

CHAPTER 2

Redemption comes through the Holy Messiah—Freedom of choice (agency) is essential to existence and progression—Adam fell that men might be—Men are free to choose liberty and eternal life. About 588–570 B.C.

1 And now, Jacob, I speak unto you: Thou art my ^afirstborn in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

2 Nevertheless, Jacob, my firstborn in the wilderness, thou knowest the greatness of God; and he shall consecrate thine ^aafflictions for thy gain.

3 Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be ^aspent in the service of thy God. Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast ^bbeheld that in the ^cfulness of time he cometh to bring salvation unto men.

4 And thou hast ^abeheld in thy youth his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, today, and forever. And the way is prepared from the fall of man, and ^bsalvation is ^cfree.

5 And men are instructed sufficiently that they ^aknow good from evil. And the ^blaw is given unto men. And by the law no flesh is ^cjustified; or, by the law men are ^dcut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.

6 Wherefore, ^aredemption cometh in and through the ^bHoly ^cMessiah; for he is full of ^dgrace and truth.

7 Behold, he offereth himself a ^asacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto ^bnone else can the ^cends of the law be answered.

8 Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, ^asave it be through the merits, and mercy, and grace of the Holy Messiah, who ^blayeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the ^cresurrection of the dead, being the first that should rise.

9 Wherefore, he is the firstfruits unto God, inasmuch as he shall make ^aintercession for all the children of men; and they that believe in him shall be saved.

10 And because of the intercession for ^aall, all men come unto God; wherefore, they stand in the presence of him, to be ^bjudged of him according to the truth and ^choliness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the ^dpunishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the ^eatonement—

11 For it must needs be, that there is an ^aopposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no ^apurpose in the end of its creation. Wherefore, this thing must

needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the ^bjustice of God.

13 And if ye shall say there is ^ano law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not ^bthere is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

14 And now, my sons, I speak unto you these things for your profit and ^alearning; for there is a God, and he hath ^bcreated all things, both the heavens and the earth, and all things that in them are, both things to act and things to be ^cacted upon.

15 And to bring about his eternal ^apurposes in the end of man, after he had ^bcreated our first parents, and the beasts of the field and the ^cfowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the ^dforbidden ^efruit in ^fopposition to the ^gtree of life; the one being sweet and the other bitter.

16 Wherefore, the Lord God gave unto man that he should ^aact for himself. Wherefore, man could not ^bact for himself save it should be that he was ^centiced by the one or the other.

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

18 And because he had fallen from heaven, and had become miserable forever, he ^asought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all ^blies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, ^cknowing good and evil.

19 And after Adam and Eve had ^apartaken of the forbidden fruit they were driven out of the garden of ^bEden, to till the earth.

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

21 And the days of the children of ^amen were prolonged, according to the ^bwill of God, that they might ^crepent while in the flesh; wherefore, their state became a state of ^dprobation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were ^elost, because of the transgression of their parents.

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

23 And they would have had no ^achildren; wherefore they would have remained in a state of innocence, having no ^bjoy, for they knew no misery; doing no good, for they knew no ^csin.

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

25 ^aAdam ^bfell that men might be; and men ^care, that they might have ^djoy.

26 And the ^aMessiah cometh in the fulness of time, that he may ^bredeem the children of men from the fall. And because that they are ^credeemed from the fall they have become ^dfree forever, knowing good from evil; to act for themselves and not to be

acted upon, save it be by the punishment of the ^elaw at the great and last day, according to the commandments which God hath given.

27 Wherefore, men are ^afree according to the ^bflesh; and ^call things are ^dgiven them which are expedient unto man. And they are free to ^echoose ^fliberty and eternal ^glife, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself.

28 And now, my sons, I would that ye should look to the great ^aMediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the ^aevil which is therein, which giveth the spirit of the devil power to ^bcaptivate, to bring you down to ^chell, that he may reign over you in his own kingdom.

30 I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting ^awelfare of your souls. Amen.