

Some things Learned
(About the Book of Mormon)
En Route Looking Up
Other Things

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2 Nephi 12

43 And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed, And that the words of your seed should proceed forth out of My mouth unto your seed.

2 Nephi 12

44 And My words shall hiss forth unto the ends of the earth for a standard unto My people which are of the house of Israel;

2 Nephi 12

45 And because My words shall hiss forth, many of the Gentiles shall say: 'A Bible, a Bible, we have got a Bible, And there cannot be any more Bible.'

The 4 Levels of Hebrew Scripture

- Rabbi's divide Hebrew scripture on four levels:'
- **1. Sod** (סוד) ,the deepest, perhaps hardest to understand. The word means "Secret" ("mystery") this scripture may come as inspiration or revelation with deep, harder to understand meanings.
- **2. Derash** (דרש – (from Hebrew *darash*, means to "inquire" ("seek"). **Derash** is thoughtful, deep scripture, (the homiletical interpretation) but with meaning not shrouded in mystery.
- **3. Remez** (רמז – (hints, this scripture is allegorical, giving hints of meaning through easier to understand symbols.

The 4 Levels of Hebrew Scripture

- Rabbi's divide Hebrew scripture on four levels:
- **4. Peshat (פְּשָׁת)** plain sense' literal or straight forward.
- The word literally meant 'to flatten out.'
- Scripture taught in Peshat is taught in 'plainness' and leaves little room for misunderstanding or error in interpretation.

The 4 Levels of Hebrew Scripture

- The 4th Level **Peshat** is TO SPEAK PLAINLY or in PLAINNESS.

Nephi...I Speak in Plainness

2 Nephi 11:7 For behold, **my soul delighteth in plainness unto my people**, that they may learn;

2 Nephi 11:11 But behold, I proceed with mine own prophecy, according to my **plainness**, in the which I know that no man can err.

Jacob 3:22 But behold, the **Jews** were a stiff-necked people, and they **despised the words of plainness**.

And killed the prophets and sought for things that they could not understand;

Do you Think Joseph Smith Knew These?

- 1. Sod** mystery harder to understand meanings.
- 2. Derash** -deep scripture,
- 3. Remez** -allegorical,
- 4. Peshat** --plain

It started with one word....'Parallel'

3 Nephi 11:33

If they be good, to the resurrection of everlasting life,
And if they be evil, to the resurrection of damnation.

Being on a parallel.

The one on the one hand, and the other on the other hand,
According to the mercy and the justice and the holiness which is in
Christ, which was before the world began.

Parallels taught by the prophets.

- Resurrection to Eternal Life is on a parallel to Damnation [3 Nephi 11:33]
- Restoration is on two (only) parallels to desires of Good, or desires of Evil. [Alma 19:68]
- The ends of the Law, affixing punishment for evil, or happiness for Good. This is explained as the opposition in all things. [2 Nephi 1:80]
- Even the forbidden fruit of the Tree of Knowledge of Good and Evil is contrasted in opposition to the fruit Tree of Life). [2 Nephi 1:98]
- The end of Repentance (i.e. changed heart) vs an unchanged heart ends in punishment. [Alma 19:98]
- The Fullness of the Holy Ghost vs the total absence.

Parallels taught by the prophets.

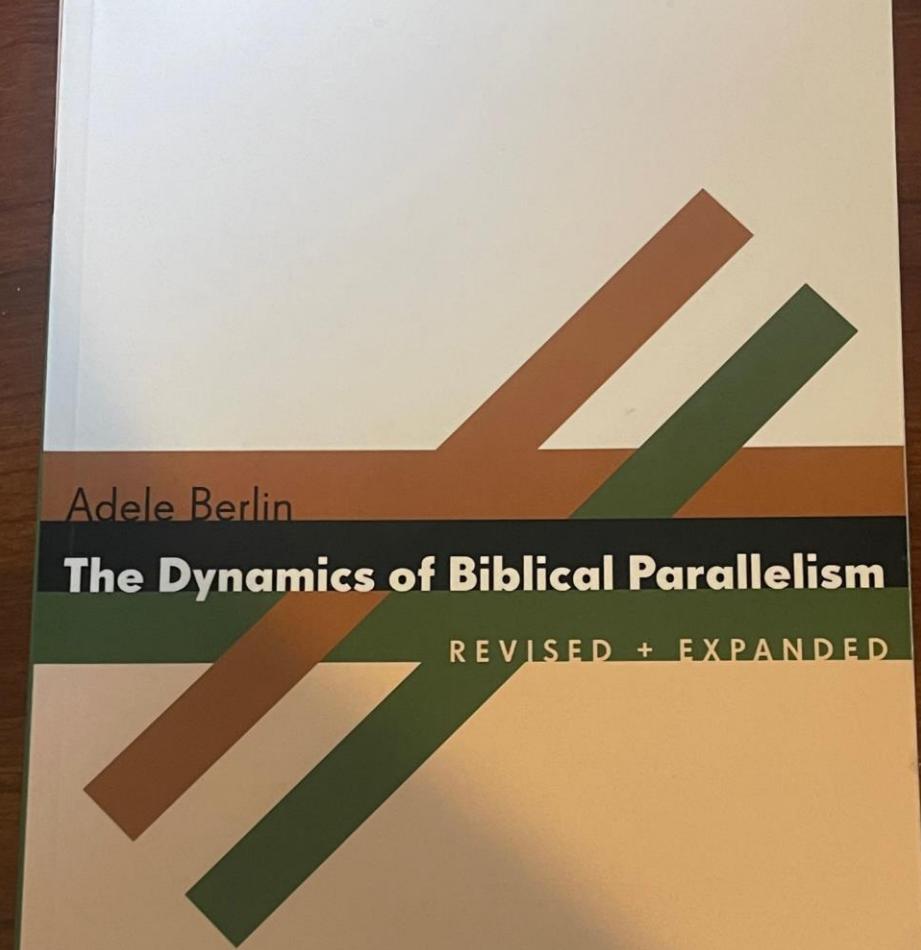
- The Perfect Knowledge parallel: The righteous have a perfect knowledge of their happiness; the unrighteous have a perfect knowledge of their guilt. [2 Nephi 6:32, 2 Nephi 6:34]
- The entire work: The work is everlasting, either on one hand or the other. [1 Nephi 3:215]
- The Parallel of Mercy and Justice:

CLASSICAL HEBREW POETRY

A Guide to its Techniques

WILFRED G.E. WATSON





Adele Berlin

The Dynamics of Biblical Parallelism

REVISED + EXPANDED

Foreword by David Noel Freedman

6

PARALLELISM

6.1 *Introductory*

Parallelism

Parallelism is universally recognised as the characteristic feature of biblical Hebrew poetry although it is also used extensively in kindred Semitic verse (notably Akkadian) as well as elsewhere.¹ Most introductions to Hebrew poetry, for instance, Gray's *The Forms of Hebrew Poetry*, provide a brief description of parallelism and then proceed to give a detailed classification of its sub-types: synonymous, antithetic, synthetic² and so on. My presentation here will be very different from the standard not simply to avoid duplication or out of sheer love of novelty but because the study of parallelism has been affected, recently, on two levels, both related to theory. Accordingly, a few basic notions of theory with particular reference to parallelism

What is Hebrew Parallelism?

- The Ideas ‘Rhyme’ or contrast.

Some Hebrew Parallelism types

- Cataphora --Parallelism with same endings
- Anaphora --Parallelism with same beginnings
- Staircase—Nephi uses because demands of Parallelism despite limits of engraving on plates.
- Emblematic, Synonymous, Synthetic, Antithetic, Climactic, Eclectic
- Anadiplosis
- Inclusio (Envelope Frame) and Epanadiplosis
- A/B//
- Climactic--A/B/C// and/or Increasing Specificity
- Chiasm (ABBA Word Patterning).

Parallel Ideas do not have to be Chiastic to be Parallel

Notice the Parallel comparison.

One to Many, Singular to Plural

And as **one generation**
hath been **destroyed**
Among the Jews
because of **iniquity**,
Even so have **they**
Been destroyed
from generation to generation
according to their **iniquities**;

Parallelism Exists Throughout Old and New Testament

Genesis 1:27

- A So God created man
- B in his own image,
- B in the image of God
- A created he him;
- C ==>male and female created he them.

Notice Pattern AB/BA then “C”. The “C” is often the writer’s main point, or the ‘punchline’ or climactic conclusion of the statement.

Synonymous

I. Synonymous-the second line repeats the first in different words having the same meaning.

Psalm 19:1-2

The heavens are telling the
glory of God;
and the firmament proclaims
his handiwork.

Day to day pours forth speech,
and night to night declares
knowledge.

} **Synonymous**

} **Synonymous**

Synthetic

II. Synthetic- the second line (or following lines) adds to the first

Psalm 24:3-4

Who shall ascend the hill of the
LORD?

And who shall stand in his
holy place?

He who has clean hands and a
pure heart,

who does not lift up his soul
to what is false,
and does not swear
deceitfully.



Synthetic

Mosiah 11:67

Now it came to pass that Alma and his people in the nighttime gathered their flocks together, and also of their grain.

Yea, even all the nighttime were they gathering their flocks together;

Alma 6:8 Now it was the custom of the people of Nephi to call their lands and their cities and their villages,

yea, even all their small villages, after the name of him who first possessed them;

And thus it was with the Land of Ammonihah.

Alma 8:16-17 "For behold, he hath blessed mine house; He hath blessed me and my women and my children and my father and my kinsfolk,

Yea, even all my kindred hath he blessed; And the blessing of the Lord hath rested upon us according to the words which he spake."

Alma 22:12 The Nephites possessing all the Land Northward,
yea, even all the land which was northward of the Land Bountiful,
according to their pleasure.

Helaman 5:71 "But behold, the resurrection of Christ redeemeth
mankind - **yea, even all mankind** - and bringeth them back into the
presence of the Lord;

Antithetic

III. Antithetic- the second line contrasts with the first.

Psalm 73:26

My flesh and my heart may fail,

but God is the strength of my heart
and my portion for ever.

} **Antithetic**

Climactic

IV. Climactic- successive lines build to a climax or summary.

Habakkuk 3:17-18

Though the fig trees do not blossom,
nor fruit be on the vines,
the produce of the olive fail
and the fields yield no food,
the flock be cut off from the fold
and there be no herd in the stalls,

Yet I will rejoice in the LORD
I will joy in the God of my salvation.
GOD, the Lord, is my strength;



Building



Climax/Summary

Epanadiplosis—Same beginning and End

- **Leviticus 23:42** Ye shall dwell **in booths** seven days; all that are Israelites born shall dwell **in booths**
- **The Levites** shall lay their hand upon the bullocks: and thou shalt offer the one for a sin-offering and the other for a burnt-offering, unto the Lord, to make an atonement for **the Levites**
- **Everything** moving that liveth shall be meat for you; even as the green herb have I given you **everything**

Antithetical

A for there is nothing which is good

B save it comes from the Lord:

A and that which is evil

B cometh from the devil.

(Omni 1:25)

A they are wise

B to do evil,

B but to do good

A they have no knowledge.

(Jeremiah 4:22)

Chiasm

A *And now I, Nephi, do not make a full account*

B *of the things which my father hath written,*

C *for he hath written many things*

D *which he saw in **visions***

D *and in **dreams;***

C *and he also hath written many things*

B *which he prophesied and spake unto his children,*

A *of which I shall not make a full account.*

(1 Nephi 1)

Mosiah 8: 54-57

A	<u>But behold, the bands of death</u>
B	<u>shall be broken,</u>
C	<u>and the Son reigneth,</u>
D	<u>and hath power over the dead;</u>
E	<u>therefore, he bringeth to pass the resurrection of the dead.</u>
F	<u>And there cometh a resurrection,</u>
G	<u>even a first resurrection;</u>
H	<u>yea, even a resurrection of those that have been, and who are, and who shall be,</u>
I	<u>even until the resurrection</u>
J	<u>of Christ—</u>
J	<u>for so shall he be called.</u>
I	<u>And now, the resurrection</u>
H	<u>of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God,</u>
G	<u>shall come forth in the first resurrection;</u>
F	<u>therefore, they are the first resurrection.</u>
E	<u>They are raised to dwell with God who has redeemed them;</u>
D	<u>thus they have eternal life</u>
C	<u>through Christ,</u>
B	<u>who has broken</u>
A	<u>the bands of death.</u> (chiasmus)

Simple Synthetic—A/B//

Simple synthetic parallelism is generally composed of two lines, and line two either explains or adds to the first line in some way.

*Trust in the Lord with all thine heart;
and lean not unto thine own understanding.*
(Proverbs 3:5)

*Adam fell that men might be;
and men are, that they might have joy.*
(2 Nephi)

Extended Synthetic

*So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
If thou seekest her as silver, and searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord, and and the knowledge of God.
For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.
He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.
He keepeth the paths of judgment, and preserveth the way of his saints.
Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
Discretion shall preserve thee, understanding shall keep thee*

Proverbs 2:2–11

Extended Synthetic

*And wo unto the deaf that will not hear; for they shall perish.
Wo unto the blind that will not see; for they shall perish also.
Wo unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.
Wo unto the liar, for he shall be thrust down to hell.
Wo unto the murderer who deliberately killeth, for he shall die.
Wo unto them who commit whoredoms, for they shall be thrust down to hell.
Yea, wo unto those that worship idols, for the devil of all devils delighteth in them.
And, in ☰ ne, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins.*

(2 Nephi 6)

Staircase Parallelism

John 1:4-5

- A. In him was life;
- B. and the life was the light of men.
- C. And the light shineth in darkness;
- D. and the darkness comprehended it not.

Staircase Parallelism

2 Nephi 1

88 And if ye shall say there is no law, ye shall also say there is no sin;

89 And if ye shall say there is no sin, ye shall also say there is no righteousness;

90 And if there be no righteousness, there be no happiness;

91 And if there be no righteousness nor happiness, there be no punishment nor misery;

92 And if these things are not, there is no God;

Who used Parallelism?

- All Writers of the Book of Mormon
 - Nephi—used Staircase, Anidiplosis, chiasm
 - Alma—Chiasm, Emblematic
 - Jacob—Staircase, Emblematic, Anadiplosis, Inclusio.
 - Largest Chiasm/Parallelism of All? Jesus' teachings in 3 Nephi.
 - King Benjamin
 - Abinadi (Alma)
 - Mormon.

Bad English, Good Hebrew

- A Going
- A Coming
- Did Cause
- A Journeying
- After That

A Going Forth

Alma 12:38 And it came to pass that after he had been in the service of the king three days, that as he was with the Lamanitish servants **a** **going forth** with their flocks to the place of water which was called the Waters of Sebus - and all the Lamanites drive their flocks hither that they might have water –

- Wasn't "A Going" just Joseph Smith's Colloquial language?

Strong's: 1979. halikah

halikah: a going, way, traveling company

Original Word: הַלִּיכָת

Part of Speech: Noun Feminine

Transliteration: halikah

Phonetic Spelling: (hal-ee-kaw')

Short Definition: procession

NAS Exhaustive Concordance

Word Origin

from [halak](#)

Definition

a going, way, traveling company

NASB Translation

march (1), procession (2), travelers (1), ways (2).

A Coming

Alma 29:35

And it came to pass that when the Lamanites saw that Moroni was a coming against them,

They were again frightened and fled before the army of Moroni.

4126. moba

Lexicon

moba: a coming in, entrance

Original Word: מָבָא

Part of Speech: Noun Masculine

Transliteration: moba

Phonetic Spelling: (mo-baw')

Short Definition: coming

NAS Exhaustive Concordance

Word Origin

by transp. for [mabo](#)

Definition

a coming in, entrance

NASB Translation

coming (1), entrances (1).

Strong's #872 be'âh-

בָּאַהֲ

Brown-Driver-Briggs'

- 1) entrance, a coming in, entering, entry (*of the temple*)
 - 1a) entrance
 - 1b) entering (*act of entrance*)

Hebrew Idiom ‘After That’ Removed

1 Nephi 2:36 And **after that they** had done praying unto the Lord, we did again travel on our journey toward the tent of our father.

1 Nephi 2:70 "And **after that they** had partaken of the fruit of the tree, they did cast their eyes about as if they were ashamed.

1 Nephi 2:76 And **after that they** had tasted of the fruit, they were ashamed because of those that were scoffing at them, And they fell away into forbidden paths and were lost."

1 Nephi 2:83 And **after that 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;

Hebrew Idiom ‘After That’ removed

1908

1 Nephi 2:36

And after they had done praying unto the Lord we did again travel on our journey toward the tent of our father.

And after [▲]they had done praying unto the Lord we did again travel on our journey toward the tent of our father

Comment:

RCE

And **after that they** had done praying unto the Lord, we did again travel on our journey toward the tent of our father.

And after that they had done praying unto the Lord we did again travel on our journey toward the tent of our father

“To Cause” is ‘Hiphil’ verb stem in Hebrew

What does hiphil mean?

The Hiphil stem is generally used to express causative action in active voice. In many cases the noun derived from the same root is the object or result of the hiphil verb associated with that root. For example, the Hiphil verb הַמְטִיר means “to cause to rain down”; the noun מַטָּר means “rain”.

To Cause to be Delivered is...

Deuteronomy 22:27

For he found her in the field, and the betrothed damsel cried, and there was none to save her. (Deuteronomy 22:27, KJV)

The Hebrew word translated as “save” is מושיע(moshi'a),
the *hiphil* participle of the verb יעַשׂ(Y.Sh.A).

Most of the time, this word is translated as “savior” or “deliverer” (see Isaiah 43:11) and Deuteronomy 22:27 could better be translated as;

To Cause to be Delivered is...

For he found her in the field, and the betrothed damsel cried, and there was no savior for her.

To Cause to be Delivered is...

A common mistake is made with the word “savior.”

If you look up this word in a concordance, you will find that this word is #3467 in *Strong's Dictionary* and is identified as the Hebrew word יהישׁ that is transliterated as *yasha*.

To Cause to be Delivered is...

Because of this, many believe the Hebrew word *yasha* means “savior” and this is not true.

The word נָשַׁא(Y.Sh.Ah) is a simple verb meaning “to deliver.” When the letters ' (i or y), I(o or u)and נ(n)are added to the verb, a more complex verb is formed, specifically a *hiphil* participle verb.

The *hiphil* verb is causative and means “cause to deliver.”

The participle is a verb of present or continuous action meaning “delivering.”

A *hiphil* participle verb combines both of these, meaning “causing to deliver.”

To Cause to be Delivered is...

In Biblical Hebrew there is a fine line between verbs and nouns and both can be used to describe an action or a person, place or thing.

The word מושיע (moshi) can be used in the sense of an action, as in Deuteronomy 28:29 where it is translated as “save” but literally means “causing to be delivered.”

The same word can be used as a noun, as in Isaiah 43:11 where it is translated as “savior,” but literally means “one who is causing to be delivered.”

To Cause to be Delivered is...Mosiah

A good understanding of what the word *moshia* means is critical to proper interpretation of the Hebrew Bible. As the verb *moshia* is a *hiphil* verb meaning “to cause to be delivered,”

To Cause to be Delivered is...Mosiah

Omni

19 Behold, I will speak unto you somewhat concerning Mosiah, which was made king over the Land of Zarahemla;

20 For behold, he being warned of the Lord that he should flee out of the Land of Nephi, And as many as would hearken unto the voice of the Lord should also depart out of the land with him into the wilderness.

Mosiah CAUSED THEM TO BE DELIVERED

Mosiah 12:11 And the Lord said unto Mosiah: "Let them go up, for many shall believe on their words and they shall have eternal life; And I will deliver thy sons out of the hands of the Lamanites." (any coincidence? The word in Hebrew means to cause to be delivered)

“Did Cause” is proper Hebrew Idiom, but NOT found in King James

Verses Found: 44

[1 Nephi 5:14](#) Wherefore, He hath spoken unto you like unto the voice of thunder which **did cause** the earth to shake as if it were to divide asunder.

[2 Nephi 4:26](#) And it came to pass that I, Nephi, **did cause** my people that they should be industrious and that they should labor with their hands.

[2 Nephi 4:35](#) Wherefore, as they were white and exceeding fair and delightsome, That they might not be enticing unto my people, therefore, the Lord God **did cause** a skin of blackness to come upon them;

[Mosiah 4:9](#) And King Mosiah **did cause** his people that they should till the earth;

[Mosiah 6:31](#) And I **did cause** that the men should till the ground and raise all manner of grain and all manner of fruit of every kind,

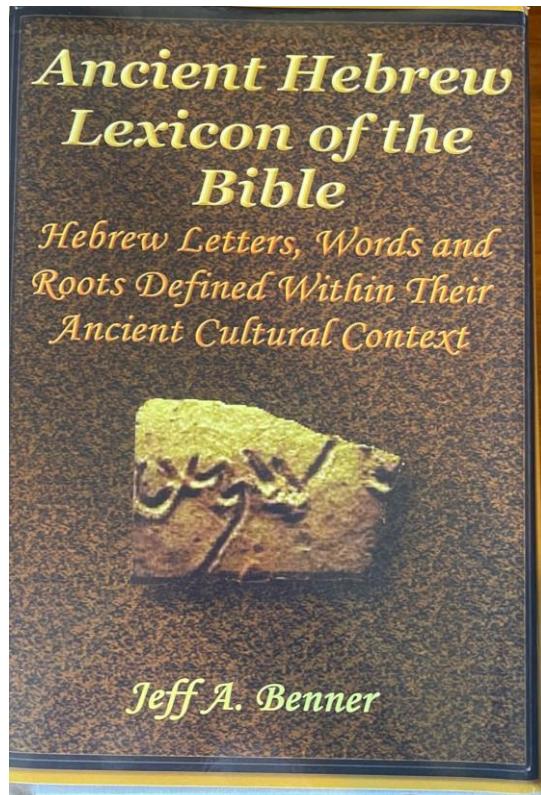
[Mosiah 6:32](#) And I **did cause** that the women should spin and toil and work, and work all manner of fine linen, yea, and cloth of every kind, that we might clothe our nakedness;

[Mosiah 7:4](#) And he **did cause** his people to commit sin and do that which was abominable in the sight of the Lord,

Book of Mormon’s “Meaning of ‘Restoration’ ”

[**Alma 19:77**](#) O my son, this is not the case, But the **meaning** of the word "**restoration**" is to bring back again evil for evil,
or carnal for carnal,
or devilish for devilish,
good for that which is good,
righteous for that which is righteous,
just for that which is just,
merciful for that which is merciful.

Restore from Jeff
Benner Hebrew
Lexicon (pp 271-272)



1462 שֶׁב (שְׁב) ShB) ac: **Turn** co: **Seat**
ab: ?: The pictograph ש is a picture of the two front teeth representing pressing, the ב is a picture of tent. Combined these mean "Press to the tent". A place of dwelling as the place returned to. A turning back or away from someone or something. A captive is one turned away from a place of dwelling. (eng: shove)

A) שֶׁב (שְׁב) Sh(B) ac: ? co: **Seat** ab: ?: A returning to ones place of residence where one sits.

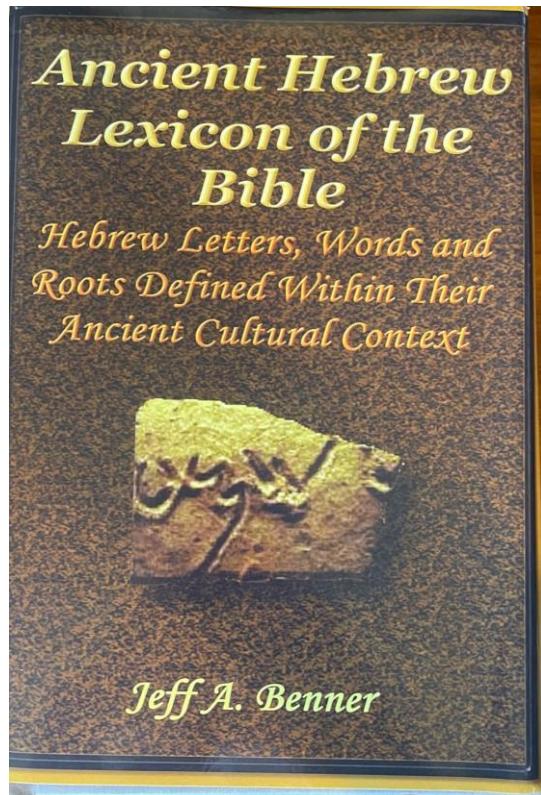
N^{f2}) שְׁבָת (שְׁבָת) Sh-BT) —

Seat: [freq. 4] |kjv: seat, place| {str: 7675}

q^f) שְׁבּו (שְׁבּו) Sh-BW) — **Shvo:**

An unknown stone, possibly an agate. [freq. 2] |kjv: agate| {str: 7618}

Restore from Jeff
Benner Hebrew
Lexicon (pp 271-272)



J) **טוֹשׁ** (שׁוּב) ShWB) ac: **Turn** co: ?
ab: ?: A turning back to a previous
state or place.

V) **טוֹשׁ** (שׁוּב) —
Return: To turn back. [Hebrew
and Aramaic] [ar: **תָּוֹב**] [freq.

King James Isaiah 2:16

- ...And upon all the ships of Tarshish, and upon all pleasant pictures...

Book of Mormon: 2 Nephi 12:16

...And upon all the ships of the sea, and upon all the ships of Tarshish,
and upon all pleasant pictures"

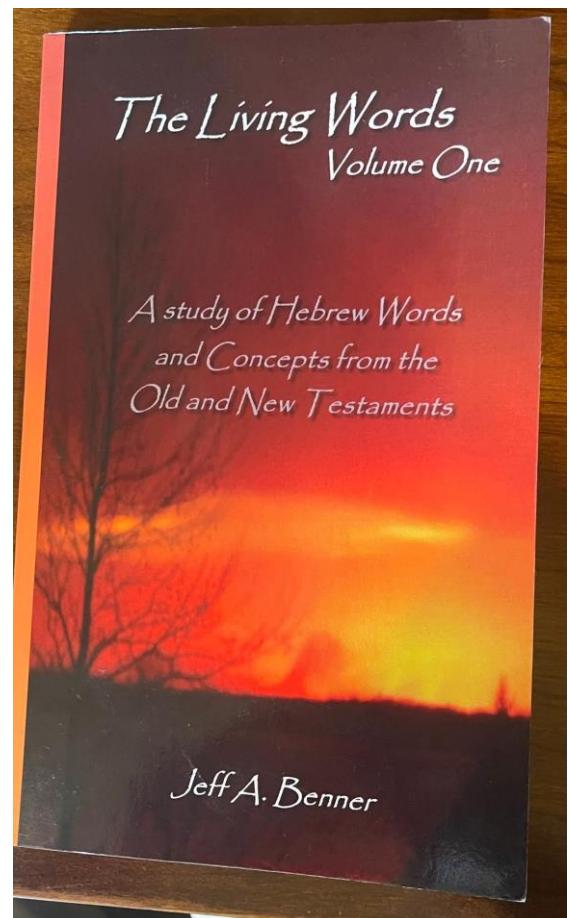
Book of Mormon: 2 Nephi 12:16

King James Isaiah 2:16

...And upon all the ships of Tarshish,
and upon all pleasant pictures...

Book of Mormon 2 Nephi 12:16

...And upon all the ships of the sea,
and upon all the ships of Tarshish,
and upon all pleasant pictures"



Better Meaning of Hebrew Words

- Mercy—to be wrapped in arms (for protection)
- Faith—to commit to do things and be firm/steadfast in doing them.
- Hiphil verb ‘to Cause’--
- Cling—did not exist in KJ Bible, but deduced. Strongs: 1. (v. i.) To adhere closely; to stick; to hold fast, especially by twining round or embracing; as, the tendril of a vine clings to its support; -- usually followed by to or together.

1 Nephi 2:69 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.

1 Nephi 4:39 And I said unto them that it was the word of God and that whoso would hearken unto the word of God and would hold fast unto it, they would never perish,

- ‘El Shaddai’—means the God who ‘nourishes.’
- Strait and Straight--
- Keeper
- Break
- Worship

“Cling”

- The word appears once in all of Book of Mormon, does not appear in the King James Bible

Devakut...

Cleaving to the LORD...

את-יהוה אלהיך תירא אותו תעבד ובו תזבך

You shall revere the LORD your God. You shall serve him
and cleave to him. (Deut. 10:20).

Cling—Hebrew Definition

THE HEBREW WORD *devakut* (דְּבָקּוּת) means "cleaving" and refers to communion with God. This word derives from the Hebrew root *davak* (דָּבַק), meaning to "cling" or "stick" (the Modern Hebrew word for glue is *devek* which likewise comes from the same root). *Davak* is used to describe how a man *cleaves* to his wife so that they become *basar echad* – "one flesh" (see Gen. 2:24), and is related to the word for bodily joint (*debek*), the bond of our bones to our skin (Job 19:20). The *devakim* were those who "held fast" or "cleaved" to the LORD throughout their wanderings in the wilderness (Deut. 4:4), and all of us are likewise commanded to revere the LORD and be united with Him (Deut. 6:4-6; 10:20, John 15:1-5, etc.).

Cling—did not exist in KJ Bible, but deduced.
(KJ used ‘cleave’)

- Strong: 1. (v. i.) **To adhere closely**; to stick; to **hold fast**, especially by twining round or embracing; as, the tendril of a vine clings to its support; -- usually followed by to or together.

1 Nephi 2:69 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.

1 Nephi 4:39 And I said unto them that it was the word of God and that whoso would hearken unto the word of God and **would hold fast** unto it, they would never perish,

Mercy—'to be wrapped in arms for protection'

- Nowhere in Bible is Mercy connected to 'being wrapped in arms.'
Perhaps 'hand extended' was close:

Ezra 7:28

...And hath **extended** mercy unto me before the king, and his counsellors, and before all the king's mighty princes.

And I was strengthened as the **hand of the LORD my God was upon me**, and I gathered together out of Israel chief men to go up with me.

Mercy connected to ‘arm extended’ in Book of Mormon

Jacob 4:9 And while His **arm** of mercy is **extended** toward you in the light of the day, harden not your hearts;

Mosiah 1:21 For I say unto you, that if He had not **extended** His **arm** in the preservation of our fathers, they must have fallen into the hands of the Lamanites and become victims to their hatred.“

Mosiah 8:86 Having gone according to their own carnal wills and desires, Having never called upon the Lord while the **arms** of mercy were **extended** toward them;

Mosiah 8:87 For the **arms** of mercy were **extended** toward them and they would not, They being warned of their iniquities and yet they would not depart from them,

Mercy connected to ‘arm extended’ in Book of Mormon

Mosiah 13:27 And thus doth the Lord work with His power in all cases among the children of men, **extending the arm of mercy** toward them that put their trust in Him.

Alma 3:57 "Behold, He sendeth an invitation unto all men, for the **arms** of mercy are **extended** toward them, And He saith, ' Repent, and I will receive you ';

Mercy connected to ‘arm extended’ in Book of Mormon

Alma 12:180 And we see that His arm is extended to all people who will repent and believe on His name.

Alma 15:62 And behold, when I see many of my brethren truly penitent and coming to the Lord their God, then is my soul filled with joy, Then do I remember what the Lord has done for me, yea, even that He hath heard my prayer, **Yea, then do I remember His merciful arm which He extended toward me.**

3 Nephi 4:43 Behold, **Mine arm of mercy is extended toward you,** And whosoever will come, him will I receive, And blessed are they which cometh unto Me.

Ancient Hebrew Lexicon of the Bible

*Hebrew Letters, Words and
Roots Defined Within Their
Ancient Cultural Context*



Jeff A. Benner



Missing Biblical Words

- Pains of Death
- Order
- Light of the Sun

Plural Amplification

1 Nephi 4:48 ...the **justices** of God did also divide the wicked from the righteous,

Alma 16:188 ...'Thou art angry, O Lord, with this people, Because they will not understand of Thy **mercies** which Thou hast bestowed upon them, because of Thy Son.'

3 Nephi 10:15

For a small moment have I forsaken thee,
But with great **mercies** will I gather thee.

Acts 2:24

King James Bible

*Whom God hath raised up,
having loosed the **pains** of death:
because it was not possible
that he should be holden of it.*

But...

<https://biblehub.com/acts/2-24.htm>

Pains of Death was mistranslated according to Charles Ellicot:

Ellicott's Commentary for English Readers

Having loosed the pains of death.—

The word for "pains" is the same as that for "sorrows" in [Matthew 24:8](#) : literally, *travail-pangs*.

The phrase was not uncommon in the LXX. version,

but was apparently a mistranslation of the Hebrew for "cords," or "bands," of death.

If we take the Greek word in its full meaning, the Resurrection is thought of **as a new birth as from the womb of the grave.**

So....Acts 2:24 should read:

*Whom God hath raised up,
having loosed the **Bands** of death:
because it was not possible
that he should be holden of it.*

But instead translations embellish ‘pains’

Acts 2:24:

English Revised Version

whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

GOD'S WORD® Translation

But God raised him from death to life and destroyed the pains of death, because death had no power

But instead translations embellish ‘pains’

Acts 2:24:

New American Standard 1977

“And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

Weymouth New Testament

But God has raised Him to life, having terminated the throes of death, for in fact it was not possible for Him to be held fast by death.

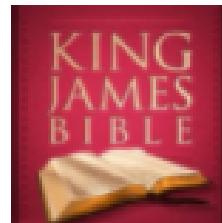
New Living Translation

But God released him from the horrors of death and raised him back to life, for death could not keep him in its grip.

So Where Does Purer Phrase 'Bands of Death' Appear?

Searching for word exactly as entered

[King James Version Old Testament](#)



Word Check: Your whole words are in the Word Index.

Click each to see:

[**bands**](#) = 42

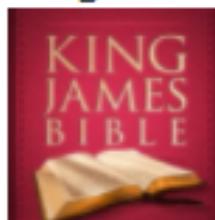
[**death**](#) = 342

Verses Found: 0

No Matching Verses Found

So Where Does Purer Phrase 'Bands of Death' Appear?

[King James Version New Testament](#)



Word Check: Your whole words are in the Word Index.

Click each to see:

[bands](#) = 42

[death](#) = 342

Verses Found: 0

No Matching Verses Found

So Where Does Purer Phrase 'Bands of Death' Appear?

[RLDS Doctrine and Covenants](#)



Word Check: Your whole words are in the Word Index.

Click each to see:

[**bands**](#) = 42

[**death**](#) = 342

Verses Found: 0

No Matching Verses Found

The problem...

“Bands of Death” does not appear anywhere in English translations of the Bible.

But Paul was not emphasizing release from physical death (i.e. “pains”) but release from Spiritual death (i.e. “bands.”)

So Where Does Purer Phrase 'Bands of Death' Appear?

How about the Book of Mormon?

'Bands of Death' Appears in The Book of Mormon

Mosiah 8:35 "And thus God breaketh the **bands of death**, Having gained the victory over death, giving the Son power to make intercession for the children **of men**,

Mosiah 8:37 standing betwixt them and justice, Having broken the **bands of death**, taken upon Himself their iniquity and their transgressions, Having redeemed them and satisfied the demands **of justice**.

Mosiah 8:54 "But behold, the **bands of death** shall be broken; And the Son reigneth and hath power over the dead; Therefore, He bringeth to pass the resurrection of the dead.

Mosiah 8:57 They are raised to dwell with God who hath redeemed them, Thus they have eternal life through Christ who hath broken the **bands of death**.

Mosiah 8:80 And if Christ had not risen from the dead, or have broken the **bands of death** that the grave should have no victory and that **death** should have no sting, there could have been no resurrection.

Alma 2:21 Being filled with great joy because **of** the resurrection **of** the dead according to the will and power and deliverance **of** Jesus Christ from the **bands of death** -

'Bands of Death' Appears in The Book of Mormon

[**Alma 3:13**](#) Yea, they were encircled about by the **bands of death** and the chains **of hell**, And an everlasting destruction did await them.

[**Alma 3:16**](#) "And again I ask, were the **bands of death** broken? And the chains **of hell** which encircled them about, were they loosed?

[**Alma 3:20**](#) What is the cause **of** their being loosed from the **bands of death**, yea, and also the chains **of hell**?

[**Alma 5:21**](#) And this that the word might be fulfilled which saith He will take upon Him the pains and the sicknesses **of** His people; **And He will take upon Him death, that He may loose the bands of death** which bind His people;

[**Alma 13:47**](#)
And **that He breaketh the bands of death**, that the grave shall have no victory, And that the sting **of death** should be swallowed up in the hopes **of glory**. And Aaron did expound all these things unto the king.

Pronominal Suffixes

In Hebrew, In instances of possession, therefore,
one cannot say “**his house and family and friends, etc.**,”
but rather, one is obliged to say “**his house and his family,**
and his friends,”
attaching the pronominal suffix “**his**” to each noun.

Pronomial Suffix—'His, Her, Their' preceeds noun

And it came to pass that he departed into the wilderness.

And he left **his house**,

and the land of **his inheritance**,

and **his gold**,

and **his silver**,

and **his precious things** .

(Pronoun 'His' is attached to every noun.)

Alma 21:42

(Moroni) ...And he fastened on

his headplate and

his breastplate and

his shields and girded on

his armor about his loins,

And he took the pole which had on the end thereof his rent coat and
he called it the title of liberty.

3 Nephi 5:15

And it came to pass that the multitude went forth
and did thrust their hands
into His side
and did feel the prints of the nails
in His hands and in His feet;

1 Nephi 1:38

To leave the
land of their inheritance
and their gold
and their silver
and their precious things
and to perish in the wilderness;

Mosiah 10:3

And it came to pass that they could find no way to deliver themselves out of bondage, Except it were to take

their women and **children** and

their flocks and **their herds**

and **their tents** and depart into the wilderness,

Alma 12:11

Nevertheless, they departed out of the Land of Zarahemla and took
their swords and
their spears and
their bows and
their arrows and
their slings;

Double words—same word as Verb and Noun

Critics: Joseph Smith Plagiarized ‘dreamed a dream’...

Genesis 37:5 (KJ) And Joseph **dreamed a dream**, and he told it his brethren: and they hated him yet the more.

Double words—same word as Verb and Noun

Critics: Joseph Smith Plagiarized ‘dreamed a dream’...

Genesis 37:5 (KJ) And Joseph **dreamed a dream**, and he told it his brethren: and they hated him yet the more.

1 Nephi 1:60 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,

Double words—same word as Verb and Noun

Critics: Joseph Smith Plagiarized ‘dreamed a dream’...

1 Nephi 2:41 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;** (Emblematic Parallelism)

Nowhere in Bible does it expound this Emblematic Parallelism, yet Strong's explains to dream a dream is to have a vision.

Some found in Bible...

Isaiah 29:19 The meek also shall increase their **joy** in the LORD, and the poor among men shall **rejoice** in the Holy One of Israel.

Luke 7:29 And all the people that heard him, and the publicans, justified God, being **baptized** with the **baptism** of John.

John 8:16 And yet if I **judge**, my **judgment** is true: for I am not alone, but I and the Father that sent me.

Numbers 36:13 These are the **commandments** and the judgments, which the LORD **commanded** by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

Book of Mormon--Double words—same word as Verb and Noun

Mosiah 13:39-40

And now if ye have **judges**,

and they do not **judge** you

according to the law which has been given,

ye can cause that they may be **judged**

 of a higher **judge**;

If your higher **judges**

 doth not **judge** righteous **judgments**,

ye shall cause that a small number of your lower **judges**

should be gathered together

and they shall **judge** your higher **judges**,

according to the voice of the people;

Truth is, many Cognate Accusative examples (verb/noun same word) exist in the Book of Mormon

Jacob 3:14 Wherefore brethren, seek not to **counsel** the Lord, but to **take counsel** from His hand; 15 For behold, ye yourselves know that He **counselleth** in wisdom and in justice and in great mercy over all His works;

2 Nephi 9:82 Wo unto them that **decree** unrighteous **decrees!** And that write grievousness which they have prescribed,

While some exist in Bible, Book of Mormon examples are all in Chiastic or larger parallel forms

Ephesians 4:4 There is one body, and one Spirit, even as ye are **called** in one hope of your **calling**;

Alma 9:66 Therefore they, having chosen good and exercising exceeding great faith, are **called** with a holy **calling**, Yea, with that holy **calling** which was **prepared** with, and according to, a **preparatory** redemption for such,

Alma 9:72 Now they were ordained after this manner, being **called** with a holy **calling** and **ordained** with a **holy ordinance**, And taking upon themselves the high priesthood of the holy order, which **calling** and ordinance and high priesthood is without beginning or end.

Alma 16:151 ...Yea, even if ye can no more than desire to believe, let this desire work in you, Even until ye **believe** in a manner that ye can give place for a portion of my words.

Moroni 8:11 Behold, I say unto you that this thing shall ye teach: **Repentance** and **baptism** unto they which are accountable and capable of committing sin; Yea, teach parents that they must **repent** and **be baptized** and humble themselves as their little children, And they shall all be saved with their little children; And their little children need no **repentance**, neither **baptism**.

Cognate/Accusative within Chiastic Parallelism

	Moroni 8:11 Behold, I say unto you that this thing shall ye teach:
Nouns	Repentance and baptism
Who is Accountable (Adults)	unto they which are <u>accountable and capable of committing sin;</u>
Verbs/Adults Accountable (Repentance/Baptism for salvation)	Yea, teach parents that they must repent and be baptized
Children	and humble themselves as their little children,
Salvation	And they shall all be saved with their little children;
Who is not accountable (Children)	And their little children
Nouns	need no repentance , neither baptism .

Cognate/Accusative within Chiastic Parallelism

	<u>Alma 15:60-61</u>
Joy (Verb)	I know that which the Lord hath commanded me and I glory in it;
Himself	I do not glory of myself,
The Lords Command (Verb)	but I glory in that which the Lord hath commanded me;
Keep the Commands (Noun)	Yea, and this is my glory , that perhaps I may be an instrument in the hands of God
Someone else	to bring some soul to repentance;
Joy (noun)	And this is my joy .

Alma 15:65

People of the Land	(Called with Calling)	Yea, and that same God hath called me by a holy calling to preach the word unto this people,
His success, Joy Full	Noun	And hath given me much success, in the which my joy is full;
	Verb	But I do not joy in my own success alone,
Brother's success, More Full	Noun	but my joy is more full because of the success of my brethren
People of the Land		which have been up to the Land of Nephi;

Fortify Fortifications

Mormon 1:26 And it came to pass that we did **fortify** the city with our
mights; But notwithstanding all our **fortifications**, the Lamanites did
come upon us and did drive us out of the city,

(**Alma 21:164** For they knew not that Moroni had **fortified** or had **built**
forts of security for every city in all the land round about)
(emblematic? Or differentiation?)

Number, Numbered/ Slain Slain (Noun Verb)

(Also Pronominal Suffix example)

Alma 1:98

And it came to pass that the Nephites which were not **slain** by the weapons of war, after having buried those which had been **slain**

- now the **number** of the **slain** were not **numbered** because of the greatness of their **number** –

And after they had finished burying their dead, they all returned to their lands and to their houses and their wives and their children.

Cognate Accusative....built into parallelism of the knowledge of glory.

"And again, I say unto you as I have said before, that as ye have come to the knowledge of the glory of God,

19 Or if ye have known of His goodness and have tasted of His love and have received a remission of your sins, which causeth such exceeding great joy in your souls,

20 Even so, I would that ye should remember and always retain in remembrance the greatness of God and your own nothingness.

And His goodness and longsuffering toward you unworthy creatures;

21 And humble yourselves, even in the depths of humility, calling on the name of the Lord daily, And standing steadfastly in the faith (emunah) of that which is to come which was spoken by the mouth of the angel.

22 "And behold, I say unto you that if ye do this, ye shall always rejoice and be filled with the love of God and always retain a remission of your sins;

23 And ye shall grow in the knowledge of the glory of Him that created you, or in the knowledge of that which is just and true.

Perform Labors//Labors Performed.

Alma 16:228 For behold, this life is the time for men to prepare to meet God; Yea, behold, the day of this life is the day for men to **perform** their **labors**. (noun in spiritual sense)

229 And now, as I said unto you before, as ye have had so many witnesses, Therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end;

Alma 16:230 For after this day of life, which is given us to prepare for eternity, Behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no **labor performed**. (Verb of labor)

Janus Parallelism

Parallel ideas ‘pivot’ on same word. Can be same word used as a noun/verb (‘Cognate Accusative’)

One Biblical example is from the **Book of Job 1:20** which says:

- 1) he **rends** his garment;
- 2) he **shears** his head;
- 3) he **falls** to the ground; and
- 4) he **prostrates** himself

The first two actions are those of **mourning** and the final election is that of **praising**.
The third action is deliberately ambiguous as it could relate to both.

Janus Parallelism on ‘Gates of’

2 Nephi 3:

54 May the gates of hell be shut continually before me because that my heart is broken and my spirit is contrite.

O Lord, wilt Thou not shut the gates of Thy righteousness before me,
That I may walk in the path of the low valley,
That I may be strict in the plain road.

Janus Parallelism on ‘Become Subject’

2 Nephi 6:10

For it behoveth the great Creator

that He suffereth Himself to become subject unto man in the flesh and
die for all men,

that all men might become subject unto Him;

Janus Parallelism on ‘Lost’

Mosiah 8:76

Thus all mankind were lost;

And behold, they would have been endlessly lost were it not that God
redeemed His people from their lost and fallen state.

Janus Parallelism on ‘Chains’ (Cognate Accusative)

Alma 9:9 That he might bring you into subjection unto him,
That he might encircle you about with his chains,
That he might chain you down to everlasting destruction, according to
the power of his captivity."

Janus Parallelism on Suffering

Mosiah 8:32

And thus the flesh becoming subject to the Spirit,
or the Son to the Father being one God,

suffereth temptation

and yieldeth not to the temptation.

But suffereth Himself to be mocked and scourged
and cast out and disowned by His people.

Janus Parallelism on ‘Do/Done’

Alma 19:111

If he hath desired to do evil
and hath not repented in his days,
Behold, evil shall be done unto him,
according to the restoration of God

Book of Mormon definition of Restoration
matches Hebrew word ‘Restore’

Janus Parallelism on ‘Suffering’

1 Nephi 5:237-238

And the world, because of their iniquity, shall judge Him to be a thing of naught;

Wherefore, they scourge Him,

and He suffereth it;

And they smite Him,

and He suffereth it;

Yea, they spit upon Him,

and He suffereth it because of His loving-kindness and His long-suffering toward the children of men.

Janus Parallelism on ‘Treasure’ (with Cataphora Parallelism endings)

2 Nephi 6:63 For because that they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their **treasures**;
Wherefore, their **treasure** is their god;
64 And behold, their **treasure** shall perish with them also.

65 And wo unto the deaf that will not hear,
for they shall perish;

66 Wo unto the blind that will not see
for they shall perish also;

67 Wo unto the uncircumcised of heart,
for a knowledge of their iniquities shall smite them at the last day (smitten at last day is parallel to perish);

68 Wo unto the liar,
for he shall be thrust down to hell;

69 Wo unto the murderer who deliberately killeth
for he shall die (to die is parallel to thrust down to hell);

70 Wo unto them who commit whoredoms,
for they shall be thrust down to hell;

Ellipsis—a Key Word Omitted

<https://www.studylight.org/lexicons/eng/bullinger/e/ellipsis.html>

- El-lip'-sis. This is the Greek word ἔλλειψις, a leaving in, from ἐν (en) in, and λείπειν (leipein) to leave.
- 'The figure is so called, **because some gap is left in the sentence, which means that a word or words are left out or omitted**. The English name of the figure would therefore be Omission.

Ellipsis—a Key Word Omitted

<https://www.studylight.org/lexicons/eng/bullinger/e/ellipsis.html>

The omission arises not from want of thought, or lack of care, or from accident, but from design, in order that we may not stop to think of, or lay stress on, the word omitted, but may dwell on the other words which are thus emphasised by the omission.

Matthew 14:19, we read that the Lord Jesus "gave the loaves to His disciples, and the disciples to the multitude."

Ellipsis—a Key Word Omitted

<https://www.studylight.org/lexicons/eng/bullinger/e/ellipsis.html>

- There is no sense in the latter sentence, which is incomplete, "the disciples to the multitude," because there is no verb.
- The verb "gave" is omitted by the figure of Ellipsis for some purpose.
If we read the last sentence as it stands, it reads as though Jesus gave the disciples to the multitude.

The Torah Ends in Ellipsis....(really it does).

Deuteronomy 34 :

10 And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,

11 In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh.

And to all his servants, and to all his land.

12 And in all that mighty hand,

and in all the great terror which Moses showed in the sight of all Israel.

The Book of Mormon?

Full of Ellipsis, or omitted words.

The Problem:

Translated to English, creates run on sentences.

2 Nephi 14:12 But behold, I say unto you that ye must pray always and not faint, That ye must not perform anything unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, That He will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

The Book of Mormon: Full of Ellipsis:

Re-written with Ellipsis:

2 Nephi 14:12

But behold, I say unto you that ye must pray always and not faint.

That ye must not perform anything unto the Lord save in the first place ye shall pray unto the Father in the name of Christ.

That He will consecrate thy performance unto thee.

That thy performance may be for the welfare of thy soul.

Ellipsis in the Book of Mormon

3 Nephi 9:78

And then shall they say,

How beautiful upon the mountains are the feet of Him **that** bringeth good tidings unto them.

That publisheth peace.

That bringeth good tidings unto them of good.

That publisheth salvation,

That saith unto Zion Thy God reigneth.

Ellipsis in the Book of Mormon.

Mosiah 8:35

And thus God breaketh the bands of death.

Having gained the victory over death, giving the Son power to make intercession for the children of men.

36 Having ascended into heaven.

Having the bowels of mercy being filled with compassion toward the children of men.

37 Standing betwixt them and justice.

Having broken the bands of death,

taken upon Himself their iniquity and their transgressions.

Having redeemed them and satisfied the demands of justice.

‘Famous’ Overlooked Book of Mormon Ellipsis

Moroni 4 & 5

Moroni 4:4 "O God, the Eternal Father,

We ask Thee in the name of Thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, That they may eat in remembrance of the body of Thy Son, And witness unto Thee, O God, the Eternal Father, That they are willing to take upon them the name of Thy Son, And always remember Him and keep His commandments which He hath given them.

That they may always have His Spirit to be with them. Amen.

- Mammoths
- Horses
- Iron
- Heaps
- Temple above, below water

- Cuba Hebrew

- The Language
- Tribe of Ruben
- Still Spoke Hebrew
- Met 3

To Worship is to ‘Bow Down’

- The Living Words ~
- Unfortunately, when we see the word “worship” in the Bible, we automatically assume the above definition, causing a misinterpretation of the Biblical text. Again we have a case where the translators chose different English words to translate one Hebrew word depending on the context. This action causes the reader to draw conclusions in the text that were not originally intended by the author. Whenever the Hebrew word shahhah is used as an action toward God, the translators translated it with the word “worship.”
- But, when this same Hebrew word is used as an action toward another man, the translators used the word “obeisance” or “bow down.” The concrete meaning of shahhah from a Hebraic perspective is getting down on the knees with the face to the ground to show high respect to God or another person.

The History of the American Indian

—James Adair

It may be worthy of notice, that they never prostrate themselves, nor bow their bodies, to each other, by way of salute, or homage, though usual with the eastern nations, except when they are making or renewing peace with strangers, who come in the name of Yah; then they bow their bodies in that religious solemnity —

but they always bow in their religious dances, because then they sing what they call divine hymns, chiefly composed of the great, beloved, divine name, and addressed to Yo He Wah.

The Definition of Worship

2 Nephi 11:56

Wherefore, ye must **bow down before Him**
and worship Him with all your might, mind and strength and
your whole soul;

And if ye do this, ye shall in no wise be cast out;

The Lamanites Bow Down (Worship) God.

[Alma 13:51](#) But Aaron saith unto him:

If thou desirest this thing, if thou will **bow down before God**,

Yea, if thou repent of all thy sins and will **bow down before God** and call on His name in faith, believing that ye shall receive,

Then shalt thou receive the hope which thou desirest.

Alma experienced ‘Zero’

Mosiah 11:19

I was in the **darkest abyss**,
but now I behold the marvelous light of God!

[Alma 14:81](#) Behold, I answer for you –

For our brethren, the Lamanites, were in darkness,
yea, even in the **darkest abyss**.

But behold how many of them are brought to behold the
marvelous light of God!

Mathematically

$$2XY=Z$$

Acts 2:24

King James Bible (Also the IV)

*Whom God hath raised up,
having loosed the **pains** of death:
because it was not possible
that he should be holden of it.*

But...

<https://biblehub.com/acts/2-24.htm>

Pains of Death was mistranslated according to Charles Ellicot:

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Having loosed the pains of death.—

The word for "pains" is the same as that for "sorrows" in [Matthew 24:8](#) : literally, *travail-pangs*.

The phrase was not uncommon in the LXX. version,

but was apparently a mistranslation of the Hebrew for "cords," or "bands," of death.

If we take the Greek word in its full meaning, the Resurrection is thought of **as a new birth as from the womb of the grave.**

So....Acts 2:24 should read:

*Whom God hath raised up,
having loosed the **Bands** of death:
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But instead translations embellish ‘pains’

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English Revised Version

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GOD'S WORD® Translation

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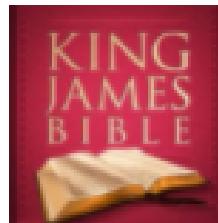
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Searching for word exactly as entered

King James Version Old Testament



Word Check: Your whole words are in the Word Index.

Click each to see:

[bands](#) = 42

[death](#) = 342

Verses Found: 0

No Matching Verses Found

The problem...

“Bands of Death” does not appear anywhere in English translations of the Bible.

But Paul was not emphasizing release from physical pain of death (i.e. “pains”) but release from permanence of physical death (i.e. “bands.”)

So Where Does Purer Phrase 'Bands of Death' Appear?

How about the Book of Mormon?

'Bands of Death' Appears in The Book of Mormon

Mosiah 8:35 "And thus God breaketh the **bands of death**, Having gained the victory over death, giving the Son power to make intercession for the children of men,

Mosiah 8:37 standing betwixt them and justice, Having broken the **bands of death**, taken upon Himself their iniquity and their transgressions, Having redeemed them and satisfied the demands of justice.

Mosiah 8:54 "But behold, the **bands of death** shall be broken; And the Son reigneth and hath power over the dead; Therefore, He bringeth to pass the resurrection of the dead.

Mosiah 8:57 They are raised to dwell with God who hath redeemed them, Thus they have eternal life through Christ who hath broken the **bands of death**.

Mosiah 8:80 And if Christ had not risen from the dead, or have broken the **bands of death** that the grave should have no victory and that **death** should have no sting, there could have been no resurrection.

Alma 2:21 Being filled with great joy because of the resurrection of the dead according to the will and power and deliverance of Jesus Christ from the **bands of death** -

'Bands of Death' Appears in The Book of Mormon

[**Alma 3:13**](#) Yea, they were encircled about by the **bands of death** and the chains of hell, And an everlasting destruction did await them.

[**Alma 3:16**](#) "And again I ask, were the **bands of death** broken? And the chains of hell which encircled them about, were they loosed?

[**Alma 3:20**](#) What is the cause of their being loosed from the **bands of death**, yea, and also the chains of hell?

[**Alma 5:21**](#) And this that the word might be fulfilled which saith He will take upon Him **the pains and the sicknesses of His people;** And He will take upon Him death, that **He may loose the bands of death which bind His people;**

[**Alma 13:47**](#)
And **that He breaketh the bands of death,** that the grave shall have no victory, And **that the sting of death** should be swallowed up in the hopes of glory. And Aaron did expound all these things unto the king.

What is (true) Faith?

Faith =

אֶמְנָה

אֶמְנָה

emunah

The Hebrew root **aman** means firm,
something that is supported or
secure.

This word is used in Isaiah 22:23 for
a nail that is fastened to a "secure"
place.

Faith =

אֶמְנָה

אֶמְנָה

emunah

Derived from this root is the word
emun, meaning craftsman.

A craftsman is one who is firm and
secure in his talent. .

Faith =

אֶמְנָה

אֶמְנָה

emunah

The feminine form of **emun** is the word **emunah meaning firmness**, something or someone that is firm in their actions.

Faith =

אֶמְנָה

אֶמְנָה

emunah

When the Hebrew word *emunah* is translated as "faith," as it often is, misconceptions of its meaning occur.

Faith is usually perceived as a knowing
while the Hebrew emunah is a firm action.

To have faith in Elohiym is not knowing that Elohiym exists or knowing that he will act,

rather it is that the one with emunah will
act with firmness toward Elohiym's will.

Faith =

אֶמְנָה

אֶמְנָה

emunah

Therefore:

TRUE FAITH is FIRMNESS TOWARDS GOD

or specifically

FIRMNESS TO DO GOD's WILL

Faith =

אֶמְנָה

אֶמְנָה

emunah

Therefore:

LITERALLY:

FAITH = EMUNAH =

FIRMNESS and/or STEADINESS TO DO GOD's WILL

Why Make this Distinction?

Because FIRMNESS and STEADINESS never occur
in the Bible (or D&C)

Instead, we get Faithfulness

Deuteronomy 32:4

HEB: וְאֵין עُولָם אַמְנוֹנָה מִשׁׁפָט אֶל

NAS: A God of *faithfulness* and without

KJV: a God of *truth* and without iniquity,

INT: are just A God of *faithfulness* and
without injustice

1 Samuel 26:23

HEB: אֲשֶׁר נָתַן־בָּךְ אַמְנוֹנָה צִדְקָתָו וְאַתָּה

NAS: [for] his righteousness *and his*
faithfulness; for the LORD

KJV: his righteousness *and his*

faithfulness: for the LORD

INT: each his righteousness *and his*
faithfulness after delivered

2 Kings 12:15

HEB: גַם עֲשֵׂים: בָּאַמְנוֹנָה הַמְלָאכָה כִּי

NAS: the work, for they

dealt *faithfully*.

KJV: on workmen: for they
dealt *faithfully*.

INT: the work for *faithfully* they dealt

2 Kings 22:7

HEB: גַם עֲשֵׂים: בָּאַמְנוֹנָה יַדְמָם כִּי

NAS: for they deal *faithfully*.

KJV: because they dealt *faithfully*.

INT: their hands for *faithfully* they
deal

Yet where do we see FIRMNESS / STEADINESS
equated to FAITH?

Yet where do we see FIRMNESS / STEADINESS equated to FAITH?

Jacob 2:49 Look unto God with **firmness of mind** and pray unto Him with exceeding faith, And He will console you in your afflictions, And He will plead your cause and send down justice upon those who seek your destruction;

Helaman 2:118 And the Lamanites had become, the more part of them, a righteous people, Insomuch that their righteousness did exceed that of the Nephites because of **their firmness and their steadiness in the faith.**

Helaman 5:100 "And now because of their steadfastness-when they do believe in that thing which they do believe- **For because of their firmness when they are once enlightened**, Behold, the Lord shall bless them and prolong their days, notwithstanding their iniquity;

Emunah = Firmness

Mormon 4:94 Be wise in the days of your probation; Strip yourselves of all uncleanness; Ask not that ye may consume it on your lusts;

But ask with a firmness unshaken, that ye will yield to no temptation, But that ye will serve the true and living God.

Emunah = Steadiness/Faithfulness

Alma 1:43 And now because of the **steadiness** of the church, they began to be exceeding rich, having abundance of all things whatsoever they stood in need –

Alma 18:2 And now my son, I trust that I shall have great joy in you because of your **steadiness and your faithfulness unto God**; For as you have commenced in your youth to look to the Lord your God, Even so I hope that you will continue in keeping His commandments; For blessed is he that endureth to the end.

Emunah = Steadiness/Faithfulness

Alma 19:1 ..., have ye not observed the **steadiness** of thy brother, his **faithfulness and his diligence** in keeping the commandments of God?

Helaman 2:118 ...

And the Lamanites had become, the more part of them, a righteous people, Insomuch that their righteousness did exceed that of the Nephites because **of their firmness and their steadiness in the faith.**

Helaman 4:48 And thus we can behold how false, and also the **unsteadiness** of, the hearts of the children of men.

Yea, we can see that the Lord in His great infinite goodness doth bless and prosper those who put their trust in Him.

Emunah = Steadfastness

1 Nephi 1:37 And he also spake unto Lemuel, saying: "O that thou mightest be like unto this valley, **firm and steadfast** and immovable in keeping the commandments of the Lord!"

2 Nephi 11:45 And notwithstanding we believe in Christ, We keep the law of Moses and look forward with **steadfastness** unto Christ until the law shall be fulfilled, For, for this end was the law given;

Emunah = Steadfastness

2 Nephi 13:29 Wherefore, ye must press forward with a **steadfastness** in Christ, Having a perfect brightness of hope and a love of God and of all men.

Mosiah 2:21 And humble yourselves, even in the depths of humility, calling on the name of the Lord daily, And **standing steadfastly in the faith of that which is to come** which was spoken by the mouth of the angel.

Mosiah 3:21 "Therefore, I would that **ye should be steadfast and immovable**, always abounding in good works, That Christ, the Lord God Omnipotent, may seal you His, That you may be brought to heaven, That ye may have everlasting salvation and eternal life through the wisdom and power and justice and mercy of Him who created all things in heaven and in earth, who is God above all. Amen."

Emunah = Steadfastness

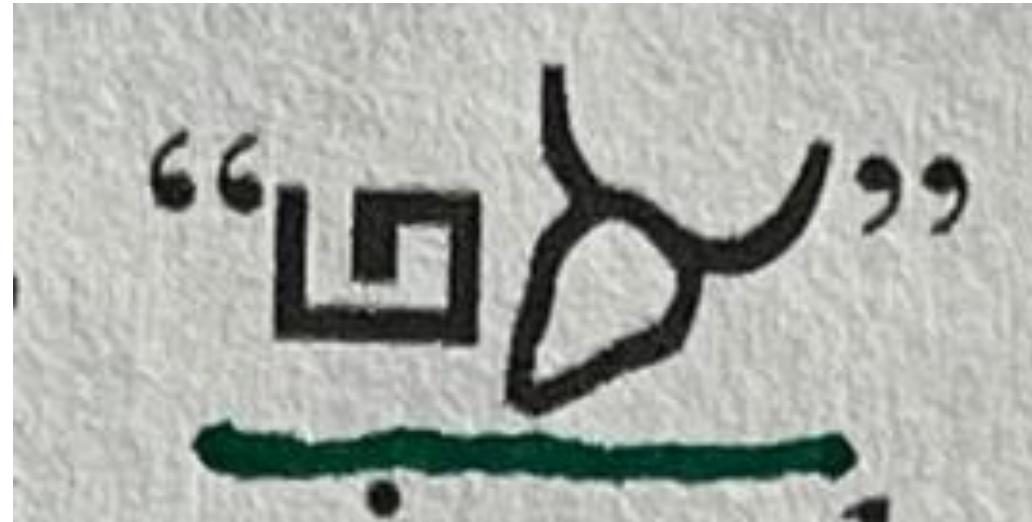
Alma 1:36 Now this was a great trial to those that did stand fast in the faith; Nevertheless, **they were steadfast and immovable in keeping the commandments of God**, And they bore with patience the persecution which was heaped upon them.

Alma 3:84 "And behold, it is **He that cometh to take away the sins of the world; Yea, the sins of every man which steadfastly believeth on His name.**

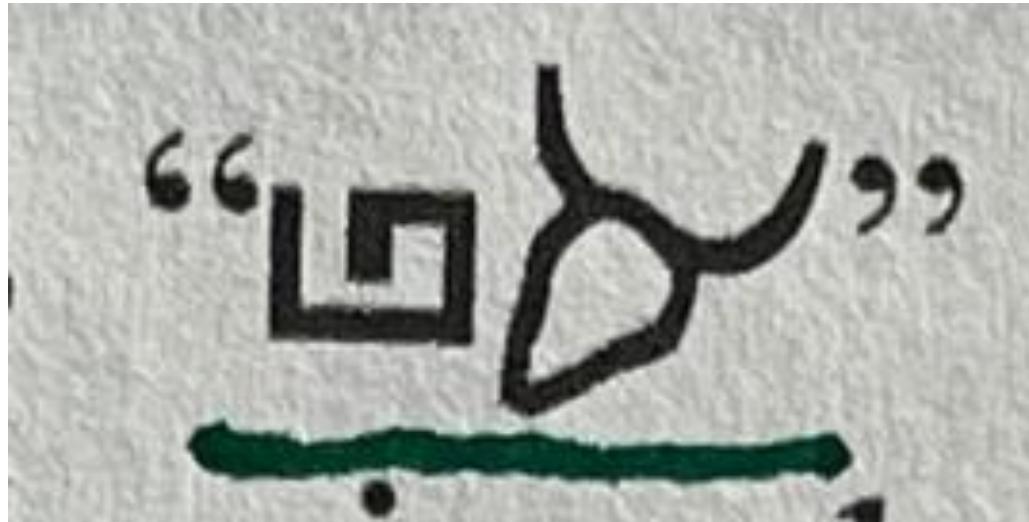
Emunah = Steadfastness

3 Nephi 3:16 And they would not depart from it, **for they were firm and steadfast and immovable, willing with all diligence to keep the commands of the Lord.**

Ancient Hebrew—Spelling of ‘Father’ (abh)



FATHER = Oxhead AND Tent



Father means =Authority of the Home



Ancient Meaning of Father and Nephi's Intellect.....

1 Nephi 1:41 – 45 (Laman and Lemuel murmuring)

.....did murmur because they knew not the dealings of that God who had created them;

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;

And he did confound them, that they durst not utter against him;

Wherefore, they did do as he commanded them;

(LEHI SPEAKS WITH AUTHORITY OF FATHER)

Then what does Nephi say next????

Nephi makes Perfect Hebrew word play on The Word ‘Father’

1 Nephi 1:46

And **my father dwelt** in a **tent**.



Not coincidentally, Nephi mentions his father ‘living in a tent’ over 10 times in his writing.

(tent, Authority =Father)

Nephi mentions this many times....demonstrating
the Ancient Hebrew meaning of Father

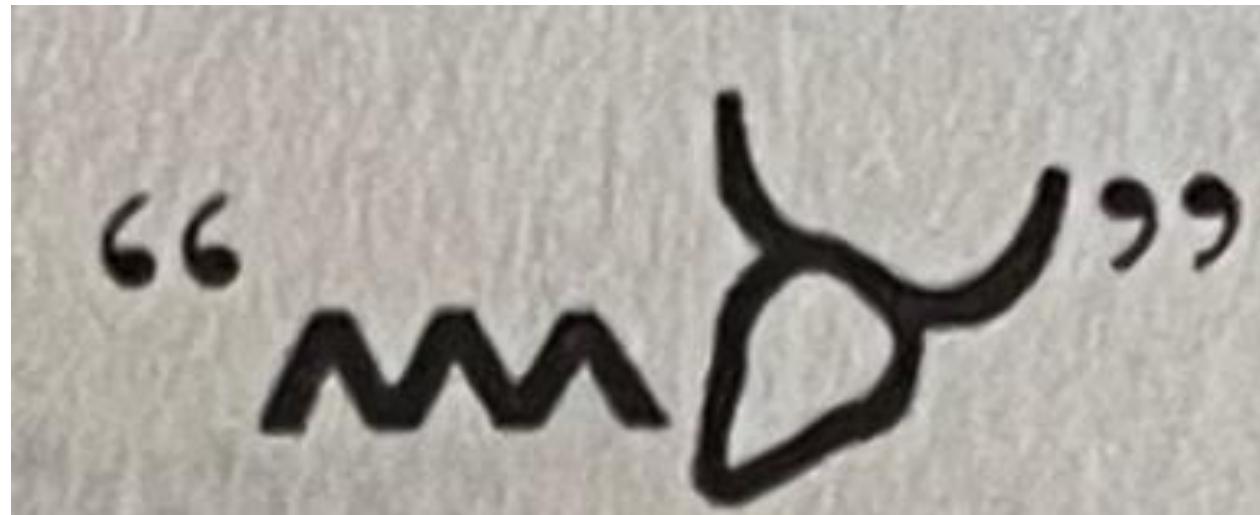
1 Nephi 1:46 And **my father dwelt in a tent.**

1 Nephi 1:59 And it came to pass that I, Nephi, returned from speaking
with the Lord to **the tent of my father.**

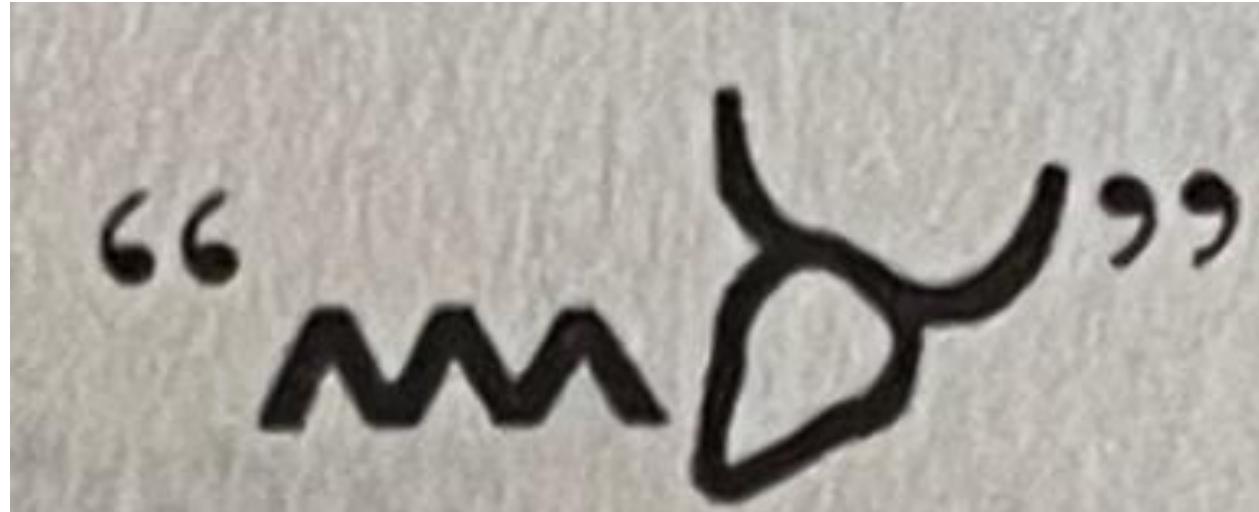
1 Nephi 2:37 And it came to pass that we did come down unto
the tent of our father;

1 Nephi 3:22 And all these things of which I have spoken were done as
my father dwelt in a tent in the Valley of Lemuel.

Ancient Hebrew Word—‘Woman/Mother’



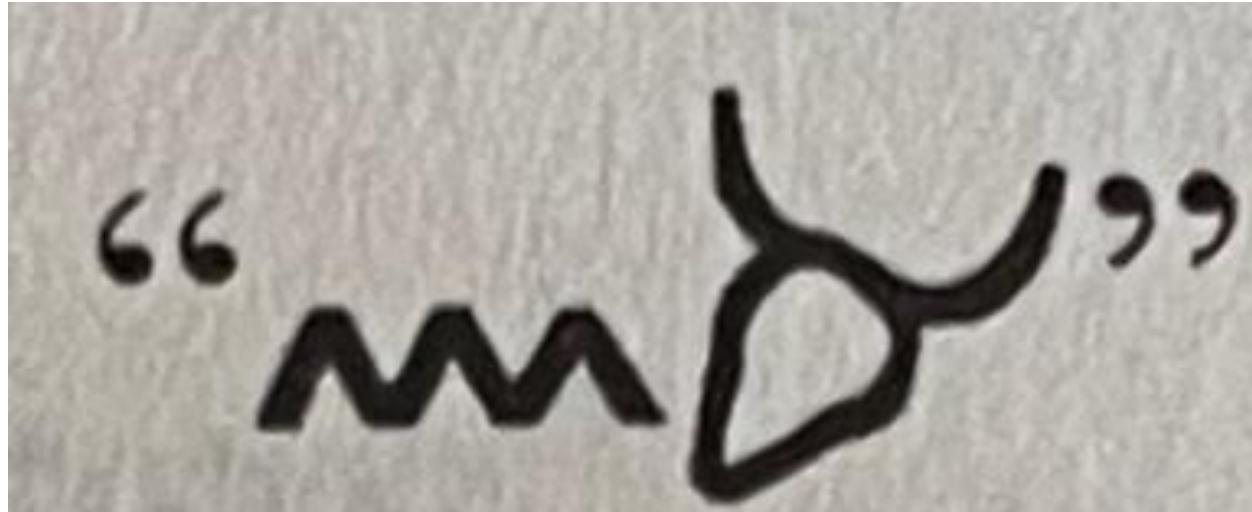
Hebrew—‘Woman’



“water” (םַמְאָה)

Strong, Sticky Water....one who ‘BINDS’ the home together.

Woman = ‘Strength’ of the home.

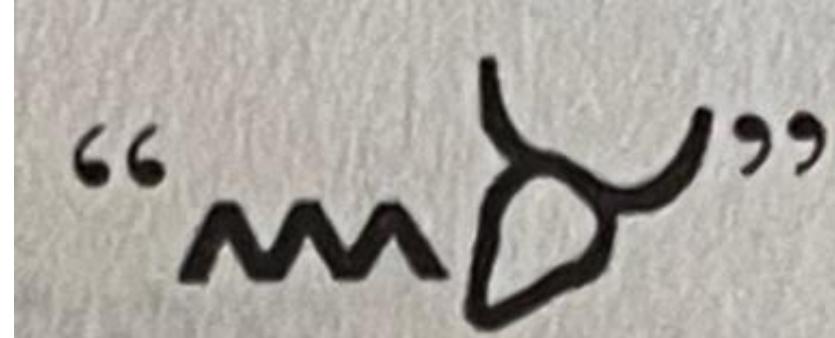


Woman meant ‘Strength’.....one who ‘BINDS’ the home together, or literally ‘The STRENGTH of the HOME’

Nephi writes the only place in scripture (I know of) that Women are referred to as 'STRONG'

1 Nephi 5:57

(speaking of the women in the wilderness) **they were strong**, yea,
even like unto the **men**;



Woman meant 'Strength'....one who 'BINDS' the home
together, or literally 'The STRENGTH of the HOME'

Word meaning brings deeper understanding

Ancient meanings:

Genesis 1:27

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

Word meaning brings deeper understanding

Ancient meanings: Poetic A/B/C

Genesis 1:27

- (A) So God created man **in his own image,**
- (B) in the image of God** created he him;
- => **(C) male and female** created he them.

Word meaning brings deeper understanding

- (A) So God created man **in his own image**,
- (B) **in the image of God** created he him;
- => (C) **male and female** created he them

Ancient meanings:

God = is the ‘**Strong Authority**’

Father= ‘**Authority**’ of Home Mother (woman) = ‘**Strength**’ of Home.

Word meaning brings deeper understanding

Again, the meaning of “ONE”

The **man** and **woman** (masculine and feminine) are ‘**ONE**’ deriving **Authority** (from God) and ‘**Strength**’ (also from God).

Both need each other,
the Strength from God,
and Authority from God
To be ONE to have a home.

MERCY, JUSTICE-

The Book of Mormon uses perfect Hebrew gender Pronouns describing GOD. The Masculine Justice, the Feminine Mercy. How would someone have known? (Pronomial Suffix)

Alma 19:106 And thus they are restored into His presence,
to be judged according to their works,
according to the law and **justice**;
For behold, **justice** exerciseth all **HIS** demands,
And also **mercy** claimeth all **which is HER** own;
And thus, none but the truly penitent are saved.

How Could a New York Farm Boy known to have chosen the exact matching Gender for Mercy and Justice and to even use Pronouns to describe them, and wrap it all together...?

MERCY, JUSTICE

Elohim and Adonai—the names of God, roots describe Justice and Mercy.

This is the only place in all Bible or Book of Mormon where His and Her are used in same verse

Perfectly parallels the Hebrew meaning of the masculine and feminine words Justice and Mercy, which perfectly depict the meanings of the names of God, which perfectly represent the right hand and left hand of God.

Which represents the ULTIMATE destiny of man—to experience fully the mercy of God or the Justice of God.

...in Ancient Hebrew Mercy meansto be wrapped in Arms for Protection

 (common, רָחֵם / r.hh.m) **Translation:** HAVE.COMPASSION (V)

Definition: Literally to cradle in ones arms to protect or cherish. By extension to have or show sympathy or sorrow. **KJV Translations:** mercy, compassion, pity, love, merciful **Strong's Hebrew #:** h.7355

<https://www.ancient-hebrew.org/ahlb/hhet.html>

Alma 16:217

And thus **mercy** can satisfy the **demands of justice**, and **encircles them in the arms of safety**, while he that exercises no faith unto repentance, is exposed to the whole law of the **demands of justice**; therefore, only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption.

Believe

And he believed in the LORD; and he counted it to him for righteousness.

Genesis 15:6 (KJV)

What does one mean when saying, “I believe in God”? The dictionary defines “believe” as “To accept as true or real⁵³. ” Is a belief in God simply knowing God exists and he is who he says he is? Not from a Hebraic perspective. The Hebrew behind this word has absolutely nothing to do with the English definition given above. Instead, it is a very concrete concept that can be experienced through the senses and not the mind.

The Hebrew word behind the translation “believe” is the verb **אמַן** ^[H:539] *aman*. Just a simple cursory look at the various ways this word has been translated indicates that there is much more to this word than just knowing that something exists. The King James Version uses the following translations for the verb *aman* believe, assurance, faithful, sure, established, trust, verified, steadfast, continuance, father, bring up, nurse, be nursed, surely stand fast, and trusty.

The basic meaning behind the Hebrew word *aman* is “to support as can be seen in the following passages.

*And bring your younger brother to me and he will be a **support** (aman) for your words and you will not die and they did this.*

Genesis 42:20

*And Naomi took the child and placed him in her bosom and she was for him for a **supporter** (aman - as a nurse).*

Ruth 4:16

*And your house will be **supported** (aman) forever and your kingdom will be before you for an eternity, your throne will be firm for an eternity.*

2 Samuel 7:16

My mercy will guard him forever and my covenant will support (aman) him.

Psalm 89:28

And I will thrust him like a tent peg in a place of support (aman)...

Isaiah 22:23

This last passage is an excellent illustration of the concrete understanding of this word. Firm ground is chosen as the site for setting up a tent so when the tent pegs are driven into the soil, the firm ground will “support” the tent even in a strong wind. In this same way, Abram “supported God.”

Now, let's look at Genesis 15:6 in its context.

The word *shama* is a synonym of *aman* as can be seen in the following passage.

And Moses answered and he said, "They will not support (aman) me and they will not hear (shama) my voice..."

Exodus 4:1

Exodus 4 (KJ)

1 And Moses answered and said,

But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Alma 17:3 And now, O my son Helaman, behold, thou art in thy youth, And, therefore, I beseech of thee that **thou wilt hear my words** and learn of me; For I do know that **whomsoever shall put his trust in God shall be supported in their trials** and their troubles and their afflictions and shall be lifted up at the last day;

2 Nephi 3:34-35 And when I desire to rejoice, my heart groaneth because of my sins. Nevertheless, I know in whom I have trusted - **My God hath been my support.**

He hath led me through mine afflictions in the wilderness, And He hath preserved me upon the waters of the great deep;

Mosiah 1:53 I say unto you, that if ye should serve Him who hath created you from the beginning, And art preserving you from day to day by lending you breath, that ye may live and move and do according to your own will, And **even supporting you from one moment to another –**

Mosiah 1:69 But **the Lord God doth support me** and hath suffered me that I should speak unto you, And hath commanded me that I should declare unto you this day that my son Mosiah is a king and a ruler over you.

Light

“In the beginning...” there was darkness and chaos, so God’s first act was to shed some light on the subject to bring about some order.

And Elohiym said, let there be light, and light existed.

Genesis 1:3

The Hebrew word **אור** or [H:216], meaning “light,” comes from the verbal root **אור** or [H:215], meaning “to illuminate.” When we are searching for an idea and it suddenly comes to us we say, “the light came on,” meaning we have become enlightened. The verb *or* can have this meaning as we see here.

*...The directions of Yahweh are pure, enlightening
(or) the eyes.*

Psalm 19:8

Light and illuminated together.

Alma 3:12

Behold, they were in the midst of darkness,

Nevertheless, their souls were **illuminated** by the **light** of the
everlasting word;

Paleo Pictographs



www.minimannamoments.com

Early 2,000 BC	Middle 1,000 BC	Late 400 BC	Modern Today
	ו	ו	ש

Shin

The Ancient picture for this letter is ש, a picture of the two front teeth. This letter has the meanings of teeth, sharp and (from the function of the teeth when chewing). It also has the meaning of two, again, both or second from the two teeth.

The modern Hebrew name for this letter is shin, a Hebrew word meaning tooth. Hebrew and Arabic agree that the sound of this letter is "sh".

What does this look like?

The parent root for this word is “**שׁ**” (shad). The original pictographs for this word are, “**ם שׁ**.” The “**שׁ**” (sh) is a picture of the two front teeth and has the meaning of “sharp,” “press” (as from chewing) as well as “two.” The “**ם**” (d) is a picture of a tent door with a meaning of “hang” or “dangle” as the door is hung or dangles down from the top of the tent.

The combined meanings of the “**שׁ**” and “**ם**” would be “two danglers.” The goat was a very common animal within the herds of the Hebrews. It produces milk within the udder and is extracted by the goat kid by squeezing and sucking on the two teats dangling below the udder. The function of these teats is to provide all the necessary nourishment for the kids, as they would die without it. The Hebrew word “**שׁדָּי**” (shaddai) also has the meaning

This word is....El Shaddai

Hebrews Understood this ‘to nourish’

The word “**שַׁדְּאָה**” (teat) is often coupled with the word “**אֵל**” (mighty, strong) creating the phrase “**אֵל שַׁדְּאָה**” (el shaddai) literally meaning the “mighty teat,” hence we can see the translator’s reluctance to literally translate this phrase in this manner and instead using the more sanitized “God Almighty.”

Literally means ‘Mighty Breasts’

This didn't mean Hebrews saw God with Breasts or was an 'androgenous being'
But this was not strange or awkward for Hebrews because **they saw this as PURPOSE not OBJECT** (remember the pencil—it writes and erases)

בָּאֵل	Ba'al	master	Isaiah 54:5
עוֹשֶׂה	Oseh	maker	Isaiah 54:5
קָנָא	Qana	jealous	Exodus 34:14
אֱלֹהִים שְׁדַי	El Shaddai	mighty breasts	Genesis 17:1

Calling the Hebrew God ‘The Mighty Breast’??

But the translators had a hard time with this one—couldn’t say God was the might breast, because we see as objects rather than purpose.

So instead, they called him ‘The Almighty’

But to the Hebrews it was El Shaddai the one who nourishes.

El Shaddai Literally means ‘Mighty Breasts’

But Why would this be a word for GOD?

The Hebrews saw breasts representing the PERFECT NOURISHMENT.

An human infant can survive first year of life on breast milk.

They saw breasts (animal or human) as the perfect source of Nourishment.

Obscure, but ‘El Shaddai’ (the Almighty) is used in
Joseph’s Blessing...

Genesis 49:25 Even by the God of thy father, who shall help thee;

and **by the Almighty**, who shall bless thee with

blessings of heaven above,

blessings of the deep that lieth under,

blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.

They shall be on the head of Joseph,

and on the crown of the head of him that was separate from his brethren.

But what does Book of Mormon say??

I used to think this was one of the most ‘out of place’ scriptures in the Book of Mormon.

Now realize it is a beautiful proof of its authenticity

The Blessing of Nourishment

1 Nephi 5

56 And we did travail and wade through much affliction in the wilderness;
And our women bore 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.

=

The Blessing of Nourishment

1 Nephi 5:

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 commandments of God, **He doth nourish them and strengthen them** and provide ways and means whereby they can accomplish the thing which He hath commanded them;

60 Wherefore, He did provide ways and means for us while we did sojourn in the wilderness.

Ancient word for God—who nourishes

Remember, they saw a pencil and thought not yellow, but action.

El Shaddai appears only few times, one is in the blessing of JOSEPH
(Nephi is a descendent of Joseph)

**This is God referred to as El Shaddai—the
one who nourishes**

There is a parallel with breastmilk—complete nourishment for the 1st year of life.

El Shaddai conveyed the idea of SUFFICIENCY.

Total dependence, but total reliance without concern

Hebrew word for SINLESS is BLAMELESS.

Blameless, innocent, the one who is fed only from its mother's milk, is the one spiritual comparison to one that relies solely on our Heavenly Father, one who lives without sin.

And Perfect Parallelism.

Nephi writes a Parallel of (earthly) women nourishing their children with plenty, to (eternal) GOD nourishing his children with PLENTY.

A teenage boy couldn't have known any of this.

But someone writing about God Nourishing like perfect Breastmilk could only be one acquainted with the Ancient meaning of the Hebrew word.

And Perfect Parallelism.

1 Nephi 5:

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 commandments of God, He doth nourish them and strengthen them.

And provide ways and means whereby they can accomplish the thing which He hath commanded them;

60 Wherefore, He did provide ways and means for us while we did sojourn in the wilderness.

Dead see Scrolls...

Remember they saw breasts by PURPOSE, not OBJECT

תשמח נפשי בכבודך VSM fgh

TRANSLATION

1. I recall you, O Zion, for (the purpose of) blessing:
with all my might I love you,
blessed forever is your memory.
2. What you hope for, O Zion, (is) great,
that peace, the **deliverance** you long for (lit., the expectation of
your **deliverance**), will come.
3. Generation after generation will dwell in you,
faithful generations (in) your wonder.
4. Those who desire the day of your **salvation**
will rejoice in your great glory
5. They will suckle at the **nipple** of your glory,
and toddle in your glorious squares.
6. May you remember the faithful (acts) of your **prophets**,
since through the deeds of (or, in the works of) your faithful you
are glorified.

Nephi shares this as they are embarking on a journey of total reliance.

His response, our GOD IS TOTALLY SUFFICIENT.

A breastfeeding mother can not forget she has a nursing child.
God can not forget to meet your needs.

HE IS THE ONE WHO MAKES THIS COMPARISON of HIMSELF to prove to us his promise.

Mosiah 9

8 And it came to pass that the king caused that his guards should surround Abinadi and take him; And they bound him and cast him into prison;

Mosiah 9

9 And after three days, having counseled with his priests, he caused that he should again be brought before him.

Mosiah 9

10 And he said unto him: Abinadi, we have found an accusation against thee and thou art worthy of death,

Mosiah 9

11 For thou hast said that God Himself should come down among the children of men;

Mosiah 9

12 And now for this cause thou shalt be put to death,
unless thou wilt recall all the words which thou hast
spoken evil concerning me and my people.

Mosiah 9

13 Now Abinadi saith unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true;

Mosiah 9

14 And that ye may know of their surety, I have suffered myself that I have fallen into your hands,

Mosiah 9

15 yea, and I will suffer, even until death; And I will not recall my words, And they shall stand as a testimony against you;

Mosiah 9

16 And if ye slay me, ye will shed innocent blood, And this shall also stand as a testimony against you at the last day.

Mosiah 5

43 And a prophet of the Lord have they slain, Yea, a chosen man of God who told them of their wickedness and abominations, And prophesied of many things which are to come, yea, even the coming of Christ;

Mosiah 5

44 And because he saith unto them that Christ was the God, the Father, of all things, And saith that He should take upon Him the image of man, And it should be the image after which man was created in the beginning -

Mosiah 5

45 Or in other words, he said that man was created after the image of God, And that God should come down among the children of men and take upon Him flesh and blood and go forth upon the face of the earth;

Mosiah 5

46 And now because he said this, they did put him to death. And many more things did they do which brought down the wrath of God upon them;

Mosiah 5

47 Therefore, who wondereth that they are in bondage and that they are smitten with sore afflictions.

Alma 16

213 But the law requireth the life of him who hath murdered;

Therefore, there is nothing which is short of an infinite atonement which will suffice for the sins of the world,

Therefore, it is expedient that there should be a great and last sacrifice.

Alma 16

215 And behold,

this is the whole meaning of the law,

every whit a pointing to that great and last sacrifice,

And that great and last sacrifice will be the Son of

God, yea, infinite and eternal.

And thus He shall bring salvation to all those who shall believe on His name,

Alma 16

216 This being the intent of this last sacrifice:

**To bring about the bowels of mercy, which
overpowereth justice,**

And bringeth about means unto men that they may have faith unto repentance.

Alma 16

217 And thus mercy can satisfy the demands of justice and encircles them in the arms of safety.

While he that exerciseth no faith unto repentance is exposed to the whole law of the demands of justice;

Therefore, only unto him that hath faith unto repentance is brought about the great and eternal plan of redemption.

Quiz: Who Made the Covenant?

God Promised this man His Posterity
would not perish from the earth, but
remain unto the end time.

Answer: Who Made the Covenant?

Who is Joseph!

2 Nephi 11:40 Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved and handed down unto my seed from generation to generation: **That the promise may be fulfilled unto Joseph that his seed should never perish as long as the earth should stand.**

Quiz: Who Made the Covenant?

God Promised this man the choicest land
above all lands would be covenanted
with him and his descendants.

Answer: Who Made the Covenant?

Who is Lehi!

2 Nephi 1:6 "But, " said he, "notwithstanding our afflictions, we have obtained a Land of Promise, a land which is choice above all other lands,

7 A land which the Lord God hath covenanted with me should be a land for the inheritance of my seed;

8 Yea, the Lord hath consecrated this land unto me and to my children forever,

9 And also all they which should be led out of other countries by the hand of the Lord.

Quiz: Who Made the Covenant?

God Promised this man a New Jerusalem.

Answer: Who Made the Covenant?

Who is Jacob!

3 Nephi 9:58 And behold,
this people will I establish in this land,
**unto the fulfilling of the covenant which I made with your
father Jacob.**

And it shall be a New Jerusalem.

Quiz: Who Made the Covenant?

God covenanted with this people they would be regathered and be permanently restored to a knowledge of Jesus.

Answer: Who Made the Covenant?

Who are The House of Jacob!

3 Nephi 2:

107 And as surely as the Lord liveth will He gather in
from the four quarters of the earth all the remnant
of the seed of Jacob which are scattered abroad
upon all the face of the earth.

Answer: Who Made the Covenant?

Who are The House of Jacob!

3 Nephi 2:108

And as He hath **covenanted** with all the house of Jacob,

Even so shall the **covenant**

wherewith He hath **covenanted**

with the house of Jacob

be fulfilled in His own due time.

Unto the restoring all the house of Jacob

unto the knowledge of the **covenant**

that He hath **covenanted** with them.

Answer: Who Made the Covenant?

Who are The House of Jacob!

3 Nephi 2:

**109 And then shall they know their Redeemer,
which is Jesus Christ the Son of God;**

And then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed.

Yea, as the Lord liveth, so shall it be! Amen.

Quiz: Who Made the Covenant?

God covenanted with this man that his scattered posterity would eventually be gathered and united eye-to-eye in Old and New Jerusalem.

Answer: Who Made the Covenant?

Who is Abraham!

Ether 6:12

And they are they which were scattered and gathered in from the four quarters of the earth and from the North Countries, And are partakers of the fulfilling of the covenant which God made with their father Abraham.

13 And when these things come bringeth to pass the scripture which saith, "There are they which were first, which shall be last, And there are they which were last, which shall be first."

Quiz: Who Made the Covenant?

God covenanted with Abraham that these people would be blessed by the Holy Ghost and Numbered among the House of Joseph in the blessing of Zion.

Answer: Who Made the Covenant?

Who are the Gentiles!

3 Nephi 9:65 "And after that ye were blessed, then fulfilleth the Father the covenant which He made with Abraham saying: ' In thy Seed shall all the kindreds of the earth be blessed, ' Unto the pouring out of the Holy Ghost through Me upon the Gentiles, Which blessing upon the Gentiles shall make them mighty above all, Unto the scattering of My people, O house of Israel; And they shall be a scourge unto the people of this land.

Answer: Who Made the Covenant?

Who are the Gentiles!

1 Nephi 3:201 "And it shall come to pass that if the 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,**

1 Nephi 3:202 Yea, they shall be **numbered among the house of Israel;**

2 Nephi 7:29 Wherefore, **the Gentiles shall be blessed and numbered among the house of Israel.**

Zion is when...

‘..The Savior cannot come until the Scriptures are fulfilled which He declares must be fulfilled before He comes.’

(The Last Generation, J.J. Cornish, March 1, 1919)

<http://restorationbookstore.org/articles/doctrine/lastgeneration.htm>

The Process of Gospel Return to Israel

What is ‘Grafting?’

The Process of Gospel Return to Israel

Grafting is coming (back) to a knowledge of Christ

The Process of Gospel Return to Israel

1 Nephi 4:16 "And now the thing which our father meaneth concerning
**the grafting in of the natural branches through the fullness of
the Gentiles** is that in the latter days when our seed shall have
dwindled in unbelief,

Yea, for the space of many years and many generations after that the Messiah hath manifested Himself in body unto the children of men,

(1) Then shall the fullness of the gospel of the Messiah come unto
the Gentiles,

(2) And from the Gentiles unto the remnant of our seed.

The Process of Gospel Return to Israel

1 Nephi 4

17 "And at that day shall the remnant of our seed know that they are of the house of Israel, 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 doctrine, that they may know how to come unto Him and be saved.

The Process of Gospel Return to Israel

1 Nephi 4

21 Yea, at that day will they not receive 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 numbered 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.

The Process of Gospel Return to Israel

1 Nephi 4

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

27 And he meaneth that it shall come by way of the Gentiles, that the Lord may show 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 house of Israel, pointing to the covenant which should be fulfilled in the latter days,

29 Which covenant the Lord made to our father Abraham, saying: ' In thy Seed shall all the kindreds of the earth be blessed. ''

The Chiasms of Jesus' Message

- | | |
|---|--------------------|
| 1. Jesus is the Creator | 1. 3 Nephi 7:10-11 |
| 2. The Prophets Testify, Covenant of Joseph's Land | 2. 3 Nephi 7:12-14 |
| 3. Scattered Sheep | 3. 3 Nephi 7:15-27 |
| A. Israel/Remnant Regathered/Brought To Christ | A. 3 Nephi 7:28-29 |
| B. Judgement Upon the Gentiles | B. 3 Nephi 7:30-35 |
| C. Covenant with Israel Will remember/fulfill | C. 3 Nephi 7:36 |
| D. Adversaries will have no Power over God's People | D. 3 Nephi 7:37-38 |
| E. Joseph as Lion among Gentiles | E. 3 Nephi 7:39 |
| F. Gentiles Sin and Judgement | F. 3 Nephi 7:40-41 |
| G. This Land is Joseph's Inheritance | G. 3 Nephi 7:42 |
| H. Covenant Fulfilled | H. 3 Nephi 7:43 |
| I. Isaiah Quoted | I. 3 Nephi 7:44-45 |
| >>(Center of Chiasm A-I) Living in the Presence of Jesus | |
| I'. Isaiah Quoted | I. 3 Nephi 9:47 |
| H'. Covenant Fulfilled | H. 3 Nephi 9:48-49 |
| G'. This Land is Joseph's Inheritance | G. 3 Nephi 9:50 |
| F'. Gentiles Sin and Judgement | F. 3 Nephi 9:51 |
| E'. Joseph as Lion among Gentiles | E. 3 Nephi 9:52 |
| D'. Adversaries will have no Power over God's People | D. 3 Nephi 9:53 |
| C'. Covenant with Israel to Re-Gather Them | C. 3 Nephi 9:54 |
| B'. Judgement Upon the Gentiles | B. 3 Nephi 9:55-56 |
| A'. Scattered Sheep Gathered--Israel/Remnant Brought To Knowledge of Christ | A. 3 Nephi 9:57 |

The Chiasms of Jesus' Message

- | | |
|--|---------------------|
| 4. >>Chiastic Center of 1-3 The Covenant Fulfilled In the New Jerusalem | 4. 3 Nephi 9:58 |
| K. Power of Heaven Shall Come Down to Gather His People | K. 3 Nephi 9:59 |
| L. Jesus Reveals Himself | L. 3 Nephi 9:60-63 |
| M. Repentance of Iniquity, Turning to Jesus | M. 3 Nephi 9:64-65 |
| N. Judgement on Gentiles | N. 3 Nephi 9:66 |
| O. Promise of The Covenant Remembered | O. 3 Nephi 9:67-68 |
| P. The Gospel to Go Forth to Remnant—it is a Sign unto Them | P. 3 Nephi 9:69-70 |
| Q. House of Israel to Inhabit Jerusalem Again | Q. 3 Nephi 9:71-72 |
| R. Father Makes His Power Known to the World | R. 3 Nephi 9:73 |
| S. Isaiah's Words Fulfilled | S. 3 Nephi 9:74-76 |
| | |
| >>Center of Chiasm (K-S) Israel Will Know Jesus | |
| | |
| S'. Isaiah's Words Fulfilled | S. 3 Nephi 9:78-82 |
| R'. Father Makes His Power Known to the World | R. 3 Nephi 9:83-84 |
| Q'. House of Israel to Inhabit Jerusalem Again | Q. 3 Nephi 9:85-91 |
| P'. The Gospel to Go Forth to Remnant—it is a Sign unto Them | P. 3 Nephi 9:92-97 |
| O'. Rebellious Cut off from The Covenant | O. 3 Nephi 9:98 |
| N'. Judgement on Gentiles | N. 3 Nephi 9:99-106 |
| M'. If Gentiles Repent, Numbered Among House of Israel, Turning to Jesus | M. 3 Nephi 10:1 |
| 4'. The Covenant Fulfilled In the New Jerusalem, | 4. 3 Nephi 10:2-3 |
| L'. Jesus Reveals, Will Be in Midst | L. 3 Nephi 10:4 |
| K'. Power of Heaven Shall Come Down | K. 3 Nephi 10:4 |
| 3'. The Gathered Sheep | 3. 3 Nephi 10:5-8 |
| 2'. The Prophets Testify | 2. 3 Nephi 10:9-12 |
| 1'. Jesus is the Creator, Will be Known to the World, Words of Prophets. | 1. 3 Nephi 10:13-27 |

The Chiasms of Jesus' Message

T. Work to Go Forth to Gentiles, Commands Gentiles to Come to Baptism

T. 3 Nephi 10:28-31

U. Commandment To Write Jesus' Words

U. 3 Nephi 10:32-40

V. The Works of Jesus

V. 3 Nephi 12:22

W. Wicked Cast Away from His Rest

W. 3 Nephi 12:23-24

X. Has Given His Word to Us-- His Gospel

X. 3 Nephi 12:25

Y. He Was Lifted Up and Judged by the World

Y. 3 Nephi 12:26

>>Center of Chiasm (T-Y) We Will be Lifted up and Judged by Him of our Works

3 Nephi 12:26

Y'. He Was Lifted Up, Will Draw All Men Unto Him

Y. 3 Nephi 12:27-30

X'. His Gospel (His Word)

X. 3 Nephi 12:31

W'. Righteous Gathered TO His Rest

W. 3 Nephi 12:32-33

V'. The Works of Jesus Required of us

V. 3 Nephi 12:34-35

U'. Commandment To Write Jesus Words

U. 3 Nephi 13:1-7

T'. Message to Gentiles (to Whom Work Goes Forth), Commands Baptism

T. 3 Nephi 14:1-3

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2 Nephi 1:23

Behold I say,
if the day shall come that they will reject
the Holy One of Israel,
the true Messiah,
their Redeemer and their God,
Behold, the judgments of Him that is just
shall rest upon them –

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1 Nephi 3:62 And the angel said unto me:

**"Behold the Lamb of God, yea, even
the Eternal Father!"**

2 Nephi 7:12 But behold, **thus saith the
Lord God: "When the day cometh that they
shall believe in Me, that I Am Christ, Then
have I covenanted with their fathers that
they shall be restored in the flesh upon the
earth unto the lands of their inheritance.**

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2 Nephi 11:78 And as I spake concerning the convincing of the Jews **that Jesus is the very Christ,** It must needs be that the Gentiles be convinced **also that Jesus is the Christ, the Eternal God.** And that He manifesteth Himself unto all they that believe in Him by the power of the Holy Ghost,

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2 Nephi 13:32

And now behold, this is the doctrine of Christ.
**And the only and true
doctrine of the Father
and of the Son
and of the Holy Ghost
which is one God without end. Amen.**

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2 Nephi 5:22-26

For behold, the Lord hath shown me that they which were at Jerusalem from whence we came have been slain and carried away captive; Nevertheless, the Lord hath shown unto me that they should return again.

And He also hath shown unto me that
the Lord God, the Holy One of Israel,
should manifest Himself unto them in the flesh;

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2 Nephi 6:43-47

O the greatness of the mercy of our God, the Holy One of Israel.

For He delivereth His saints from that awful monster the devil and death and hell,
And that lake of fire and brimstone, which is endless torment.

O how great the holiness of our God!

For He knoweth all things and there is not anything save He knows it;
And **He cometh into the world** that He may save all men,
if they will hearken unto His voice.

For behold, **He suffereth the pains of all men.**

Yea, the pains of every living creature both men and women and children
which belong to the family of Adam;

And **He suffereth this that** the resurrection might pass upon all men.

That all might stand before Him at the great and judgment day.

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Omni 1:46 And now my beloved brethren,
I would that ye should
come unto Christ,
which is the Holy One of Israel,
and partake of His salvation
and the power of His redemption.

47 Yea, come unto Him, and offer your whole souls as an offering unto Him
And continue in fasting and praying,
and endure to the end;
And as the Lord liveth, ye will be saved.

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Mosiah 1:97 'For behold,
the time cometh and is not far distant,
that with power the Lord Omnipotent who reigneth,
which was and is from all eternity to all eternity,
Shall come down from heaven
among the children of men,
And shall dwell in a tabernacle of clay,

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Mosiah 3:21

Therefore, I would that ye should be
steadfast and immovable,
always abounding in good works.

That Christ, the Lord God Omnipotent,
may seal you His.

That you may be brought to heaven.

**That ye may have everlasting salvation and eternal
life through the wisdom and power and justice and
mercy of Him who created all things in heaven and
in earth, who is God above all. Amen."**

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Mosiah 5:44 And because he saith unto them that **Christ was the God, the Father of all things,** And saith that **He should take upon Him the image of man,** **And it should be the image after which man was created in the beginning.** Or in other words, he said that **man was created after the image of God.** **And that God should come down among the children of men and take upon Him flesh and blood,** and go forth upon the face of the earth;

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Mosiah 8:5 And moreover, I say unto you that salvation doth not come by the law alone;
And were it not for the atonement
**which God Himself shall make for the sins
and iniquities of His people,**
that they must unavoidably perish,
notwithstanding the law of Moses.

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Mosiah 8:13

Have they not said that
God Himself should come down
among the children of men
and take upon Him the form of man
and go forth in mighty power upon the face
of the earth?

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Mosiah 8:28

And now Abinadi saith unto them:
I would that **ye should understand that**
God Himself shall come down among the
children of men
and shall redeem His people;

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Mosiah 11:131-132

For it is I that taketh upon Me the sins of the world;

For it is I that hath created them.

**And it is I that granteth unto him that believeth in
the end, a place at My right hand;**

For behold, in My name are they called.

**And if they know Me, they shall come forth and
shall have a place eternally at My right hand.**



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Alma 8:81 Now Zeezrom saith: "Is there **more than one God?**"
82 And he answered: "No."
...
93 Now Zeezrom saith again unto him
Is the Son of God the Very Eternal Father?
94 And Amulek saith unto him
Yea, He is the Very Eternal Father of heaven and of earth and all things which in them is;

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Alma 19:97 And now the plan of mercy could not be brought about, except an atonement should be made;
Therefore, God Himself atoneth for the sins of the world
to bring about the plan of mercy
to appease the demands of justice,
that God might be a perfect just God.
And a merciful God also.

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Helaman 3:59-60

Nephi also testified of these things, and also almost all of our fathers, even down to this time; Yea, they have testified of **the coming of Christ**. And have looked forward and have rejoiced in His day which is to come.

And behold He is God and He is with them.

And He did manifest Himself unto them, that they were redeemed by Him; And they gave unto Him glory because of that which is to come.

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Helaman 5:66

And also that ye might know of
the coming of
Jesus Christ the Son of God,
the Father of heaven and of earth,
the Creator of all things from the beginning.

And that ye might know of the signs of His coming,
to the intent that ye might believe on His name.

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3 Nephi 4:44,45,48

**44 Behold, I Am Jesus Christ the Son of God.
I created the heavens and the earth**
and all things that in them is.

**I was with the Father from the beginning.
I Am in the Father and the Father in Me.**

And in Me hath the Father glorified His name...
I Am the light and the life of the world;
I Am Alpha and Omega, the beginning and the end.

WHO IN THE BOOK OF MORMON SAID 'JESUS IS THE EARTHLY FORM OF GOD?'

LEHI
NEPHI
JACOB
AMALEKI (Omni)
KING BENJAMIN
KING LIMHI
ABINADI
ALMA SR.
AMULEK
AMLA JR.
HELAMAN
SAMUEL THE LAMANITE
JESUS
MORMON
THE BROTHER OF JARED
MORONI

Ether 1:77-78

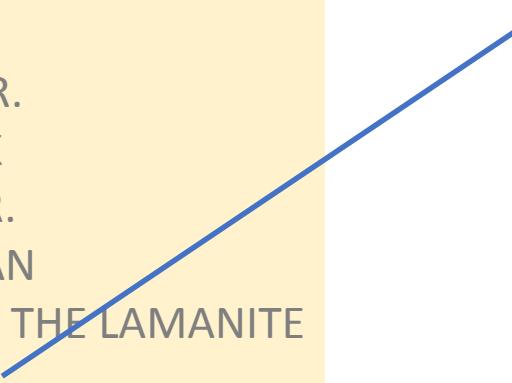
Behold, I Am He which was prepared from the foundation of the world to redeem My people.

Behold, I Am Jesus Christ.

I Am the Father and the Son;

In Me shall all mankind have life and that eternally,
even they which shall believe on My name.

And they shall become My sons and My daughters;



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Ether 1:101

And in that day that they shall exercise faith in Me,
saith the Lord,
even as the brother of Jared did,
that they may become sanctified in Me,
Then will I manifest unto them the things which the brother
of Jared saw.
Even to the unfolding unto them all My revelations,
saith Jesus Christ,
the Son of God,
the Father of the heavens and of the earth
and all things that in them is.

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Ether 1:107-108

And I Am the same that leadeth men to all good.
He that will not believe My words will not believe
Me, that I Am;
And he that **will not believe Me**
will not believe the Father which sent Me;
For behold, I Am the Father.

**I Am the light
and the life
and the truth of the world.**

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Mormon 1:88

And also that the Jews,
the covenant people of the Lord,
shall have other witness
besides that which they saw and heard,
**that Jesus whom they slew
was the very Christ
and the very God;**

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(The Content of) Ether 1

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from the foundation of the world
to redeem My people.
Behold, I Am Jesus Christ.
I Am the Father and the Son.

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MORONI

Ether 1:82-83

...Therefore, it sufficeth me to say that **Jesus showed Himself unto this man in the Spirit.**
Even after the manner
and in the likeness of the same body.
Even as He showed Himself unto the Nephites And He ministered unto him, even as He ministered unto the Nephites.
And all this that this man knew that He was God, because of the many great works which the Lord had showed unto him;

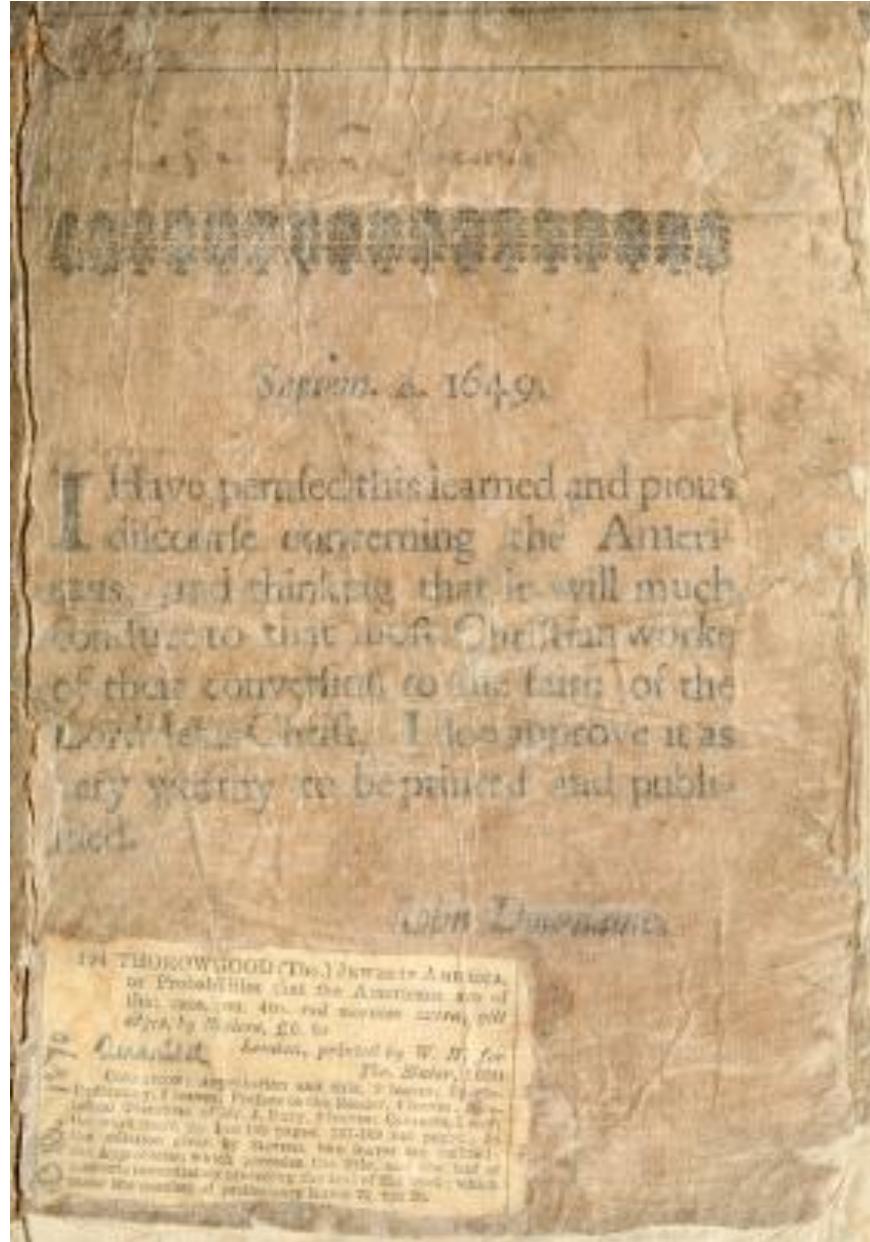
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Title Page 1:7

And also to the convincing of the Jew and Gentile
that Jesus is the Christ the Eternal God,
manifesting Himself unto all nations.

Jewes in
America, or,
Probabilities
that the
Americans are
of that race
~1649



Jewes in America, or, Probabilities that the Americans are of that race ~1649

15

after which they saw a great smoake, and in a moment afterward the same signe with another flagges; and it was not long after that they saw in a Boat comming to them three men and one woman, which being arrived to the banke of the River, the woman leapt a shoare, and the men tarried in the Boate, which after a long discourse which shee had with the Indian, which the said *Monterinos* could not at all understand, went back to the Boate, and told the three men all that shee had heard of the Indian, which came instantly out of the Boate (having alwaies looke with attention upon him, w^tz. the said *Monterinos*) and did embrace him, and the woman did the like; after this one of the three men went backe againe to the Boate, and the other two together with the woman did stay there; which comming neir unto the Indian hee did prostrate himselfe at their feete, and they received him with demonstrations of civility and affection, and begun to talke with him; after a little while the Indian said to M^r *Monterinos*, bee not amazed, and doe not believe that these men will tell thee a seconde thing, before thou hast well understood the first; the two men instantly put him between them, and told him the verse following in Hebrew out of *Deut.* Chap. 6, vers. 4. *Semah Israel Adonay Elohim Adonay Ehad, Hear O Israel the Lord our God is one Lord;* and bee informing himselfe of every thing by the Indian Interpreter, and learning to say it in the Spanish tongue, the two men told him that which followeth, putting a little space of time between one sentence and another.

1. My Fathers are called *Abraham*, *Isaie*, *Jacob* and *Israel*, and they named them all foure with three fingers, and then they added *Reuben*, making a sign with four fingers.

Mosiah 8

1 And it came to pass that after Abinadi had made an end of these sayings, that he said unto them: Have ye taught this people that they should observe to do all these things, for to keep these commandments?

Mosiah 8

2 I say unto you, nay, for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people.

Mosiah 8

3 And now ye have said that salvation cometh by the law of Moses;

Mosiah 8

4 I say unto you that it is expedient that ye should keep the law of Moses as yet, But I say unto you that the time shall come when it shall no more be expedient to keep the law of Moses.

Mosiah 8

5 And moreover, I say unto you that salvation doth not come by the law alone; And were it not for the atonement which God Himself shall make for the sins and iniquities of His people, that they must unavoidably perish, notwithstanding the law of Moses.

Mosiah 8

6 And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law, For they were a stiff-necked people, quick to do iniquity and slow to remember the Lord their God;

Mosiah 8

7 Therefore, there was a law given them, yea, a law of performances and ordinances, A law which they were to observe strictly from day to day to keep them in remembrance of God and their duty toward Him.

Mosiah 8

8 But behold, I say unto you that all these things were types of things to come.

Mosiah 8

9 And now, did they understand the law?

Mosiah 8

10 I say unto you, nay, they did not all understand the law, and this because of the hardness of their hearts, For they understood not that there could not any man be saved, except it were through the redemption of God.

Mosiah 8

11 For behold, did not Moses prophesy unto them concerning the coming of the Messiah and that God should redeem His people? Yea, and even all the prophets which have prophesied ever since the world began,

Mosiah 8

12 Have they not spoken more or less concerning these things?

Mosiah 8

13 Have they not said that God Himself should come down among the children of men and take upon Him the form of man and go forth in mighty power upon the face of the earth?

Mosiah 8

14 Yea, and have they not said also that He should bring to pass the resurrection of the dead and that He, Himself, should be oppressed and afflicted?

Mosiah 8

15 Yea, even doth not Isaiah say:

Mosiah 8

16 'Who hath believed our report? And to whom is the arm of the Lord revealed?

Mosiah 8

17 'For He shall grow up before Him as a tender plant, and as a root out of dry ground. He hath no form nor comeliness; And when we shall see Him, There is no beauty that we should desire Him.

Mosiah 8

18 He is despised and rejected of men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we esteemed Him not.

Mosiah 8

19 'Surely He hath borne our griefs and carried our sorrows; Yet we did esteem Him stricken, smitten of God and afflicted.

Mosiah 8

20 But He was wounded for our transgressions, He
was bruised for our iniquities; The chastisement of
our peace was upon Him, And with His stripes we are
healed.

Mosiah 8

21 'All we like sheep have gone astray; We have turned, everyone, to his own way; And the Lord hath laid on Him the iniquities of us all.

Mosiah 8

22 'He was oppressed and He was afflicted, Yet He opened not His mouth; He is brought as a lamb to the slaughter, And as a sheep before her shearers is dumb, so He opened not His mouth.

Mosiah 8

23 He was taken from prison and from judgment, And who shall declare His generation? For He was cut off out of the land of the living; For the transgressions of My people was He stricken.

Mosiah 8

24 And He made His grave with the wicked and with the rich in His death, Because He had done no evil,
Neither was any deceit in His mouth.

Mosiah 8

25 'Yet it pleased the Lord to bruise Him; He hath put
Him to grief. When thou shalt make His soul an
offering for sin, He shall see His seed, He shall
prolong His days, And the pleasure of the Lord shall
prosper in His hand.

Mosiah 8

26 He shall see of the travail of His soul and shall be satisfied; By His knowledge shall My righteous Servant justify many, For He shall bear their iniquities.

Mosiah 8

27 Therefore, will I divide Him a portion with the great, And He shall divide the spoil with the strong, Because He hath poured out His soul unto death, And He was numbered with the transgressors, And He bear the sins of many, And made intercession for the transgressors.'

Mosiah 8

28 And now Abinadi saith unto them: I would that ye should understand that God Himself shall come down among the children of men and shall redeem His people;

Mosiah 8

29 And because He dwelleth in flesh, He shall be called the Son of God;

Mosiah 8

30 And having subjected the flesh to the will of the Father, being the Father and the Son - The Father, because He was conceived by the power of God, and the Son, because of the flesh, thus becoming the Father and Son,

Mosiah 8

31 And They are one God, yea, the Very Eternal Father of heaven and of earth -

Mosiah 8

32 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation and yieldeth not to the temptation, But suffereth Himself to be mocked and scourged and cast out and disowned by His people.

Mosiah 8

33 And after all this, and after working many mighty miracles among the children of men, He shall be led, yea, even as Isaiah said - ' As a sheep before the shearer is dumb, so He opened not His mouth ' -

Mosiah 8

34 Yea, even so He shall be led, crucified and slain,
the flesh becoming subject even unto death, The will
of the Son being swallowed up in the will of the
Father.

Mosiah 8

35 And thus God breaketh the bands of death, Having gained the victory over death, giving the Son power to make intercession for the children of men,

Mosiah 8

36 Having ascended into heaven, Having the bowels of mercy being filled with compassion toward the children of men,

Mosiah 8

37 standing betwixt them and justice, Having broken
the bands of death, taken upon Himself their iniquity
and their transgressions, Having redeemed them and
satisfied the demands of justice.

Mosiah 8

38 And now I say unto you, who shall declare His generation?

Mosiah 8

39 Behold, I say unto you that when His soul has been made an offering for sin, He shall see His seed.

Mosiah 8

40 And now, what say ye? And who shall be His seed?

Mosiah 8

41 Behold, I say unto you that whosoever hath heard the words of the prophets, yea, all the holy prophets which have prophesied concerning the coming of the Lord -

Mosiah 8

42 I say unto you, that all those who hath hearkened unto their words and believed that the Lord would redeem His people and have looked forward to that day for a remission of their sins -

Mosiah 8

43 I say unto you, that these are His seed, or they are heirs of the kingdom of God,

Mosiah 8

44 For these are they whose sins He hath borne;
These are they for whom He hath died to redeem
them from their transgressions;

Mosiah 8

45 And now, are they not His seed?

Mosiah 8

46 Yea, and are not the prophets, everyone that has opened his mouth to prophesy that has not fallen into transgression - I mean all the holy prophets ever since the world began -

Mosiah 8

47 I say unto you that they are His seed. And these are they which hath published peace, That hath brought good tidings of good, That hath published salvation, That saith unto Zion, 'Thy God reigneth. '

Mosiah 8

48 And, O how beautiful upon the mountains were their feet.

Mosiah 8

49 And again, how beautiful upon the mountains are the feet of those that art still publishing peace.

Mosiah 8

50 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, Yea, from this time henceforth and forever.

Mosiah 8

51 And behold, I say unto you, this is not all - For O how beautiful upon the mountains are the feet of Him that bringeth good tidings, that is, the founder of peace.

Mosiah 8

52 Yea, even the Lord who hath redeemed His people, Yea, Him who hath granted salvation unto His people;

Mosiah 8

53 For were it not for the redemption which He hath made for His people, which was prepared from the foundation of the world, I say unto you, were it not for this, that all mankind must have perished.

Mosiah 8

54 But behold, the bands of death shall be broken;
And the Son reigneth and hath power over the dead;
Therefore, He bringeth to pass the resurrection of the
dead.

Mosiah 8

55 And there cometh a resurrection, even a first resurrection; Yea, even a resurrection of those that have been, and which are, and which shall be, Even until the resurrection of Christ, for so shall He be called.

Mosiah 8

56 And now, the resurrection of all the prophets and all those that have believed in their words, or all those that have kept the commandments of God, These shall come forth in the first resurrection; Therefore, they are the first resurrection;

Mosiah 8

57 They are raised to dwell with God who hath
redeemed them, Thus they have eternal life through
Christ who hath broken the bands of death.

Mosiah 8

58 And there are those who have part in the first resurrection; And these are they that have died before Christ came, in their ignorance, not having salvation declared unto them;

Mosiah 8

59 And thus the Lord bringeth about the restoration of these; And they have a part in the first resurrection, or hath eternal life, being redeemed by the Lord.

Mosiah 8

60 And little children also hath eternal life.

Mosiah 8

61 But behold and fear and tremble before God, for ye had ought to tremble, For the Lord redeemeth none such that rebelleth against Him and dieth in their sins,

Mosiah 8

62 Yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God and would not keep them; These are they that have no part in the first resurrection.

Mosiah 8

63 Therefore, had ye not ought to tremble?

Mosiah 8

64 For salvation cometh to none such, for the Lord hath redeemed none such;

Mosiah 8

65 Yea, neither can the Lord redeem such, for He cannot deny Himself, For He cannot deny justice when it hath its claim.

Mosiah 8

66 And now I say unto you, that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue and people;

Mosiah 8

67 Yea, Lord, 'Thy watchmen shall lift up their voice,
With the voice together shall they sing; For they shall
see eye to eye when the Lord shall bring again Zion.

Mosiah 8

68 Break forth into joy. Sing together, ye waste places of Jerusalem. For the Lord hath comforted His people, He hath redeemed Jerusalem.

Mosiah 8

69 The Lord hath made bare His holy arm in the eyes
of all the nations, And all the ends of the earth shall
see the salvation of our God. '

Mosiah 8

70 And now it came to pass that after Abinadi had spoken these words, he stretched forth his hands and said: The time shall come when all shall see the salvation of the Lord;

Mosiah 8

71 When every nation, kindred, tongue and people
shall see eye to eye, And shall confess before God
that His judgments are just.

Mosiah 8

72 And then shall the wicked be cast out, And they shall have cause to howl and weep and wail and gnash their teeth,

Mosiah 8

73 And this because they would not hearken unto the voice of the Lord; Therefore, the Lord redeemeth them not, for they are carnal and devilish; And the devil hath power over them,

Mosiah 8

74 Yea, even that old serpent that did beguile our first parents, which was the cause of their fall,

Mosiah 8

75 Which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil;

Mosiah 8

76 Thus all mankind were lost; And behold, they would have been endlessly lost were it not that God redeemed His people from their lost and fallen state.

Mosiah 8

77 But remember that he that persists in his own carnal nature and goes on in the ways of sin and rebellion against God, He remaineth in his fallen state and the devil hath all power over him;

Mosiah 8

78 Therefore, he is as though there was no
redemption made, being an enemy to God; And also
is the devil an enemy to God.

Mosiah 8

79 And now, if Christ had not come into the world,
speaking of things to come as though they had
already come, there could have been no redemption;

Mosiah 8

80 And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory and that death should have no sting, there could have been no resurrection.

Mosiah 8

81 But there is a resurrection; Therefore, the grave hath no victory, And the sting of death is swallowed up in Christ.

Mosiah 8

82 He is the light and the life of the world; Yea, a light that is endless, that can never be darkened; Yea, and also a life which is endless, that there can be no more death.

Mosiah 8

83 Even this mortal shall put on immortality, And this corruption shall put on incorruption and shall be brought to stand before the bar of God, To be judged of Him according to their works, whether they be good or whether they be evil.

Mosiah 8

84 If they be good, to the resurrection of endless life and happiness; And if they be evil, to the resurrection of endless damnation,

Mosiah 8

85 Being delivered up to the devil who hath subjected them, which is damnation,

Mosiah 8

86 Having gone according to their own carnal wills
and desires, Having never called upon the Lord while
the arms of mercy were extended toward them;

Mosiah 8

87 For the arms of mercy were extended toward them and they would not, They being warned of their iniquities and yet they would not depart from them,

Mosiah 8

88 And they were commanded to repent and yet they would not repent.

Mosiah 8

89 And now, had ye not ought to tremble and repent of your sins? And remember, only in and through Christ ye can be saved;

Mosiah 8

90 Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come;

Mosiah 8

91 Teach them that redemption cometh through
Christ the Lord, which is the Very Eternal Father.
Amen.

Alma 19

92 And now remember, my son, if it were not for the plan of redemption - laying it aside - As soon as they were dead, their souls were miserable, being cut off from the presence of the Lord.

Alma 19

93 And now, there was no means to reclaim men from this fallen state which man had brought upon himself because of his own disobedience;

Alma 19

94 Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; For, except it were for these conditions, mercy could not take effect, except it should destroy the work of justice;

Alma 19

95 Now the work of justice could not be destroyed - If so, God would cease to be God.

Alma 19

96 And thus we see that all mankind were fallen; And they were in the grasp of justice, yea, the justice of God which consigned them forever to be cut off from His presence.

Alma 19

97 And now the plan of mercy could not be brought about, except an atonement should be made; Therefore, God Himself atoneth for the sins of the world to bring about the plan of mercy to appease the demands of justice, that God might be a perfect, just God and a merciful God also.

Alma 19

98 Now repentance could not come unto men except there were a punishment, which also was as eternal as the life of the soul should be, Affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

Alma 19

99 Now how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment?

Alma 19

100 Now there was a punishment affixed and a just law given which brought remorse of conscience unto man.

Alma 19

101 Now if there was no law given, if a man murdered, he should die, Would he be afraid he should die if he should murder?

Alma 19

102 And also, if there was no law given against sin,
men would not be afraid to sin;

103 And if there was no law given, if men sinned,
what could justice do? or mercy either? For they
would have no claim upon the creature.

Alma 19

104 But there is a law given, and a punishment affixed, and repentance granted, which repentance mercy claimeth; Otherwise, justice claimeth the creature and executeth the law, And the law inflicteth the punishment; If not so, the works of justice would be destroyed and God would cease to be God.

Alma 19

105 But God ceaseth not to be God, And mercy claimeth the penitent, And mercy cometh because of the atonement; And the atonement bringeth to pass the resurrection of the dead, And the resurrection of the dead bringeth back men into the presence of God.

Alma 19

106 And thus they are restored into His presence, to be judged according to their works, according to the law and justice; For behold, justice exerciseth all his demands, And also mercy claimeth all which is her own; And thus, none but the truly penitent are saved.

Alma 19

107 What! Do ye suppose that mercy can rob justice?
I say unto you, nay, not one whit; If so, God would
cease to be God!

108 And thus God bringeth about His great and
eternal purposes which were prepared from the
foundation of the world.

Alma 19

109 And thus cometh about the salvation and the redemption of men, And also their destruction and misery. Therefore, O my son, whosoever will come, may come and partake of the waters of life freely;

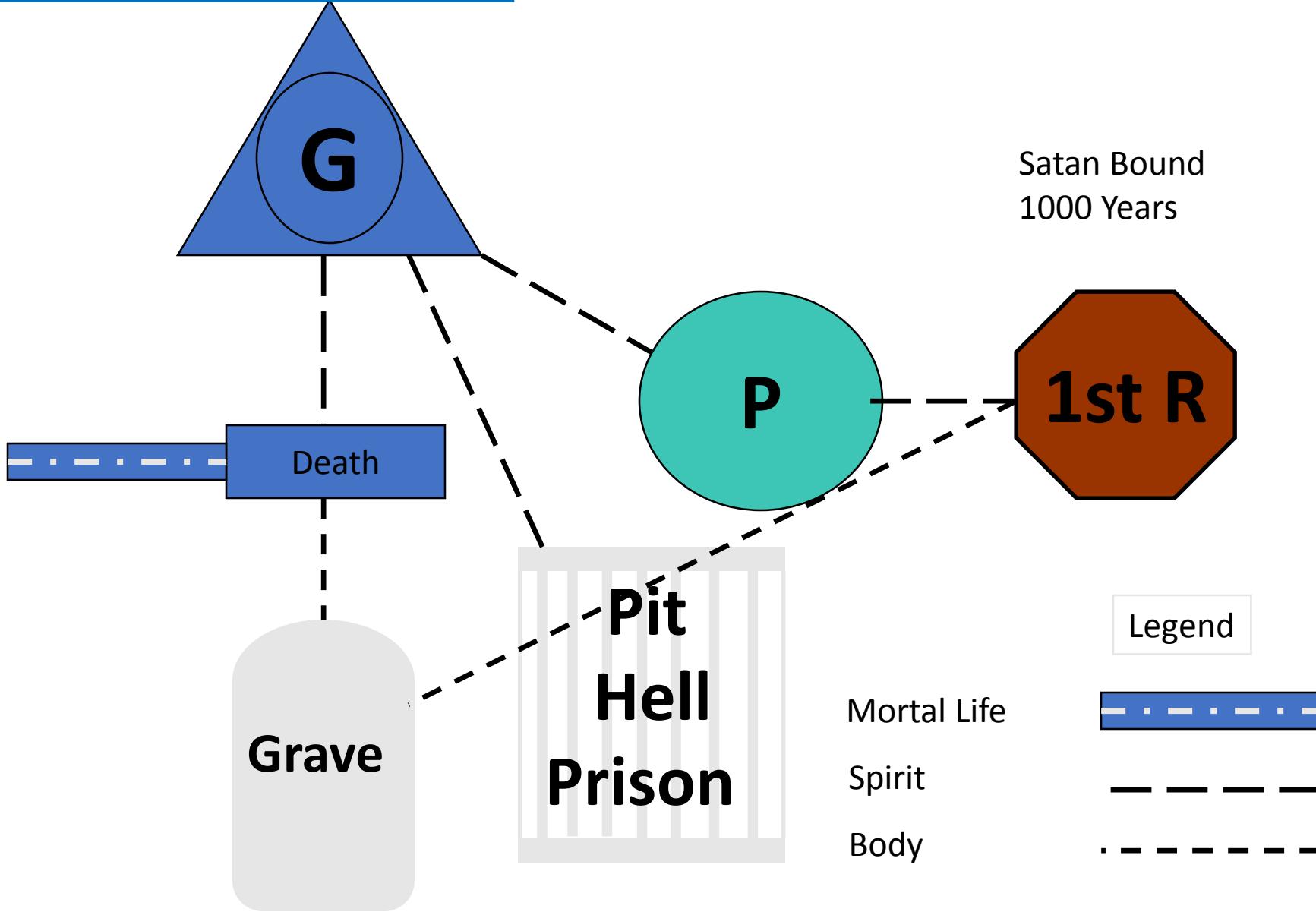
Alma 19

110 And whosoever will not come, the same is not compelled to come, But in the last day it shall be restored unto him according to his deeds -

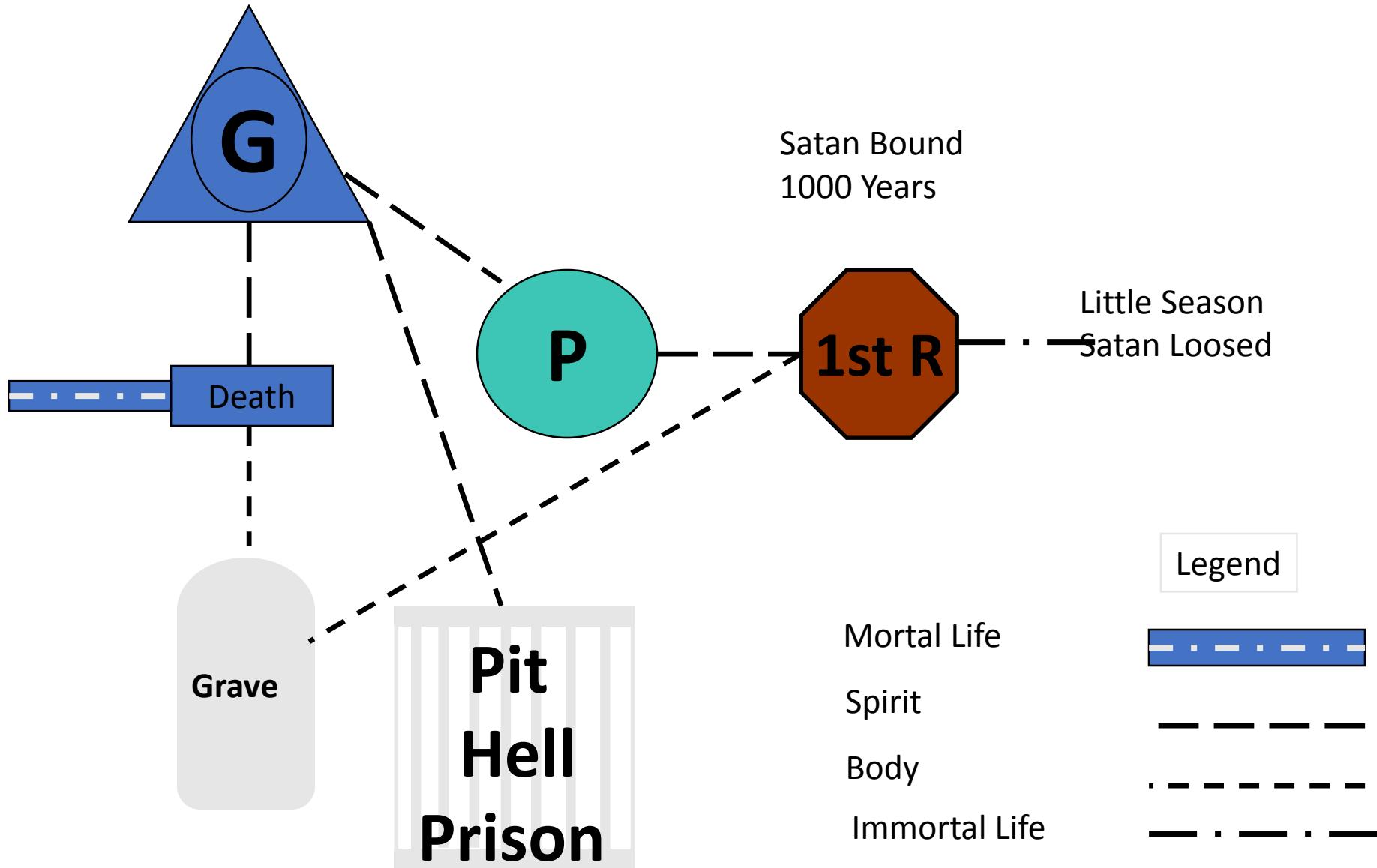
Alma 19

111 If he hath desired to do evil and hath not repented in his days, Behold, evil shall be done unto him, according to the restoration of God.

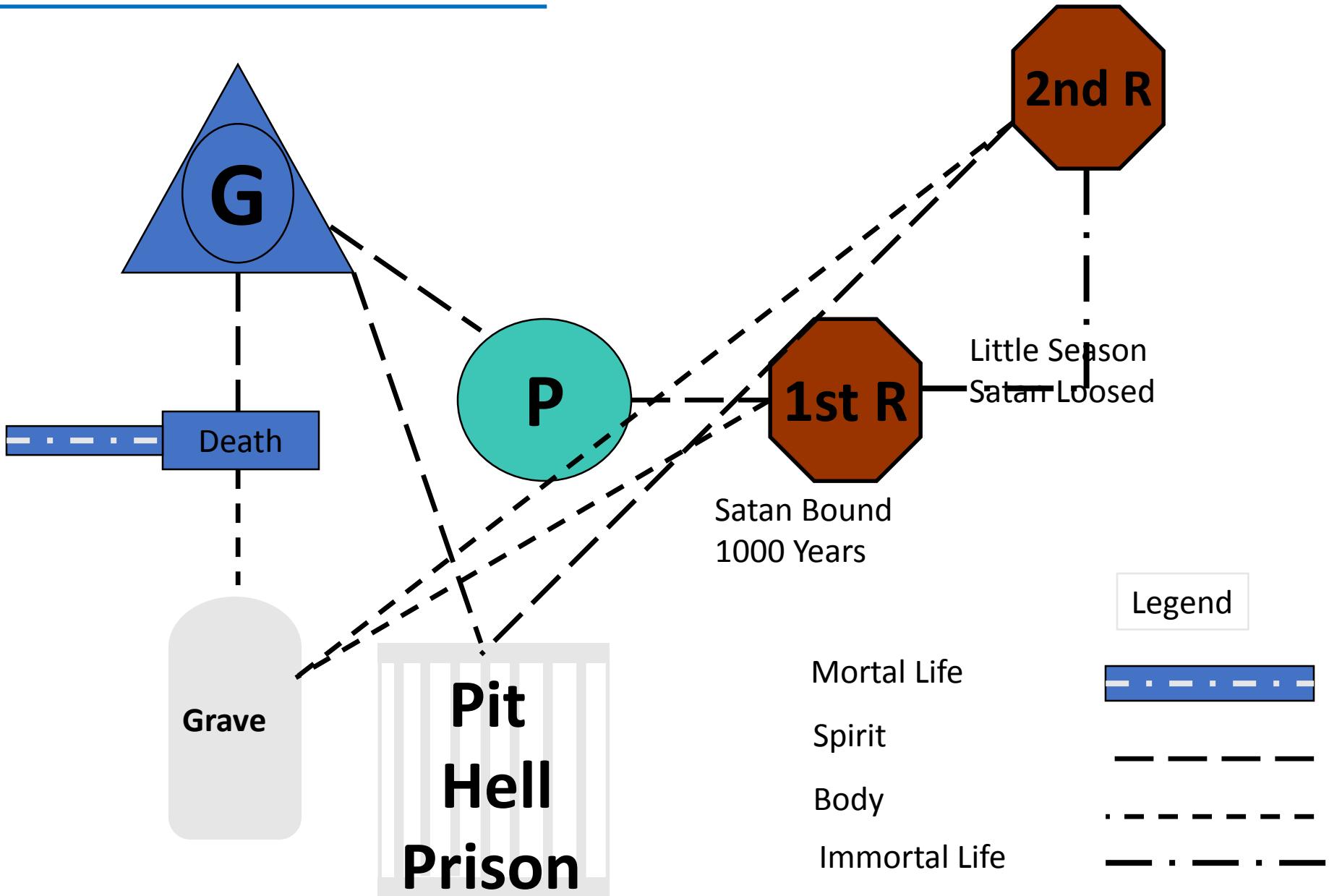
From Go Ye and Teach....



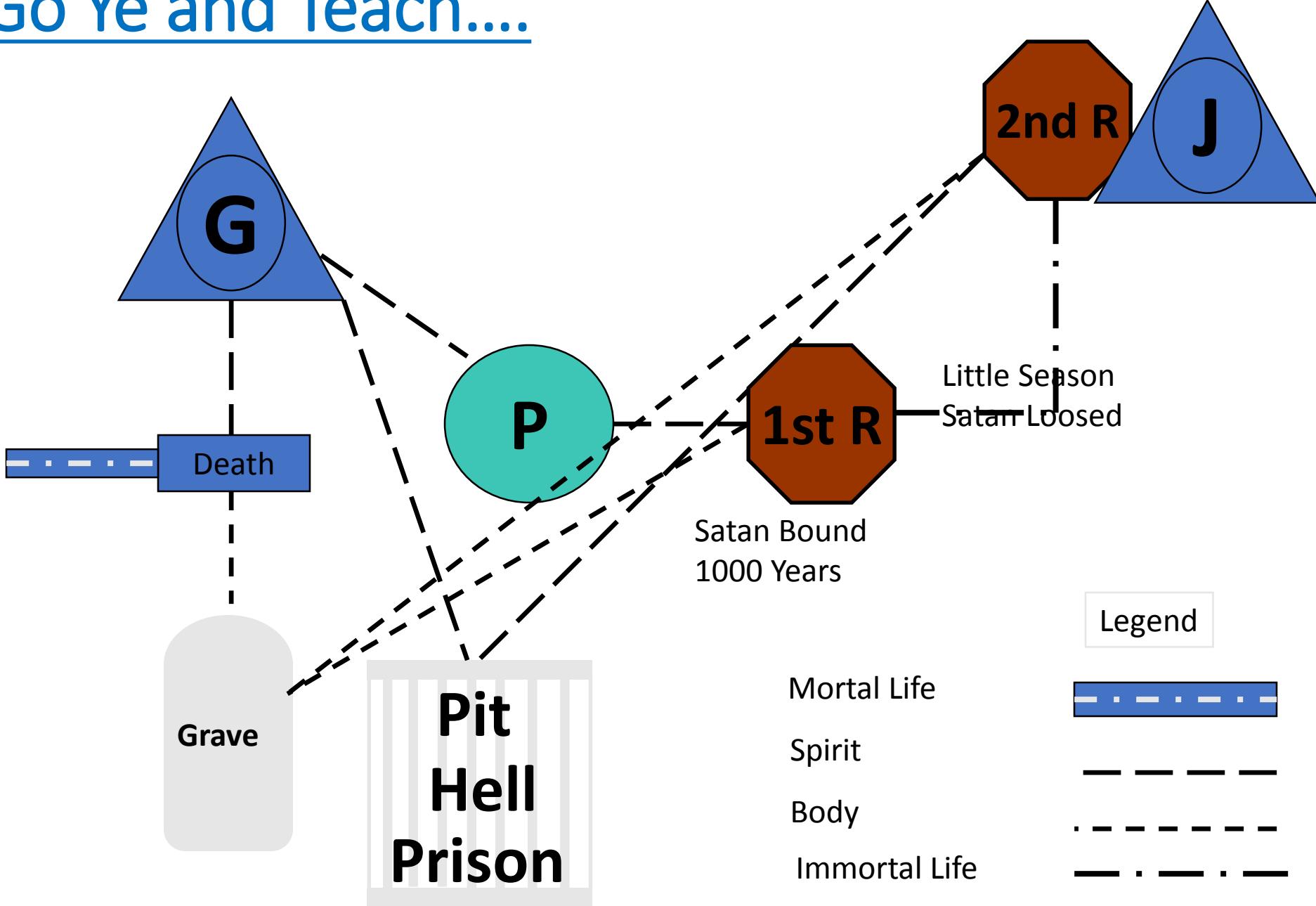
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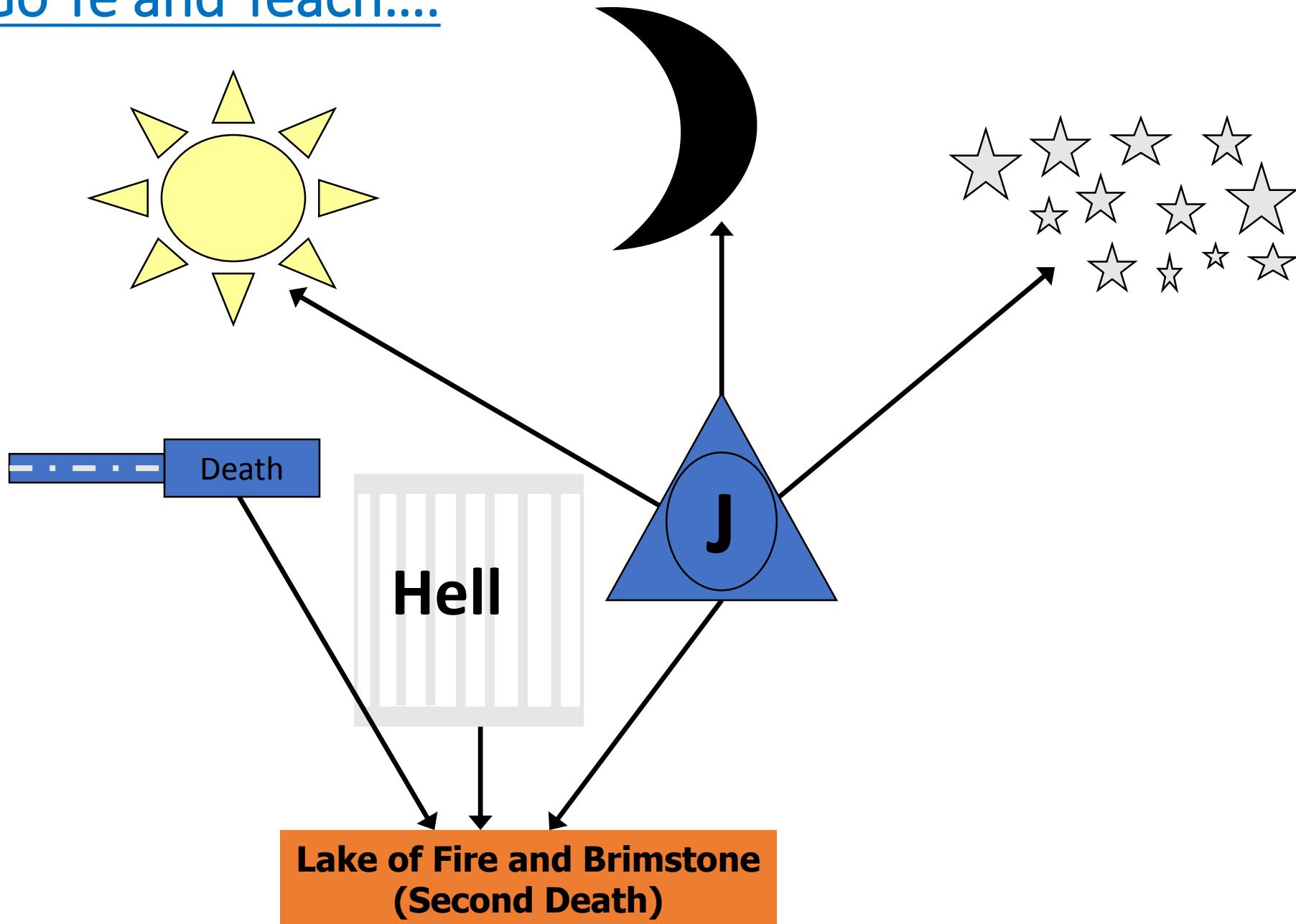
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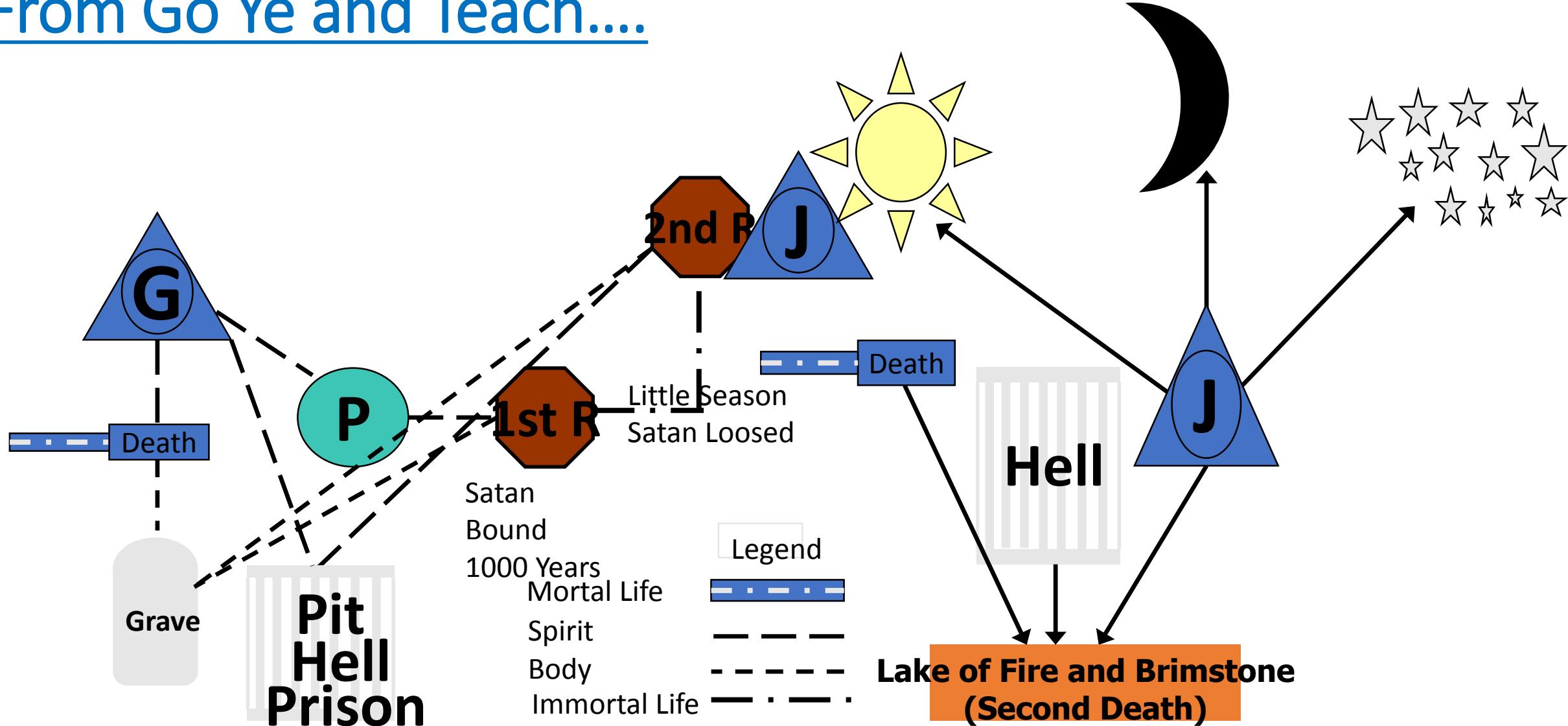
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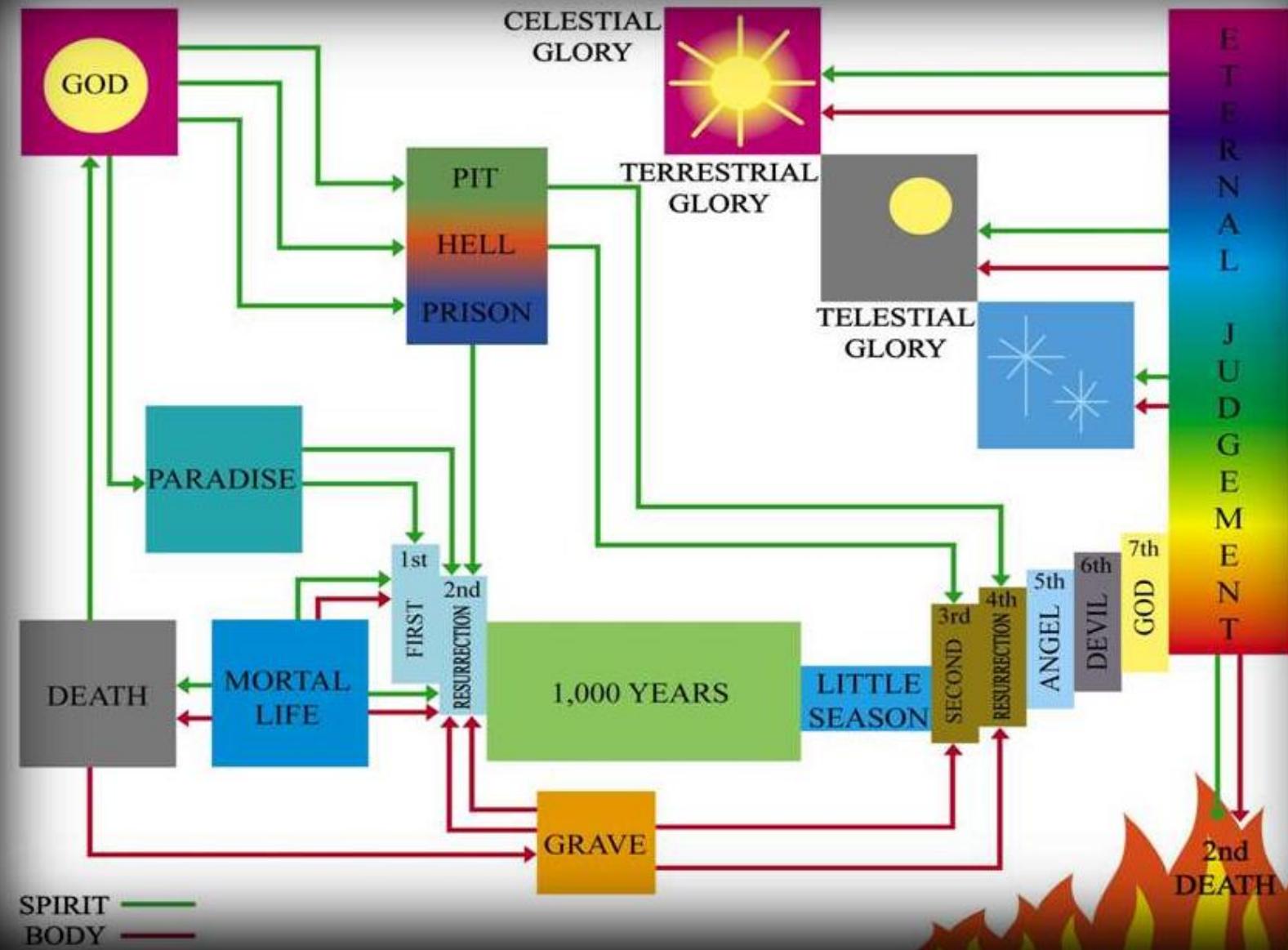


From Go Ye and Teach....



From Go Ye and Teach....





[Return](#)

...Or Instead....

MERCY



JUSTICE

1st Resurrection

(also called Resurrection of Life)

(also called Resurrection of the Just)

Last Resurrection

(also called Resurrection of Damnation)

(also called Resurrection of the UnJust)

Now...

1000 years

Eternity...

Millennium
(Time Line)

John 5: The verse that initiated the question

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth;

They that have done good,
unto the resurrection of life;
and they that have done evil,
unto the resurrection of damnation.

(King James)

They who have done good,
in the resurrection of the Just;
and they who have done evil,
in the resurrection of the Unjust.

(Inspired Version)

Mosiah 8 (Abinadi's Message) with DC 76—teach the same message.

MOSIAH 8	DC 76
ABINADI'S DESCRIPTION: "All who have kept commandments"	DESCRIPTION: JS calls them 'Celestial' because of the amount of Light and Truth they have of God.
40 And who shall be his seed?	76:5a ... concerning them who come forth in the resurrection of the just:
41 Behold, I say unto you, that whosoever has heard the words of the prophets	76:5b ... who received the testimony of Jesus, and believed on his name, and were baptized ... that by keeping the commandments , they might be washed and cleansed from all their sins,
42 all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins;	76:5c and receive the Holy Spirit
43 I say unto you, that these are his seed, or they are heirs of the kingdom of God:	76:5g .. who have received of his fullness, and of his glory,
55 And there cometh a resurrection, even a first resurrection...	76:5k these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people;
56 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.	76:5l these are they who shall have part in the first resurrection;
57 They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death.	76:5m these are they who shall come forth in the resurrection of the just;
	76:5n these are they who are come unto Mount Zion
	76:5q these are they who are just men made perfect through Jesus
	76:5r these are they whose bodies are celestial Return

MOSIAH 8

ABINADI'S DESCRIPTION:

All who died in ignorance but were good people

Mosiah 8: 58 And these are those who have part in the first resurrection;

and these are they that have **died before Christ came,**
in their ignorance, not having salvation declared unto them.

59 And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

8:60 And little children also have eternal life.

Moroni 8:25

For behold that all little children are alive in Christ,
and also all they that are without the law;

DC 76

DESCRIPTION: JS calls them 'Terrestrial' because of the amount of Light and Truth they have of God.

76:6a And again, we saw the terrestrial world...

76:6c Behold, these are they **who died without law;**

and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, **that they might be judged according to men in the flesh,** who received not the testimony of Jesus in the flesh, but afterwards received it;

76:6d these are they who are honorable men of the earth, who were blinded by the craftiness of men:

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MOSIAH 8

ABINADI'S DESCRIPTION:

All Who Have Rebelled against God, knew to keep commandments but did not.

61 But behold, and fear, and tremble before God; for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins;

62 Yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

DC 76

DESCRIPTION: Same Reurrected people Mosiah describes **but JS calls them 'Telestial'** because of the amount of Light and Truth they have of God

76:7a And again, we saw the glory of the telestial,

76:7b these are they who received not the gospel of Christ, neither the testimony of Jesus; ...

76:7d these are they who are **thrust down to hell**;

76:7e **these are they who shall not be redeemed from the Devil, until the last resurrection**, until the Lord, even Christ the Lamb, shall have finished his work;

76:7f for they shall be heirs of salvation.

MOSIAH 8**ABINADI'S DESCRIPTION**

Those for whom it is as If No Redemption Made, overcome by the Devil

8:77 But remember, that he that **persists in his own carnal nature**, and goes on in the ways of sin and rebellion against God, **..remaineth in his fallen state,** **and the devil hath all power over him.**

78 **Therefore he is as though there was no redemption made;**

being an enemy to God; and also is the devil an enemy to God

84-87 If they be good, to the resurrection of endless life and happiness, and if **they be evil, to the resurrection of endless damnation; Being delivered up to the devil**, who has subjected them, which is damnation; Having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; **For the arms of mercy were extended towards them, and they would not; they being warned of their iniquities, and yet they would not depart from them;**

8:88 And they were commanded to repent, and yet they would not repent.

DC 76

DESCRIPTION: JS Calls these 'Perdition' overcome by Satan.

76:3m And we saw a vision of the sufferings of those **with whom he made war and overcame**, ..

76:4a Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, **to be overcome, and to deny the truth, and defy my power;**

76:4b they are they who are the sons of perdition, of whom I say it had been better for them never to have been born;

76:4c for they are **vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity**, concerning whom I have said there is no forgiveness in this world nor in the world to come;

76:4d having denied the Holy Spirit, after having received it,

76:4e these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, **and the only ones on whom the second death shall have any power**; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his

wrath; **for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain**, who was in the bosom of the Father before the worlds were made.

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2 Nephi 6

1 And now my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord that He hath covenanted with all the house of Israel,

2 Nephi 6

2 That He hath spoken unto the Jews by the mouth of His holy prophets, even from the beginning down, from generation to generation, Until the time cometh that they shall be restored to the true church and fold of God,

2 Nephi 6

3 When they shall be gathered home to the lands of their inheritance and shall be established in all their lands of promise.

2 Nephi 6

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

2 Nephi 6

5 For I know that thou hast searched much, many of you, to know of things to come;

2 Nephi 6

6 Wherefore, I know that ye know that our flesh must waste away and die,

2 Nephi 6

7 Nevertheless, in our bodies we shall see God.

2 Nephi 6

8 Yea, and I know that ye know that in the body He shall show Himself unto they at Jerusalem from whence we came,

2 Nephi 6

9 For it is expedient that it should be among them;

2 Nephi 6

10 For it behoveth the great Creator that He suffereth Himself to become subject unto man in the flesh and die for all men, that all men might become subject unto Him;

2 Nephi 6

11 For as death hath passed upon all men to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection,

2 Nephi 6

12 And the resurrection must needs come unto man
by reason of the fall,

2 Nephi 6

13 And the fall came by reason of transgression;

2 Nephi 6

14 And because man became fallen, they were cut off from the presence of the Lord;

2 Nephi 6

15 Wherefore, it must needs be an infinite
atonement -

2 Nephi 6

16 save it should be an infinite atonement, this corruption could not put on incorruption;

2 Nephi 6

17 Wherefore, the first judgment which came upon man must needs have remained to an endless duration,

2 Nephi 6

18 And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

2 Nephi 6

19 O the wisdom of God, His mercy and grace.

2 Nephi 6

20 For behold, if the flesh should rise no more, our spirits must become subject to that angel which fell from before the presence of the Eternal God and became the devil, to rise no more;

2 Nephi 6

21 And our spirits must have become like unto him,
And we become devils - angels to a devil - to be shut
out from the presence of our God and to remain with
the father of lies, in misery like unto himself;

2 Nephi 6

22 Yea, to that being who beguiled our first parents,

2 Nephi 6

23 Who transformeth himself nigh unto an angel of light and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

2 Nephi 6

24 O how great the goodness of our God. Who prepareth a way for our escape from the grasp of this awful monster -

2 Nephi 6

25 Yea, that monster death and hell, which I call the death of the body, and also the death of the spirit;

2 Nephi 6

26 And because of the way of deliverance of our God,
the Holy One of Israel, this death of which I have
spoken, which is the temporal, shall deliver up its
dead, which death is the grave;

2 Nephi 6

27 And this death of which I have spoken, which is the spiritual death, shall deliver up its dead, which spiritual death is hell;

2 Nephi 6

28 Wherefore, death and hell must deliver up its dead; And hell must deliver up its captive spirits,

2 Nephi 6

29 And the grave must deliver up its captive bodies,
And the bodies and the spirits of men will be restored
one to the other,

2 Nephi 6

30 And it is by the power of the resurrection of the Holy One of Israel.

2 Nephi 6

31 O how great the plan of our God. For on the other hand, the paradise of God must deliver up the spirits of the righteous, And the grave deliver up the bodies of the righteous,

2 Nephi 6

32 And the spirit and the body is restored to itself again and all men become incorruptible and immortal; And they are living souls, having a perfect knowledge like unto us in the flesh,

2 Nephi 6

33 Save it be that our knowledge shall be perfect;

2 Nephi 6

34 Wherefore, we shall have a perfect knowledge of all our guilt and our uncleanness and our nakedness;

2 Nephi 6

35 And the righteous shall have a perfect knowledge of their enjoyment and their righteousness, being clothed with purity, Yea, even with the robe of righteousness.

2 Nephi 6

36 And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, They must appear before the judgment seat of the Holy One of Israel;

2 Nephi 6

37 And then cometh the judgment; And then must they be judged according to the holy judgment of God;

2 Nephi 6

38 And assuredly as the Lord liveth - for the Lord God hath spoken it and it is His eternal word which cannot pass away - That they which are righteous shall be righteous still, And they which are filthy shall be filthy still;

2 Nephi 6

39 Wherefore, they which are filthy are the devil and his angels,

2 Nephi 6

40 And they shall go away into everlasting fire prepared for them; And their torment is a lake of fire and brimstone, whose flames ascendeth up forever and ever and hath no end.

2 Nephi 6

41 O the greatness and the justice of our God. For He executeth all His words, And they have gone forth out of His mouth and His law must be fulfilled.

2 Nephi 6

42 But behold, the righteous, the saints of the Holy One of Israel - They which have believed in the Holy One of Israel, They which have endured the crosses of the world and despised the shame of it - They shall inherit the kingdom of God which was prepared for them from the foundation of the world, And their joy shall be full forever.

2 Nephi 6

43 O the greatness of the mercy of our God, the Holy One of Israel. For He delivereth His saints from that awful monster the devil and death and hell, And that lake of fire and brimstone, which is endless torment.

2 Nephi 6

44 O how great the holiness of our God. For He knoweth all things and there is not anything save He knows it;

2 Nephi 6

45 And He cometh into the world that He may save all men, if they will hearken unto His voice.

2 Nephi 6

46 For behold, He suffereth the pains of all men, Yea,
the pains of every living creature - both men and
women and children - which belong to the family of
Adam;

2 Nephi 6

47 And He suffereth this that the resurrection might pass upon all men, that all might stand before Him at the great and judgment day.

2 Nephi 6

48 And He commandeth all men that they must repent and be baptized in His name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God;

2 Nephi 6

49 And if they will not repent and believe in His name
and be baptized in His name and endure to the end,
they must be damned,

2 Nephi 6

50 For the Lord God, the Holy One of Israel, hath
spoken it.

2 Nephi 6

51 Wherefore, He hath given a law; And where there is no law given, there is no punishment;

2 Nephi 6

52 And where there is no punishment, there is no condemnation;

2 Nephi 6

53 And where there is no condemnation, the mercies of the Holy One of Israel hath claim upon them because of the atonement,

2 Nephi 6

54 For they are delivered by the power of Him; For the atonement satisfieth the demands of His justice upon all those who hath not the law given to them, That they are delivered from that awful monster death and hell and the devil, And the lake of fire and brimstone, which is endless torment;

2 Nephi 6

55 And they are restored to that God who gave them breath, which is the Holy One of Israel.

2 Nephi 6

56 But wo unto him that hath the law given. Yea, that hath all the commandments of God, like unto us, and that transgresseth them and that wasteth the days of his probation, For awful is his state.

2 Nephi 6

57 O that cunning plan of the evil one.

2 Nephi 6

58 O the vainness and the frailties and the foolishness of men.

2 Nephi 6

59 When they are learned, they think they are wise
and they hearken not unto the counsel of God, For
they set it aside, supposing they know of themselves;

2 Nephi 6

60 Wherefore, their wisdom is foolishness and it profiteth them not; Wherefore, they shall perish;

2 Nephi 6

61 But to be learned is good, if it so be that they hearken unto the counsels of God.

2 Nephi 6

62 But wo unto the rich, which are rich as to the things of the world.

2 Nephi 6

63 For because that they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures; Wherefore, their treasure is their god;

2 Nephi 6

64 And behold, their treasure shall perish with them also.

2 Nephi 6

65 And wo unto the deaf that will not hear. for they shall perish;

2 Nephi 6

66 Wo unto the blind that will not see. for they shall perish also;

2 Nephi 6

67 Wo unto the uncircumcised of heart. for a knowledge of their iniquities shall smite them at the last day;

2 Nephi 6

68 Wo unto the liar. for he shall be thrust down to hell;

2 Nephi 6

69 Wo unto the murderer who deliberately killeth. for he shall die;

2 Nephi 6

70 Wo unto them who commit whoredoms. for they shall be thrust down to hell;

2 Nephi 6

71 Yea, wo unto they that worship idols. for the devil
of all devils delighteth in them;

2 Nephi 6

72 And in fine, wo unto all they that die in their sins.
for they shall return to God and behold His face and
remain in their sins.

2 Nephi 6

73 O my beloved brethren, remember the awfulness in transgressing against that Holy God. And also the awfulness of yielding to the enticings of that cunning one;

2 Nephi 6

74 Remember - to be carnally - minded is death, and
to be spiritually - minded is life eternal.

2 Nephi 6

75 O my beloved brethren, give ear to my words.

2 Nephi 6

76 Remember the greatness of the Holy One of Israel;

2 Nephi 6

77 Do not say that I have spoken hard things against you, for if ye do, ye will revile against the truth, For I have spoken the words of your Maker;

2 Nephi 6

78 I know that the words of truth are hard against all uncleanness, but the righteous fear it not, for they love the truth and are not shaken.

2 Nephi 6

79 O then my beloved brethren, come unto the Lord,
the Holy One of Israel.

2 Nephi 6

80 Remember that His paths are righteousness;

2 Nephi 6

81 Behold, the way for man is narrow, but it lieth in a straight course before him, And the keeper of the gate is the Holy One of Israel, and He employeth no servant there;

2 Nephi 6

82 And there is none other way, save it be by the gate, For He cannot be deceived, for the Lord God is His name;

2 Nephi 6

83 And whoso knocketh, to him will He open; And the wise and the learned and they that are rich, which are puffed up because of their learning and their wisdom and their riches, yea, they are they whom He despiseth;

2 Nephi 6

84 And save they shall cast these things away and consider themselves fools before God and come down in the depths of humility, He will not open unto them;

2 Nephi 6

85 But the things of the wise and the prudent shall be hid from them forever, Yea, that happiness which is prepared for the saints.

2 Nephi 6

86 O my beloved brethren, remember my words.
Behold, I take off my garments and I shake them
before you;

2 Nephi 6

87 I pray the God of my salvation, that He view me
with His all-searching eye;

2 Nephi 6

88 Wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, And that I stand with brightness before Him and am rid of your blood.

2 Nephi 6

89 O my beloved brethren, turn away from your sins.
Shake off the chains of him that would bind you fast;

2 Nephi 6

90 Come unto that God who is the Rock of your salvation;

2 Nephi 6

91 Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear,

2 Nephi 6

92 That ye may not remember your awful guilt in
perfectness and be constrained to exclaim, Holy, holy
are Thy judgments, O Lord God Almighty.

2 Nephi 6

93 But I know my guilt - I transgressed Thy law, and my transgressions are mine; And the devil hath obtained me, that I am a prey to his awful misery.

2 Nephi 6

94 But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?

2 Nephi 6

95 Would I harrow up your souls if your minds were pure?

2 Nephi 6

96 Would I be plain unto you, according to the plainness of the truth, if ye were freed from sin?

2 Nephi 6

97 Behold, if ye were holy, I would speak unto you of holiness, But as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

2 Nephi 6

98 Behold, my soul abhorreth sin, And my heart
delighteth in righteousness, And I will praise the holy
name of my God.

2 Nephi 6

99 Come, my brethren: Everyone that thirsteth, come ye to the waters; And he that hath no money, come, buy and eat. Yea, come, buy wine and milk without money and without price.

2 Nephi 6

100 Wherefore, do not spend money for that which is of no worth, Nor your labor for that which cannot satisfy.

2 Nephi 6

101 Hearken diligently unto me and remember the words which I have spoken, And come unto the Holy One of Israel

2 Nephi 6

102 and feast upon that which perisheth not, neither can be corrupted: And let your soul delight in fatness.

2 Nephi 6

103 Behold, my beloved brethren, remember the words of your God - Pray unto Him continually by day and give thanks unto His holy name by night;

2 Nephi 6

104 Let your hearts rejoice and behold how great the covenants of the Lord, And how great His condescensions unto the children of men;

2 Nephi 6

105 And because of His greatness and His grace and mercy, He hath promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that He would preserve them; And in future generations they shall become a righteous branch unto the house of Israel.

2 Nephi 6

106 And now my brethren, I would speak unto you more, But on the morrow I will declare unto you the remainder of my words. Amen.