64 the meaning of the tree. The love of God is the sacrifice of

the Only Begotten, the ultimate act of love. Lehi calls the  
Messiah the first fruits unto God in 2 N 1:71-77.

3:74 *abode*. A Hebraism for “remained” (cf. Gen 49:24).

3:76 *gathered together*. A Hebraism for “assembled” (cf. Ex 4:29).

3:78 *twelve others* = the twelve apostles (v. 88).

83 And I beheld multitudes of people \*who were sick,  
And \*who were afflicted \*with all manner of diseases,  
and with devils and unclean spirits.

84 And the angel spake and shewed all these things unto  
me.

85 And they were <sup>T</sup>healed by the <sup>T</sup>power of the Lamb of  
God;  
And the devils and the unclean spirits were <sup>T</sup>cast out.

2 *Nephi sees the crucifixion of the Lamb of God,*  
3:86-87

86 And it came to pass that the angel spake unto me  
again, saying:

“Look!”

And I looked and beheld the Lamb of God, that he was  
taken by the people,  
Yea, [the Son of] the everlasting God was judged of the  
world;  
And I saw and bear record.

87 And I, Nephi, saw that he was lifted up upon the cross  
and slain for the sins of the world.

D *The Meaning of the Great and Spacious Building,  
the Filthy Water, and the Mists of Darkness,*  
3:88-256

1 *Nephi sees the pride of the world = all those who  
fight against the Lamb of God, 3:88-95*

88 And after \*he was slain, I saw the multitudes of the  
earth,  
That they were gathered together to fight against the  
apostles of the Lamb,  
For thus were the twelve called by the angel of the  
Lord.

89 And the multitude of the earth was gathered together;  
90 And I beheld that they were in a large and \*spacious  
<sup>R</sup>building 1 N 2:71-76  
Like unto the building which my father saw.

91 And the angel of the Lord spake unto me [again],  
saying:

“Behold the world and the wisdom thereof;

92 Yea, behold the house of Israel hath gathered together  
to fight against the twelve apostles of the Lamb.”

93 And it came to pass that I saw and bear record  
That the great and spacious building was the pride of  
the <sup>T</sup>world,

94 And it fell.  
And the fall thereof was exceeding great.

95 And the angel of the Lord spake unto me [again],  
saying:

“Thus shall be the destruction of all nations, kindreds,  
tongues and people  
That shall fight against the twelve apostles of the  
Lamb.”

2 *Nephi sees the future of his posterity in the land  
of promise, 3:96-134*

a *The great upheaval, 3:96-110*

96 And it came to pass that the angel said unto me:

“Look and behold thy seed and also the seed of thy  
brethren!”

97 And I looked and beheld the land, *the land* of promise;  
98 And I beheld multitudes of people,  
Yea, even as it were in number as many as the sand of  
the sea.

99 And it came to pass that I beheld multitudes gathered  
together to battle one against the other;  
And I beheld wars and rumors of wars, and great  
slaughters with the sword among my people.

100 And it came to pass that I beheld many generations  
pass away  
After the manner of wars and contentions in the land;  
101 And I beheld many cities, yea, even that I did not  
number them.

102 And it came to pass that I saw a mist of darkness on the  
face of the land of promise;

103 And I saw lightnings,  
And I heard thunderings and earthquakes and all  
manner of tumultuous noises;

104 And I saw the earth *that it rent*, and the rocks that they  
rent,

105 And I saw mountains tumbling into pieces;

106 And I saw the plains of the earth that they were broken  
up;

107 And I saw many cities that they were sunk,

108 And I saw many that they were burned with fire,

109 And I saw many that *they* did tumble to the earth  
because of the quaking thereof.

110 And it came to pass \*after I saw these things,  
I saw the vapor of darkness, that it passed from off the  
face of the earth.

3:97 *land of promise*. I.e., in the NW. See note 1:54.

3:99 *to battle*. A Hebraism for “in battle” (cf. 1 Sam 28:1).  
*multitudes*. I.e., Lehi’s seed.

3:102-110 The destruction lasted about three hours (3 N 4:17).

3:108 *burned with fire*. A Hebrew idiom for “burned” (cf. Jer  
38:23). This phrase is a literal translation from Biblical Hebrew.

- b The appearance of Jesus, the selection of the twelve disciples, 3:111-117*
- 111 And behold, I saw *the* multitudes *which* had not fallen  
Because of the great and terrible judgments of the  
Lord.
- 112 And I saw the heavens open and the Lamb of God  
descending out of heaven,  
And he came down and *he* <sup>R</sup>shewed himself unto  
them. 2 N 11:72-73; 3 N 5:9-11
- 113 And I also saw and bear record that the Holy Ghost fell  
upon <sup>R</sup>twelve others, 3 N 5:44-46  
And they were ordained of God and chosen.
- 114 And the angel spake unto me, saying:  
“Behold the twelve disciples of the Lamb \*who are  
chosen to minister unto thy seed.”
- 115 And he \*said unto me:  
“Thou remembereth the twelve apostles of the Lamb?  
Behold, they are they \*who shall judge the twelve  
tribes of Israel.
- 116 “Wherefore, the twelve ministers of thy seed shall be  
judged of them,  
For ye are of the house of Israel;  
And these twelve ministers \*whom thou beholdest  
shall judge thy seed.
- 117 “And behold they are <sup>T</sup>righteous for ever;  
For because of their faith in the Lamb of God, their  
garments are made <sup>T</sup>white in his <sup>T</sup>blood.”
- c The destruction of Nephi’s seed after the third generation,  
3:118-130*
- 118 And the angel \*said unto me:  
“Look!”  
And I looked and beheld <sup>R</sup>three generations *did* pass  
away in righteousness, 2 N 11:73  
[And] their garments were white, even like unto the  
Lamb of God.
- 119 And the angel said unto me:
- “These are made white in the blood of the Lamb be-  
cause of their faith in him.”
- 120 And I, Nephi, also saw many of the fourth generation  
*which did* pass away in righteousness.
- 121 And it came to pass that I saw the multitudes of the  
earth gathered together.
- 122 And the angel said unto me:  
“Behold thy seed and also the seed of thy brethren.”
- 123 And it came to pass that I looked and beheld the  
<sup>R</sup>people of my seed Mn 3:9-17  
Gathered together in multitudes against the seed of  
my brethren;  
And they were gathered together to battle.
- 124 And the angel spake unto me, saying:  
“Behold the fountain of filthy water which thy father  
saw, yea, even the <sup>R</sup>river of which he spake;  
And the depths thereof are the depths of hell. 1 N 2:54  
125 And the <sup>R</sup>mists of darkness are the <sup>T</sup>temptations of the  
devil 1 N 2:67  
Which <sup>T</sup>blindeth the eyes and <sup>T</sup>hardeneth \*the hearts of  
the children of men,  
And leadeth them away into broad roads that they  
[may] <sup>T</sup>perish and are <sup>T</sup>lost.
- 126 “And the large and spacious building which thy father  
saw  
Is vain imaginations and the pride of the children of  
men.
- 127 And a great and a terrible <sup>R</sup>gulf divideth them;  
Yea, even the word of the justice of the eternal God,  
and *Jesus Christ* \*who is the Lamb of God,  
Of whom the <sup>T</sup>Holy Ghost beareth record from the  
beginning of the world until this time, 1 N 4:45-46  
And from this time henceforth and for ever.”
- 128 And while the angel \*spake these words,  
I beheld and saw that the seed of my brethren did  
contend against my seed,  
According to the word of the angel.
- 129 And because of the pride of my seed and the tempta-  
tions of the devil,

**3:111-112** *the multitudes who had not fallen.* “The” and “not” (O ms) are restored to clarify the meaning of this passage; i.e., Christ appeared after the destruction to those who had survived (3 N 4:18, 66-68).

**3:125** *[may] perish.* “May” - not found on the O ms - was added to the P ms and subsequent editions. The addition weakens the meaning.

**3:127** *Jesus Christ.* This restoration (O & P mss) makes this the first mention of the name of Jesus in the Book Of Mormon. Nephi tells us that the name of the Messiah was revealed to him by an angel (2 N 11:36).

**3:129** *pride.* Pride leads to destruction and is a major recurring theme in the Book of Mormon. Nephi includes Isaiah’s words on pride (Isa 13:11-15) from the brass plates (see 2 N 10:11-15).

I beheld that the seed of my brethren did overpower the people of my seed.

130 And it came to pass that I beheld and saw the people of the seed of my brethren,  
That they had overcome my seed;  
And they went forth in multitudes upon the face of the land.

*d The Lamanites dwindle in unbelief, 3:131-134*

131 And I saw them gathered together in multitudes,  
132 And I saw wars and rumors of wars among them;  
And in wars and rumors of wars I saw <sup>R</sup>many generations pass away. 2 N 11:60

133 And the angel said unto me:

“Behold, these shall dwindle in <sup>T</sup>unbelief.”

134 And it came <sup>\*</sup>to pass that I beheld *that* after they had dwindled in unbelief,  
They became a dark and loathsome and a filthy people,  
Full of idleness and all manner of abominations.

*3 Nephi sees the Gentile nations and kingdoms, 3:135-256*

*a The great and abominable church, 3:135-144*

135 And it came to pass that the angel spake unto me, saying:

“Look!”

And I looked and beheld many nations and kingdoms.

136 And the angel <sup>\*</sup>said unto me:

“What beholdest thou?”

137 And I said:

“I behold many nations and kingdoms.”

138 And he <sup>\*</sup>said unto me:

**3:130** *overcome* = destroyed as a nation.

**3:133** *dwindle in unbelief*. I.e., to reject the Holy One of Israel (2 N 1:22-23). After destroying the Nephites, the Lamanites continued warring among themselves. Moroni tells us that “the whole face of this land is one continual round of murder and bloodshed” and “there arenone that do know the true God” (Mn 4:10-12).

**3:139** *formation*. The word “formation” (O ms) is restored here and in vv. 140 and 167. Evidently “foundation” was a copying error (P ms) that has been maintained in all subsequent editions. “Formation” in verse 179 is consistent with this correction.

**3:140** *yoke of iron*. A yoke for a beast of burden was generally

“These are the nations and kingdoms of the Gentiles.”

139 And it came to pass that I saw among the nations of the Gentiles, the *formation* of a great church.

140 And the angel said unto me:

“Behold the *formation* of a church which is most abominable above all other churches,  
Which slayeth the saints of God, yea, and tortureth them and bindeth them down,  
And yoketh them with a yoke of iron and bringeth them down into captivity.”

141 And it came to pass that I beheld this great and abominable church;

And I saw the devil, that he was the *founder* of it.

142 And I also saw gold and silver and silks and scarlets and fine twined linen,  
And all manner of precious clothing;  
And I saw many harlots.

143 And the angel spake unto me, saying:

“Behold, the gold and the silver and the silks and the scarlets and the fine twined linen,  
And the precious clothing, and the harlots  
Are the desires of this great and abominable church.

144 And also for the praise of the <sup>T</sup>world do they destroy the saints of God,  
And bring them down into captivity.”

*b The discovery of the New World, 3:145-156*

145 And it came to pass that I looked and beheld many waters;  
And they divided the Gentiles from the seed of my brethren.

146 And it came to pass that the angel <sup>\*</sup>said unto me:

“Behold, the wrath of God is upon the seed of thy brethren!”

147 And I looked and beheld a man among the Gentiles  
*Which were* separated from the seed of my brethren by the many waters;

made of wood. Iron emphasizes the severity of the captivity.

**3:141** *founder*. The word “founder” (O and/or P mss) is restored three other times, vv. 236 and 2 N 11:93 (twice), making the text consistent. In 1908, “founder” in v. 219 was correctly restored (P ms), but rendered the above unrestored verses inconsistent. “Preparator” (O & P mss), a synonym for “founder,” has also been restored in 4:60.

**3:145** *many waters* = Atlantic Ocean.

**3:146** *wrath of God*. A Hebraism for “destruction” (cf. Prov 11:23). See note v. 150.

**3:147** *man among the Gentiles* = Christopher Columbus. His journal testifies he was inspired by the Holy Ghost and com-

- And I beheld the Spirit of God, that it came down and wrought upon the man;  
And he went forth upon the many waters,  
Even unto the seed of my brethren\*who were in the promised land.
- 148 And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles;  
And they went forth out of captivity upon the many waters.
- 149 And it came to pass that I beheld many multitudes of [the] Gentiles upon the land of promise;  
150 And I beheld the <sup>T</sup>wrath of God, that it was upon the seed of my brethren,  
And they were scattered before the Gentiles and *they* were smitten.
- 151 And I beheld the Spirit of the Lord, that it was upon the Gentiles,  
\*That they did prosper and obtain the land \*for their inheritance;  
And I beheld that they were white and exceeding fair and beautiful,  
Like unto my people before \*they were slain.
- 152 And it came to pass that I, Nephi, beheld that the Gentiles *which* had gone forth out of captivity  
Did humble themselves before the Lord, and the power of the Lord was with them.
- 153 And I beheld that their mother Gentiles \*were gathered together upon the waters,  
And upon the land also, to battle against them.
- 154 And I beheld that the power of God was with them;  
And also that the wrath of God was upon \*all \*those That were gathered together against them to battle.
- 155 And I, Nephi, beheld that the Gentiles *which* had gone out of captivity  
Were delivered by the power of God out of the hands of all other nations.
- 156 And it came to pass that I, Nephi, beheld that they did prosper in the land.
- c *The Bible goes forth among the Gentiles, 3:157-180*
- 157 And I beheld a book;  
And it was carried forth among them.
- 158 And the angel \*said unto me:  
“Knowest thou the meaning of the book?”
- 159 And I \*said [unto him]:  
“I know not.”
- 160 And he \*said:  
“Behold, it proceedeth out of the mouth of a Jew.”  
And I, Nephi, beheld it.
- 161 And he \*said unto me:  
“The <sup>T</sup>book *which* thou beholdest is a record of the Jews Which \*contains the covenants of the Lord which he hath made unto the house of Israel;  
162 And it also containeth many of the <sup>T</sup>prophecies of the holy prophets;  
163 And it is a record like unto the engravings which are upon the plates of brass,  
Save there are not so many;  
Nevertheless, they contain the covenants of the Lord which he hath made unto the house of Israel;  
164 Wherefore, they are of great worth unto the Gentiles.”
- 165 And the angel of the Lord said unto me:  
“Thou hast beheld that the book proceeded forth from the mouth of a Jew;  
And when it proceeded forth from the mouth of a Jew It contained the <sup>T</sup>fullness of the gospel of the Lord of whom the twelve apostles \*bear record;  
And they \*bear record according to the truth which is in the Lamb of God.
- 166 “Wherefore, these things go forth from the *Jew* in purity unto the Gentiles,  
According to the truth which is in God.

pelled by the desire to share Christianity.

**3:148 other Gentiles.** Probably refers to the Puritans and Pilgrims who left the European nations seeking freedom from oppressive religious, governmental, and economic control.

**3:149 land of promise.** While Lehi had a specific portion of the NW for his promised land, Nephi saw the entire NW as the land of promise.

**3:150 smitten.** With the coming of the Europeans to the NW, the ancestors of the Book of Mormon people suffered drastic population reductions due to conquest and disease.

**3:153 mother Gentiles.** The “mother Gentiles” were primarily the armies of Great Britain gathered against the Thirteen Colonies.

**3:155 delivered by the power of God.** Refers to the war for independence against the British and the establishment of a new nation. God has decreed that this freedom shall continue “if they will but serve the God of the land, who is Jesus Christ” (Eth 1:35).

**3:163 not so many.** Three prophets mentioned on the plates of brass, but not included in the OT are Zenock, Zenos, and Neum (5:240-242,264). Also, many parts of the Bible have been removed (vv. 168-169).

**3:165 fullness of the gospel.** “Fullness” has been restored (O ms) to be consistent with the seven other occurrences of this phrase in the Book of Mormon. The miscopied phrase, “plainness of the

- 167 "And after \*they go forth by the hand of the twelve apostles of the Lamb  
From the *Jew* unto the Gentiles,  
*Behold, after this* thou seest the *formation* of that great and abominable church  
Which is *the* most abominable above all other churches.
- 168 "For behold, they have taken away from the gospel of the Lamb  
Many parts which are plain and most precious;  
169 And also many covenants of the Lord have they taken away;  
170 And all this have they done that they might pervert the right ways of the Lord,  
That they might blind the eyes and <sup>T</sup>harden the hearts of the children of men.
- 171 "Wherefore, thou seest that after the <sup>T</sup>book  
Hath gone forth through the hands of the great and abominable church,  
That there are many plain and *most* precious things taken away from the book  
Which is the book of the Lamb of God.
- 172 "And after \*these plain and precious things were taken away,  
It goeth forth unto all the nations of the Gentiles.  
173 And after it goeth forth unto all the nations of the Gentiles,  
Yea, even across the many waters which thou hast seen,  
With the Gentiles which have gone forth out of captivity;  
174 *And* thou seest because of the many plain and precious \*things,  
Which have been taken out of the book,  
Which were plain unto the understanding of the children of men,  
According to the plainness which is in the Lamb of God,  
175 *And* because of these things which are taken away out of the gospel of the Lamb,  
An exceeding great many do stumble;  
Yea, insomuch that Satan hath great power over them.
- 176 "Nevertheless, thou beholdest that the Gentiles *which* have gone forth out of captivity,  
And have been lifted up *above* by the power of God,  
Above all other nations upon the face of the land,  
which is choice above all other lands,

gospel," does not occur anywhere in the Book of Mormon.

**3:168 plain.** A Hebraism that can mean "straight forward," "simple" or "clear" (cf. Ezra 4:18). **precious.** A Hebraism that can mean "select," "desirable" or "rare" (cf. Lam 4:2).

**3:168-169 taken away.** One of the purposes of the Book of Mormon is to restore that which was taken away.

**3:175 stumble.** A Hebraism for "fall" (cf. Jer 20:11). **Satan** is a

- 177 Which is the land \*that the Lord God hath covenanted with thy father  
That his seed should have for the land of their inheritance;  
*Wherefore, thou seest that the Lord God will not suffer That the Gentiles will utterly* destroy the mixture of thy seed which is among thy brethren.
- 178 "Neither will he suffer that the Gentiles shall destroy the seed of thy brethren;  
179 Neither will the Lord God suffer that the <sup>T</sup>Gentiles shall for ever remain  
In that *state of awful woundedness* which thou beholdest \*they are in  
Because of the plain and most precious parts of the gospel of the Lamb  
Which \*have been kept back by that abominable church, whose formation thou hast seen.
- 180 "' Wherefore,' saith the Lamb of God, ' I will be merciful unto the Gentiles,  
Unto the visiting of the remnant of the house of Israel in great judgment. "'
- d The Book of Mormon foretold, 3:181-189*
- 181 And it came to pass that the angel of the Lord spake unto me, saying:  
  
"' Behold,' saith the Lamb of God,  
'After \*I have visited the remnant of the house of Israel,  
And this remnant of \*whom I speak is the seed of thy father,  
182 Wherefore, after \*I have visited them in judgment and smitten them by the hand of the Gentiles,  
183 And after \*the Gentiles do stumble exceedingly  
Because of the most plain and *most* precious parts of the gospel of the Lamb  
Which \*has been kept back by that abominable church,  
Which is the mother of harlots,' saith the Lamb,  
'Wherefore, I will be merciful unto the Gentiles in that day,' saith the Lamb,  
' Insomuch that I will bring forth `unto them in mine own power  
Much of my gospel which shall be plain and *most* precious,' saith the Lamb."
- 184 "' For behold,' saith the Lamb, ' I will manifest myself unto thy seed,

Hebrew word which means "adversary."

**3:177 mixture.** Although the Nephites were destroyed as a nation, some of Nephi's posterity joined with the Lamanites, creating the mixture.

**3:179 state of awful woundedness.** Jacob tells his people that the word of God heals a "wounded soul" (Jac 2:8).

That they shall write many things which I shall minister unto them which shall be plain and precious;  
 185 And after \*thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren,  
 Behold, these things shall be hid up,  
 To come forth unto the Gentiles by the gift and power of the Lamb;  
 186 And in them shall be written my gospel,' saith the Lamb, and my rock and my salvation.  
 187 'And blessed are they \*who shall seek to bring forth my <sup>T</sup>Zion at that day,  
 For they shall have the gift and the <sup>T</sup>power of the <sup>T</sup>Holy Ghost;  
 188 And if they <sup>T</sup>endure unto the end they shall be <sup>T</sup>lifted up at the last day,  
 And shall be <sup>T</sup>saved in the everlasting kingdom of the Lamb;  
 189 Yea, whoso shall publish peace, *that shall publish* tidings of great joy,  
 How beautiful upon the mountains shall they be.'"

*e Nephi sees other sacred records, 3:190-200*

190 And it came to pass that I beheld the remnant of the seed of my brethren,  
 And also the <sup>T</sup>book of the Lamb of God which had proceeded forth from the mouth of the Jew;  
 And I beheld that it came forth from the Gentiles unto the remnant of the seed of my brethren;  
 191 And after it had come forth unto them,  
 I beheld other <sup>R</sup>books which came forth by the power of the Lamb from the Gentiles unto them,  
 Unto the convincing of the Gentiles and the remnant of the seed of my brethren, 3 N 13:2-3  
 And also *to* the Jews \*who were scattered upon all the face of the earth,  
 That the records of the prophets and of the twelve apostles of the Lamb are true.  
 192 And the angel spake unto me, saying:  
 "These last <sup>R</sup>records which thou hast seen among the Gentiles 2 N 2:19-23  
 Shall establish the truth of the first, which \*are of the twelve apostles of the Lamb,  
 And shall make known the plain and precious things which have been taken away from them;  
 193 And shall make known to all kindreds, tongues and people,  
 That the Lamb of God is the [Son of the] eternal Father and the Savior of the world,  
 And that all men must <sup>T</sup>come unto him or they can not be <sup>T</sup>saved;

194 And they must come according to the words which shall be established by the mouth of the Lamb;  
 195 And the words of the Lamb shall be made known in the records of thy seed,  
 As well as in the records of the twelve apostles of the Lamb;  
 196 Wherefore, they \*both shall be established in one.  
 197 For there is one God and one shepherd over all the earth;  
 198 And the time cometh that he shall manifest himself unto all nations,  
 Both unto the Jews and also unto the Gentiles.  
 199 "And after \*he \*has manifested himself unto the Jews and also unto the Gentiles,  
 Then he shall manifest himself unto the Gentiles and also unto the Jews.  
 200 And the last shall be first, and the first shall be last.  
*f The believing Gentiles numbered among the House of Israel, 3:201-216*

201 "And it shall come to pass that if the <sup>T</sup>Gentiles shall hearken unto the Lamb of God in that day,  
 That he shall manifest himself unto them in word and also in power, in very deed,  
 Unto the taking away of their stumbling blocks,  
*If it so be that they harden not their hearts against the Lamb.*  
*And if it so be that they harden not their hearts against the Lamb of God,*  
 They shall be numbered among the seed of thy father.  
 202 'Yea, they shall be numbered among the house of Israel,  
 203 And they shall be a blessed people upon the promised land for ever;  
 204 They shall be no more brought down into captivity,  
 205 And the house of Israel shall no more be confounded;  
 206 And that great pit which hath been digged for them by that great and abominable church  
 Which was founded by the devil and his children that he might lead away the souls of men down to hell,  
 207 Yea, that great pit which hath been digged for the <sup>T</sup>destruction of men  
 Shall be <sup>R</sup>filled by those who digged it, unto their utter destruction,' saith the Lamb of God." 1 N 7:29  
 208 "Not the destruction of the soul,  
 Save it be the casting of it into that hell which hath no end;  
 209 For behold, this is according to the captivity of the devil,

3:186 *Rock*. A Hebraism for "support" (cf. 1 Sam 2:2).

3:187 *Zion*. This is the first mention of Zion; i.e., the New Jerusalem, the holy city. (Eth 6:3-13).

3:191 *other books*. Nephi prophesied in 2 N 12:65-73 that all the

words which the Lord has commanded to be written will be gathered in one.

3:204 *captivity* = spiritual bondage.

3:205 *confounded* = to be kept in spiritual darkness.

And also according to the <sup>T</sup>justice of God  
Upon all those who will work wickedness and abomi-  
nation before him."

210 And it came to pass that the angel spake unto me,  
Nephi, saying:

"Thou hast beheld that if the Gentiles repent, it shall be  
well with them;

211 And thou also knowest concerning the covenants of  
the Lord unto the house of Israel;

212 And thou also hast heard that whoso <sup>T</sup>repenteth not  
must <sup>T</sup>perish;

213 Therefore, wo be unto the Gentiles  
If it so be that they harden their hearts against the  
Lamb of God.

214 "' For the time cometh,' saith the Lamb of God,  
' That I will work a great and \*a <sup>T</sup>marvelous work  
among the children of men;

215 A work which shall be everlasting, either on the one  
hand or on the other;

216 Either to the convincing of them unto peace and life  
eternal,

Or unto the deliverance of them to the <sup>T</sup>hardness of  
their hearts and the blindness of their minds,

Unto their being brought down into <sup>T</sup>captivity, and  
also unto destruction

Both temporally and spiritually, according to the cap-  
tivity of the devil of which I have spoken."

g *Two churches only, 3:217-231*

217 And it came to pass that when the angel had spoken  
these words, he \*said unto me:

"Remember thou the covenants of the Father unto the  
house of Israel?"

218 I \*said unto him:

"Yea."

219 And it came to pass that he \*said unto me:

"Look and behold that great and abominable church,  
which is the mother of abominations,  
Whose \*founder is the devil."

220 And he \*said unto me:

"Behold, there \*are save *it be* two churches [only];

221 The one is the church of the Lamb of God and the other  
is the church of the devil.

222 Wherefore, whoso belongeth not to the church of the  
Lamb of God

Belongeth to that great church which is the mother of  
\*abominations;

223 And she is the <sup>R</sup>whore of all the earth." 2 N 7:23-24

224 And it came to pass that I looked and beheld the whore  
of all the earth,

And she sat upon many waters;

225 And she had dominion over all the earth, among all  
nations, kindreds, tongues and people.

226 And it came to pass that I beheld the church of the  
Lamb of God,

And its numbers were few because of the wickedness  
and abominations of the whore

\*Who sat upon many waters;

227 Nevertheless, I beheld that the church of the Lamb,  
\*who were the saints of God,

Were also upon all the face of the earth;

228 And their *dominion* upon the face of the earth *was* small  
Because of the wickedness of the great whore \*whom  
I saw.

229 And it came to pass that I beheld that the great mother  
of abominations

Did gather together \*in multitudes upon the face of  
\*all the earth

Among all the nations of the Gentiles, to fight against  
the Lamb of God.

230 And it came to pass that I, Nephi, beheld the power of  
the Lamb of God,

That it descended upon the saints of the church of the  
Lamb,

And upon the <sup>T</sup>covenant people of the Lord \*who were  
scattered upon all the face of the earth;

231 And they were <sup>R</sup>armed with <sup>T</sup>righteousness and with  
the power of God in great glory. Eph 6:13-18

h *The destruction of the great and abominable church,  
3:232-237*

232 And it came to pass that I beheld that the <sup>T</sup>wrath of God  
was poured out

Upon *that* great and abominable church,

Insomuch that there were wars and rumors of war  
among all the nations and kindreds of the earth.

233 And as there began to be wars and rumors of wars  
Among all the nations which belonged to the mother  
of abominations,

The angel spake unto me, saying:

3:214-217 *a great and a marvelous work* = the restoration of the  
house of Israel.

3:219,236 *founder*. See note v. 141.

234 "Behold, the wrath of God is upon the mother of harlots.  
 235 And behold, thou seest all these things.  
 236 And when the day cometh that the wrath of God is poured out upon the mother of harlots, Which is the great and abominable church of all the earth, whose *funder* is the devil,  
 237 Then at that day, the work of the Father shall commence  
 In preparing the way for the fulfilling of his <sup>T</sup>covenants  
 Which he hath made to his people, \*who are of the <sup>T</sup>house of Israel."

*The writings of John the Revelator, 3:238-245*

238 And it came to pass that the angel spake unto me, saying:

"Look!"

And I looked and beheld a man;  
 And he was dressed in a white robe.

239 And the angel said unto me:

"Behold, one of the twelve apostles of the Lamb!

240 Behold, he shall see and write the remainder of these things,

241 Yea, and also many things which have been;

242 And he shall also write concerning the end of the world;

243 Wherefore, the things which he shall write are just and true;

244 And behold, they are written in the book which thou beheld proceeding out of the mouth of the Jew.

245 And at the time they proceeded out of the mouth of the Jew,

Or at the time the <sup>T</sup>book proceeded out of the mouth of the Jew,

The things which were written were plain and pure and most precious

And easy to the understanding of all men.

*j Nephi commanded not to write portions of his vision, 3:246-256*

246 "And behold, the things which this apostle of the Lamb shall write

Are many things which thou hast seen;

247 And behold, the remainder shalt thou see;

248 But the things which thou shalt see hereafter, thou shalt not write;

For the Lord God hath ordained the apostle of the Lamb of God that he should write them.

249 And also others \*who have been, to them hath he shown <sup>T</sup>all things, and they have written them;

250 And they are sealed up to come forth in their purity, according to the truth which is in the Lamb,

In the <sup>R</sup>own due time of the Lord unto the house of Israel." 2 N 11:143-144; 2 N 12:96-99

251 And I, Nephi, heard and \*bear record that the name of the apostle of the Lamb was John, According to the word of the angel.

252 And \*behold, I, Nephi, am forbidden that I should <sup>T</sup>write

The remainder of the things which I saw [and heard]; Wherefore, the things which I have written sufficeth me;

253 And I have not written but a small part of the things which I saw;

254 And I bear record that I saw the things which my father saw, And the angel of the Lord did make them known unto me.

255 And now I make an end of speaking concerning the things which I saw

While I was carried away in the Spirit;

256 And if all the things which I saw are not written, The things which I have written are <sup>T</sup>true.

And thus it is. Amen.

#### CHAPTER 4

### VII NEPHI TEACHES HIS BRETHREN, 4:1-5:6

#### A Nephi Grieves Over the Hardness of Their Hearts, 4:1-6

1 And it came to pass that after I, Nephi, Had been carried away in the Spirit and seen all these things,

**3:237 work . . . shall commence.** The restoring of Judah (one of the tribes of the house of Israel) to its homeland is evidence that the work of fulfillment is in process. In 1842, Orson Hyde, an early apostle of the Restoration, dedicated the land of Israel for the return of the Jews. The Jews began to return to Israel with the Zionist movement in the late 1800's. The Balfour Declaration in 1917 prepared the way for the establishment of Israel as a nation in 1948. The city of Jerusalem was reunited in 1967.

**3:239 one of the twelve apostles** = John the Revelator (v. 251).

**3:246** Nephi saw everything in vision that John the Revelator saw but was commanded not to write what John would write. Nephi used the term "Lamb" when referring to Jesus Christ

more than any other Book of Mormon writer (see note v. 12). John used "Lamb" more than any other NT writer (twenty-eight times in the Book of Revelation). Their unique use of this word suggests that they were given the same vision.

**3:248 thou shalt not write.** This is one of several instances in which writers were directed by God what to include and what to leave out (e.g. see 5:223; 3 N 12:5; Eth 3:102).

**3:249-250 others.** Moroni records that the brother of Jared was shown all things, which he wrote and sealed up by commandment (Eth 1:90-101).

**3:256 And thus it is. Amen.** See note 2:102.

**4:1 carried away in the Spirit.** Nephi explains the meaning of

I returned to the tent of my father.

- 2 And it came to pass that I beheld my brethren,  
And they were disputing one with another  
Concerning the things which my father had spoken  
unto them;
- 3 For he truly spake many great things unto them which  
\*were hard to be understood,  
Save a man should inquire of the Lord;
- 4 And they being <sup>T</sup>hard in their hearts,  
Therefore they did not look unto the Lord as they *had*  
ought.
- 5 And now I, Nephi, was grieved because of the hard-  
ness of their hearts,  
And also because of the things which I had seen,  
And knew they must unavoidably come to pass  
Because of the great wickedness of the children of  
men.
- 6 And it came to pass that I was overcome because of my  
afflictions,  
For I considered that mine afflictions were great above  
all because of the *destruction* of my people;  
For I had beheld their <sup>R</sup>fall. Mn 3:1-23

#### B The Olive Tree is the House of Israel, 4:7-34

- 7 And it came to pass that after I had received strength,  
I spake unto my brethren,  
Desiring to know of them the cause of their disputa-  
tions.
- 8 And they said:
- “Behold, we can not understand the <sup>R</sup>words  
Which our father hath spoken concerning the natural  
branches of the olive tree, 1 N 3:16-20  
And also concerning the Gentiles.”
- 9 And I said unto them:
- “Have ye inquired of the Lord?”
- 10 And they said unto me:
- “We have not, for the Lord maketh no such thing  
known unto us.”

- 11 “Behold”, I said unto them,  
“How is it that ye do not keep the commandments of  
the Lord?”
- 12 How is it that ye will <sup>T</sup>perish because of the hardness  
of your hearts?
- 13 Do ye not remember the *thing* which the Lord hath  
said:
- ‘ If ye will not harden your hearts,  
And <sup>T</sup>ask me in faith, <sup>T</sup>believing that ye shall receive,  
With <sup>T</sup>diligence in keeping my commandments,  
Surely, these things shall be <sup>T</sup>made known unto  
you.’?”
- 14 “Behold, I say unto you, that the house of Israel was  
compared unto an <sup>R</sup>olive tree Jac 3:30-153  
By the Spirit of the Lord which was in our *father*.
- 15 And behold, are we not broken off from the house of  
Israel?  
And are we not a branch of the house of Israel?
- 16 And now, the thing which our father meaneth con-  
cerning the grafting in of the natural branches  
Through the <sup>R</sup>fullness of the <sup>T</sup>Gentiles is that  
In the latter days, when our seed shall have dwindled  
in unbelief, 3 N 7:28  
Yea, for the space of many years and many genera-  
tions,  
After \*the Messiah *hath manifested himself* in body unto  
the children of men,  
Then shall the <sup>T</sup>fullness of the gospel of the Messiah  
come unto the Gentiles,  
And from the Gentiles unto the remnant of our seed;
- 17 And at that day shall the <sup>R</sup>remnant of our seed know  
that they are of the house of Israel, 3 N 9:89-92  
And that they are the covenant people of the Lord;
- 18 And then shall they know and come to the knowledge  
of their forefathers,  
And also to the knowledge of the gospel of their  
Redeemer  
Which was ministered unto their fathers by him;
- 19 Wherefore, they shall come to the knowledge of their  
Redeemer and the very points of his <sup>T</sup>doctrine,  
That they many know <sup>R</sup>how to <sup>T</sup>come unto him and be  
<sup>T</sup>saved. Omni 1:43-47

“carried away” in 2 N 3:40: “upon the wings of his Spirit hath my body been carried away upon exceeding high mountains. See note 3:38.

4:3 *inquire*. Asking in order to understand the things of God is a principle throughout the scriptures (Alma 14:103).

4:5 *hardness of their hearts*. See note 1:52.

4:13 Because Nephi had heeded the counsel in this verse, he had received understanding by the Spirit and could teach his brothers (cf. 1:48, 53).

4:14 *father*. This word is restored to the singular (O ms) to be

consistent with vv. 8 and 3:16.

4:15 *broken off*. Because they are descendants of Joseph (1:165), this is a literal fulfillment of Gen 49:22: “Joseph is a fruitful bough . . . whose branches run over the wall” (wall = waters). See 6:6, 30.

4:16 *latter days*. A Hebraism for “last period of time,” “in the future,” “in the last days,” or “end” (cf. Num 24:14).

4:19 *points of his doctrine*. Nephi tells us the only true doctrine of Christ is one of salvation through repentance and baptisms (2 N 13). Jesus declares his doctrine at the time of his appearance in

20 "And then at that day,  
Will they not rejoice and give praise unto their ever-  
lasting God, their rock and their salvation?  
21 Yea, at that day will they not receive [the] strength and  
nourishment from the true vine?

22 "Yea, will they not come unto the true fold of God?

23 "Behold, I say unto you,  
Yea, they shall be remembered again among the house  
of Israel;

24 They shall be grafted in, being a natural branch of the  
olive tree, into the true olive tree;  
25 And this is what our father meaneth.

26 And he meaneth that it will not come to pass until after  
\*they are scattered by the Gentiles;

27 And he meaneth that it shall come by way of the  
Gentiles,  
That the Lord may shew his power unto the Gentiles  
For the very cause that he shall be rejected of the Jews,  
or of the house of Israel.

28 "Wherefore, our father hath not spoken of our seed  
alone, but also of all the <sup>7</sup>house of Israel,  
Pointing to the <sup>R</sup>covenant which should be fulfilled in  
the latter days, 3 N 9:65

29 Which <sup>T</sup>covenant the Lord made to our father Abra-  
ham, saying,  
'In thy seed shall all the kindreds of the earth be  
blessed.'

30 And it came to pass that I, Nephi, spake much unto  
them concerning these things.

31 Yea, I spake unto them concerning the restoration of  
the Jews in the latter days;

32 And I did rehearse unto them the words of Isaiah  
\*Who spake concerning the restoration of the Jews, or  
of the house of Israel;

33 And after \*they were restored, they should no more be  
confounded,  
Neither should they be scattered again.

34 And it came to pass that I did speak many words unto  
my brethren,  
That they were pacified and did humble themselves  
before the Lord.

### C The Tree of Life and the Rod of Iron, 4:35-42

35 And it came to pass that they did speak unto me again,  
saying:

"What meaneth *the* thing which our father saw in a  
dream?

36 What meaneth the <sup>R</sup>tree which he saw?" 1 N 2:49-53

37 And I said unto them it was a representation of the tree  
of life.

38 And they said unto me:

"What meaneth the <sup>R</sup>rod of iron which our father saw,  
that led to the tree?" 1 N 2:62

39 And I said unto them that it was the word of God,  
And *that* whoso would <sup>T</sup>hearken unto the <sup>T</sup>word of  
God and would hold fast unto it,  
They would never <sup>T</sup>perish;

40 Neither could the temptations and the fiery darts of  
the adversary  
Overpower them unto blindness to lead them away to  
<sup>T</sup>destruction.

41 Wherefore, I, Nephi, did exhort them to give heed  
unto the word of the Lord;

42 Yea, I did exhort them with all the energies of my soul  
and with all the faculty which I possessed,  
That they would give heed to the word of God  
And remember to keep his commandments always in  
all things.

### D The River of Water, 4:43-47

43 And they said unto me:

"What meaneth the river of water which our father  
saw?"

44 And I said unto them that the water which my father  
saw was filthiness;

45 And so much was his mind swallowed up in other  
things

That he beheld not the filthiness of the water;

46 And I said unto them that it was an awful <sup>R</sup>gulf which  
separateth the wicked from the tree of life,  
And also from the saints of God. 1 N 3:127

47 And I said unto them that it was a representation of  
that awful <sup>T</sup>hell  
Which the angel said unto me was prepared for the  
<sup>T</sup>wicked.

### E The Justices of God, 4:48-64

48 And I said unto them that our father also saw

the NW (3 N 5:29-42). *how to come unto him*. See note 3:28.  
4:21 *true vine* = Jesus (John 15:1).

4:24 *grafted in*. When Lehi's seed receives the fullness of the  
gospel from the Gentiles, their heritage will be restored as part  
of the house of Israel. This restoration process will occur in all  
of the tribes of the house of Israel (v.28).

4:29 *seed*. Paul identifies Christ as the seed of Abraham that will  
bless all nations (Gal 3:16).

4:32 *Isaiah*. About one-third of the Book of Isaiah is quoted in the  
Book of Mormon. Because these quotations from the plates of  
brass include all "sections" of Isaiah, the Book of Mormon  
affirms a single authorship for the Book of Isaiah.

That the <sup>T</sup>justices of God did also divide the wicked from the <sup>T</sup>righteous;  
 49 And the brightness thereof was like unto the brightness of a flaming fire  
 Which ascendeth up unto God for ever and ever and hath no end.

50 And they said unto me:

“Doth this thing mean the torment of the body in the days of probation?  
 Or doth it mean the final state of the soul after the death of the temporal body?  
 Or doth it speak of the things which are temporal?”

51 And it came to pass that I said unto them  
 That it was a representation of things both temporal and spiritual,  
 52 For the day should come that they must be <sup>T</sup>judged of their works,  
 Yea, even the works which were done by the temporal body in their days of <sup>T</sup>probation.

53 Wherefore, if they should die in their wickedness,  
 They must be <sup>T</sup>cast off also as to the things which are spiritual, which are pertaining <sup>\*</sup>to righteousness;  
 54 Wherefore, they must be brought to stand before God to be judged of their <sup>\*</sup>works.  
 55 And if their works have been filthiness, they must needs be filthy;  
 56 And if they be filthy, it must needs be that they can not dwell in the kingdom of God;  
 57 If so, the kingdom of God must be filthy also.

58 But behold, I say unto you, the kingdom of God is not filthy,  
 And there can not any unclean thing enter into the kingdom of God;  
 59 Wherefore, there must needs be a place of filthiness prepared for that which is filthy.

60 And there is a place prepared, yea, even that awful hell of which I have spoken,  
 And the devil is the *preparator* of it.

61 Wherefore, the final state of the souls of men is to dwell in the kingdom of God,  
 Or to be <sup>T</sup>cast out because of that <sup>T</sup>justice of which I have spoken.

62 Wherefore, the wicked are rejected from the righteous,  
 And also from that tree of life whose fruit is most precious and most desirable above all other fruits;  
 63 Yea, and it is the greatest of all the gifts of God.  
 64 And thus I spake unto my brethren. Amen.

## CHAPTER 5

### F Nephi's Brethren Respond, 5:1-6

1 And now it came to pass that after I, Nephi, had made an end of speaking to my brethren,  
 Behold, they said unto me:

“Thou hast declared unto us hard things,  
 More than *that which* we are able to bear.”

2 And it came to pass that I said unto them  
 That I knew that I had spoken hard things against the wicked, according to the truth;  
 And the <sup>T</sup>righteous have I justified, and testified that they should be <sup>T</sup>lifted up at the last day;  
 Wherefore, the <sup>T</sup>guilty taketh the truth to be hard, for it cutteth them to the very center.

3 “And now my brethren, if ye were righteous and were willing to <sup>T</sup>hearken to the truth  
 And give <sup>T</sup>heed unto it, that ye might walk uprightly before God,  
 Then ye would not <sup>T</sup>murmur because of the truth and say,  
 ‘Thou speakest hard things against us.’”

4 And it came to pass that I, Nephi, did exhort my brethren with all diligence  
 To keep the commandments of the Lord.

5 And it came to pass that they did humble themselves before the Lord,  
 Insomuch that I had joy and great hopes of them,  
 That they would walk in the paths of righteousness.

6 Now all these things were said and done as my father dwelt in a tent  
 In the valley which he called Lemuel.

4:48 *justices*. A type of Hebraism is restored here with the plural (O ms) form. In Hebrew the plural form is often used to intensify or heighten the idea of the singular.

4:52 *probation*. See note 3:34.

4:58 *filthy* = the devil and his angels (see 2 N 6:38-39).

4:60 *preparator*. See note 3:141.

4:63 *greatest of all the gifts of God*. Salvation by grace through Jesus Christ is this greatest gift (2 N 11:44). See note 3:63.

5:5 Nephi continued trying to convert his brothers even though, because of his vision, he knew their ultimate outcome.

## VIII THE WILDERNESS JOURNEY RESUMED, 5:7-61

## A Zoram and the Sons of Lehi Marry the Daughters of Ishmael, 5:7-9

7 And it came to pass that, I Nephi, took one of the daughters of Ishmael to wife;  
And also, my brethren took of the daughters of Ishmael to wife;  
And also Zoram took the \*eldest daughter of Ishmael to wife.

8 And thus my father had fulfilled all the commandments of the Lord

Which had been given unto him;

9 And also, I, Nephi, had been blessed of the Lord exceedingly.

## B The Lord Commands Lehi to Resume the Journey, 5:10-61

## 1 Lehi receives the brass ball and gathers provisions, 5:10-14

10 And it came to pass that the voice of the Lord spake unto my father by night  
And commanded him that on the morrow he should take his journey into the wilderness.

11 And it came to pass that as my father arose in the morning and went forth to the tent door,  
And to his great astonishment he beheld upon the ground a round <sup>R</sup>ball of curious workmanship;  
And it was of fine brass. Alma 17:71-82

12 And within the ball \*were two spindles;  
And the one pointed the way whither we should go into the wilderness.

13 And it came to pass that we did gather together whatsoever things we should carry into the wilderness,  
And all the remainder of our provisions which the Lord had given unto us;

14 And we did take seed of every kind that we might carry into the wilderness.

## 2 The journey continues in the borders by the Red Sea, 5:15-54

## a Travel to Shazer, 5:15-17

15 And it came to pass that we did take our tents  
And \*depart into the wilderness across the river Laman.

16 And it came to pass that we traveled for the space of four days nearly a south, southeast direction;  
And we did pitch our tents again and we did call the name of the place Shazer.

17 And it came to pass that we did take our bows and our arrows  
And go forth into the wilderness to slay food for our families;  
And after \*we had slain food for our families,  
We did return again to our families in the wilderness to the place of Shazer.

## b Travel to the place of the broken bow, 5:18-41

18 And we did go forth again in the wilderness, following the same direction,  
Keeping in the most fertile parts of the wilderness which \*was in the borders near the Red Sea.

19 And it came to pass that we did travel for the space of many days,  
Slaying food by the way with our bows and our arrows and our stones and our slings.

20 And we did follow the directions of the ball  
Which led us in the more fertile parts of the wilderness.

21 And after \*we had traveled for the space of many days,  
We did pitch our tents for the space of a time,  
That we might again rest ourselves and obtain food for our families.

22 And it came to pass that as I, Nephi, went forth to slay food,  
Behold, I did break my bow which was made of fine steel;  
And after \*I did break my bow,

5:8 *fulfilled all the commandments.* I.e., to obtain the plates of brass and to return for Ishmael and his family.

5:11 *curious workmanship.* A Hebrew idiom which means "unusual design" or "superior craftsmanship."

5:12 *ball.* Alma tells us the ball was called "liahona" which is translated "compass" (Alma 17:71). While the spindles pointed the way to travel in the wilderness, they only operated by "faith and diligence" (v. 34). Revelations from God were written on the ball (v. 32) as well as upon the pointers (v. 35). Mormon explains in Mos 1:22-26 that the liahona, along with the plates, was passed from record keeper to record keeper.

5:14 *seed of every kind.* E.g., wheat, barley (Mos 6:12); fruits and grains of every kind (2:40).

5:16 *south, southeast.* The only reference in the Book of Mormon explicitly describing one of the sixteen cardinal points on a compass, other than north, south, east or west. This supports the idea that the liahona functioned as a compass, but was "prepared by the Lord."

5:19 *for the space of.* A Hebraism used for describing any passage of time (cf. Gen 29:14).

5:20 *more fertile parts* = oases and wadies.

5:21 *time.* A Hebraism for "an indefinite portion of time."

- Behold, my brethren were angry with me because of the loss of my bow,  
For we did obtain no food.
- 23 And it came to pass that we did return without food to our families;
- 24 And being much fatigued because of their journeying, they did suffer much for the want of food.
- 25 And it came to pass that Laman and Lemuel and the sons of Ishmael,  
Did begin to murmur exceedingly because of their sufferings and afflictions in the wilderness;  
And also my father began to murmur against the Lord his God;  
Yea, and they were all exceeding sorrowful, even that they did murmur against the Lord.
- 26 Now it came to pass that I, Nephi, having been afflicted with my brethren  
Because of the loss of my bow, and their bows having lost their *springs*,  
It began to be exceeding difficult, yea, insomuch that we could obtain no food.
- 27 And it came to pass that I, Nephi, did speak much unto my brethren  
Because \*they had hardened their hearts again, even unto complaining against the Lord their God.
- 28 And it came to pass that I, Nephi, did make out of wood a bow,  
And out of a \*straight stick, an arrow;  
Wherefore I did arm myself with a bow and an arrow, with a sling and with stones.
- 29 And I said unto my father:  
“Whither shall I go to obtain food?”
- 30 And it came to pass that he did inquire of the Lord, For they had humbled themselves because of my *words*;  
For I did say many things unto them in the energy of my soul.
- 31 And it came to pass that the voice of the Lord came unto my father;  
And he was truly chastened because of his *ṭmurmurings* against the Lord,  
Insomuch that he was brought down into the depths of sorrow.
- 32 And it came to pass that the voice of the Lord said unto him:
- “Look upon the ball and behold the things which are written.”
- 33 And it came to pass that when my father beheld the things which were written upon the ball,  
He did fear and tremble exceedingly,  
And also my brethren and the sons of Ishmael and our wives.
- 34 And it came to pass that I, Nephi, beheld \*the pointers which were in the ball,  
That they did work according to the faith and diligence and <sup>ṭ</sup>heed which we did give unto them.
- 35 And there was also written upon them a new writing which was plain to be read,  
Which did give us understanding concerning the ways of the Lord;  
And it was written and changed from time to time,  
According to the faith and diligence which we gave unto it.
- 36 And thus we see that by small means the Lord can bring about great things.
- 37 And it came to pass that I, Nephi, did go forth up into the top of the mountain,  
According to the directions which were given upon the ball.
- 38 And it came to pass that I did slay wild beasts, insomuch that I did obtain food for our families.
- 39 And it came to pass that I did return to our tents bearing the beasts which I had slain;
- 40 And now when they beheld that I had obtained food, how great was their joy.
- 41 And it came to pass that they did humble themselves before the Lord  
And did give thanks unto him.
- c *Travel to Nahom where Ishmael dies, 5:42-54*
- 42 And it came to pass that we did again take our journey, Traveling nearly the same course as in the beginning;
- 43 And after \*we had traveled for the space of many days, We did pitch our tents again that we might tarry for the space of a time.
- 44 And it came to pass that Ishmael died and was buried in the place which was called Nahom.

5:25 *murmur*. Although Lehi murmured along with the rest, Nephi upholds him with respect before his brothers and seeks his fathers’s counsel (v. 29). In v. 167 Nephi emphasizes the commandment to “honor thy father and thy mother.”

5:26 *springs*. The plural form (O & P mss) restores a Hebraism.

See note 4:48.

5:33 *ball*. See note v. 12.

5:35 *from time to time*. A Hebraism for “at set times” (cf. Ezek 4:10).

5:44 *Nahom*. Lehi’s group was responsible for naming the previ-

- 45 And it came to pass that the daughters of Ishmael did mourn exceedingly  
Because of the loss of their father, and because of their afflictions in the wilderness;
- 46 And they did murmur against my father  
Because \*he had brought them out of the land of Jerusalem, saying:
- “Our father is dead, yea, and we have wandered much in the wilderness,  
And we have suffered much affliction, hunger, thirst, and fatigue;  
And after all these sufferings we must perish in the wilderness with hunger.”
- 47 And thus they did murmur against my father, and also against me;  
And they were desirous to return again to Jerusalem.
- 48 And Laman \*said unto Lemuel and also unto the sons of Ishmael:
- “Behold, let us slay our father and also our brother Nephi  
Who \*has taken it upon him to be our ruler and our teacher, who are his elder brethren.
- 49 “Now he \*says that the Lord \*has talked with him, And also that angels \*have ministered unto him.
- 50 “But behold, we know that he \*lies unto us and he \*tells us these things,  
And he worketh many things by his cunning arts that he may deceive our eyes,  
Thinking perhaps that he may lead us away into some strange wilderness;
- 51 And after \*he \*has led us away,  
He \*has thought to make himself a king and a ruler over us,  
That he may do with us according to his will and pleasure.”
- 52 And after this manner did my brother Laman stir up their hearts to anger.
- 53 And it came to pass that the Lord was with us,  
Yea, even the voice of the Lord came and did speak many words unto them,

- And did chasten them exceedingly.
- 54 And after \*they were chastened by the voice of the Lord,  
They did turn away their anger and did repent of their sins,  
Insomuch that the Lord did bless us again with food that we did not perish.

### 3 *The journey continues eastward*, 5:55-61

- 55 And it came to pass that we did again take our journey in the wilderness;  
And we did travel nearly eastward from that time forth.
- 56 And we did travel and wade through much affliction in the wilderness;  
And our women [did] \*bear children in the wilderness.
- 57 And so great \*were the blessings of the Lord upon us,  
That while we did live upon raw meat in the wilderness,  
Our women did give plenty of suck for their children and were strong, yea, even like unto the men;  
And they began to bear their journeyings without *murmuring*.
- 58 And thus we see that the commandments of God must be fulfilled.
- 59 And if it so be that the children of men keep the <sup>T</sup>commandments of God,  
He doth nourish them and strengthen them and provide *ways and means*  
Whereby they can accomplish the thing which he \*has commanded them;
- 60 Wherefore, he did provide *ways and means* for us while we did sojourn in the wilderness.
- 61 And we did sojourn for the space of many years, yea, even eight years in the wilderness.

### IX **THEY CAMP BY THE SEASHORE**, 5:62-179 A **They Call the Land Bountiful**, 5:62-67

- 62 And we did come to the land which we called Bountiful  
Because of its much fruit and also wild honey;

ous two places where they stopped—valley of Lemuel and Shazer. Because this place was already “called Nahom,” it was probably an oasis used by other travelers also.

5:45 *daughters . . . did mourn*. By custom, mourning was done by women in the OW.

5:48 *let us slay . . . our brother Nephi*. See note 2:27.

5:49 *angels*. How quickly Laman and Lemuel have forgotten that they, too, had been visited by an angel (1:93).

5:49-51 Those who have been deceived often accuse the righteous of doing things they themselves are doing, or planning to do.

5:51 *ruler*. The anger of Laman and Lemuel over their “rights of

leadership” ultimately causes the split into two nations (2N 4:1-20; see notes vv. 1:56, 69).

5:57 *raw meat*. See note v. 75.

5:59-60 Nephi repeats his declaration of faith as originally stated in 1:65.

5:62 *Bountiful*. There is a small area on the south coast of the Arabian peninsula which receives monsoon rainfall, creating a 20 mile strip which fulfills the description of Bountiful given by Nephi. The Qara Mountains line the coast (see v. 69). This area is near the city of Salalah in Oman.

- 63 And all these things were prepared of the Lord that we might not perish.
- 64 And we beheld the sea which we called Irreantum, which being interpreted is many waters.
- 65 And it came to pass that we did pitch our tents by the seashore;
- 66 And notwithstanding we had suffered many afflictions and much difficulty,  
Yea, even so much that we can not write them all,  
We \*were exceedingly rejoiced when we came to the seashore;
- 67 And we called the place Bountiful because of its much fruit.

**B The Lord Instructs Nephi to Build a Ship, 5:68-174**

**1 Nephi makes tools, 5:68-84**

- 68 And it came to pass that after I, Nephi,  
Had been in the land of Bountiful for the space of many days,  
The voice of the Lord came unto me, saying:  
"Arise, and get thee into the mountain."
- 69 And it came to pass that I arose and went up into the mountain, and cried unto the Lord.
- 70 And it came to pass that the Lord spake unto me, saying:  
"Thou shalt construct a ship after the manner which I shall shew thee,  
That I may carry thy people across these waters."
- 71 And I \*said:  
"Lord, whither shall I go that I may find ore to molton,  
That I may make tools to construct the ship after the manner which thou \*hast shewn unto me?"
- 72 And it came to pass that the Lord told me whither I should go to find ore that I might make tools.
- 73 And it came to pass that I, Nephi,  
Did make \*bellows wherewith to blow the fire, of the skins of beasts;
- 74 And after \*I had made \*bellows that I might have wherewith to blow the fire,

- \*I did smite two stones together that I might make fire.
- 75 For the Lord had not hitherto suffered  
That we should make much fire as we journeyed in the wilderness,  
76 For he \*said:  
"I will make *that* thy food *shall* become sweet, that ye cook it not;  
77 And I will also be your light in the wilderness;  
78 And I will prepare the way before you if it so be that ye shall keep my <sup>T</sup>commandments;  
79 Wherefore, inasmuch as ye shall keep my commandments,  
Ye shall be led toward the promised land;  
And ye shall know that it is by me that ye are led."

80 Yea, and the Lord said also that:

- "After ye have arrived to the promised land, ye shall know that I, the Lord, am God,  
81 And that I, the Lord, did deliver you from destruction,  
82 Yea, that I did bring you out of the land of Jerusalem."
- 83 Wherefore, I, Nephi, did strive to keep the commandments of the Lord,  
And I did exhort my brethren to faithfulness and diligence.
- 84 And it came to pass that I did make tools of the ore which I did molten out of the rock.
- 2 Nephi's brothers murmur and ridicule, 5:85-102**
- 85 And when my brethren saw that I was about to build a ship,  
They began to murmur against me, saying:  
86 "Our brother is a fool, for he thinketh that he can build a ship,  
87 Yea, and he also thinketh that he can cross these great waters."
- 88 And thus my brethren did complain against me, and were desirous that they might not labor,  
For they did not believe that I could build a ship;  
89 Neither would they believe that I \*was instructed of the Lord.
- 90 Now it came to pass that I, Nephi, was exceeding sorrowful

**5:64 Irreantum.** This is not a Hebrew word, although there is a similar word in Akkadian (early Semitic), *tihamatum*, which means "the salt sea."

**5:71 tools.** Nephi did not ask the Lord how to make tools. Some see this as further indication that Lehi had been a metal craftsman (see note 1:29).

**5:75 fire.** The times they were not allowed to make fire was

probably for their protection from robbers, or possibly from search parties seeking the missing brass plates and those responsible for Laban's death.

**5:76 sweet.** A Hebraism for "pleasant" (cf. Ps 141:6).

**5:80 to the promised land.** A Hebraism for "in" the promised land (cf. I Sam 4:1).

Because of the hardness of their hearts;  
 91 And now when they saw that I began to be sorrowful,  
 They were glad in their hearts, insomuch that they did  
 rejoice over me, saying:

92 "We knew that ye could not construct a ship, for we  
 knew that ye were lacking in judgment;  
 Wherefore, thou canst not accomplish so great a work.

93 "And thou art like unto our father,  
 Led away by the foolish imaginations of his heart;  
 94 Yea, he hath led us out of the land of Jerusalem,  
 And we have wandered in the wilderness for these  
 many years;  
 95 And our women have toiled, being big with child;  
 And they have borne children in the wilderness and  
 suffered all things, save it were death;  
 96 And it would have been better that they had died  
 before they came out of Jerusalem  
 Than to have suffered these afflictions.

97 "Behold, these many years we have suffered in the  
 wilderness,  
 Which time we might have enjoyed our possessions  
 and the land of our inheritance,  
 Yea, and we might have been happy.

98 "And we know that the people \*who were in the land  
 of Jerusalem were a righteous people,  
 99 For they *keep* the statutes and the judgments of the  
 Lord,  
 And all his commandments according to the law of  
 Moses;  
 Wherefore, we know that they are a righteous people;  
 100 And our father hath judged them,  
 And hath led us away because we would hearken unto  
 his \*word;  
 101 Yea, and our brother is like unto him."

102 And after this manner of language did my brethren  
 murmur and complain against us.

3 *Nephi exhorts his brothers*, 5:103-152

103 And it came to pass that I, Nephi, spake unto them,  
 saying:  
 "Do ye believe that our fathers, \*who were the chil-  
 dren of Israel,

**5:99 are a righteous people.** This obviously inaccurate statement is an indication of Laman and Lemuel's blindness, caused by unbelief. Contrast this with Nephi's statement of faith in his father's prophecy (v. 140). At this point, Lehi and his group have been gone from Jerusalem a little more than eight years. Jerusalem has been laid siege, the people carried captive to Babylon. Lehi and Jeremiah's prophecies have been fulfilled (Hel 3:54-55).

**5:103-152** Because of his brothers' unbelief, Nephi pointedly

Would have been led away out of the hands of the  
 Egyptians  
 If they had not hearkened unto the words of the Lord?

104 "Yea, do ye suppose that they would have been led out  
 of bondage  
 If the Lord had not commanded Moses that he should  
 lead them out of bondage?

105 "Now ye know that the children of Israel were in  
 bondage;  
 And ye know that they were laden with tasks which  
 were grievous to be borne;  
 106 Wherefore, ye know that it must needs be a good thing  
 for them  
 That they should be brought out of bondage.

107 "Now ye know that Moses was commanded of the  
 Lord to do that great work;  
 108 And ye know that by his word the waters of the Red  
 Sea \*were divided hither and thither,  
 And they passed through on dry ground.

109 "But ye know that the Egyptians-were drowned in the  
 Red Sea,  
 \*Who were the armies of Pharaoh.

110 "And ye also know that they were fed with manna in  
 the wilderness;

111 "Yea, and ye also know that Moses by his word,  
 according to the power of God which was in him,  
 Smote the rock and there came forth water that the  
 children of Israel might quench their thirst;

112 "And notwithstanding they being led,  
 The Lord their God, their Redeemer, going before  
 them,  
 Leading them by day and giving light unto them by  
 night,  
 And doing all things for them which \*were expedient  
 for man to receive,  
 They hardened their hearts and blinded their minds  
 And reviled against Moses and against the true and  
 living God.

113 "And it came to pass that according to his word he did  
 destroy them;

114 And according to his word he did lead them;

compares their own travail in the wilderness with that of Moses and the children of Israel.

**5:108 Red Sea.** The Book of Mormon account here, which is based on knowledge from the plates of brass, confirms the commonly-held translation of "Red Sea" as being correct in spite of some Biblical scholarship which would translate it "Reed Sea."

**5:113 according to his word.** A Hebraism meaning "as he said or spoke" (cf. Ex 8:10).

115 And according to his word he did do all things for them;

116 And there was not anything done save it were by his word.

117 "And after they had crossed the river Jordan, He did make them mighty unto the driving out the children of the land, Yea, unto the scattering them to destruction.

118 "And now do ye suppose that the children of this land, \*Who were in the land of promise, \*who were driven out by our fathers, Do ye suppose that they were righteous? Behold, I say unto you, Nay.

119 "Do ye suppose that our fathers would have been more choice than they, if they had been righteous?

120 I say unto you, Nay.

121 "Behold, the Lord esteemeth all flesh in one;

122 He that is <sup>T</sup>righteous is favored of God.

123 But behold, this people had rejected every <sup>T</sup>word of God and they were <sup>T</sup>ripe in iniquity; And the fullness of the <sup>T</sup>wrath of God was upon them;

124 And the Lord did curse the land against them and bless it unto our fathers; Yea, he did curse it against them unto their destruction,

125 And he did bless it unto our fathers unto their obtaining power over it.

126 "Behold, the Lord hath created the earth that it should be inhabited;

127 And he hath created his children that they should possess it.

128 "And he raiseth up a righteous nation and destroyeth the nations of the wicked.

129 "And he leadeth away the <sup>T</sup>righteous into precious lands, And the <sup>T</sup>wicked he destroyeth and curseth the land unto them for their sakes.

130 "He ruleth high in the heavens for it is his throne, And this earth is his footstool.

131 "And he loveth \*those \*who will have him to be their God.

132 Behold, he loved our fathers and he <sup>T</sup>covenanted with them, Yea, even Abraham, Isaac, and Jacob; And he remembered the covenants which he had made;

133 Wherefore, he did bring them out of the land of Egypt. "And he did *straiten* them in the wilderness with his rod; For they hardened their hearts, even as ye have; And the Lord *straitened* them because of their iniquity.

134 He sent fiery-flying serpents among them; And after they were bitten he prepared a way that they might be healed;

135 And the *labors* which they had to perform *were* to look; And because of the simpleness of the way, or the easiness of it, There were many \*who perished.

136 "And they did harden their hearts from time to time, And they did revile against Moses, and also against God;

137 Nevertheless, ye know that they were led forth by his matchless power into the land of promise.

138 "And now, after all these things, the time has come that they have become wicked, Yea, nearly unto ripeness;

139 And I know not but they are at this day about to be destroyed;

140 For I know that the day must surely come that they must be destroyed, Save a few only \*who shall be led away into captivity.

141 "Wherefore, the Lord commanded my father that he should depart into the wilderness.

142 And the Jews also sought to take away his life, Yea, and ye also have sought to take away his life;

143 Wherefore, ye are murderers in your hearts and ye are like unto \*them.

144 "Ye are swift to do iniquity but slow to remember the Lord your God.

145 Ye have seen an <sup>T</sup>angel, and he spake unto you, Yea, ye have heard his voice from time to time;

146 And he hath spoken unto you in a still small voice, But ye were past feeling that ye could not feel his words;

147 Wherefore, he \*has spoken unto you like unto the voice of thunder

5:117 *children of the land*. I.e. Canaanites.

5:122 This is a well-known memory verse.

5:126-127 Nephi's paraphrase of Isa 45:18 from the brass plates.

5:128 *raiseth up*. A Hebraism for "perpetuate" (cf. Ruth 4:5).

5:129 *precious* = select (cf. 3:168).

5:130 This verse is Nephi's paraphrase of Isa 66:1. *footstool*. This word is used metaphorically. In the Bible it is found only in poetry; it means "something cast down," "low."

5:133 *straiten*. One meaning of this word is "to vex, to subject to distress, pain or suffering."

5:134 *fiery-flying serpents*. Both John, in the NT, and Nephi, son of Helaman, explain that the brass serpent Moses made and put on a pole was a type for Christ (John 3:14-15; Hel 3:46-49).

5:135 *labors*. The plural form (P ms) restores a Hebraism (see note 4:48). *easiness*. Years later, Alma compared the ease of looking at the compass, or liahona, for direction with the ease of looking

Which did cause the earth to shake as if it were to divide asunder.

148 "And ye also know that by the <sup>T</sup>power of his almighty word

He can cause the earth that it shall pass away;

149 Yea, and ye know that by his word

He can cause \*the rough places [to] be made smooth, and smooth places shall be broken up.

150 O then, why is it that ye can be so hard in your hearts?

151 "Behold, my soul is rent with anguish because of you, and my heart is pained;

I fear lest ye shall be cast off for ever.

152 Behold, I am full of the Spirit of God insomuch as if my frame *had* no strength."

**4 Nephi demonstrates the power of God, 5:153-167**

153 And now it came to pass that when I had spoken these words, they were angry with me, And were desirous to throw me into the depths of the sea;

154 And as they came forth to lay their hands upon me, I spake unto them saying:

"In the name of the Almighty God I command you that ye touch me not,

For I am filled with the power of God even unto the consuming of my flesh;

155 And whoso shall lay their hands upon me shall wither even as a dried *weed*;

And he shall be as nought before the power of God, for God shall smite him."

156 And it came to pass that I, Nephi, \*said unto them That they should murmur no more against their father;

Neither should they withhold their labor from me, For God had commanded me that I should build a ship.

157 And I \*said unto them:

"If God had commanded me to do all things, I could do it.

158 If he should command me that I should say unto this water,

'Be thou earth,' \*it shall be earth;

And if I should say it, it would be done.

159 "And now, if the Lord \*has such great power,

And \*has wrought so many miracles among the children of men,

How is it that he can not instruct me that I should build a ship?"

160 And it came to pass that I, Nephi, said many things unto my brethren,

Insomuch that they were confounded and could not contend against me;

161 Neither durst they lay their hands upon me, nor touch me with their fingers,

Even for the space of many days.

162 Now they durst not do this lest they should wither before me, so powerful was the Spirit of God;

And thus it had wrought upon them.

163 And it came to pass that the Lord said unto me:

"Stretch forth thine hand again unto thy brethren and they shall not wither before thee,

But I will shock them," saith the Lord,

"And this will I do that they may know that I am the Lord their God."

164 And it came to pass that I stretched forth my hand unto my brethren,

And they did not wither before me, but the Lord did shake them,

Even according to the word which he had spoken.

165 And now they said:

"We know of a surety that the Lord is with thee, For we know that it is the power of the Lord that \*has shaken us."

166 And they fell down before me and were about to worship me,

But I would not suffer them, saying:

"I am thy brother, yea, even thy younger brother,

167 Wherefore, worship the Lord thy God and honor thy father and thy mother,

That thy days may be long in the land which the Lord thy God shall give thee."

**5 Nephi and his brothers finish the ship, 5:168-174**

168 And it came to pass that they did worship the Lord, And did go forth with me and we did work timbers of curious workmanship.

at the word of Christ for their spiritual direction (Alma 17:71-83).

**5:153 throw me.** See note 2:27.

**5:157-158 do all things.** This phrase signals an unusual endowment of power which is given to those of great faith. Other examples in the Book of Mormon include the experiences of

Nephi's brother, Jacob (Jac 3:7), Helaman's son, Nephi (Hel 3:115-124), Nephi, son of Nephi (3 N 3:58-61), and the brother of Jared (Eth 5:30-31).

**5:166 worship me.** This incident points to Laman and Lemuel's failure to recognize God as the source of Nephi's power.

**5:167** Nephi reminds them of the commandment from the Law of

169 And the Lord did shew me from time to time  
After what manner I should work the timbers of the  
ship.

170 Now \*I, Nephi, did not work the timbers after the  
manner which was learned by \*men,

Neither did I build the ship after the manner of men;  
171 But I did build it after the manner which the Lord had  
shewn unto me;

Wherefore, it was not after the manner of men.

172 And I, Nephi, did go into the mount oft and I did pray  
oft unto the Lord,  
Wherefore, the Lord shewed unto me great things.

173 And it came to pass that after I had finished the ship  
according to the word of the Lord,  
My brethren beheld that it was good,  
And that the workmanship thereof was exceeding  
fine;

174 Wherefore, they did humble themselves again before  
the Lord.

### C They Gather Provisions for the Voyage, 5:175-179

175 And it came to pass that the voice of the Lord came  
unto my father  
That we should arise and go down into the ship.

176 And it came to pass that on the morrow, after \*we had  
prepared all things,  
Much fruits and meat from the wilderness and honey  
in abundance,  
And provisions according to that which the Lord had  
commanded us,

177 We did go down into the ship with all our loading and  
our <sup>r</sup>seeds 1 N 5:214

And whatsoever thing we had brought with us, every  
one according to his age;

178 Wherefore, we did all go down into the ship with our  
wives and our children.

179 And now my father had begat two sons in the wilder-  
ness;

The \*eldest was called Jacob and the younger Joseph.

## X THE OCEAN VOYAGE TO THE PROMISED LAND, 5:180-211

### A The Voyage Begins, 5:180-181

180 And it came to pass \*after we had all gone down into  
the ship,

And had taken with us our provisions and things  
which had been commanded us,

181 We did put forth into the sea and were driven forth  
before the wind

Towards the promised land.

### B Merrymaking, Rudeness and Rebellion, 5:182-211 1 Nephi's brethren and their wives forget the Lord, 5:182-187

182 And after \*we had been driven forth before the wind  
for the space of many days,  
Behold, my brethren and the sons of Ishmael, and also  
their wives,

Began to make themselves merry,  
Insomuch that they began to dance and to sing and to  
speak with much rudeness;

183 Yea, even \*that they did forget by what power they  
had been brought thither;

184 Yea, they were lifted up unto exceeding rudeness.

185 And I, Nephi, began to fear exceedingly  
Lest the Lord should be angry with us and smite us  
because of our iniquity,  
That we should be swallowed up in the depths of the  
sea;

186 Wherefore, I, Nephi, began to speak to them with  
much soberness;

187 But behold, they were angry with me, saying:

"We will not that our younger brother shall be a <sup>r</sup>ruler  
over us." 1 N 1:56

### 2 The Lord shows forth his power, 5:188-211 a Nephi is bound: the compass ceases to work, a great storm arises, 5:188-197

188 And it came to pass that Laman and Lemuel did take  
me and bind me with cords,

And they did treat me with much harshness;

189 Nevertheless, the Lord did suffer it that he might shew  
forth his power

Unto the fulfilling of his word which he \*had spoken  
concerning the wicked.

190 And it came to pass that after they had bound me  
insomuch that I could not move,

The compass, which had been prepared of the Lord,  
did cease to work.

191 Wherefore, they knew not whither they should steer  
the ship,

Moses.

5:179 *Jacob, Joseph*. See note 1:32. These two youngest sons of  
Lehi followed the teachings of the Lord and became "priests  
and teachers" (Jac 1:18-19).

5:180 *all*. Estimates of how many people comprised Lehi's colony

range from the mid twenties to fifty or more people.

5:181 *before the wind*. A Hebraism which reads literally in He-  
brew "to the face of the wind" (cf. Ps 83:13; Isa 17:13).

5:182 *to make themselves merry*. A Hebraism meaning "to make  
glad," "rejoice" (cf. Judg 19:22).

Insomuch that there arose a great storm, yea, a great and terrible tempest;  
 192 And we were driven back upon the waters for the space of three days;  
 193 And they began to be frightened exceedingly lest they should be drowned in the sea;  
 194 Nevertheless, they did *loose me not*.

195 And on the fourth day which we had been driven back, the tempest began to be exceeding sore.

196 And it came to pass that we were about to be swallowed up in the depths of the sea.  
 197 And after *\*we* had been driven back upon the waters for the space of four days,  
 My brethren began to see that the *\*judgments* of God *\*were* upon them,  
 And that they must perish save that they should repent of their iniquities.

*b Nephi's bands are loosed: the compass works, the storm calms, the voyage continues, 5:198-211*

198 Wherefore, they came unto me and loosed the bands which *\*were* upon my wrists,  
 And behold, they had *much* swollen exceedingly and also mine ankles were much swollen,  
 And great was the soreness thereof.  
 199 Nevertheless, I did look unto my God and I did praise him all the day long;  
 And I did not *†*murmur against the Lord because of mine afflictions.

200 Now my father Lehi had said many things unto them, and also unto the sons of Ishmael,  
 But behold, they did breathe out much threatenings against any one that should speak for me;  
 201 And my parents being stricken in years,  
 And having suffered much grief because of their children,  
 They were brought down, yea, even upon their sick beds.

202 Because of their grief and much sorrow and the iniquity of my brethren,  
 They were brought near even to be carried out of this time to meet their God;  
 203 Yea, their grey hairs were about to be brought down to lie low in the dust;  
 204 Yea, even they were near to be cast *\*with* sorrow into *\*a* watery grave.

205 And Jacob and Joseph also, being young, having need of much nourishment,  
 Were grieved because of the afflictions of their mother;  
 206 And also my wife with her tears and prayers, and also my children,  
 Did not soften *\*the* hearts of my brethren that they would loose me.

207 And there was nothing save it were the power of God which threatened them with destruction,  
 Could soften their hearts;  
 208 Wherefore, when they saw that they were about to be swallowed up in the depths of the sea,  
 They repented of the thing which they had done, insomuch that they loosed me.

209 And it came to pass *\*after* they had loosed me, Behold, I took the compass and it did work whither I desired it.  
 210 And it came to pass that I prayed unto the Lord; And after *\*I* had prayed the winds did cease and the storm did cease,  
 And there was a great calm.

211 And it came to pass that I, Nephi, did guide the ship, That we sailed again towards the promised land

**XI THE PROMISED LAND, 5:212-264**

**A Arrival at the New Land, 5:212-217**

212 And it came to pass that after we had sailed for the space of many days,  
 We did arrive to the promised land;  
 213 And we went forth upon the land and did pitch our tents;  
 And we did call it the promised land.

214 And it came to pass that we did begin to till the earth and we began to plant *†*seeds, 1 N 2:40  
 Yea, we did put all our seeds into the earth which we had brought from the land of Jerusalem.

215 And it came to pass that they did grow exceedingly; Wherefore, we were blessed in abundance.

216 And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness,

**5:200 breathe out.** A Hebraism for “breathing or puffing out violence” (cf. Ps 27:12.).

**5:201 stricken in years.** In Hebrew literally “come into (the) days” = “advanced in age” (cf. Josh 13:1).

**5:203 dust.** A Hebraism sometimes meaning “grave” (cf. Job 7:21).

**5:209** Some cite this as the transfer of leadership from Lehi to

Nephi because now, for the first time, Nephi is in charge of the liahona.

**5:216 there were beasts.** These same OW animals are listed in Eth 4:20-21 as part of the Jaredite civilization. The Jaredites preceded the Nephites in the NW by about 1800 years.

That there <sup>\*</sup>were beasts in the forests of every kind;  
Both the cow and the ox and the ass and the horse and  
the goat and the wild goat,  
And all manner of wild animals which were for the use  
of men.  
217 And we did find all manner of <sup>R</sup>ore, 2 N 4:21  
Both of gold and of silver and of copper.

### B Nephi Commanded to Make Plates of Ore, 5:218-235

218 And it came to pass that the Lord commanded me,  
wherefore I did make plates of ore  
That I might engraven upon them the record of my  
people.  
219 And upon the <sup>T</sup>plates which I made I did *engraven* the  
record of my father,  
And also our journeyings in the wilderness;  
And the prophecies of my father and also many of  
mine own prophecies  
Have I engraven upon them.  
220 And I knew not at <sup>\*</sup>the time when I made them  
That I should be commanded of the Lord to make  
<sup>R</sup>these plates; 1 N 2:93  
221 Wherefore, the record of my father and the genealogy  
of his <sup>\*</sup>forefathers,  
And the more part of all our proceedings in the wilder-  
ness  
Are engraven upon those <sup>T</sup>first plates of which I have  
spoken;  
222 Wherefore, the things which transpired before <sup>\*</sup>I  
made these plates  
Are, of a truth, more particularly made mention upon  
the first plates.  
223 And after <sup>\*</sup>I [had] made these plates by way of com-  
mandment,  
I, Nephi, received a commandment that the ministry  
and the <sup>T</sup>prophecies,  
The more plain and precious parts of them, should be  
<sup>T</sup>written upon <sup>T</sup>these plates;  
224 And that the things which were written  
Should be kept for the instruction of my people <sup>\*</sup>who  
should possess the land,  
And also for other <sup>R</sup>wise purposes, which purposes are  
known unto the Lord 1 N 2:99; WM 1:9-10  
225 Wherefore, I, Nephi, did make a record upon the  
<sup>R</sup>other plates 1 N 2:97-98; 2 N 4:50

Which gives an account, or which gives a greater ac-  
count,  
Of the wars and contentions and destructions of my  
people.  
226 And *now* this have I done and commanded my people  
<sup>\*</sup>what they should do after <sup>\*</sup>I was gone;  
And that these plates should be handed down from  
one generation to another,  
Or from one prophet to another, until further com-  
mandments of the Lord.

227 And an account of my making these plates shall be  
given hereafter;  
228 And then, behold, I proceed according to that which I  
have spoken;  
And this I do that the more sacred things may be kept  
for the knowledge of my people.  
229 Nevertheless, I do not write anything upon plates save  
it be that I think it be sacred.  
230 And now, if I do err, even did they err of old;  
231 Not that I would excuse myself because of other men,  
But because of the weakness which is in me according  
to the flesh, I would excuse myself.  
232 For the things which some men esteem to be of great  
worth, both to the body and soul,  
Others set at nought and trample under their feet.  
233 Yea, even the very God of Israel do men trample under  
their feet;  
234 I say trample under their feet, but I would speak in  
other words;  
235 They *do* set him at nought and hearken not to the voice  
of his counsels.

### C Nephi Speaks Concerning the Coming of Christ, 5:236-264

#### 1 Nephi quotes Zenock, Neum and Zenos concerning Christ, 5:236-257

236 And behold, he cometh, according to the words of the  
angel,  
In six hundred years from the time my father left  
Jerusalem.  
237 And the <sup>T</sup>world, because of their iniquity, shall judge  
him to be a thing of nought;  
Wherefore, they scourge him, and he suffereth it;  
And they smite him, and he suffereth it.  
238 Yea, they spit upon him, and he suffereth it

5:218 *plates*. I.e., large plates of Nephi. See note 2:93.

5:219 *engraven*. This archaic word is restored (O & P mss) to be  
consistent with vv. 218 and 221.

5:220 *these plates*. I.e., the small plates of Nephi (see note 2:93).

5:221 *first*. The restoration (O ms) of this word clarifies which set  
of plates Nephi is referring to—the large plates of Nephi.

5:224 *wise purposes*. Another purpose for including the un-  
abridged small plates with Mormon's abridgment (in addition

to replacing the lost 116 pages) is to be a special witness to  
people of the heritage of Judah. Nephi, principal author of the  
small plates, was the most "Jewish" of the writers because he  
had lived in the OW. He also indicates in 2 N 11:8-9 that he did  
not pass on the tradition and culture of the Jews to his children.  
His writings therefore should contain a stronger "Jewish fla-  
vor" than the other writers of the Book of Mormon.

5:236 *six hundred years*. See note 3:4

Because of his loving kindness and his long-suffering  
towards the children of men.

239 And the God of our fathers \*who [our fathers] were led  
out of Egypt out of bondage,  
And also were preserved in the wilderness by him,  
240 Yea, the God of Abraham and of Isaac and the God of  
Jacob  
Yieldeth himself, according to the words of the angel,  
as a man into the hands of wicked men  
To be lifted up, according to the words of Zenock,  
241 And to be crucified, according to the words of Neum,  
242 And to be buried in a sepulcher.

And according to the words of Zenos which he spake  
concerning the three days of darkness  
243 Which should be a sign given of his death  
Unto \*those who should inhabit the isles of the sea;  
244 More especially given unto \*those who are of the  
house of Israel,  
245 For thus spake the prophet:

"The Lord God surely shall visit all the house of Israel  
at that day;  
246 Some with his <sup>R</sup>voice, because of their righteousness,  
unto their great joy and salvation; 3 N 4:26-60  
247 And others with the thunderings and the lightnings of  
his power,  
By tempest, by fire, and by smoke and vapor of dark-  
ness,  
And by the opening of the earth and by mountains  
which shall be carried up."

248 "And all these things must surely come," saith the  
prophet Zenos.  
249 "And the rocks of the earth must rend;  
250 And because of the groanings of the earth, many of the  
kings of the isles of the sea  
Shall be wrought upon by the Spirit of God, to exclaim:  
'The God of nature suffers.'"

251 "And as for \*those who are at Jerusalem," saith the  
prophet,

"\*They shall be scourged by all people," saith the  
prophet,  
"Because they <sup>R</sup>crucified the God of Israel and turned  
their hearts aside, 2 N 7:5-9  
Rejecting signs and wonders and power and glory of  
the God of Israel."

252 "And because they *have turned* their hearts aside,"  
saith the prophet,  
"And have despised the Holy One of Israel,  
They shall wander in the flesh and perish,  
And become a hiss and a byword and be hated among  
all nations."

253 "Nevertheless, when that day cometh," saith the  
prophet,  
"That they no more turn aside their hearts against the  
Holy One of Israel,  
Then will he remember the <sup>T</sup>covenants which he made  
to their fathers.

254 "Yea, then will he remember the isles of the sea;  
255 'Yea, and all the people \*who are of the <sup>T</sup>house of Israel  
will I gather in,'  
Saith the Lord according to the words of the prophet  
Zenos,  
'From the four quarters of the earth.'"

256 "Yea, and all the earth shall see the salvation of the  
Lord," saith the prophet;  
257 "Every nation, kindred, tongue and people shall be  
blessed."

## 2 Nephi explains his purpose for quoting from the plates of brass, 5:258-264

258 And I, Nephi, have written these things unto my  
people, that perhaps I might persuade them  
That they would remember the Lord their Redeemer.

259 Wherefore, I speak unto all the house of Israel, if it so  
be that they should obtain these things.

5:240-242 *Zenock, Neum, Zenos.* Nephi quotes these three OW  
prophets who testified of Christ, but whose writings are not  
found in the OT. Zenock and Zenos were both slain for their  
testimony of Christ (Alma 16:188-189; Hel 3:53).

5:242 *three days of darkness.* Fulfillment of this prophecy is re-  
corded in 3 N 4:21.

5:243 *isles of the sea.* Jacob refers to the promised land as one of the  
"isles of the sea." (2 N 7:35). Nephi and Jacob are the only  
writers in the Book of Mormon to mention "isles." They are also  
the only ones to have crossed the ocean. The OW prophets  
Zenos (v. 250) and Isaiah (6:31, 38) also speak of the "isles of the  
sea."

5:245 *all.* Jesus confirmed that he would visit all the house of Israel  
in 3 N 7:24-26. *that day.* I.e., at the time of the crucifixion and  
resurrection of Christ (see 3 N 5:9-13 for his advent to Lehi's

posterity).

5:247 *by tempest, by fire, etc.* In Biblical Hebrew a preposition is  
repeated before each object in a series (cf. Hos 1:7).

5:247-250 Zenos describes the catastrophes which would occur in  
the NW during the time of the crucifixion (cf. Nephi's vision in  
3:103-109 and the record of the fulfillment in 3 N 4:7-17).

5:251-252 *crucified, turned, have turned.* These words have been  
restored to the past tense to agree with the Oms, returning them  
to the Hebrew prophetic perfect tense in harmony with the rest  
of the passage.

5:251 *turned... aside.* A Hebraism which means to "turn aside out  
of one's course" and was often used speaking of Israel's "apos-  
tasy."

5:258 *written.* See note on 2:4.

- 260 For behold, I have workings in the Spirit which doth weary me,  
Even that all my joints are weak for \*those who are at Jerusalem;
- 261 For *hast* not the Lord been merciful to shew unto me concerning them,  
Even as he *hast* prophets of old?  
[I should have perished also].
- 262 For he surely did shew unto [the] prophets of old all things concerning them;
- 263 And also he did shew unto many concerning us;
- 264 Wherefore, it must needs be that we know concerning them  
For they are <sup>R</sup>written upon the plates of brass.

3 N 4:71-73

## CHAPTER 6

## XII NEPHI TEACHES THE REDEMPTION OF THE HOUSE OF ISRAEL, 6:1-7:70

## A Nephi Explains His Reasons for Reading Isaiah, 6:1-7

- 1 Now it came to pass that I, Nephi, did teach my brethren these things.
- 2 And it came to pass that I did read many things to them  
Which were engraven upon the <sup>R</sup>plates of brass,  
That they might know concerning the doings of the Lord in other lands among people of old.
- 3 And I did read many things unto them which were written in the *books* of Moses;

5:261 *hast*. This word has been restored (O ms) in two places in this verse. The phrase, [*I should have perished also*], which was added in 1837, should be deleted when reading this verse.

6:2 *doings of the Lord in other lands*. Nephi is speaking of the OW from a NW perspective.

6:3 *books*. The plural form restored here (O ms) is consistent with 1:159 which states that the plates of brass contained the five books of Moses. Although the school of higher criticism sees multiple authorship for the first five books of the Bible, this reference and 1:159 call Moses the author.

6:5-6 *likened all scriptures unto us*. Jacob also compared the lessons contained in the words of Isaiah to his people "because ye are of the house of Israel" (2 N 5:14).

6:6 *remnant, broken off*. Nephi once again identifies his brethren as a remnant, a branch broken off from the house of Israel (see notes 4:15 and 4:24).

6:7 Nephi has chosen these particular Isaiah passages (Isa 48 and 49) from the plates of brass because they deal with the restoring of the house of Israel. He is trying to help his brothers understand their part in the overall picture of the scattering and, ultimately, the gathering of Israel. The phrase "O house of Israel" (vv. 42 and 45) is not found in Biblical translations of Isa 49, thus the Book of Mormon translation restores one of the

- 4 But that I might more fully persuade them to believe in the Lord their Redeemer,  
*Wherefore*, I did read unto them that which was written by the prophet Isaiah.
- 5 For I did liken all scriptures unto us that it might be for our profit and learning.

6 Wherefore, I spake unto them, saying:

"Hear ye the words of the prophet, ye \*who are a remnant of the house of Israel,  
A branch \*who have been broken off.

"Hear ye the words of the prophet which \*were written unto all the house of Israel,  
And liken *it* unto yourselves, that ye may have hope,  
As well as your brethren from whom ye have been broken off.

7 "For after this manner \*has the prophet written:"

## B Isaiah 48: To Disobedient Israel, 6:8-29

- 8 "Hearken and hear this, O house of Jacob  
\*Who are called by the name of Israel,  
And are come forth out of the water of Judah;\*  
\*Who swear by the name of the Lord,  
And make mention of the God of Israel,  
Yet they swear not in truth nor in righteousness;
- 9 Nevertheless, they call themselves of the holy city,  
But they do not stay themselves upon the God of Israel,  
\*Who is the Lord of Hosts,  
Yea, the Lord of Hosts is his name:

"plain and precious truths" lost from the Bible, i.e., the prophet Isaiah's reference to the literal restoration of all of the house of Israel. See also note v. 30.

6:8 The Isaiah passages in this chapter, with the exception of v. 31, are herein arranged as poetry, following the form determined by Biblical scholars. *house of Jacob* = house of Israel (see note 3:16). *out of the waters of Judah*. Refers to those who are of the lineage of the tribe of Judah (or the southern kingdom). This message is for all the house of Israel but more particularly the tribe of Judah. *Judah*. The phrase "or out of the waters of baptism" was added following "Judah" in the 1840 and 1874 editions, but was removed in the 1908 edition. The added phrase does not appear on either the O or P mss. *swear by the name of the Lord*. An oath used in covenant-making. *they swear not in truth nor in righteousness* = hypocrites, those who profess to know God but do not do his will. Isaiah addressed this subject earlier in 29:13 [26]: "this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me."

6:9 *do not stay themselves*. "Not," found only in the Book of Mormon, clarifies this passage and confirms the idea of hypocrisy found in verse 8. *stay* = support.

- 10 "Behold, I have declared the former things from the beginning;  
And they went forth out of my mouth and I shewed them,  
I did shew them suddenly.
- 11 And I did it because I knew that thou art obstinate,  
And thy neck was an iron sinew,  
And thy brow brass;
- 12 And I have, even from the beginning, declared to thee;  
Before it came to pass I shewed them thee;  
And I shewed them for fear,  
Lest thou shouldst say 'Mine idol hath done them,  
And my graven image and my molten image hath commanded them.'
- 13 Thou hast seen and heard all this,  
And wilt ye not declare them?  
And that I have shewed thee new things from this time,  
Even hidden things, and thou didst not know them.
- 14 They are created now and not from the beginning;  
Even before the day when thou heardest them not,  
They were declared unto thee,  
Lest thou shouldst say, 'Behold, I knew them.'
- 15 Yea, and thou heardest not,  
Yea, thou knewest not,  
Yea, from that time thine ear was not opened  
For I knew that thou wouldst deal very treacherously,  
And wast called a transgressor from the womb.
- 16 "Nevertheless, for my \*name's sake will I defer mine anger,  
And for my praise will I refrain from thee,  
That I cut thee not off.
- 17 For, behold, I have refined thee,  
I have chosen thee in the furnace of affliction.
- 18 For mine own sake, yea, for mine own sake, will I do this;  
For I will not suffer my name to be polluted.  
And I will not give my glory unto another.
- 19 "Hearken unto me. O Jacob,

- And Israel, my called,  
For I am he, *and* I am the first,  
And I am also the last.
- 20 Mine hand hath also laid the foundation of the earth,  
And my right hand hath spanned the heavens.  
*And* I called unto them,  
And they stand up together.
- 21 "All ye, assemble yourselves, and hear;  
\*Who among them hath declared these things unto them?  
The Lord hath loved him.  
Yea, and he will fulfill his word which he hath declared by them.  
And he will do his pleasure on Babylon,  
And his arm shall come upon the Chaldeans.
- 22 Also saith the Lord, I the Lord, yea, I have spoken.  
Yea, I have called him to declare;  
I have brought him, and he shall make his way prosperous.
- 23 "Come ye near unto me.  
I have not spoken in secret from the beginning;  
From the time that it was declared, have I spoken.  
And the Lord God and his Spirit hath sent me."
- 24 And thus saith the Lord, thy Redeemer,  
The Holy One of Israel:  
"I have sent him,  
The Lord thy God \*who teacheth thee to profit,  
\*Who leadeth thee by the way thou shouldst go \*has done it.
- 25 O that thou hadst hearkened to my *commandments!*  
Then had thy peace been as a river  
And thy righteousness as the waves of the sea.
- 26 Thy seed also had been as the sand,  
The offspring of thy bowels like the gravel thereof;  
His name should not have been cut off  
Nor destroyed from before me."
- 27 Go ye forth of Babylon,  
Flee ye from the Chaldeans.  
With a voice of singing,

6:10 *former things*. The prophecies of the destruction, captivity, and scattering of the house of Israel.

6:11 *thy neck was an iron sinew, and thy brow brass* = "stiff-neckedness," a Hebraism for "obstinate" (see note 1:38).

6:13 *new things*. Prophecies of the restoration of the house of Israel.

6:17 *refined* = tested. *chosen* = tested, tried. *furnace of affliction* = a metaphor for human suffering, punishment or discipline.

6:18 *glory* = honor.

6:20 *mine hand* = figuratively, strength, power. *laid the foundation of the earth, heavens*. All things were made by Jesus Christ (cf. John 1:1-3). *my right hand* = the idea of favor combined with strength. *stand up together* = come into being, appear, come on the scene.

6:21 *him* = Cyrus (Isa 45:1). *his pleasure* = will, purpose. *his arm* = divine strength.

6:22 *I the Lord, yea, I have spoken*. Literally, "I, I, I have spoken." *called him* = commissioned, appointed. *make his way* = figuratively, course of life, action, undertaking. *prosperous* = successful. A promise to those who keep the Lord's commandments (v. 25); otherwise there is no peace for the wicked (v. 29).

6:23 *me* = Christ.

6:24 *Redeemer* = the one who will restore, or redeem the house of Israel - Christ.

6:25 *commandments*. The restoration to the plural form (O & P mss) agrees with the KJV and early Isa mss. *peace* = well-being.

6:26 *gravel* = like its grains of sand. *cut off* = fail.

6:27 *Babylon - Chaldeans*. Isaiah is prophesying of Judah's return

Declare ye, tell this,  
Utter to the end of the earth;  
Say ye, "The Lord hath redeemed his servant Jacob."

- 28 And they thirsted not,  
He led them through the deserts;  
He caused the waters to flow  
Out of the rock for them;  
He \*clave the rock also,  
And the waters gushed out.
- 29 And notwithstanding he hath done all this  
And greater also,  
"There is no peace,"  
Saith the Lord unto the wicked.

### C Israel Scattered by the Pastors, 6:30

- 30 "And again, hearken, O ye house of Israel,  
All ye that are broken off  
And are driven out  
Because of the wickedness of the pastors of my people;  
Yea, all ye that are broken off,  
That are scattered abroad,  
\*Who are of my people, O house of Israel."

### D Isaiah 49: The Promise of the Redemption of the House of Israel, 6:31-56

- 31 "Listen, O isles, unto me,  
And hearken, ye people from far.  
The Lord hath called me from the womb;  
From the bowels of my mother hath he made mention  
of my name.
- 32 And he hath made my mouth like a sharp sword;  
In the shadow of his hand hath he hid me,  
And made me a polished shaft;  
In his quiver hath he hid me."
- 33 "And said unto me, 'Thou art my servant,  
O Israel, in whom I will be glorified.'"
- 34 "Then I said, 'I have labored in vain.

I have spent my strength for nought and in vain;  
Surely my judgment is with the Lord,  
And my work with my God.'"

- 35 "And now saith the Lord  
That formed me from the womb that I should be his  
servant,  
To bring Jacob again to him.  
Though Israel be not gathered,  
Yet shall I be glorious in the eyes of the Lord,  
And my God shall be my strength.
- 36 And he said, 'It is a light thing that thou shouldst be  
my servant  
To raise up the tribes of Jacob,  
And to restore the preserved of Israel;  
I will also give thee for a light to the Gentiles,  
That thou mayest be my salvation unto the ends of the  
earth.' "
- 37 Thus saith the Lord,  
The Redeemer of Israel, his Holy One,  
To him whom man despiseth,  
To him whom the *nation* abhorreth,  
To servant of rulers:  
"Kings shall see and arise,  
Princes also shall worship,  
Because of the Lord that is faithful."

- 38 Thus said the Lord:  
"In an acceptable time have I heard thee, O Isles of the  
sea  
And in a day of salvation have I helped thee;  
And I will preserve thee and give thee my servant  
For a covenant of the people,  
To establish the earth,  
To cause to inherit the desolate heritages;
- 39 That thou mayest say to the prisoners, 'Go forth,'  
To them that sit in darkness, 'Shew yourselves.'
- "They shall feed in the ways,  
And their pastures shall be in all high places,

from the Babylonian captivity. Babylon and Chaldea are synonymous terms at the period of which Isaiah is writing.

**6:28** A reference to God's deliverance of the children of Israel from Egypt. Nephi had previously related the incidents to his brothers while still in the OW (see note 5:103-152). *clave* = cut, divided, split open.

**6:29** *wicked*. Those who rebel against the Lord.

**6:30** This verse, connecting Isa 48 and Isa 49, does not appear in Biblical translations of Isa. Because it is the link between the two chapters, it clearly identifies that Isaiah is speaking to the house of Israel. The verse is chiasmic in structure, opening and closing with "O house of Israel." The center point clarifies why Israel has been scattered - "because of the wickedness of the pastors." Nephi expounds on the scattering to his brethren in 7:6-12.

**6:33** *servant*. In this verse and the rest of Isa 49, the servant called

"Israel" is Christ. Thus "house of Israel" = "house of Christ." All who accept Christ in the proper way and follow him become a part of the house of Israel (cf. 3:201-202; 3 N 7:38).

**6:34** *judgment* = one's legal right, privilege, due. *work* = reward.

**6:35** *glorious* = honored.

**6:36** *give thee for light to the Gentiles*. Christ would not only save the tribes of Jacob, but he would also be a light to the Gentiles and bring salvation to the ends of the earth. Jesus said, "I am the light of the world" (John 8:12).

**6:37** *abhorreth* = reject.

**6:38** *O isles of the sea*. This phrase is not found in the Biblical translations of Isa 49. The phrase, along with "O house of Israel" in vv. 42 and 45, clarifies that Isaiah is speaking to the scattered house of Israel. See also note 5:243. *establish* = cause to arise, restore. *heritages* = inheritances. This is another example of the

- 40 They shall not hunger nor thirst,  
Neither shall the heat nor the sun smite them;  
For he that hath mercy on them shall lead them,  
Even by the springs of \*water shall he guide them.
- 41 And I will make all my mountains \*a way,  
And my highways shall be exalted.
- 42 And then, O house of Israel,  
Behold, these shall come from far;  
And lo, these from the north and from the west,  
And these from the land of Sinim."
- 43 Sing, O heavens! and be joyful, O earth!  
For the feet of \*those who are in the east shall be  
established.  
And break forth into singing, O mountains!  
For they shall be smitten no more.  
For the Lord hath comforted his people,  
And will have mercy upon his afflicted.
- 44 But behold, Zion hath said, "The Lord hath forsaken  
me,  
And my Lord hath forgotten me."  
But he will shew that he hath not.
- 45 "For can a woman forget her sucking child,  
That she should not have compassion on the son of her  
womb?  
Yea, they may forget,  
Yet will I not forget thee, O house of Israel.
- 46 Behold, I have graven thee upon the palms of my  
hands;  
Thy walls are continually before me.
- 47 Thy children shall make haste against thy destroyers.  
And they that made thee waste shall go forth of thee.
- 48 Lift up thine eyes round about and behold;  
All these gather themselves together and they shall  
come to thee.  
And as I live, " saith the Lord,

"Thou shalt surely clothe thee with them all as with an  
ornament,  
And bind them on even as a bride.

- 49 "For thy waste and thy desolate places,  
And the land of thy destruction,  
Shall even now be too narrow by reason of the inhabi-  
tants;  
And they that swallowed thee up shall be far away.
- 50 The children \*whom thou shalt have, after thou hast  
lost the *other*,  
Shall again in thine ears say:  
'The place is too *strait* for me;  
Give place to me that I may dwell.'
- 51 Then shalt thou say in thine heart:  
'Who hath begotten me these,  
Seeing I have lost my children and am desolate,  
A captive, and removing to and fro?  
And who hath brought up these?  
Behold, I was left alone;  
These, where have they been?'"
- 52 Thus saith the Lord God:  
  
"Behold, I will lift up mine hand to the Gentiles,  
And set up my standard to the people;  
And they shall bring thy sons in their arms,  
And thy daughters shall be carried upon their shoul-  
ders;
- 53 And kings shall be thy nursing fathers,  
And their queens thy nursing mothers;  
They shall bow down to thee with their face towards  
the earth,  
And lick up the dust of thy feet.  
And thou shalt know that I am the Lord,  
For they shall not be ashamed that wait for me."
- 54 For shall the prey be taken from the mighty,  
Or the lawful *captive* delivered?

cognate accusative form. i.e. "inherit inheritances." See note 1:57.

**6:42 O house of Israel.** This phrase (here and v. 45) is not found in Biblical translations of Isa. The phrase is critical for a correct interpretation of Isa 48 and 49. This is an example of a "plain and precious truth" restored in the Book of Mormon. *north*= exiles and dispersed. *Sinim*. The identification of Sinim is uncertain. Some suggest China, while others say Aswan in Egypt.

**6:43 Sing...and be joyful.** In literal Hebrew, a ringing cry: shout for joy.

**6:45 O house of Israel.** See note v. 7

**6:46 I have graven thee upon the palms of my hands.** This verse speaks to both the temporal and spiritual restoration of Israel. The spiritual restoration took place when Christ atoned for the sins of mankind on the cross. The nail prints in his hands are the literal fulfillment of this prophecy. The phrase is also assurance that he will not forget his promise to literally regather all of the

house of Israel.

**6:49 waste** = ruin. *land of thy destruction* = your ruined land. *swallowed* = figure of destruction, ruined.

**6:50 Give place to me** = make room for me.

**6:51 lost my children and am desolate** = a figure of exiled Zion as a woman, bereaved and barren. *A captive, and removing to and fro*. An exile and thrust away.

**6:52** This passage (Isa 49:22) is quoted by Jacob (2 N 5:17-18) and is referred to two additional times by Nephi (7:13, 18). *lift up mine hand* = as a signal. *standard* = sign, miracle. *shoulders*. Figurative, support for burdens.

**6:53** See Nephi's comments on this verse (Isa 49:23) in 7:13-25; Jacob also comments in 2 N 5:13-40. *nursing fathers*. i.e., foster-fathers, guardians. *wait* = trust.

**6:54 prey** = spoil, booty, plunder.

**6:54, 55 lawful, terrible.** Translated from the same word in Hebrew, meaning "just," "righteous," or "awe-inspiring," "terror-striking."

55 But thus saith the Lord:

“Even the *captive* of the mighty shall be taken away,  
And the prey of the terrible shall be delivered;  
For I will contend with him that contendeth with thee,  
And I will save thy children.

56 And I will feed them that oppress thee with their own  
flesh.

They shall be drunken with their own blood as with  
sweet wine.

And all flesh shall know that I, the Lord, am thy Savior,  
And thy Redeemer, the Mighty One of Jacob.”

#### CHAPTER 7

E Nephi Interprets Isaiah, 7:1-70

1 *Prophecies are both spiritual and temporal, 7:1-5*

1 And now it came to pass that after I, Nephi,  
After that I had read these things which were engraven  
upon the plates of brass,  
My brethren came unto me and said unto me:

“What \*meaneth these things which ye have read?

2 Behold, are they to be understood according to the  
things which are spiritual  
Which shall come to pass according to the spirit and  
not the flesh?”

3 And I, Nephi, \*said unto them:

“Behold, they were \*made manifest unto the prophet  
by the voice of the Spirit;

4 For by the Spirit are <sup>T</sup>all things <sup>T</sup>made known unto the  
\*prophets

Which shall come upon the children of men according  
to the flesh;

5 Wherefore, the things of which I have read  
Are things pertaining to things both temporal and  
spiritual;

2 *The scattering of Israel, 7:6-16*

6 “For it appears that the house of Israel, sooner or later,  
Will be scattered upon all the face of the earth, and also  
among all nations.

7 “And \*behold there are many \*who are already lost  
From the knowledge of *they* \*who are at Jerusalem.

8 Yea, the more part of all the tribes have been led away,

9 And they are scattered to and fro upon the <sup>R</sup>isles of the  
sea; 2 N 7:33-39

10 And \*whither they are, none of us knoweth,  
Save that we know that they have been led away.

11 And since \*they have been led away these things have  
been prophesied concerning them,  
And also concerning all *they* \*who shall hereafter be  
scattered and be confounded

Because of the Holy One of Israel,  
For against him will they harden their hearts;

12 Wherefore, they shall be scattered among all nations  
and shall be hated *by* all men.

13 Nevertheless, after \*they \*have been nursed by the  
Gentiles

And the Lord \*has lifted up his hand upon the Gentiles  
and set them up for a standard,

And their children *shall be* carried in their arms,

And their daughters *shall be* carried upon their shoul-  
ders.

“Behold, these things of which are spoken, are tempo-  
ral,

For thus \*are the covenants of the Lord with our  
fathers;

14 And it meaneth us in the days to come,

And also all our brethren \*who are of the house of  
Israel.

15 And it meaneth that the time cometh

That after all the house of Israel have been scattered  
and confounded,

That the Lord God will raise up a mighty nation  
among the Gentiles,

6:56 *Redeemer*. See note v. 24.

7:1 *things which ye have read* = Isa 48 and 49 from the plates of  
brass (6:8-56).

7:3 *prophet* = Isaiah.

7:4 *known unto the prophets*. Nephi’s words echo those stated in  
Amos 3:7. “Surely the Lord God will do nothing, but he  
revealeth his secret unto his servants the prophets.”

7:5 *temporal* = in the flesh.

7:8 *more part of all the tribes have been led away*. The ten tribes  
of the northern kingdom, Israel, were led away captive by the  
Assyrians in 721 B.C. and never returned. The southern king-  
dom, Judah, was finally scattered in A.D. 70

7:9 *scattered*. Christ visited “othersheep” of the scattered house  
of Israel shortly after his visit to Nephi’s descendants (3 Nephi  
7:24-26). *isles of the sea*. See notes 5:243 and 6:38.

7:10 *led away*. Like Lehi, others from the house of Israel were led  
away in order to preserve a righteous remnant to fulfill the  
covenant made to Abraham, Isaac and Jacob.

7:11 *Holy One of Israel* = Jesus Christ. This phrase is found forty-  
one times in the Book of Mormon and is used primarily by  
Nephi and Jacob, both of whom taught the words of Isaiah to  
their people.

7:13ff Nephi combines the knowledge gained from his vision  
with the words of the prophets on the brass plates to explain to  
his brothers the scattering and gathering of Israel as well as the  
final judgment of all mankind. *nursed by the Gentiles*. Nephi  
paraphrases Isa 49:22 (6:52) in v. 13 and then proceeds to explain  
Isaiah’s words in vv. 14 - 25.

7:15 *mighty nation*. Undoubtedly the United States of America.  
7:17-25 *a marvelous work*. I.e., restoring all the house of Israel to

Yea, even upon the face of this land;  
16 And by them shall our seed be scattered.

### 3 *The gathering of Israel, 7:17-25*

17 And after <sup>T</sup>our seed is scattered,  
The Lord God will proceed to do a <sup>T</sup>marvelous work  
among the <sup>T</sup>Gentiles  
Which shall be of great worth unto our seed;  
18 Wherefore, it is likened unto <sup>T</sup>their being nourished by  
the Gentiles,  
And being carried in their arms and upon their shoulders.  
19 And it shall also be of worth unto the Gentiles;  
20 And not only unto the Gentiles but unto all the house  
of Israel,  
Unto the making known of the covenants of the Father  
of heaven unto Abraham, saying,  
'In thy seed shall all the kindreds of the earth be  
blessed.'

21 "And I would, my brethren, that ye should know  
That all the kindreds of the earth can not be blessed  
Unless he shall make bare his arm in the eyes of the  
nations.  
22 Wherefore, the Lord God will proceed to make bare  
his arm in the eyes of all the nations  
In bringing about his <sup>T</sup>covenants and his gospel unto  
*they* <sup>T</sup>who are of the <sup>T</sup>house of Israel.

23 "Wherefore, he will bring them again out of captivity,  
And they shall be gathered together to the lands of  
their *first* inheritance;  
24 And they shall be brought out of obscurity and out of  
darkness;

25 "And they shall know that the Lord is their Savior and  
their Redeemer,  
The <sup>T</sup>Mighty One of Israel.

### 4 *Destruction of the wicked, preservation of the righteous, 7:26-70*

26 And the blood of that great and abominable church,  
which is the whore of all the earth,

a knowledge of their covenant (v.25). The Book of Mormon is the prime instrument to assist in this restoration. This phrase is the most-frequently quoted or paraphrased Isa verse in the Book of Mormon (Isa 29: 14 [26]).

**7:20** *In thy seed.* Next to Isaiah's words, this is one of the next most-frequent OT quotes in the Book of Mormon (Gen 22:18 [22]). See note 4:29; cf. 3N 9:63,65; Acts 3:25.

**7:22** *make bare his arm.* A metaphor meaning God will reveal his power. This phrase from Isa (52:10) is found four other times in the Book of Mormon (Mos 7:80; 8:69; 3 N 7:45; 9:73).

**7:26** . *blood...shall turn upon their own heads.* A Hebraism which cannot be interpreted literally in English. The word "blood"

Shall turn upon their own heads;  
27 For they shall war among themselves,  
And the sword of their own hands shall fall upon their  
own heads,  
And they shall be drunken with their own blood.

28 And every nation which shall war against thee, O  
house of Israel,  
Shall be turned one against another;  
29 And they shall fall into the pit which they digged to  
ensnare the people of the Lord.  
30 And all that fight against <sup>T</sup>Zion shall be destroyed;  
31 And the great whore *which* hath perverted the right  
ways of the Lord,  
Yea, that great and abominable church shall tumble to  
the dust,  
And great shall be the fall of it.

32 "For behold," saith the prophet, "'The time cometh  
speedily  
That Satan shall have no more power over the hearts  
of the children of men;  
33 For the day soon cometh that all the proud and they  
<sup>T</sup>who do wickedly shall be as stubble;  
And the day cometh that they must be burned;  
34 For the time soon cometh that the fullness of the  
<sup>T</sup>wrath of God  
Shall be poured out upon all the <sup>T</sup>children of men,  
35 For he will not suffer that the wicked shall destroy the  
righteous.

36 "Wherefore, he will preserve the <sup>T</sup>righteous by his  
<sup>T</sup>power,  
Even if it <sup>T</sup>so be that the fullness of his wrath must  
come,  
And the righteous be preserved even unto the  
<sup>T</sup>destruction of their enemies by fire;  
37 Wherefore, the <sup>T</sup>righteous need not fear, for thus saith  
the prophet,  
'They shall be <sup>T</sup>saved even if it so be as by fire.'

38 "Behold my brethren, I say unto you that these things  
must shortly come,  
Yea, even blood and fire and vapor of smoke must  
come;

also has the meaning of "guilt" or "blame." The phrase "blood upon the head" signifies "he himself will be to blame," or "he will have to suffer the consequences of his crime" (cf. Jos 2:19) *whore* = the great and abominable church (see also v. 31)

**7:26-31** Nephi enumerates God's judgments against the abominable church which he saw in vision (3:139-144). The warning in v. 30 is repeated in v. 42.

**7:35-37, 41** These verses contain the promise that God will preserve the righteous, a dominant theme of the Book of Mormon.

**7:44-53** The words of Moses from the plates of brass also testified of Christ, the Holy One of Israel. Although Moses is seen as a type for Christ, Nephi specifically declares that "this prophet of

- 39 And it must needs be upon the face of this earth;  
 40 And it cometh unto men according to the flesh  
 If it so be that they will harden their hearts against the  
 Holy One of Israel.
- 41 "For behold, the righteous shall not perish;  
 42 For the time surely must come that all they \*who fight  
 against Zion shall be cut off.  
 43 And the Lord will surely prepare a way for his people,  
 Unto the fulfilling of the words of Moses which he  
 spake, saying:
- 44 'A prophet shall the Lord your God raise up unto you  
 like unto me;  
 Him shall ye hear in all things whatsoever he shall say  
 unto you.  
 45 And it shall come to pass that all *they* \*who will not  
 hear that prophet,  
 Shall be cut off from among the people.'
- 46 "And now I, Nephi, declare unto you,  
 That this prophet of whom Moses spake was the Holy  
 One of Israel.
- 47 "Wherefore, he shall execute <sup>T</sup>judgment in righteous-  
 ness;  
 48 And the <sup>T</sup>righteous need not fear, for *it is they* \*who  
 shall not be confounded.
- 49 "But it is the kingdom of the devil which shall be built  
 up among the <sup>T</sup>children of men,  
 Which kingdom is established among them which are  
 in the flesh.
- 50 "For the time speedily shall come that all churches  
 which are built up to get gain,  
 And all *they which* are built up to get power over the  
 flesh,  
 And *they which* are built up to become popular in the  
 eyes of the world,  
 And *they which* seek the lusts of the flesh and the things  
 of the <sup>T</sup>world,  
 And to do all manner of iniquity;
- 51 "Yea, in fine, all *they* \*who belong to the kingdom of  
 the devil,  
 It is they \*who need fear and tremble and quake;  
 52 It is *they* \*who must be brought low in the dust;  
 53 It is *they* \*who must be consumed as stubble.
- 54 "And this is according to the words of the prophet.  
 55 "And the time cometh speedily that the righteous  
 must be led up as calves of the stall,  
 And the Holy One of Israel must reign  
 And in dominion and might and power and great  
 glory.  
 56 And he gathereth his children from the four quarters  
 of the earth;  
 57 And he numbereth his sheep and they know him;  
 58 And there shall be one fold and one shepherd;  
 59 And he shall feed his sheep, and in him they shall find  
 pasture.
- 60 "And because of the <sup>T</sup>righteousness of his people,  
 Satan \*has no power;  
 61 Wherefore, he can not be loosed for the space of many  
 years;  
 62 For he hath no power over the hearts of the people,  
 For they dwell in righteousness, and the Holy One of  
 Israel reigneth.
- 63 "And now behold, I, Nephi, say unto you,  
 That all these things must come according to the flesh.
- 64 "But behold, all nations, kindreds, tongues, and  
 people  
 Shall dwell safely in the Holy One of Israel, if it so be  
 that they will repent.
- 65 And now I, Nephi, make an end,  
 For I durst not speak further as yet concerning these  
 things.
- 66 Wherefore my brethern, I would that ye should con-  
 sider  
 That the things which have been written upon the  
<sup>R</sup>plates of brass are true; 1 N 1:158-170  
 67 And they testify that a man must be obedient to the  
 commandments of God.
- 68 Wherefore, ye need not suppose that I and my father  
 are the only ones  
 Which have testified, and also taught them.
- 69 Wherefore, if ye shall be <sup>T</sup>obedient to the command-  
 ments and endure to the end,  
 Ye shall be <sup>T</sup>saved at the last day.
- 70 And thus it is. Amen.

whom Moses spake, was the Holy One of Israel" (v. 46).  
 7:53 *stubble*. This passage enumerates what happens to the  
 "wicked" and "proud" cited in v. 33.  
 7:58 *one fold and one shepherd*. The time of fulfillment of the

"great and marvelous work," i.e., the restoration of the house of  
 Israel.  
 7:61 *many years* = a thousand years (see Rev 20:2).  
 7:70 *And thus it is. Amen*. See note 2:102.

# **TEXTUAL COMPARISON CHART**

## **TOPICAL INDEX**

# TEXTUAL COMPARISON CHART

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Some words or phrases which appeared in the Original (O ms) or Printer's (P ms) manuscripts were omitted or changed in the various editions of the Book of Mormon. In a few places omissions or changes occurred while the copyist was preparing the P ms from the O ms. In order to apprise the reader of those differences which occurred for whatever reasons, a notation system has been devised and incorporated into the Study Book of Mormon (SBM) text. The following chart gives the history of each change, with the exception of archaic or incorrect spellings which are not noted.

## KEY

*Italics* = those cases in which the SBM has restored words or phrases which appeared on the O or P mss.

Asterisk (\*) = a word change which was made on a manuscript and/or in an edition.

Ø = a word or phrase omitted sometime prior to the 1908 edition.

≠ = a change marked on the ms indicated and retained in the editions listed.

[ ] = Brackets indicate words which were added on a manuscript and/or in an edition.  
For example, 1 N 1:54 is charted as follows:

[Yea]	P 1830 1837 1840 1874 1908
[ ]	O

"Yea," found on the P ms and editions noted, was not written on the O ms. Empty brackets show where it does not occur.

Oc = change or correction made to the O ms, possibly at the time of preparing the P ms.

P30 = change marked on the P ms before the 1830 edition was printed.

P37 = change marked on the P ms after the 1830 edition was printed but before the 1837 edition was printed.

Pc = changed marked on the P ms at an undetermined time.

Sometimes these changes were originally made by the scribe, sometimes by an editor or printer. By studying the sequence of mss and/or editions on the chart, it can usually be determined with which edition the change occurred.

Each edition listed in the chart was carefully studied as were as the O and P mss, both on microfilm at the RLDS Auditorium Library. Approximately one-third of the O ms exists and virtually 100% of the P ms. Because of the condition of the O ms, some portions are unreadable and therefore cannot be notated.

## FIRST NEPHI

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
	*[ [name of the]	P 1830 1837 1908 1840 1874	1:38	<i>And</i> Ø	O P 1830 1837 1840 1874 1908
1:2	<i>to be</i> is	P 1830 P <sub>37</sub> 1837 1840 1874 1908	1:43	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
1:3	<i>that</i> the	P P <sub>37</sub> 1830 1837 1840 1874 1908	1:43	*Who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
1:10	<i>it</i> Ø	P 1830 1837 1840 1874 1908	1:45	<i>do</i> Ø	O P 1830 1837 1840 1874 1908
1:13	*are is	P <sub>37</sub> 1837 1840 1874 1908 P 1830	1:54	[Yea] [ ]	P 1830 1837 1840 1874 1908 O
1:17	*Ø that	1837 1840 1874 1908 P 1830	1:61	<i>my</i> thy	O P 1830 1840 1874 P <sub>37</sub> 1837 1840 1908
1:23	*Are is	P <sub>37</sub> 1837 1840 1874 1908 P 1830	1:68	<i>gone</i> come	O P 1830 1837 1840 1874 1908
1:23	*those them	P <sub>37</sub> 1837 1840 1874 1908 P 1830	1:68	<i>which</i> who	O P 1830 P <sub>37</sub> 1837 1840 1908
1:24	*said saith	P <sub>37</sub> 1837 1840 1874 1908 P 1830	1:78	<i>commandment</i> commandments	O P 1830 1837 1840 1874 1908
1:31	*were was are	P 1908 O 1830 P <sub>37</sub> 1837 1840 1874	1:78	[of the Lord] [ ]	P 1830 1837 1840 1874 1908 O
1:32	<i>brethren</i> brothers	O P P <sub>30</sub> 1830 1837 1840 1874 1908	1:78	*knowing knew	O P 1830 1837 1908 1840 1874
1:32	*Who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	1:80	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
1:33	<i>beside</i> by the side of	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	1:82	<i>might</i> may	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
1:34	*he Ø	O P 1830 1908 1837 1840 1874	1:86	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
1:37	<i>saying</i> Ø	O P 1830 1837 1840 1874 1908	1:87	*records record	P 1830 1837 1840 1874 1908 O
1:38	*Ø that	1837 1840 1874 1908 O P 1830	1:88	*[ ] [and]	O P 1908 1830 1837 1840 1874
1:38	*Ø that	1837 1840 1874 1908 O P 1830	1:95	*ye shall thou shalt	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
1:38	<i>he</i> Ø	O P 1830 1837 1840 1874 1908	1:96	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
1:97	*≠ that	P37 1837 1840 1874 1908 O P 1830	1:155	[I] [ ]	P 1830 1837 1840 1874 1908 O
1:103	*were was	P30 1830 1837 1840 1874 1908 O P	1:158	*≠ that	P37 1837 1840 1874 1908 O P 1830
1:104	wall walls	O P 1830 1837 1840 1874 1908	1:160	*who were which was	P37 1837 1840 1874 1908 O P 1830
1:105	*≠ that	P37 1837 1840 1874 1908 O P 1830	1:165	*who which	P37 1837 1840 1874 1908 O P 1830
1:112	*said saith	P37 1837 1874 1908 O P 1830	1:165	*Who which	P37 1837 1840 1874 1908 O P 1830
1:121	*≠ that	P37 1837 1840 1874 1908 O P 1830	1:165	*who which	P37 1837 1840 1874 1908 O P 1830
1:121	*smitten smote	P30 1830 1837 1840 1874 1908 O P	1:169	*who which	P37 1837 1840 1874 1908 O P 1830
1:121	own	O Oc P 1830 1837 1840 1874 1908	1:174	*towards toward	P 1830 1837 1840 1874 1908 O
1:122	*≠ that	P37 1837 1840 1908 O P 1830	2:5	*those who them which	P37 1837 1840 1874 1908 O P 1830
1:123	*who which	P37 1837 1840 1874 1908 O P 1830	2:6	*plates plate	P 1830 1837 1840 1874 1908 O
1:124	supposing supposed	O P P30 1830 1837 1840 1874 1908	2:7	[saying] [ ]	P 1830 1837 1840 1874 1908 O
1:127	*who which	P37 1837 1840 1874 1908 O P 1830	2:7	[they] [ ]	P 1830 1837 1840 1874 1908 O
1:127	wall walls	O P 1830 1837 1840 1874 1908	2:8	into unto	O P P30 1830 1837 1840 1874 1908
1:130	*who which	P37 1837 1840 1874 1908 O P 1830	2:12	I me	O P 1830 1837 1840 1908 1874 1953
1:130	wall walls	O P 1830 1837 1840 1874 1908	2:13	*∅ that	P 1830 1837 1840 1874 1908 O
1:138	commandment commandments	O P 1830 1837 1840 1874 1908	2:14	*ye are thou art	1840 1874 1908 O P 1830 1837
1:141	*our my	O P30 1830 1908 P 1837 1840 1874	2:17	how what	O P 1830 P37 1837 1840 1874 1908
1:142	Yea ∅	O P 1830 1837 1840 1874 1908	2:18	m to	O P 1830 1840 P37 1837 1874 1908
1:146	*come came	1874 1908 O P 1830 1837 1840	2:19	in to	O P 1830 1840 P37 1837 1874 1908
1:149	*come came	1874 1908 O P 1830 1837 1840	2:28	me thee	O Oc P 1830 1837 1840 1874 1908
1:150	*things thing	O P 1837 1840 1874 1908 1830	2:33	[me] [ ]	P 1830 1837 1840 1874 1908 O

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
2:36	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	2:69	<i>mists</i> mist	O P 1830 1837 1840 1874 1908
2:38	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	2:69	*partake partook	P 1830 1837 1840 1874 1908 O P <sub>30</sub>
2:39	<i>offer</i> ∅	O P 1830 1837 1840 1874 1908	2:70	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
2:40	*fruits fruit	O P 1830 1837 1908 1840 1874	2:70	*partaken partook partook	1837 1840 1874 1908 P <sub>37</sub> O P
2:43	[in my dream] [ ]	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	2:71	*round around	P 1830 1837 1840 1874 1908 O
2:46	<i>and after I had followed him</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	2:71	*beheld behold	O 1830 1837 1840 1874 1908 P
2:47	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	2:75	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
2:48	*∅ that	1837 1874 1908 O P 1830 1840	2:75	*come came	1830 1837 1840 1874 1908 O P
2:48	[I] [ ]	P 1830 1837 1840 1874 1908 O	2:76	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
2:48	*beheld behold	P <sub>30</sub> 1830 1837 1840 1874 1908 O P	2:76	*scoffing a scoffing	1830 1837 1840 1874 1908 O P
2:50	*partake partook	P <sub>30</sub> 1830 1837 1840 1874 1908 O P	2:79	<i>pressing</i> feeling	O P 1830 1837 1840 1874 1908
2:50	[I] [ ]	P 1830 1837 1840 1874 1908 O	2:80	*depths depth	P 1830 1837 1840 1874 1908 O
2:50	<i>had</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	2:83	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
2:53	*desirable desirous	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	2:84	<i>Thus</i> these	O P 1830 1837 1840 1874 1908
2:54	*round around	P 1830 1837 1840 1874 1908 O	2:84	*are is	Oc P 1830 1837 1840 1874 1908 O
2:54	<i>And</i> ≠	O P P <sub>30</sub> 1830 1837 1840 1874 1908	2:85	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
2:61	*and partake of the fruit ∅	O 1840 1874 1908 P 1830 1837	2:86	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
2:63	<i>strait</i> straight	O P 1830 1837 1840 1874 1908	2:88	<i>In</i> ∅	O P 1830 1837 1840 1874 1908
2:66	<i>commenced</i> commence	O P 1830 1837 1840 1874 1908	2:90	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
2:67	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	2:97	<i>And</i> ∅	O P 1830 1837 1840 1874 1908

Verse	Word or Phrase	Sources
2:97	<i>reigns</i> reign	O P 1830 1837 1840 1874 1908
2:98	<i>reigns</i> reign	O P 1830 1837 1840 1874 1908
3:2	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:2	<i>How</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:2	<i>were</i> should be	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:2	<i>yea</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:2	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:2	<i>were</i>	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:2	<i>That</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:3	*∅ that	P 1830 1837 1840 1874 1908 O
3:3	<i>are</i> should be	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:3	<i>to</i> they should	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:3	<i>their land of inheritance</i> the land of their inheritance	O P 1830 1837 1840 1874 1908
3:4	<i>Yea</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:5	*whom which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:6	<i>was</i> were	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:7	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:8	*straight strait	1830 1837 1840 1874 1908 O P
3:11	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:11	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830

Verse	Word or Phrase	Sources
3:11	*said spake	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:11	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:11	<i>Yea</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:12	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:12	*Who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:12	*sins sin	P <sub>30</sub> 1830 1837 1840 1874 1908 O P
3:13	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:15	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:15	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:15	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:18	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:19	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:22	*Were was	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:23	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:25	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:26	<i>And it came to pass that</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:28	<i>for all men</i> ∅	O 1840 1874 P 1830 1837 1908
3:30	*unto to	P 1830 1837 1840 1874 1908 O
3:30	*this time these times	O P 1908 1830 1837 1874 1840
3:37	*∅ that	1837 1840 1874 1908 O P 1830

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
3:38	<i>Wherefore</i>	O P 1830 P37 1837 1840 1874 1908	3:56	*said saith	P37 1830 1837 1874 1908 O P 1830
3:38	<i>a mountain</i> Ø	O P 1830 1837 1840 1874 1908	3:58	*whom which	P37 1837 1840 1874 1908 O P 1830
3:38	[which] ]	P 1830 1837 1840 1874 1908 O	3:58	[the Son of] [ ]	P37 1837 1840 1874 1908 O P 1830
3:38	*set sat	1874 1908 O P 1830 1837 1840	3:60	*≠ that	P37 1837 1840 1874 1908 O P 1830
3:39	*said saith	P37 1837 1840 1874 1908 O P 1830	3:60	<i>a time</i> Ø	O P 1830 1837 1840 1874 1908
3:40	*said saith	P37 1837 1840 1874 1908 O P 1830	3:62	[the Son of] [ ]	1837 1840 1874 1908 O P 1830
3:41	*said saith	P37 1837 1840 1874 1908 O P 1830	3:66	*≠ that	P37 1837 1840 1874 1908 O P 1830
3:43	*spoken spake	P30 1830 1837 1840 1874 1908 O P	3:66	*going a going	1830 1837 1840 1874 1908 O P
3:45	<i>of</i> Ø	O P 1830 1837 1840 1874 1908	3:71	*whom which	P37 1837 1840 1874 1908 O P 1830
3:45	*≠ that	P37 1837 1840 1874 1908 O P 1830	3:72	*who which	P37 1837 1840 1874 1908 O P 1830
3:45	<i>shall</i> Ø	O P 1830 1837 1840 1874 1908	3:74	*≠ that	P37 1837 1840 1874 1908 O P 1830
3:46	*said saith	P37 1837 1840 1874 1908 O P 1830	3:79	<i>that</i> and	O P 1830 1837 1840 1874 1908
3:46	*was be	Oc P 1830 1837 1840 1874 1908 O	3:80	[again] [ ]	P 1830 1837 1840 1874 1908 O
3:47	*≠ that	P37 1837 1840 1874 1908 O P 1830	3:83	*who which	P37 1837 1840 1874 1908 O P 1830
3:47	*≠ that	P37 1837 1840 1874 1908 O P 1830	3:83	*who which	P37 1837 1840 1874 1908 O P 1830
3:47	<i>most</i> Ø	O P 1830 1837 1840 1874 1908	3:83	*with of	P37 1837 1840 1874 1908 O P 1830
3:48	*said saith	P37 1837 1840 1874 1908 O P 1830	3:86	[the Son of] [ ]	1837 1840 1874 1908 O P 1830
3:52	[of] ]	1837 1840 1874 1908 O P 1830	3:88	*Ø that	1837 1840 1874 1908 O P 1830
3:53	*exceedingly exceeding	P37 1837 1840 1874 1908 O P 1830	3:90	*Ø a	O 1830 1837 1840 1874 1908 P
3:54	*said saith	P37 1837 1840 1874 1908 O P 1830	3:91	[again] [ ]	P 1830 1837 1840 1874 1908 O
3:55	*said saith	P37 1837 1840 1874 1908 O P 1830	3:95	[again] [ ]	P 1830 1837 1840 1874 1908 O

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
3:97	<i>the land</i> ≠	O P P <sub>30</sub> 1830 1837 1840 1874 1908	3:128	*spake spoke	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:104	<i>that it rent</i> ≠	O Oc P 1830 1837 1840 1874 1908	3:134	*to pass Ø	O P 1830 1837 1840 1908 1874
3:109	<i>they</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:134	<i>that</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:110	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:136	*said saith	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:111	<i>the</i> Ø	O P 1830 1837 1840 1874 1908	3:138	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:111	<i>which</i> who	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:139	<i>formation</i> foundation	O P 1830 1837 1840 1874 1908
3:111	<i>not</i> Ø	O P 1830 1837 1840 1874 1908	3:140	<i>formation</i> foundation	O P 1830 1837 1840 1874 1908
3:112	<i>he</i> Ø	O P 1830 1837 1840 1874 1908	3:141	<i>founder</i> foundation	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:114	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:146	*said saith	P <sub>30</sub> 1830 1837 1840 1874 1908 O P
3:115	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:147	<i>Which</i> who	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:115	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:147	<i>were</i> was	O P 1830 1837 1840 1874 1908
3:116	*whom which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:147	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:118	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:149	[the] [ ]	P 1830 1837 1840 1874 1908 O
3:118	<i>did</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:150	<i>they</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:118	[And] [ ]	P 1830 1837 1840 1874 1908 O	3:151	*That and	O P 1830 1837 1908 1840 1874
3:120	<i>which did pass</i> who passed	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:151	*for of	O P 1837 1840 1874 1908 1830
3:125	*the their	P 1830 1837 1840 1874 1908 O	3:151	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:125	[may] [ ]	P 1830 1837 1840 1874 1908 O	3:152	<i>which</i> who	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:127	<i>Jesus Christ</i> Mosiah the Messiah	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:153	*were was	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:127	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:154	*all Ø	O P 1837 1840 1874 1908 1830

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
3:154	*those them	O P <sub>37</sub> 1837 1840 1874 1908 P 1830	3:174	And ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:155	which that	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:174	*things thing	P 1830 1837 1840 1874 1908 O
3:158	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:175	And that ∅	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:159	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:176	which who	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:159	[unto him] [        ]	P 1830 1837 1840 1874 1908 O	3:176	above ∅	O P 1830 1837 1840 1874 1908
3:160	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:177	*that which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:161	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:177	Wherefore thou seest that the Lord God will not suffer that the Gentiles will utterly will not utterly	O P 1830     P <sub>37</sub> 1837 1840 1874 1908
3:161	which that	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:177	is are	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:161	*contains contain	P 1830 1837 1840 1874 1908 O	3:179	state of awful woundedness state of awful blindness awful state of blindness	O P 1830  P <sub>37</sub>  1837 1840 1874 1908
3:165	fullness plainness	O P 1830 1837 1840 1874 1908	3:179	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:165	*bear bore	P 1830 1837 1840 1874 1908 O	3:179	*have hath	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:165	*bear bore	P 1830 1837 1840 1874 1908 O	3:181	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:166	Jew Jews	O P 1830 1837 1840 1874 1908	3:181	*whom which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:167	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:182	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:167	Jew Jews	O P 1830 1837 1840 1874 1908	3:183	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:167	Behold after this ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:183	most ≠	O Oc P 1830 1837 1840 1874 1908
3:167	formation foundation	O P 1830 1837 1840 1874 1908	3:183	*has hath	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
3:167	that a	O P 1830 1837 1840 1874 1908			
3:167	the ∅	O P 1830 1837 1840 1874 1908			
3:171	most ∅	O P 1830 1837 1840 1874 1908			
3:172	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830			

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
3:183	<i>Wherefore</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:218	*said saith	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:183	<i>saith the Lamb</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:219	*said saith	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:183	<i>most</i> ∅	O P 1830 1837 1840 1874 1908	3:219	*founder foundation	P 1908 1830 1837 1840 1874
3:185	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	3:220	*said saith	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:187	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830	3:220	*are is	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:189	<i>Yea</i> and	P 1830 1837 1840 1874 1908	3:220	<i>it be</i> ≠	P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:189	<i>that shall publish</i> <i>yea</i>	P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:220	[only] [ ]	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:190	<i>And I beheld</i> ≠	P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:222	*abominations abomination	P 1830 1837 1874 1908 1840
3:191	<i>to</i> ≠	P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:226	*Who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:191	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830	3:227	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:192	*are is	P <sub>37</sub> 1837 1840 1874 1908 P 1830	3:228	<i>dominion</i> dominions	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:193	[Son of the] [ ]	P <sub>37</sub> 1837 1840 1874 1908 P 1830	3:228	<i>was</i> were	1830 O P 1837 1840 1874 1908
3:196	*both ∅	P 1837 1840 1874 1908 1830	3:228	*whom which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:199	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 P 1830	3:229	*in ∅	O P 1908 1830 1837 1840 1874
3:199	*has hath	P <sub>37</sub> 1837 1840 1874 1908 P 1830	3:229	*all ∅	O P 1837 1840 1874 1908 1830
3:201	<i>if it so be that</i> <i>they</i> and	P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:230	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
3:201	<i>And if it so be</i> <i>that they</i> <i>harden not their</i> <i>hearts against</i> <i>the Lamb</i> ≠	P 1830 P <sub>37</sub> 1837 1840 1874 1908	3:232	<i>that</i> <i>the</i>	O P 1830 1837 1840 1874 1908
3:214	*a ∅	P 1830 1837 1908 1840 1874	3:236	<i>founder</i> foundation	P 1830 P <sub>37</sub> 1837 1840 1874 1908
3:217	*said saith	P <sub>37</sub> 1837 1840 1874 1908 P 1830	3:237	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
			3:249	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
			3:251	*bear bore	P 1830 1837 1840 1874 1908 O

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
3:252	*behold Ø	O P 1830 1837 1908 1840 1874	5:1	<i>which</i> Ø	O P 1830 1837 1840 1874 1908
3:252	[and heard] [ ]	P 1830 1837 1840 1874 1908 O	5:7	*eldest elder	1830 1837 1840 1874 1908 O P
4:3	*were was	P37 1837 1840 1874 1908 P 1830	5:11	<i>And</i> Ø	O P 1830 1837 1840 1874 1908
4:4	<i>had</i> ≠	P 1830 P37 1837 1840 1874 1908	5:12	*were was	1830 1837 1840 1874 1908 O P
4:6	*destruction destructions	O 1953 P 1830 1837 1840 1874 1908	5:15	*depart departed	1830 1837 1840 1874 1908 O P
4:13	<i>thing</i> things	O P 1830 1837 1840 1874 1908	5:17	*≠ that	P37 1837 1840 1874 1908 P 1830
4:14	<i>father</i> fathers	O P 1830 1837 1840 1874 1908	5:18	*was were	P 1830 P37 1837 1840 1874 1908
4:16	*≠ that	P37 1837 1840 1874 1908 P 1830	5:21	*≠ that	P37 1837 1840 1874 1908 O P 1830
4:16	<i>hath manifested</i> <i>himself</i> shall be manifested	O P 1830 P37 1837 1840 1874 1908	5:22	*≠ that	P37 1837 1840 1874 1908 O P 1830
4:21	[the] [ ]	1830 1837 1840 1874 1908 O P	5:26	<i>springs</i> spring	O P 1830 1837 1840 1874 1908
4:26	*≠ that	P37 1837 1840 1874 1908 O P 1830	5:27	*≠ that	P37 1837 1840 1874 1908 O P 1830
4:32	*Who which	P37 1837 1840 1874 1908 P 1830	5:28	*straight strait	1830 1837 1840 1874 1908 O P
4:33	*≠ that	P37 1837 1840 1874 1908 O P 1830	5:30	<i>words</i> word	O P 1830 1837 1840 1874 1908
4:35	<i>the</i> this	O P 1830 P37 1837 1840 1874 1908	5:31	<i>murmurings</i> murmuring	O P 1830 1837 1840 1874 1908
4:39	<i>that</i> Ø	O P 1830 1837 1840 1874 1908	5:34	*≠ that	P37 1830 1837 1840 1874 1908 O P
4:48	<i>justices</i> justice	O P 1830 1837 1840 1874 1908	5:43	*Ø that	1837 1840 1874 1908 O P 1830
4:53	*to unto	P 1830 1837 1840 1874 1908 O	5:46	*≠ that	P37 1837 1840 1874 1908 O P 1830
4:54	*works work	1830 1837 1840 1874 1908 O P	5:48	*said saith	P37 1837 1840 1874 1908 O P 1830
4:60	<i>preparator</i> father foundation	O P 1830 P37 P37 1837 1840 1874 1908	5:48	*has hath	P37 1837 1840 1874 1908 O P 1830
5:1	<i>that</i> ≠	O P 1830 P37 1837 1840 1874 1908	5:49	*has hath	1840 1874 1908 O P 1830 1837

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
5:49	*have hath	P37 1837 1840 1874 1908 O P 1830	5:74	*[ ] [and]	O P 1830 1837 1840 1908 1874
5:50	*lies lieth	P37 1837 1840 1874 1908 O P 1830	5:76	*said saith	P37 1837 1840 1874 1908 O P 1830
5:50	*tells telleth	P37 1837 1840 1874 1908 O P 1830	5:76	<i>that</i> ≠	P 1830 P37 1837 1840 1874 1908
5:51	*≠ that	P37 1837 1840 1874 1908 O P 1830	5:76	<i>shall</i> ≠	O P 1830 P37 1837 1840 1874 1908
5:51	*has hath	P37 1837 1840 1874 1908 O P 1830	5:89	*was were	1830 1837 1840 1874 1908 O P
5:51	*has hath	P37 1837 1840 1874 1908 O P 1830	5:98	*who which	P37 1837 1840 1874 1908 O P 1830
5:54	*≠ that	P37 1837 1840 1874 1908 O P 1830	5:99	<i>keep</i> kept	O P 1830 1837 1840 1874 1908
5:56	[did] [ ]	1830 1837 1840 1874 1908 O P	5:100	*word words	O P c 1874 1908 P 1830 1837 1840
5:56	*bear bore	1830 1837 1840 1874 1908 O P	5:103	*who which	1837 1840 1874 1908 O P 1830
5:57	*were was	P30 1830 1837 1840 1908 O P	5:108	*were was	O 1830 1837 1840 1874 1908 P
5:57	<i>murmuring</i> murmurings	O P 1830 1837 1840 1874 1908	5:109	*Who which	P37 1837 1840 1874 1908 P 1830
5:59	<i>ways and</i> ∅	O P 1830 1837 1840 1874 1908	5:112	*were was	P37 1837 1840 1874 1908 O P 1830
5:59	*has hath	P37 1837 1840 1874 1908 O P 1830	5:118	*Who which	P37 1837 1840 1874 1908 O P 1830
5:60	<i>ways and</i> ∅	O P 1830 1837 1840 1874 1908	5:118	*who which	1837 1840 1874 1908 P 1830
5:66	*were was	P30 1830 1837 1840 1874 1908 O P	5:131	*those them	1837 1840 1874 1908 P 1830
5:71	*said saith	P37 1837 1840 1874 1908 P 1830	5:131	*who which	P37 1837 1840 1874 1908 P 1830
5:71	*hast has	O 1830 1837 1840 1874 1908 P	5:133	<i>straiten</i> straighten	O P 1830 1837 1840 1874 1908
5:73	*bellows bellowses a bellows	1908 O P 1830 1837 1840 1874	5:133	<i>straitened</i> straightened	O P 1830 1837 1840 1874 1908
5:74	*≠ that	P37 1837 1840 1874 1908 P 1830	5:135	<i>labors</i> labor	P 1830 1837 1840 1874 1908
5:74	*bellows bellowses a bellows	1908 O P 1830 1837 1840 1874	5:135	<i>were</i> was	O P 1830 1837 1840 1874 1908
			5:135	*who which	P37 1837 1840 1874 1908 P 1830

Verse	Word or Phrase	Sources
5:140	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
5:143	*them they	1837 1840 1874 1908 O P 1830
5:147	*has hath	P <sub>37</sub> 1837 1840 1874 1908 P 1830
5:149	*the that	1837 1840 1874 1908 O P 1830
5:149	[to] ]	1837 1840 1874 1908 O P 1830
5:152	<i>as if</i> that	P 1830 P <sub>37</sub> 1837 1840 1874 1908
5:152	<i>had</i> has	P 1830 P <sub>37</sub> 1837 1874 1908
5:155	<i>weed</i> reed	O P 1830 1837 1840 1874 1908
5:156	*said saith	P <sub>37</sub> 1837 1840 1908 P 1830
5:157	*said saith	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:157	<i>it</i> them	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
5:158	*∅ and	P 1830 1837 1840 1874 1908 O
5:158	<i>shall</i> should	O P 1830 1837 1840 1874 1908
5:159	*has hath	1837 1840 1874 1908 O P 1830
5:159	*has hath	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:165	*has hath	1837 1840 1874 1908 P 1830
5:170	*I ∅	O 1830 1837 1840 1874 1908 P
5:170	*men man	1830 1837 1840 1874 1908 O P
5:176	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 P 1830
5:179	*eldest elder	P 1830 1837 1840 1874 1908 O
5:180	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 P 1830

Verse	Word or Phrase	Sources
5:182	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:183	*≠ to	P <sub>37</sub> 1837 1840 1874 1908 P 1830
5:189	*had hath	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:194	<i>loose me not</i> not loose me	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
5:197	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 P 1830
5:197	*judgments judgment	O P 1837 1840 1874 1908 1830
5:197	*were was	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:198	*were was	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:198	<i>much</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
5:204	*with sorrow ∅	O 1840 1874 1908 P 1830 1837
5:204	*a the	O P 1830 1840 1874 1908 1837
5:206	*the their	1830 1837 1840 1874 1908 P
5:209	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:210	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:216	*were was	P <sub>30</sub> 1830 1837 1840 1874 1908 O P
5:219	<i>engraven</i> engrave	O P 1830 1837 1840 1874 1908 1953
5:220	*the that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:221	*forefathers fathers	O P 1840 1874 1908 1830 1837
5:221	<i>first</i> ∅	O P 1830 1837 1840 1874 1908
5:222	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
5:223	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830

Verse	Word or Phrase	Sources
5:223	[had] [ ]	1830 1837 1840 1874 1908 O P
5:224	*who which	P37 1837 1840 1874 1908 O P 1830
5:226	<i>now</i> Ø	O P 1830 1837 1840 1874 1908
5:226	*what that	1837 1840 1874 1908 O P 1830
5:226	*≠ that	P37 1837 1840 1874 1908 O P 1830
5:235	<i>do</i> ≠	P 1830 P37 1837 1840 1874 1908
5:239	*who which	P37 1837 1840 1874 1908 P 1830
5:239	[our fathers] [ ]	1953 O P 1830 1837 1840 1874 1874 1908
5:242	<i>And</i> ≠	P 1830 P37 1837 1840 1874 1908
5:243	*those them	P37 1837 1840 1874 1908 P 1830
5:244	*those who them which	P37 1837 1840 1874 1908 P 1830
5:251	*those who they which	P37 1837 1840 1874 1908 P 1830
5:251	*they Ø	O 1953 P 1830 1837 1840 1874 1908
5:251	<i>saith the prophet</i> ≠	O P 1830 P37 1837 1840 1874 1908
5:251	<i>crucified</i> crucify	O P 1830 1837 1840 1874 1908
5:251	<i>turned</i> turn	P 1830 P37 1837 1840 1874 1908
5:252	<i>have</i> Ø	O P 1830 1837 1840 1874 1908
5:252	<i>turned</i> turn	O P 1830 P37 1837 1840 1874 1908
5:255	*who which	P37 1837 1840 1874 1908 O P 1830
5:260	*those who they which	P37 1837 1840 1874 1908 P 1830
5:261	<i>hast</i> had	O P 1830 1837 1840 1874 1908

Verse	Word or Phrase	Sources
5:261	<i>hast</i> had	O P 1830 1837 1840 1874 1908
5:261	[I should have perished also] [ ]	P37 1837 1840 1874 1908 O P 1830
5:262	<i>For</i> <i>And</i>	O P 1830 P37 1837 1840 1874 1908
5:262	[the] [ ]	1830 1837 1840 1874 1908 P
6:3	<i>books</i> book	O P 1830 1837 1840 1874 1908
6:4	<i>Wherefore</i> ≠	O P 1830 1840 1874 P37 1837 1908
6:6	*who which	P37 1837 1840 1874 1908 O P 1830
6:6	*who of which which	P37 1837 1840 1874 1908 1830 O P
6:6	*were was	P37 1837 1840 1874 1908 O P 1830
6:6	<i>it</i> them	P 1830 P37 1837 1840 1874 1908
6:7	*has hath	P37 1837 1840 1874 1908 O P 1830
6:8	*Who which	1837 1840 1874 1908 O P 1830
6:8	*[ [or out of the waters of baptism]	O P 1830 1837 1908 1840 1874
6:8	*Who which	1837 1840 1874 1908 O P 1830
6:9	*Who which	P37 1837 1840 1874 1908 O P 1830
6:16	*name's name	1837 1840 1874 1908 O P 1830
6:19	<i>and</i> ≠	O P 1830 P37 1837 1840 1874 1908
6:20	<i>And</i> Ø	O P 1830 1837 1840 1874 1908
6:20	<i>called</i> call	O P 1830 P37 1837 1840 1874 1908
6:21	*Who which	P37 1837 1840 1874 1908 P 1830

Verse	Word or Phrase	Sources	Verse	Word or Phrase	Sources
6:24	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830	7:7	*behold before	O P <sub>37</sub> 1837 1840 1874 1908 P 1830
6:24	*Who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830	7:7	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
6:24	*has hath	1837 1840 1874 1908 O P 1830	7:7	<i>they</i> those	P 1830 P <sub>37</sub> 1837 1840 1874 1908
6:25	<i>commandments</i> commandment	P 1830 1837 1840 1874 1908	7:7	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
6:28	*clave claved cleaved	1837 1840 1874 1908 O P 1830	7:10	*whither whether	1830 1837 1840 1874 1908 O P
6:30	*Who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	7:11	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
6:37	<i>nation</i> nations	O P 1830 1837 1840 1874 1908	7:11	<i>they</i> those	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
6:40	*water waters	O 1830 1837 1840 1874 1908	7:11	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
6:41	*a way away	1840 1874 1908 O P 1830 1837	7:12	<i>by</i> of	O P 1830 1837 1840 1874 1908
6:43	*those who them which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	7:13	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 P 1830
6:50	*whom which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830	7:13	*have been shall be	O P 1830 1908 1837 1840 1874
6:50	<i>other</i> first	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	7:13	*has hath	1837 1840 1908 O P 1830
6:50	<i>strait</i> straight	O P 1830 1837 1840 1874 1908	7:13	<i>shall be</i> have been	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
6:54	<i>captive</i> captives	O P 1830 1837 1840 1874 1908	7:13	<i>shall be</i> have been	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
6:55	<i>captive</i> captives	O P 1830 1837 1840 1874 1908	7:13	*are is	1840 1874 1908 O P 1830 1837
7:1	<i>after that I</i> ≠	O P 1830 P <sub>37</sub> 1837 1840 1874 1908	7:14	*who which	P <sub>37</sub> 1837 1840 1874 1908 P 1830
7:1	*meaneth mean	1830 1837 1840 1874 1908	7:17	*≠ that	P <sub>37</sub> 1837 1840 1874 1908 O P 1830
7:3	*said sayeth	P <sub>37</sub> 1837 1840 1874 1908 P 1830	7:18	*their the	1840 1874 1908 O P 1830 1837
7:3	*made ∅	O P 1830 1908 1837 1840 1874	7:22	<i>they</i> them those	O P <sub>30</sub> 1830 P P <sub>37</sub> 1837 1840 1874 1908
7:4	*prophets prophet	O P 1837 1840 1908 1830 1874	7:22	*who which	P <sub>37</sub> 1837 1840 1874 1908 O P 1830

Verse	Word or Phrase	Sources
7:23	<i>first</i> ∅	O P 1830 1837 1840 1908
7:31	<i>which</i> who	P 1830 P37 1837 1840 1874 1908
7:32	*≠ that	P37 1837 1840 1874 1908 O P 1830
7:33	*who which that	P37 1837 1840 1908 O P 1830 1874
7:36	*so be be so	P 1830 1837 1840 1874 1908
7:42	*who which	P37 1837 1840 1874 1908 O P 1830
7:45	<i>they</i> those	O P 1830 P37 1837 1840 1874 1908
7:45	*who which	P37 1837 1840 1874 1908 O P 1830
7:48	<i>it is they</i> they are those	O P 1830 P37 1837 1840 1874 1908
7:48	*who which	P37 1837 1840 1874 1908 O P 1830
7:50	<i>they which</i> those who	P 1830 P37 1837 1840 1874 1908
7:50	<i>they which</i> those who	P 1830 P37 1837 1840 1874 1908
7:50	<i>they which</i> those who	P 1830 P37 1837 1840 1874 1908

Verse	Word or Phrase	Sources
7:51	<i>they</i> those	O P 1830 P37 1837 1840 1874 1908
7:51	*who which	P37 1837 1840 1874 1908 O P 1830
7:51	<i>it is</i> are	O P 1830 P37 1837 1840 1874 1908
7:51	*who which	P37 1837 1840 1874 1908 O P 1830
7:52	<i>it is they</i> they are those	O P 1830 P37 1837 1840 1874 1908
7:52	*who which	P37 1837 1840 1874 1908 O P 1830
7:53	<i>it is</i> they are	O P 1830 P37 1837 1840 1874 1908
7:53	<i>they</i> those	O P 1830 1837 1840 1874 1908
7:53	*who which	P37 1837 1840 1874 1908 O P 1830
7:55	<i>and</i> ∅	P 1830 1837 1840 1874 1908
7:60	*has hath	1837 1840 1874 1908 P 1830
7:68	<i>which</i> that	O P P30 1830 1837 1840 1874 1908

# TOPICAL INDEX

In this index, important Book of Mormon references are grouped together according to topic. Each of these references is marked in the text with a superscript *T*, except in cases of repetition.

## All things

ye have forgotten that the Lord is able to do **a.t.** hath he shown **a.t.** and they have written them by Spirit are **a.t.** made known unto the prophets the holiness of our God for he knoweth **a.t.**  
**a.t.** which have been given of God. . . are typifying they reveal **a.t.** from the foundation of the world **a.t.** shall be revealed unto the children of men I shall see fit in mine own wisdom to reveal **a.t.** **a.t.** shall be made known unto the children of men **a.t.** . . . shall at that day be revealed words of Christ will tell you **a.t.** what ye should do Holy Ghost will shew unto **a.t.** what ye should do by them shall **a.t.** be revealed I do know that the Lord God hath power to do **a.t.** the Spirit knoweth **a.t.**  
 he comprehendeth **a.t.** and is a merciful being he did expound **a.t.** even from the beginning **a.t.** which should come upon face of the earth behold **a.t.** are written by the Father **a.t.** which are hid must be revealed believe in him that he could shew unto him **a.t.** for he knew that the Lord could shew him **a.t.** of heavens and of earth and **a.t.** that in them are wherefore he shewed him **a.t.**  
 by power of Holy Ghost ye may know truth of **a.t.** if ye have faith ye can do **a.t.** that are expedient

## Angel, angels (of God)

I saw **a.** descending upon the children of men ye have seen an **a.** and he spake unto you ye speak with the tongue of **a.** by the Holy Ghost **a.** speak by the power of the Holy Ghost Lord has sent his **a.** to visit many of his people he sent **a.** to converse with them a place where God dwells and all his holy **a.** declare unto the people that they had seen imparteth his word by **a.** unto men and women **a.** did minister unto him daily by faith that **a.** appear and minister unto men and again to another the beholding of **a.**

## Ashamed

they did cast their eyes about as if they were **a.** after they had tasted of the fruit they were **a.** they shall not be **a.** that wait for me the people of the Lord shall not be **a.**  
**a.** to take upon them the name of Christ Why are ye **a.** to take upon you the name of Christ?

## Ask, asketh

will not harden your hearts and **a.** me in faith not understand them it will be because ye **a.** not **a.** me in faith believing that ye shall receive things ye have need of before ye **a.** him **a.** and it shall be given unto you give good things to them that **a.** him **a.** the Father in my name that ye may understand **a.** the Father in my name which is right **a.** the Father in my name it shall be given you therefore **a.** and ye shall receive for he that **a.** receiveth **a.** the Father in name of Christ it shall be granted **a.** not that ye may consume it on your lusts but **a.** with a firmness unshaken **a.** which is good in faith believing I would exhort you that ye would **a.** God **a.** with a sincere heart, with real intent

1 N 2:18  
 1 N 3:249  
 1 N 7:4  
 2 N 6:44  
 2 N 8:9  
 2 N 11:130  
 2 N 11:132  
 2 N 11:144  
 2 N 12:96  
 2 N 12:98  
 2 N 14:4  
 2 N 14:6  
 Mos 5:79  
 Alma 5:16  
 Alma 5:23  
 Alma 14:124  
 3 N 11:30  
 3 N 11:31  
 3 N 13:3  
 Mn 2:35  
 Eth 1:91  
 Eth 1:91  
 Eth 1:101  
 Eth 5:21  
 Mi 10:5  
 Mi 10:17

1 N 3:81  
 1 N 5:145  
 2 N 14:3  
 2 N 14:3  
 Alma 7:39  
 Alma 9:48  
 Alma 12:108  
 Alma 12:177  
 Alma 16:145  
 3 N 3:59  
 Mi 7:41  
 Mi 10:11

1 N 2:70  
 1 N 2:76  
 2 N 5:21  
 2 N 5:34  
 Alma 21:51  
 Mn 4:52

1 N 4:13  
 2 N 14:5  
 Enos 1:24  
 3 N 5:100  
 3 N 6:19  
 3 N 6:23  
 3 N 8:3  
 3 N 8:51  
 3 N 13:6  
 3 N 13:6  
 3 N 13:6  
 Mn 4:84  
 Mn 4:94  
 Mn 4:94  
 Mi 7:26  
 Mi 10:4  
 Mi 10:5

## Authority

the Holy Ghost giveth **a.** that I should speak speak the word of God with power and with **a.** he spake with power and **a.** from God I baptize thee having **a.** from the Almighty God Alma having **a.** from God ordained priests teach with power and **a.** from God convince thee of the power and **a.** of God when they taught they taught with power and **a.** even as with the power and **a.** of God having **a.** given me of Jesus Christ I baptize you if I have no **a.** for these things judge ye ye shall know that I have **a.** when ye shall see me

1 N 3:36  
 WM 1:26  
 Mos 7:107  
 Mos 9:44  
 Mos 9:51  
 Mos 9:59  
 Mos 11:169  
 Alma 12:5  
 Alma 12:5  
 3 N 5:25  
 Eth 2:5  
 Eth 2:5

## Believe, believed, believest, believeth, believing

did soften my heart that I did **b.** all the words **b.** that the Lord was able to make them known blessed art thou Nephi because thou **b.** in the Son not harden your hearts and ask me in faith **b.** they who have **b.** in the Holy One of Israel manifesteth himself unto all those who **b.** in him hearken unto these words and **b.** in Christ if ye **b.** not in these words **b.** in Christ if ye shall **b.** in Christ ye will **b.** in these words ye shall ask in faith **b.** that ye shall receive **b.** in prophesying and in revelations **b.** in God, **b.** that he is and that he created all things **b.** that he has all wisdom and all power **b.** that man doth not comprehend all things **b.** that ye must repent of your sins and forsake if ye **b.** all these things see that ye do them take upon him the transgressions of those who **b.** he has all power to save every man that **b.** unto salvation to those who will repent and **b.** blessed is he that **b.** in the word of God or even compelled to know before they **b.** God is merciful unto all who **b.** on his name he desireth in first place that ye **b.** on his word can no more than desire to **b.** let this desire work even until ye **b.** in a manner that ye can give place if ye **b.** on his name ye will repent of all your sins to the intent that they might **b.** that these signs to the intent that whosoever will **b.** might be saved will not **b.** a righteous judgment might come commandeth all men everywhere to repent and **b.** **b.** in me and is baptized the same shall be saved in my name which is right, **b.** that ye shall receive **b.** these things, then shall the greater things whoso **b.** in Christ doubting nothing he that **b.** and is baptized shall be saved but he that **b.** not shall be damned these signs shall follow them that **b.** doubt not but be **b.**  
 inviteth to do good and to persuade to **b.** in Christ

1 N 1:48  
 1 N 3:37  
 1 N 3:44  
 1 N 4:13  
 2 N 6:42  
 2 N 11:78  
 2 N 15:11  
 2 N 15:11  
 2 N 15:12  
 Enos 1:24  
 Omni 1:44  
 Mos 2:13  
 Mos 2:14  
 Mos 2:15  
 Mos 2:16  
 Mos 2:17  
 Alma 8:96  
 Alma 9:27  
 Alma 14:124  
 Alma 16:138  
 Alma 16:138  
 Alma 16:144  
 Alma 16:144  
 Alma 16:151  
 Alma 16:151  
 Hel 5:67  
 Hel 5:83  
 Hel 5:84  
 Hel 5:84  
 3 N 5:33  
 3 N 5:34  
 3 N 8:51  
 3 N 12:3  
 Mn 4:84  
 Mn 4:86  
 Mn 4:86  
 Mn 4:87  
 Mn 4:93  
 Mi 7:14

## Blind, blindeth, blindness (spiritually)

the temptations of the devil which **b.** the eyes wo unto **b.** that will not see for they shall perish **b.** came by looking beyond the mark the deafness of their ears and the **b.** of their minds how **b.** and impenetrable are the understandings that he may have power over you to **b.** your eyes the hardness of their hearts and **b.** of their minds O ye fools, ye uncircumcized of heart, ye **b.** hard in their hearts and **b.** in their minds he did **b.** their eyes and lead them away awful state of wickedness. . . and **b.** of mind

1 N 3:125  
 2 N 6:66  
 Jac 3:23  
 Jar 1:6  
 Mos 5:85  
 Alma 8:37  
 Alma 9:67  
 Hel 3:91  
 3 N 1:39  
 3 N 1:40  
 Eth 1:111

**Blood** (of Christ)

their garments are made white in his **b.** 1 N 3:117  
 white in the **b.** of the Lamb because of their faith 1 N 3:119  
 his **b.** atoneth for the sins of those who have fallen Mos 1:107  
 salvation was, is, to come, in and through atoning **b.** Mos 1:118  
 washed white through the **b.** of the Lamb Alma 10:3  
 sufferings of Christ and the atonement of his **b.** Alma 13:13  
 in remembrance of my **b.** which I have shed for you 3 N 8:40  
 knowingly to partake of my flesh and **b.** unworthily 3 N 8:60  
 eateth and drinketh my flesh and **b.** unworthily 3 N 8:60  
 drinketh of my **b.** to his soul 3 N 9:44  
 washed garments in my **b.** because of their faith 3 N 12:32  
 shedding of the **b.** of Christ which is in the covenant Mi 10:30

**Book** (Bible)

the **b.** that thou beholdest is a record of the Jews 1 N 3:161  
 when **b.** proceeded forth. . . it contained the fullness 1 N 3:165  
 after the **b.** hath gone forth through the hands 1 N 3:171  
 plain and most precious things taken away from **b.** 1 N 3:171  
 which is the **b.** of the Lamb of God 1 N 3:171  
 the **b.** of Lamb of God which had proceeded forth 1 N 3:190  
 at the time the **b.** proceeded out of the mouth 1 N 3:245

**Captivate, captivation, captive, captivity** (of the devil)

brought down into **c.** and also unto destruction 1 N 3:216  
 according to the **c.** of the devil 1 N 3:216  
 carried away **c.** down to the eternal gulf of misery 2 N 1:27  
 led according to the will and **c.** of the devil 2 N 1:32  
 choose **c.** and death according to the **c.** and power 2 N 1:120  
 of the devil  
 giveth the spirit of the devil power to **c.** 2 N 1:125  
 out of hidden darkness and out of **c.** unto freedom 2 N 2:9  
 hell must deliver up its **c.** spirits 2 N 6:28  
 gone into **c.** because they have no knowledge 2 N 8:83  
 according to the power and **c.** of the devil Alma 7:44  
 destruction according to the power of his **c.** Alma 9:9  
 taken **c.** by the devil and led by his will Alma 9:20  
 chained down. . . according to power and **c.** of Satan Alma 9:31  
 being led **c.** by the will of the devil Alma 19:46  
 tempted by the devil and ye are led away **c.** by him 3 N 8:47  
 led away **c.** by him even as was the son of perdition 3 N 13:9

**Cast off, cast out**

wherefore ye must be **c. off** for ever 1 N 3:35  
 the devils and the unclean spirits were **c. out** 1 N 3:85  
 die in their wickedness, they must be **c. off** also 1 N 4:53  
**c. out** because of that justice of which I have spoken 1 N 4:61  
 if ye do this ye shall in no wise be **c. out** 2 N 11:56  
 as many of the Jews as will not repent shall be **c. off** 2 N 12:77  
 cursed. . . who shall be **c. out** into their own place Jac 4:4  
 wicked be **c. out** and they shall have cause to howl Mos 8:72  
 unless this be the case they must be **c. off** Mos 11:189  
 this I know because I was like to be **c. off** Mos 11:189  
 not repent ye shall be **c. off** at the last day Alma 13:37  
 what shall I do. . . that I may not be **c. off** Alma 13:49  
 not keep the commandments of God ye shall be **c. off** Alma 18:1  
 these shall be **c. out** into outer darkness Alma 19:46  
 in last day there are some who shall be **c. out** Hel 4:72  
 who shall be **c. off** from the presence of the Lord Hel 4:72  
 good for nothing but to be **c. out** and to be trodden 3 N 5:60  
 endure to the end, ye will in no wise be **c. out** Mn 4:95

**Cast out** (see **Cast off**)**Children of men**

Lord giveth no commandments unto the **c.m.** save he 1 N 1:65  
 shall prepare a way  
 with things which are not of worth unto the **c.m.** 1 N 2:6  
 able to do all things according to his will for the **c.m.** 1 N 2:18  
 a way to accomplish all his works among the **c.m.** 1 N 2:101  
 time that he should manifest himself unto the **c.m.** 1 N 3:26  
 angels descending upon the **c.m.** and they did minister 1 N 3:81  
 I beheld the Lamb of God going forth among the **c.m.** 1 N 3:82  
 hardeneth the hearts of **c.m.** and leadeth them away 1 N 3:125  
 wrath of God shall be poured out upon all the **c.m.** 1 N 7:34

kingdom of devil which shall be built up among **c.m.** 1 N 7:49  
 he doeth nothing save it be plain unto the **c.m.** 2 N 11:112  
 work not among **c.m.** save it be according to their faith 2 N 11:145

**Chosen**

tender mercies of the Lord are over all he hath **c.** 1 N 1:23  
 they have been a **c.** people of the Lord Hel 5:90  
 hast given the Holy Ghost unto these whom I have **c.** 3 N 9:20  
 because of belief in me I have **c.** them out of world 3 N 9:20

**Come unto**

intent is that I may persuade men to **c.u.** the God of 1 N 2:4  
 if it so be that they repent and **c.u.** him 1 N 3:28  
 all men must **c.u.** him or they can not be saved 1 N 3:193  
 that they may know how to **c.u.** him and be saved 1 N 4:19  
 inviteth them all to **c.u.** him and partake of goodness 2 N 11:113  
 denieth none that **c.u.** him, black and white, bond and 2 N 11:114  
**c.u.** Christ who is the Holy One of Israel Omni 1:46  
**c.u.** him and offer your whole souls as an offering Omni 1:47  
**c.u.** me and ye shall partake of the fruit of the tree Alma 3:58  
**c.u.** me and bring forth works of righteousness Alma 3:59  
 if ye will **c.u.** me ye shall have eternal life 3 N 4:42  
 blessed are those who **c.u.** me 3 N 4:43  
 repent of your sins and **c.u.** me with a broken heart 3 N 5:66  
 if ye shall **c.u.** me or shall desire to **c.u.** me 3 N 5:71  
 first be reconciled to thy brother and then **c.u.** me 3 N 5:72  
 ye should **c.u.** me that ye might feel and see 3 N 8:56  
 repent and **c.u.** me and be baptized in my name 3 N 9:92  
 not repent and **c.u.** my beloved Son them will I cut off 3 N 9:106  
 repent all ye ends of the earth and **c.u.** me 3 N 12:33  
**c.u.** me and be baptized in my name 3 N 14:3  
**c.u.** the Lord with all your heart Mn 4:93  
**c.u.** me O ye Gentiles and I will shew unto you Eth 1:109  
**c.u.** Christ and lay hold upon every good gift Mi 10:27  
**c.u.** Christ and be perfected in him Mi 10:29

**Commandments**

no **c.** unto the children of men save he shall prepare 1 N 1:65  
 if children of men keep **c.** of God he doth nourish them 1 N 5:59  
 if it so be that ye shall keep my **c.** 1 N 5:78  
 keep my **c.** ye shall prosper 2 N 1:34  
 not keep my **c.** ye shall be cut off 2 N 1:34  
 he would be obedient unto him in keeping his **c.** 2 N 13:9  
 they should keep his **c.** and glorify him for ever Jac 2:28  
 all that he requires of you is to keep his **c.** Mos 1:55  
 if ye would keep his **c.** ye should prosper in the land Mos 1:55  
 be diligent in keeping his **c.** and continue in the faith Mos 2:10  
 Nephi was more faithful in keeping the **c.** of the Lord Mos 6:48  
 I have given you the law and the **c.** of my Father 3 N 5:66  
 baptism cometh by faith unto the fulfilling the **c.** Mi 8:29  
 and the fulfilling the **c.** bringeth remission of sins Mi 8:29

**Covenant, covenanted, covenanteth, covenants**

upon the **c.** people of the Lord who were scattered 1 N 3:230  
 preparing the way for the fulfilling of his **c.** 1 N 3:237  
 which **c.** the Lord made to our father Abraham 1 N 4:29  
 he loved our fathers and **c.** with them 1 N 5:132  
 he remembered the **c.** which he had made 1 N 5:132  
 then will he remember the **c.** which he made 1 N 5:253  
 bringing about his **c.** and his gospel 1 N 7:22  
 great were the **c.** of the Lord which he made 2 N 2:6  
 bringing them to the knowledge of the **c.** 2 N 2:12  
 the Lord God will fulfill his **c.** 2 N 5:32  
 the mighty God shall deliver his **c.** people 2 N 5:42  
 for this cause that my **c.** might be fulfilled 2 N 7:22  
 do a marvelous work among them that I may 2 N 12:42  
 remember my **c.**  
 Lord **c.** with none save it be with them that repent N 12:78  
 we are willing to enter into a **c.** with our God Mos 3:6  
 as he hath **c.** with all the house of Jacob 3 N 2:108  
 the **c.** wherewith he hath **c.** with the house of Jacob 3 N 2:108  
 restoring. . . the knowledge of the **c.** that he hath **c.** 3 N 2:108  
 then will I fulfill the **c.** which the Father hath made 3 N 7:29

I will remember my c. unto you O house of Israel  
 establish in this land unto the fulfilling of the c.  
 then fulfilleth the Father c. which he made  
 already commenced unto the fulfilling of the c.  
 cut off from among my people who are of the c.  
 even the Messenger of the c. whom ye delight in  
 may know that the c. which the Father hath made  
 against the work of the Lord and against the c. people

3 N 7:37  
 3 N 9:58  
 3 N 9:65  
 3 N 9:93  
 3 N 9:98  
 3 N 11:4  
 3 N 13:54  
 Mn 4:26

### Cry, cried (pray)

I did c. unto the Lord, and behold he did visit me  
 c. unto my God in faith and know he will hear my c.  
 and all the day long did I c. unto him  
 they did humble themselves and c. mightily to God  
 even all day long did they c. unto their God  
 c. unto him when ye are in your fields  
 c. unto him in your houses  
 c. unto him against the power of your enemies  
 c. unto him against the devil  
 c. unto him over the crops of your fields  
 c. over the flocks of your fields  
 c. mightily to his God in behalf of his people  
 c. unto the Lord that he will not confound us  
 the brother of Jared did c. unto the Lord

1 N 1:48  
 2 N 15:4  
 Enos 1:6  
 Mos 9:154  
 Mos 9:154  
 Alma 16:219  
 Alma 16:219  
 Alma 16:219  
 Alma 16:219  
 Alma 16:220  
 Alma 16:220  
 3 N 1:11  
 Eth 1:8  
 Eth 1:9

### Desire, desired, desires, desirerth, desirous, desirable

having great d. to know the mysteries of God  
 was d. also that I might see and hear and know  
 it is the most d. above all things  
 they can not understand because they d. it  
 because they d. it God hath done it  
 this was the d. which I d. of him  
 he granteth unto men according to their d.  
 he d. in the first place that ye should believe  
 if ye can no more than d. to believe let this d. work  
 and the d. of their hearts were good  
 as he has d. to do evil all the day long

1 N 1:47  
 1 N 3:26  
 1 N 3:64  
 Jac 3:24  
 Jac 3:25  
 Enos 1:19  
 Alma 15:55  
 Alma 16:144  
 Alma 16:151  
 Alma 19:66  
 Alma 19:68

### Destruction, destructions

great pit which hath been digged for the d. of men  
 filled by those who digged it unto their utter d.  
 not the d. of the soul save . . . the casting of it into hell  
 overpower them unto blindness to lead them away to d.  
 righteous be preserved even unto d. of their enemies  
 displeasure of a just God upon you unto the d.  
 yea, the eternal d. of both soul and body  
 they shall scourge them even unto d.  
 in power and great glory unto the d. of their enemies  
 d., famines, pestilences and bloodsheds shall come  
 ceaseth to strive with man then cometh speedy d.  
 send down justice upon all those who seek your d.  
 reap the east wind which bringeth immediate d.  
 incorrect traditions which would prove their d.  
 fall into transgression they would be ripe for d.  
 if ye will wrest them it shall be to your own d.  
 that they might not be unbelieving and go on to d.  
 whether they be unto salvation or unto d.  
 unto d. except they repent before they are fully ripe  
 which brought upon them their wars and their d.  
 righteous from among you then ye shall be ripe for d.  
 they had been delivered from an everlasting d.  
 broad is the way that leadeth to d.  
 oaths and combinations. . . caused the d. of this people

1 N 3:207  
 1 N 3:207  
 1 N 3:208  
 1 N 4:40  
 1 N 7:36  
 2 N 1:37  
 2 N 1:37  
 2 N 4:41  
 2 N 5:37  
 2 N 7:10  
 2 N 11:77  
 Jac 2:49  
 Mos 5:50  
 Alma 1:106  
 Alma 8:28  
 Alma 10:17  
 Alma 11:27  
 Alma 15:55  
 Alma 17:64  
 Alma 22:22  
 Hel 5:18  
 3 N 2:81  
 3 N 6:25  
 Eth 3:94

### Diligence, diligent, diligently

the gift of God unto all those who d. seek him  
 ask me in faith believing that ye shall receive, with d.  
 a d. people in keeping the commandments of the Lord  
 d. in keeping his commandments and continue  
 according to the heed and d. which they give unto him  
 nourish the tree. . . by your faith with great d.  
 because of your d. and your faith and your patience  
 were slothful and forgot to exercise their faith and d.  
 love endureth by d. unto prayer until the end

1 N 3:26  
 1 N 4:13  
 Mos 1:17  
 Mos 2:10  
 Alma 9:16  
 Alma 16:170  
 Alma 16:171  
 Alma 17:76  
 Mi 8:29

### Doctrine

and the very points of his d.  
 and they that murmured shall learn d.  
 now this is the d. of Christ  
 and the only and true d. of the Father and of the Son  
 behold this is the d. of Christ  
 there will be no more d. given until after  
 who know concerning the true points of d.  
 no disputations. . . concerning the points of my d.  
 I will declare unto you my d. and this is my d.  
 and it is the d. which the Father hath given unto me  
 this is my d. and whoso buildeth upon this  
 know of the true points of my d. that they may be

1 N 4:19  
 2 N 11:160  
 2 N 13:32  
 2 N 13:32  
 2 N 14:7  
 2 N 14:7  
 Hel 4:29  
 3 N 5:29  
 3 N 5:32  
 3 N 5:32  
 3 N 5:41  
 3 N 9:92

### Endure, endured, endureth

e. unto end they shall be lifted up at the last day  
 e. the crosses of the world and despised the shame  
 e. to the end which is life eternal  
 e. to the end and. . . ye will be saved  
 repenteth of his sins and e. to the end  
 taketh upon him my name and e. to the end  
 charity suffereth long and. . . e. all things  
 charity is the pure love of Christ and it e. for ever  
 which love e. by diligence unto prayer

1 N 3:188  
 2 N 6:42  
 2 N 15:5  
 Omni 1:47  
 Alma 16:137  
 3 N 12:18  
 Mi 7:51  
 Mi 7:52  
 Mi 8:29

### Faith

those whom he hath chosen because of their f.  
 because of thy f. for thou hast sought me diligently  
 I work not among men save according to their f.  
 we obtain a hope and our f. becometh unshaken  
 whatsoever thing ye shall ask in f. believing  
 your hearts are changed through f. on his name  
 called to this holy calling on account of their f.  
 full of love and all longsuffering, having f.  
 he that repenteth and exerciseth f.  
 experiment upon my words and exercise a particle of f.  
 beginneth to grow by your f. with great diligence  
 he that exercises no f. unto repentance  
 and firmer and firmer in the f. of Christ  
 mighty in word and in deed, in f. and in works  
 so great was his f. on the Lord Jesus Christ  
 your f. is sufficient that I should heal you  
 purified these whom I have chosen because of their f.  
 expedient that they should have first to try their f.  
 washed their garments in my blood because of their f.  
 he had f. no longer for he knew, nothing doubting  
 in that day that they shall exercise f. in me  
 which hope cometh of f. maketh an anchor to souls  
 f. is things which are hoped for and not seen  
 there were many whose f. was so exceeding strong  
 men began to exercise f. in Christ  
 thus by f. they did lay hold upon every good thing  
 ask in my name in f. believing that ye shall receive  
 if ye shall ask with. . . real intent, having f. in Christ  
 If ye have f. ye can do all things which are expedient

1 N 1:23  
 1 N 1:53  
 2 N 11:145  
 Jac 3:7  
 Enos 1:24  
 Mos 3:9  
 Alma 9:67  
 Alma 10:28  
 Alma 14:103  
 Alma 16:151  
 Alma 16:170  
 Alma 16:217  
 Hel 2:31  
 Hel 3:117  
 3 N 3:59  
 3 N 8:8  
 3 N 9:28  
 3 N 12:3  
 3 N 12:32  
 Eth 1:85  
 Eth 1:101  
 Eth 5:4  
 Eth 5:6  
 Eth 5:19  
 Mi 7:24  
 Mi 7:24  
 Mi 7:26  
 Mi 10:5  
 Mi 10:17

### First Plates (see Large Plates of Nephi)

#### Fullness (of the gospel)

after the Gentiles had received the f. of the gospel  
 it contained the f. of the gospel of the Lord  
 then shall the f. of gospel of the Messiah come unto  
 reject the f. of my gospel and be lifted up in pride  
 do all these things and reject the f. of my gospel  
 I will bring the f. of my gospel from among them  
 come unto the knowledge of the f. of my gospel  
 time cometh when f. of my gospel shall be preached

1 N 3:19  
 1 N 3:165  
 1 N 4:16  
 3 N 7:34  
 3 N 7:35  
 3 N 7:35  
 3 N 7:37  
 3 N 9: 69

### Gentiles

after the G. had received the fullness of the gospel  
 neither will the Lord God suffer that the G. shall  
 the G. do stumble exceedingly  
 if the G. shall hearken unto the Lamb of God  
 natural branches through the fullness of the G.  
 fullness of gospel of the Messiah come unto the G.

1 N 3:19  
 1 N 3:179  
 1 N 3:183  
 1 N 3:201  
 1 N 4:16  
 1 N 4:16

and from the **G.** unto the remnant of our seed  
 proceed to do a marvelous work among the **G.**  
 of the **G.** as will repent are the covenant people  
 the **G.** should not at any time hear my voice  
 be kept and shall be manifested unto the **G.**  
 that through the fullness of the **G.** the remnant  
 when the **G.** shall sin against my gospel  
 even upon all the nations of the **G.**  
 the Holy Ghost through me upon the **G.**  
 blessing upon the **G.** shall make them mighty  
 it should come forth from the **G.**  
 that he may shew forth his power unto the **G.**  
 that the **G.** if they will not harden their hearts  
 wo be unto the **G.** except they repent

**Guilt, guiltless, guilty**

**g.** taketh the truth to be hard for it cutteth them  
 perfect knowledge of all our **g.** and uncleanness  
 awaken his immortal soul to a lively sense of own **g.**  
 consigned to an awful view of their own **g.**  
 Lord will not hold him **g.** that taketh his name in vain

**Hard, harden, hardened, hardeneth, hardness (hearts)**

**h.** the hearts of the children of men  
 that they might blind the eyes and **h.** the hearts  
 deliverance of them to the **h.** of their hearts  
 being **h.** in their hearts did not look unto the Lord  
 many that **h.** their hearts against the Holy Spirit  
 grow **h.** in their hearts and indulge themselves  
 because of the **h.** of their hearts and the deafness  
 they **h.** their hearts against the words  
 because of unbelief. . . their hearts were **h.**  
**h.** their hearts, to them is given the lesser portion  
 if we have **h.** our hearts against the word  
 let us repent and **h.** not our hearts  
 others reject the Spirit of God on account of the **h.**  
 that they might not be **h.** against the word  
 they become more **h.** thus their state becomes worse  
 few understood the meaning because of the **h.**  
 would ye rather **h.** your hearts in unbelief  
 all are **h.** . . . and must perish except through atonement  
 people began to wax **h.** and began to be offended  
 do **h.** their hearts and do forget the Lord their God  
 people began to be more **h.** in iniquity and do more  
 lyings sent forth by Satan to **h.** their hearts  
 began to be **h.** in their hearts and blind in their minds  
 then if they **h.** their hearts against me  
 your awful state of wickedness and **h.** of heart  
 people **h.** their hearts and would not hearken

**Heal, healed, healing, healings**

they were **h.** by the power of the Lamb of God  
 working mighty miracles such as **h.** the sick  
 with his stripes we are **h.**  
 believest in the redemption of Christ thou canst be **h.**  
 were **h.** of their sicknesses and their infirmities  
 wrought upon by the Spirit of God and had been **h.**  
 I will **h.** them for I have compassion upon you  
 your faith is sufficient that I should **h.** you  
 he did **h.** every one as they were brought forth  
 by tongues or by **h.** or by the power of the Holy Ghost  
 they did **h.** the sick and raise the dead  
 miracles and **h.** did cease because of iniquity  
 to another the gifts of **h.** by the same Spirit

**Hearken**

**h.** unto word of God and would hold fast unto it  
 willing to **h.** to the truth and give heed unto it  
 will not **h.** unto thy words they shall be cut off  
 he may save all men if they will **h.** unto his voice  
**h.** not unto the counsel of God for they set it aside  
 to be learned is good if they **h.** unto counsels of God  
 the righteous that **h.** unto the words of the prophets  
 blessed are those who **h.** unto my precepts

**h.** unto the Spirit which teacheth a man to pray  
**h.** unto my word, arouse the faculties of your soul  
**h.** unto me, and open your ears that ye may hear  
 not **h.** unto the voice of the good shepherd  
 if **h.** unto his voice, he will bring you into his fold  
 they were quick to **h.** unto the words of the Lord  
 because ye have hardened your hearts ye will not **h.**  
 repent of their sins and **h.** unto my words  
 how quick to **h.** unto the words of the evil one  
 blessed are they who will repent and **h.** unto the voice  
 if they will not turn unto me and **h.** unto my voice  
 if they will repent and **h.** unto my words  
 whosoever will **h.** unto my words. . . shall be saved

**Heed**

give **h.** unto it that ye might walk uprightly  
 pointers did work according to faith, diligence and **h.**  
 according to **h.** and diligence which they give  
 gave **h.** unto his word and were zealous for keeping  
 our fathers were slothful to give **h.** to this compass  
 it is as easy to give **h.** to the word of Christ  
 as it was for our fathers to give **h.** to this compass  
 great prosperity. . . because of their **h.** and diligence

**Hell**

that awful **h.** which was prepared for the wicked  
 awake. . . even from the sleep of **h.**  
 shall deliver up its dead, which spiritual death is **h.**  
 go down to **h.** for the Spirit will not always strive  
 wo, wo, wo, for they shall be thrust down to **h.**  
 now this is what is meant by the chains of **h.**  
 the gates of **h.** shall not prevail against them

**Holy Ghost**

make himself manifest by the **H.G.** unto the Gentiles  
 by the power of the **H.G.** which is the gift of God  
 mysteries of God shall be unfolded by power of **H.G.**  
**H.G.** come down out of heaven and abode upon him  
 of whom the **H.G.** beareth record from the beginning  
 for they shall have the gift and the power of the **H.G.**  
 manifesteth himself by the power of the **H.G.**  
 baptized in my name, to him will the Father give **H.G.**  
 follow the Son. . . then shall ye receive the **H.G.**  
 then cometh the baptism of fire and of the **H.G.**  
 received the baptism of fire and of the **H.G.**  
**H.G.** which witnesses of the Father and the Son  
 angels speak by power of the **H.G.** the words of Christ  
**H.G.** will shew unto you all things what ye should do  
 a man speaketh by the power of the **H.G.**  
 the power of the **H.G.** carrieth it unto the hearts  
 sanctified by the **H.G.**, their garments made white  
 if ye deny the **H.G.** when it once has had place in you  
 whoso cometh unto me. . . will I baptize with **H.G.**  
 baptized with fire and with the **H.G.** and knew it not  
 they shall be filled with the **H.G.**  
 pouring out of the **H.G.** through me upon the Gentiles  
 visitation of the **H.G.** which Comforter filleth  
 by power of the **H.G.** ye may know truth of all things

**House of Israel**

the remnants of the **h.I.** should be grafted in  
 covenants. . . made to his people who are of the **h.I.**  
 not spoken of our seed alone but also of all the **h.I.**  
 all the people who are of the **h.I.** will I gather in  
 covenants and his gospel unto those who are of the **h.I.**  
 second time to recover my people which are of the **h.I.**  
 I will liken thee O **h.I.** like unto a tame olive tree  
 fulfill covenant. . . made unto all the people of the **h.I.**  
 gather in from their long dispersion my people O **h.I.**  
 them will I cut off from among my people O **h.I.**  
 may be numbered with my people who are of the **h.I.**  
 against covenant people of the Lord who are the **h.I.**  
 come unto me O ye **h.I.** and it shall be made manifest

**Judge, judged, judgment, judgments** (divine)

for all thy doings thou shalt be brought into j. 1 N 3:33  
 ye are found unclean before the j. seat of God 1 N 3:34  
 j. of their works. . . done by the temporal body 1 N 4:52  
 brought to stand before God to be j. of their works 1 N 4:54  
 he shall execute j. in righteousness 1 N 7:47  
 the j. of him that is just shall rest upon them 2 N 1:23  
 to be j. of him according to the truth and holiness 2 N 1:79  
 appear before the j. seat of the Holy One of Israel 2 N 6:36  
 then cometh the j. and then must they be j. according 2 N 6:37  
 to the holy j. of God  
 that glorious day. . . even the day of j. 2 N 6:91  
 exclaim holy, holy are thy j. O Lord God Almighty 2 N 6:92  
 I write that they may know the j. of God 2 N 11:4  
 bring forth his words which shall j. them 2 N 11:30  
 j. the world. . . according to that which is written 2 N 12:66  
 j. according to the word of God which is written WM 1:17  
 confess before God that his j. are just Mos 8:71  
 brought to stand before the bar of God to be j. Mos 8:83  
 all men shall stand to be j. of him Mos 11:197  
 thou hast turned thy j. away because of thy Son Alma 16:184  
 they are restored to his presence to be j. Alma 19:106  
 I will draw all men unto me that they may be j. 3 N 12:28  
 out of the books written shall the world be j. 3 N 13:3  
 at that day when I shall stand to j. the world 3 N 12:29  
 all people must surely stand before the j. seat 3 N 13:43  
 ye must all stand before the j. seat of Christ Mn 1:86  
 he that is found guiltless before him at the j. day Mn 3:29  
 the pleasing bar of the great Jehovah, the eternal j. Mi 10:31

**Justice, justices** (of God)

captivity of devil and also according to j. of God 1 N 3:209  
 j. of God did also divide the wicked from righteous 1 N 4:48  
 or to be cast out because of that j. 1 N 4:61  
 O the greatness and the j. of our God 2 N 6:41  
 the atonement satisfieth the demands of his j. 2 N 6:54  
 he counseleth in wisdom and in j. Jac 3:15  
 according to the power of j. for j. cannot be denied Jac 4:15  
 demands of divine j. doth awaken his immortal soul Mos 1:83  
 betwixt them and j. having broken the bands of death Mos 8:37  
 having redeemed them and satisfied the demands of j. Mos 8:37  
 he can not deny j. when it has its claim Mos 8:65  
 the works of j. could not be destroyed Alma 9:53  
 mercy which overpowereth j. Alma 16:216  
 thus mercy can satisfy the demands of j. Alma 16:217  
 plan of restoration is requisite with the j. of God Alma 19:64  
 requisite with the j. of God that men should be judged Alma 19:66  
 according to j. the plan of redemption could not be Alma 19:94  
 except it should destroy the work of j. Alma 19:94  
 the work of j. could not be destroyed Alma 19:95  
 all mankind were fallen and were in the grasp of j. Alma 19:96  
 j. of God which consigned them for ever to be cut off Alma 19:96  
 the plan of mercy to appease the demands of j. Alma 19:97  
 no law given if men sinned, what could j. do Alma 19:103  
 j. claimeth the creature and executeth the law Alma 19:104  
 if not so the works of j. would be destroyed Alma 19:104  
 according to their works, according to the law and j. Alma 19:106  
 j. exerciseth all his demands and also mercy claimeth Alma 19:106  
 do ye suppose that mercy can rob j.? Nay, not one whit Alma 19:107

**Know, knoweth, knowing, knowledge, known, knows**

the Lord k. all things from the beginning 1 N 2:100  
 all things done in wisdom of him who k. all things 2 N 1:114  
 for I k. their faith 2 N 2:39  
 I will shew unto them that I k. all their works 2 N 11:151  
 I do not k. all things WM 1:11  
 but the Lord k. all things which are to come WM 1:11  
 he did k. the thoughts of their hearts Mos 11:59  
 that he may k. according to the flesh how to succor Alma 5:22  
 they are preserved for a wise purpose k. to God Alma 17:42  
 no one k. them (many mysteries) save God himself Alma 19:31  
 when this time cometh no one k. Alma 19:34  
 but God k. the time which is appointed Alma 19:34  
 it mattereth not for God k. all these things Alma 19:35

it sufficeth me to k. that this is the case Alma 19:35  
 then shall they k. that God k. all the times Alma 19:41  
 k. unto God were all their cries and sufferings Alma 27:26  
 Father k. what things ye have need before ye ask 3 N 5:100  
 heavenly Father k. ye have need of all these things 3 N 6:10  
 not lost unto the Father for he k. whither he hath 3 N 8:4  
 for behold I k. my sheep and they are numbered 3 N 8:63  
 behold I k. your thoughts 3 N 13:17  
 the eternal Father of heaven k. your state Mn 3:23  
 we k. no fault nevertheless God k. all things Mn 4:22  
 he k. their prayers were in behalf of their brethren Mn 4:29  
 he k. their faith for in his name could they remove Mn 4:30  
 the Lord k. the things we have written Mn 4:100  
 none other people k. our language Mn 4:100  
 k. which is hid up because of unbelief Eth 1:109  
 God k. all things being from everlasting to Mi 7:21

**Large Plates of Nephi** (First Plates; Other Plates; Plates of Nephi)

p. upon which I make a full account of my people 1 N 2:94  
 called the p. of Nephi after mine own name 1 N 2:95  
 upon the other p. should be engraven an account 1 N 2:97  
 other p. are for the more part of the reign of kings 1 N 2:98  
 p. which I made I did engraven the record of my father 1 N 5:219  
 in the wilderness are engraven upon those first p. 1 N 5:221  
 other p. which gives a. . . greater account of wars 1 N 5:225

**Lifted up** (spiritually)

if they endure unto the end they shall be l.u. 1 N 3:188  
 the righteous. . . should be l.u. at the last day 1 N 5:2  
 trust in him the same shall be l.u. at the last day Mos 11:24  
 put their trust in God. . . shall be l.u. at the last day Alma 17:3  
 if ye do these things ye shall be l.u. at the last day Alma 17:70  
 as I have been l.u. by men even so should men be l.u. 3 N 12:27  
 he shall be l.u. to dwell in the kingdom prepared Eth 1:116

**Lost** (spiritually)

all mankind were in a l. and fallen state 1 N 3:6  
 away into broad roads that they may perish and are l. 1 N 3:125  
 if. . . no atonement made all mankind must be l. Jac 5:21  
 all mankind were l. and would have been endlessly l. Mos 8:7  
 God redeemed his people from their l. and fallen state Mos 8:76  
 by his fall all mankind became a l. and a fallen people Alma 9:38  
 all are fallen and are l. and must perish Alma 16:209

**Love of God**

the l.g. which sheddeth itself abroad in the hearts 1 N 3:64  
 having a perfect brightness of hope and a l.g. 2 N 13:29  
 peace and the l.g. were restored again Jac 5:38  
 ye shall always rejoice and be filled with the l.g. Mos 2:22  
 having the l.g. always in your hearts Alma 10:29  
 no contention in the land because of the l.g. 4 N 1:17

**Made known**

ask me in faith believing. . . these things shall be m.k. 1 N 4:13  
 by the Spirit are all things m.k. unto the prophets 1 N 7:4  
 the things of all nations shall be m.k. 2 N 12:96  
 all things shall be m.k. unto the children of men 2 N 12:96  
 m.k. unto me by an angel from God Mos 1:93  
 things which are not known shall be m.k. Mos 5:79  
 m.k. by them which otherwise could not be known Mos 5:80  
 m.k. unto you by the testimony of his word Alma 5:34  
 m.k. unto them the plan of redemption Alma 9:49  
 m.k. unto them according to their faith and repentance Alma 9:50  
 m.k. unto just and holy men by the mouth of angels Alma 10:26  
 I come unto my own to fulfill all things I have m.k. 3 N 1:14

**Marvelous work**

I will work a great and a m.w. among children of men 1 N 3:214  
 a m.w. which shall be of great worth unto our seed 1 N 7:17  
 he will do a m.w. and wonder among children of men 2 N 11:29  
 as people draw near me and honor me I will do a m.w. 2 N 11:146  
 m.w. and wonder for wisdom of wise. . . shall perish 2 N 11:147  
 do a m.w. that I may remember my covenants 2 N 12:42  
 for my sake shall the Father work a great and m.w. 3 N 9:95

**Mercy, mercies, merciful**

the tender **m.** of the Lord are over all those 1 N 1:23  
 O the greatness of the **m.** of our God 2 N 6:43  
 how **m.** is our God unto us for he remembereth Jac 4:6  
 God is **m.** unto all who believe on his name Alma 16:144  
 this last sacrifice to bring about the bowels of **m.** Alma 16:216  
**m.** unto all who will in the sincerity of their hearts Hel 2:25  
 it is awful wickedness to deny the pure **m.** of God Mi 8:20

**Mighty**

make them **m.** even unto the power of deliverance 1 N 1:23  
 Savior and their Redeemer, the **M.** One of Israel 1 N 7:25  
 our leaders were **m.** men in the faith of the Lord Jar 1:17  
 working **m.** miracles such as healing the sick Mos 1:98  
 that man through faith might work **m.** miracles Mos 5:81  
 take upon him the form of man, go forth in **m.** power Mos 8:13  
 according to his faith there was a **m.** change wrought Alma 3:23  
 and a **m.** change was also wrought in their hearts Alma 3:25  
 Melchisedec having exercised **m.** faith Alma 10:12  
 many **m.** miracles we have wrought in this land Alma 14:92  
 Lord thou hast made us **m.** in word by faith Eth 5:23  
 but thou hast not made us **m.** in writing Eth 5:23  
 the things which he wrote were **m.** even as thou art Eth 5:25

**Murmur, murmured, murmurings**

did **m.** because they knew not the dealings of that God 1 N 1:41  
 favored of the Lord because thou hast not **m.** 1 N 1:64  
 then ye would not **m.** because of the truth 1 N 5:3  
 chastened because of his **m.** against the Lord 1 N 5:31  
 I did not **m.** against the Lord because of my afflictions 1 N 5:199  
 they that **m.** shall learn doctrine 2 N 11:160

**Mystery, mysteries**

having great desires to know of the **m.** of God 1 N 1:47  
 the **m.** of God shall be unfolded unto them 1 N 3:30  
 it is given unto many to know the **m.** of God Alma 9:15  
 it is given unto him to know the **m.** of God Alma 9:18  
 unto such it is given to know the **m.** of God Alma 14:103  
 I will unfold to you a **m.**, nevertheless there are Alma 19:31  
 many **m.** which are kept no one knoweth save God Alma 19:31

**Other (see Large plates of Nephi)****Obedient**

he was **o.** unto the word of the Lord 1 N 1:27  
 if ye shall be **o.** to the commandments and endure 1 N 7:69  
 witnesseth unto the Father he would be **o.** unto him 2 N 13:9  
 a covenant with our God to do his will and to be **o.** Mos 3:6  
 covenant with God that ye should be **o.** unto the end Mos 3:11

**Overcome**

cast himself upon his bed being **o.** with the Spirit 1 N 1:6  
 being thus **o.** with the Spirit he was carried away 1 N 1:7  
 they were **o.** that they fell to the earth Jac 5:36  
**o.** his natural frame and he was carried away in God Alma 12:135  
 so great was joy of the multitude that they were **o.** 3 N 8:20

**Perish**

will not suffer those who come unto thee shall **p.** 1 N 1:13  
 it is better that one man should **p.** 1 N 1:115  
 than that a nation should dwindle and **p.** in unbelief 1 N 1:115  
 leadeth them away into broad roads that they may **p.** 1 N 3:125  
 whoso repenteth not must **p.** 1 N 3:212  
 ye will **p.** because of the hardness of your hearts 1 N 4:12  
 would hold fast unto it they would never **p.** 1 N 4:39  
 by the spiritual law they **p.** from that which is good 2 N 1:70  
 save Christ should come all men must **p.** 2 N 8:12  
 and they be stirred up to anger and **p.** 2 N 12:23  
 not brought into the light but must **p.** in the dark 2 N 14:5  
 if ye do not watch yourselves. . . ye must **p.** Mos 2:49  
 were it not for this all mankind must have **p.** Mos 8:53  
 atonement made or all mankind must unavoidably **p.** Alma 16:208

**Plates (see Plates of brass; Large plates of Nephi; Small plates of Nephi)****Plates of brass**

they are engraven upon **p.b.** 1 N 1:61  
 the law was engraven upon the **p.b.** 1 N 1:118  
 engraven upon the **p.b.** and he did search them 1 N 1:158  
 these **p.b.** should go forth unto all nations 1 N 1:169  
 these **p.b.** should never perish 1 N 1:170  
 they are written upon the **p.b.** 1 N 5:264  
 they are written upon the **p.b.** 2 N 3:5  
 concerning records which were engraven on **p.b.** Mos 1:4

**Ponder, pondereth, pondering**

**p.** in my heart I was caught away in the Spirit 1 N 3:38  
 soul delighteth in the scriptures and my heart **p.** them 2 N 3:29  
 my heart **p.** continually upon the things 2 N 3:20  
**p.** upon the things which I have said and ask the Father 3 N 8:3  
 receive these things and **p.** it in your hearts Mi 10:3

**Power**

he hath all **p.** unto the fulfilling of all his words 1 N 2:101  
 he spake by the **p.** of the Holy Ghost 1 N 3:24  
 which **p.** he received by faith on the Son of God 1 N 3:24  
 the **p.** of the Holy Ghost is the gift of God 1 N 3:26  
 unfolded unto them by the **p.** of the Holy Ghost 1 N 3:30  
 they were healed by the **p.** of the Lamb of God 1 N 3:85  
 they shall have the gift and the **p.** of the Holy Ghost 1 N 3:187  
 by the **p.** of his almighty word 1 N 5:148  
 he will preserve the righteous by his **p.** 1 N 7:36  
 we have **p.** to do these things Jac 3:8  
 by the **p.** of his word man came upon face of the earth Jac 3:12  
 earth was created by the **p.** of his word Jac 3:12  
 the **p.** of the resurrection which is in Christ Jac 3:17  
 will ye deny the good word of Christ and the **p.** of God Jac 4:13  
**p.** of redemption and resurrection which is in Christ Jac 4:14  
 the **p.** of justice for justice can not be denied Jac 4:15  
 interpret the engravings by the gift and **p.** of God Omni 1:35  
 partake of his salvation and the **p.** of his redemption Omni 1:46  
 believe that he has all wisdom and all **p.** Mos 2:14  
 except he should possess the **p.** of God Mos 5:77  
 yet a man may have great **p.** given him from God Mos 5:77  
 the Son reigneth and hath **p.** over the dead Mos 8:54  
 the Lord God hath **p.** to do all things Alma 5:16  
 he has all **p.** to save every man that believeth Alma 9:27  
 Lord had granted unto them **p.** according to their faith Alma 10:81  
**p.** according to my faith and desires which are in God Alma 12:113  
 or by healings or by the **p.** of the Holy Ghost 3 N 13:59  
 all men shall be awakened by the **p.** of God Mn 4:72  
 ye shall have **p.** to do whatsoever thing is expedient Mi 7:35  
 ye may know that he is by the **p.** of the Holy Ghost Mi 10:7  
 I would exhort you that ye deny not the **p.** of God Mi 10:7  
 for he worketh by **p.** according to the faith Mi 10:7  
 the **p.** and gifts of God shall be done away among you Mi 10:18  
 ye can in no wise deny the **p.** of God Mi 10:29  
 deny not his **p.** then are ye sanctified in Christ Mi 10:30

**Probation**

sought to do wickedly in the days of your **p.** 1 N 3:34  
 works done by the temporal body in their days of **p.** 1 N 4:52  
 wasteth the days of his **p.** for awful is his state 2 N 6:56  
 continue in the path until the end of the day of **p.** 2 N 15:10  
 be wise in the days of your **p.** Mn 4:94

**Prophecy, prophecies**

containeth many of the **p.** of the holy prophets 1 N 3:162  
 ministry and **p.** should be written upon these plates 1 N 5:223  
 the **p.** which he wrote there are not many greater 2 N 3:3  
 plain unto all those filled with the spirit of **p.** 2 N 11:5  
 in days that the **p.** of Isaiah shall be fulfilled 2 N 11:12  
 write according to our **p.** that our children may know 2 N 11:48  
 we had many revelations and the spirit of much **p.** Jac 1:6  
 we have many revelations and the spirit of **p.** Jac 3:7  
 pleasing because of the **p.** of the coming of Christ WM 1:6  
 that they might know concerning the **p.** Mos 1:3  
 they had the spirit of **p.** and the spirit of revelation Alma 12:5  
 great and marvelous were the words and **p.** 3 N 2:21

fulfilling of the <b>p.</b> of many of the holy prophets worketh by revelation or by <b>p.</b> or by gifts search the <b>p.</b> of Isaiah fulfilling of the <b>p.</b> which were spoken by the prophets declare these things unto the fulfilling of the <b>p.</b>	3 N 4:69 3 N 13:59 Mn 4:27 Mi 8:34 Mi 10:24
<b>Prophecy, prophesieth, prophesying</b> he was filled with the Spirit and began to <b>p.</b> we preach of Christ, we <b>p.</b> of Christ he that <b>p.</b> let him <b>p.</b> to the understanding of men believe in <b>p.</b> and in revelations were it expedient we could <b>p.</b> of all things	1 N 1:169 2 N 11:48 Jac 3:19 Omni 1:44 Mos 3:4
<b>Repent, repenteth, repentance</b> if it so be that they <b>r.</b> and come unto him whoso <b>r.</b> not must perish he commandeth all men that they must <b>r.</b> if they will not <b>r.</b> and believe. . . they must be damned as many of Gentiles as will <b>r.</b> are covenant people as many of Jews as will not <b>r.</b> shall be cast off covenanteth with none save it be with them that <b>r.</b> gate by which ye should enter is <b>r.</b> and baptism believe that ye must <b>r.</b> of your sins and forsake them as often as my people <b>r.</b> I will forgive them forgiveth not neighbor's trespasses when he says he <b>r.</b> shew unto your God that ye are willing to <b>r.</b> whosoever <b>r.</b> and hardeneth not his heart many of them did believe on his words and began to <b>r.</b> Christ atoneth for their sins through faith and <b>r.</b> he that <b>r.</b> . . is given to know the mysteries of God given unto such to bring thousands of souls to <b>r.</b> exercises no faith unto <b>r.</b> is exposed to the whole law only unto him that has faith unto <b>r.</b> is brought about not be brought about only on conditions of <b>r.</b> of men <b>r.</b> could not come unto men except there were a punishment if ye believe on his name ye will <b>r.</b> of all your sins faith and <b>r.</b> bringeth a change of heart whoso <b>r.</b> and come unto me as a little child ye shall <b>r.</b> and come unto me with a broken heart because of their faith and the <b>r.</b> of all their sins teach <b>r.</b> and baptism unto those who are accountable little children need no <b>r.</b> neither baptism the first fruits of <b>r.</b> is baptism	1 N 3:28 1 N 3:212 2 N 6:48 2 N 6:49 2 N 12:77 2 N 12:77 2 N 12:78 2 N 13:24 Mos 2:16 Mos 11:13 Mos 11:140 Alma 5:27 Alma 9:55 Alma 10:32 Alma 13:46 Alma 14:103 Alma 14:104 Alma 16:217 Alma 16:217 Alma 19:94 Alma 19:98  Hel 5:67 Hel 5:96 3 N 4:51 3 N 5:66 3 N 12:32 Mi 8:11 Mi 8:11 Mi 8:29
<b>Righteous, righteousness</b> <b>r.</b> for ever because of their faith in the Lamb armed with <b>r.</b> and with the power of God justice of God did also divide the wicked from the <b>r.</b> the <b>r.</b> have I justified if ye were <b>r.</b> and were willing to hearken to the truth he that is <b>r.</b> is favored of God he leadeth away the <b>r.</b> into precious lands he will preserve the <b>r.</b> by his power the <b>r.</b> need not fear. . . they shall be saved the <b>r.</b> need not fear for they shall not be confounded because of the <b>r.</b> of his people Satan has no power his ways are <b>r.</b> for ever put on the armor of <b>r.</b> say there is no sin, ye shall also say there is no <b>r.</b> if there be no <b>r.</b> there be no happiness I will cry unto thee, my God, the rock of my <b>r.</b> <b>r.</b> shall have a perfect knowledge of their enjoyment <b>r.</b> being clothed with purity, even with the robe of <b>r.</b> behold the <b>r.</b> the saints of the Holy One of Israel <b>r.</b> fear them not for they love the truth have need to be baptized by water to fulfill all <b>r.</b> changed from carnal and fallen state to a state of <b>r.</b> names of the <b>r.</b> shall be written in the book of life if they have been <b>r.</b> they shall reap the salvation everlasting death as to things pertaining unto <b>r.</b> spirits of <b>r.</b> are received into a state of happiness hunger and thirst after <b>r.</b> for they shall be filled seek ye first the kingdom of God and his <b>r.</b>	1 N 3:117 1 N 3:231 1 N 4:48 1 N 5:2 1 N 5:3 1 N 5:122 1 N 5:129 1 N 7:36 1 N 7:37 1 N 7:48 1 N 7:60 2 N 1:34 2 N 1:38 2 N 1:89 2 N 1:90 2 N 3:65 2 N 6:35 2 N 6:35 2 N 6:42 2 N 6:78 2 N 13:7 Mos 11:188 Alma 3:100 Alma 7:43 Alma 9:52 Alma 19:44 3 N 5:53 3 N 6:11

**Ripe**

rejected every word of God and were <b>r.</b> in iniquity in day they are fully <b>r.</b> in iniquity they shall perish fall into transgression they would be <b>r.</b> for destruction destruction shall come. . . when they are fully <b>r.</b> cursed shall be the land. . . when they are fully <b>r.</b> then shall ye be <b>r.</b> for destruction if ye will sin until ye are fully <b>r.</b> ye shall be cut off	1 N 5:123 2 N 12:20 Alma 8:28 Alma 17:60 Alma 21:17 Hel 5:18 Eth 1:41
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**Salvation, saved**

come unto the God of Abraham. . . and be <b>s.</b> shall be <b>s.</b> in the everlasting kingdom of the Lamb all men must come unto him or they can not be <b>s.</b> that they may know how to come unto him and be <b>s.</b> the righteous. . . shall be <b>s.</b> even if it so be as by fire and endure to the end ye shall be <b>s.</b> at the last day way is prepared from the fall of man and <b>s.</b> is free power of the Lord shall bring my people unto <b>s.</b> if they shall repent and fight not. . . they shall be <b>s.</b> or they can not be <b>s.</b> in the kingdom of God only in and through the grace of God that ye are <b>s.</b> draw waters out of the wells of <b>s.</b> Christ of which I have spoken whereby man can be <b>s.</b> commandeth none they shall not partake of his <b>s.</b> unless a man shall endure to the end. . . he can not be <b>s.</b> name given under heaven whereby man can be <b>s.</b> have not they revealed the plan of <b>s.</b> partake of his <b>s.</b> and the power of his redemption endure to the end and as Lord liveth ye will be <b>s.</b> he cometh unto his own that <b>s.</b> might come <b>s.</b> cometh to none such except through repentance nor any other way nor means whereby <b>s.</b> can come <b>s.</b> was, is, is to come. . . in and through atoning blood <b>s.</b> might come to him that should put his trust receiveth <b>s.</b> through the atonement none other <b>s.</b> save this which hath been spoken of all the ends of the earth shall see the <b>s.</b> of our God ye will know at that day that ye can not be <b>s.</b> no man be <b>s.</b> except his garments are washed white if they have been righteous they shall reap the <b>s.</b> how can ye be <b>s.</b> except ye inherit the kingdom ye can not be <b>s.</b> in your sins shall have eternal life and <b>s.</b> cometh to none else merciful being even unto <b>s.</b> to those who will repent whether they be unto <b>s.</b> or unto destruction the word is in Christ unto <b>s.</b> he shall bring <b>s.</b> to all those who shall believe now is the time and the day of your <b>s.</b> ye should work out your <b>s.</b> with fear before God knowledge of their God unto the <b>s.</b> of their souls whosoever will may walk therein and be <b>s.</b> none but the truly penitent are <b>s.</b> no other way nor means whereby man can be <b>s.</b> and repenteth and is baptized shall be <b>s.</b> work out your own <b>s.</b> with fear and trembling he that believeth and is baptized shall be <b>s.</b> little children. . . are all alike and partakers of <b>s.</b> neither can ye be <b>s.</b> in the kingdom of God if	1 N 2:4 1 N 3:188 1 N 3:193 1 N 4:19 1 N 7:37 1 N 7:69 2 N 1:66 2 N 2:30 2 N 5:31 2 N 6:48 2 N 7:42 2 N 9:134 2 N 11:39 2 N 11:97 2 N 13:21 2 N 13:31 Jar 1:4 Omni 1:46 Omni 1:47 Mos 1:103 Mos 1:108 Mos 1:116 Mos 1:118 Mos 2:10 Mos 2:11 Mos 2:12 Mos 7:80 Alma 3:39 Alma 3:39 Alma 7:43 Alma 8:92 Alma 8:92 Alma 8:96 Alma 14:124 Alma 15:55 Alma 16:204 Alma 16:215 Alma 16:227 Alma 16:237 Alma 17:37 Alma 19:71 Alma 19:106 Hel 2:71 3 N 10:31 Mn 4:93 Eth 1:115 Mi 8:18 Mi 10:16
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**Saved (see salvation)****Small plates of Nephi (Plates of Nephi; These Plates)**

neither at any time shall I give it. . . upon <b>these p.</b> <b>these p.</b> for I desire the room that I may write the things of God not occupy <b>these p.</b> with things not of worth now as I have spoken concerning <b>these p.</b> <b>these p.</b> also are called the <b>p. of Nephi</b> make <b>these p.</b> for the special purpose <b>these p.</b> are for the more part of the ministry make <b>these p.</b> for a wise purpose in him give an account upon <b>these p.</b> of my proceedings after I had made <b>these p.</b> by way of commandment parts of them should be written upon <b>these p.</b>	1 N 2:1 1 N 2:3  1 N 2:6 1 N 2:93 1 N 2:95 1 N 2:96 1 N 2:98 1 N 2:99 1 N 3:1 1 N 5:223 1 N 5:223
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these p. should be handed down  
upon these I write the things of my soul  
I should engrave the heads of them upon these p.

1 N 5:226  
2 N 3:28  
Jac 1:4

**Soften, softened**

he did visit me and did s. my heart that I did believe  
he has given us a portion of his Spirit to s. our hearts  
many were s. because of their afflictions

1 N 1:48  
Alma 14:30  
Alma 29:51

**Temptations, tempted, tempting (of the devil)**

the mists of darkness are the t. of the devil  
why should I give way to t.  
pray continually that ye may not be t. above  
that ye may not be led away by the t. of the devil  
withstand every t. of the devil with their faith  
puffing them up with pride, t. them to seek for power  
ye must watch and pray always lest ye enter into t.  
suffereth himself to be led into t.  
firmness unshaken that ye will yeild to no t.

1 N 3:125  
2 N 3:44  
Alma 10:28  
Alma 16:238  
Alma 17:66  
3 N 3:17  
3 N 8:50  
3 N 8:57  
Mn 4:94

**These Plates (see Small Plates of Nephi)****True**

I know that the record which I make to be t.  
the things which I have written are t.  
as these things are t. and as the Lord God liveth  
remember that these sayings are t.  
and also that these records are t.  
the records which are t. of their people  
the record which I make to be a just and a t. record  
know of a surety that these things are t.

1 N 1:2  
1 N 3:256  
2 N 11:39  
Mos 1:9  
Mos 1:9  
Alma 1:110  
3 N 2:101  
Eth 2:2

**Unbelief, unbelieving**

these shall dwindle in u.  
perish in the flesh because of u.  
who have dwindled in u. shall not be forgotten  
I am left to mourn because of the u. and wickedness  
because of their u. they could not understand  
that they might not be u. and go on to destruction  
the dark veil of u. being cast away from his mind  
do not cast it out by your u. that ye will resist  
rather harden your hearts in u. and be slothful  
dwindle in u. and fall into the works of darkness  
because of stiffneckedness and u. they understood not  
could not shew them so great miracles because of u.  
did not dwindle in u. but they did wilfully rebel  
because of their wickedness and u.  
dwindle in u. and depart from the right way  
knowledge which is hid up because of u.  
ye shall rend that veil of u.  
it is because of u. and all is vain  
only according to the u. of the children of men  
done away among you it shall be because of u.

1 N 3:133  
2 N 7:3  
2 N 11:83  
2 N 14:9  
Mos 11:107  
Alma 11:27  
Alma 12:133  
Alma 16:153  
Alma 16:195  
Alma 21:11  
3 N 7:17  
3 N 9:35  
4 N 1:42  
Mn 1:15  
Mn 4:83  
Eth 1:109  
Eth 1:111  
Mi 7:42  
Mi 10:14  
Mi 10:18

**Unclean, uncleanness (spiritually)**

found u. before the judgment seat of God  
no u. thing can dwell with God  
the words of truth are hard against all u.  
be ye separate and touch not their u. things  
nor anything u. be received into the kingdom of God  
death cometh upon the wicked. . . for they are u.  
and no u. thing can inherit the kingdom of God  
where nothing can come which is u.  
strip yourselves of all u.  
touch not the evil gift nor the u. thing

1 N 3:34  
1 N 3:35  
2 N 6:78  
Alma 3:98  
Alma 5:36  
Alma 19:60  
Alma 19:60  
Hel 3:63  
Mn 4:94  
Mi 10:27

**Way (gospel)**

the w. is prepared for all men from the foundation  
the w. is prepared from the fall of man  
God prepareth a w. for our escape  
w. for man is narrow but it lieth in a straight course  
if ye enter in by the w. ye should receive  
this is the w. and there is none other w. nor name  
continue in the w. which is narrow

1 N 3:28  
2 N 1:66  
2 N 6:24  
2 N 6:81  
2 N 13:26  
2 N 13:31  
Jac 4:16

no other name given nor any other w. nor means  
narrow is the w. which leadeth unto life

Mos 1:116  
3 N 6:26

**White, whiteness (spiritually)**

garments are made w. in his blood  
w. in the blood of the Lamb because of their faith  
no man can be saved except garments are washed w.  
garments are cleansed and are spotless, pure, and w.  
washed w. through the blood of the Lamb  
made w., being pure and spotless before God  
the fruit. . . which is w. above all that is w.  
w. as the countenance and also the garments of Jesus  
the w. thereof did exceed all the w.  
nothing upon the earth so w. as the w. thereof  
perhaps ye may be found spotless, pure, fair and w.  
garments are w. through the blood of the Lamb

1 N 3:117  
1 N 3:119  
Alma 3:39  
Alma 3:44  
Alma 10:3  
Alma 10:4  
Alma 16:171  
3 N 9:25  
3 N 9:26  
3 N 9:26  
Mn 4:65  
Eth 6:10

**Wicked, wickedly, wickedness**

sought to do w. in the days of your probation  
that awful hell which. . . was prepared for the w.  
the w. he destroyeth and curseth the land  
the w. will he destroy and he will spare his people  
even if it so be that he must destroy the w. by fire  
indulge themselves somewhat in w. practices  
whoredoms and murdering and all manner of w.  
and this is final state of the w.  
an awful death cometh upon the w.  
w. never was happiness  
they had fallen into a state of unbelief and awful w.  
all the proud, yea, and all that do w. shall be stubble  
they did receive all manner of w. and did administer  
Holy Ghost did not come upon any because of w.  
awful is the w. to suppose that God saveth one child

1 N 3:34  
1 N 4:47  
1 N 5:129  
2 N 12:90  
2 N 12:90  
Jac 1:15  
Alma 1:49  
Alma 16:234  
Alma 19:60  
Alma 19:74  
Hel 2:60  
3 N 11:22  
4 N 1:29  
Mn 1:15  
Mi 8:16

**Word of God**

hearken unto the w.G. and would hold fast unto it  
rejected every w.G. and they were ripe in iniquity  
wo be unto him that rejecteth the w.G.  
received the w.G. and we need no more of the w.G.  
teach them the w.G. with all diligence  
the pleasing w.G., yea, the word which healeth  
because of unbelief they could not understand w.G.  
the w.G. must be fulfilled  
expedient that they should try the virtue of the w.G.  
blessed is he that believeth in w.G. and is baptized  
lay hold upon the w.G. which is quick and powerful

1 N 4:39  
1 N 5:123  
2 N 11:135  
2 N 12:35  
Jac 1:19  
Jac 2:8  
Mn 11:107  
Alma 3:102  
Alma 16:82  
Alma 16:138  
Hel 2:26

**World (disobedient)**

things which are pleasing to the w. I do not write  
pleasing unto God and unto those who are not of the w.  
behold the w. and the wisdom thereof  
great and spacious building was the pride of the w.  
for the praise of the w. do they destroy the saints  
the w. because of their iniquity shall judge him  
built up to be popular in the eyes of the w.  
the lusts of the flesh and the things of the w.  
rich as to the things of the w.  
I will punish the w. for evil  
authority and riches and vain things of the w.

1 N 2:5  
1 N 2:5  
1 N 3:91  
1 N 3:93  
1 N 3:144  
1 N 5:237  
1 N 7:50  
1 N 7:50  
2 N 6:62  
2 N 10:11  
3 N 3:17

**Wrath (of God)**

w. of God that it was upon the seed of my brethren  
w. of God was poured out upon the great and  
abominable church  
the fullness of the w. of God was upon them  
the fullness of the w. of God shall be poured out  
his w. must come and the righteous be preserved  
cruel both with w. and fierce anger  
swear in my w. that he shall not enter into my rest  
judgment which he shall exercise upon them in his w.  
be swept off when the fullness of his w. should come  
the fullness of his w. cometh upon them

1 N 3:150  
1 N 3:232  
1 N 5:123  
1 N 7:34  
1 N 7:36  
2 N 10:9  
Alma 9:56  
Alma 10:51  
Eth 1:30  
Eth 1:32

**Write, written** (commanded to)

a commandment that minstry. . .should be w.	1 N 5:223
do w. the things which have been commanded me	3 N 12:5
commanded me to w. them and I have w. them	Eth 1:98
I, Moroni, have w. the words commanded me	Eth 2:1
I, Moroni, am commanded to w. these things	Eth 3:102

**Write** (forbidden to)

I, Nephi, am forbidden that I should w. the remainder	1 N 3:252
I was about to w. them all. . .but the Lord forbid it	3 N 12:5
I was about to w. the names. . .but the Lord forbade	3 N 13:38
I w. them not for they are hid from the world	3 N 13:38
I was about to w. more but I am forbidden	Eth 6:14

**Zion**

seek to bring forth my Z. at that day	1 N 3:187
all that fight against Z. shall be destroyed	1 N 7:30
they that fight against Z. and the covenant people	2 N 5:33
shall return and come with singing unto Z.	2 N 5:90
out of Z. shall go forth the law	2 N 8:19
the laborer in Z. shall labor for Z.	2 N 11:109
see eye to eye when the Lord shall bring again Z.	3 N 7:43
shall establish again among them my Z.	3 N 9:86