



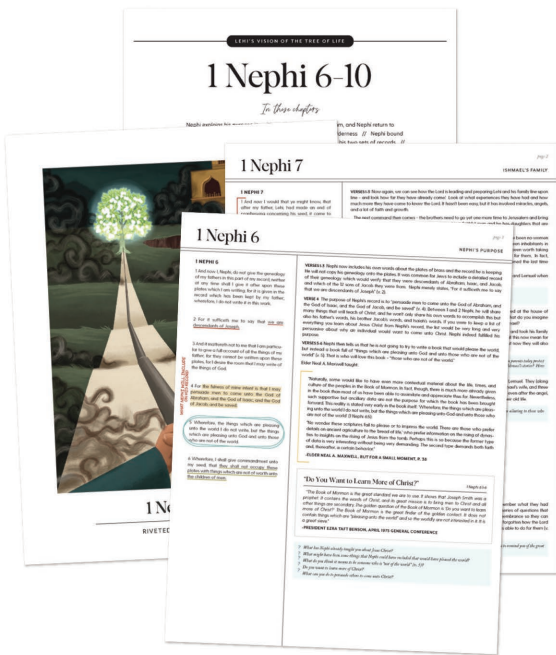
the RED HEADED HOSTESS

OUR GIFT TO YOU | FREE DOWNLOAD

Study Pages | 1 Nephi 6-10

IDEAS FOR USE

1. Print and keep on a clip board that you can take along with you as you run errands.
2. Avoid printing by pulling them up on your phone or tablet.
3. Print for your spouse and place on their desk or nightstand to help encourage them to study.
4. Print one copy for you and your spouse to share. Each of you make your own notes on the same study pages of things you would like to teach your family, and then use the shared pages to help you know what to teach your family.
5. Give one or two of the pages to your teen and ask them to study and prepare a 5 minute lesson to give to your family about anything that stood out to them.



Did you Know?

Study Pages are included in every weekly kit. They are designed to accompany the Come, Follow Me reading for that week and can help you understand and find new insights into the chapters.

If you're a subscriber, you can pull up the pages on the Red Headed Hostess app and have easy access whenever you want to use them.

*See our weekly kits here:





1 Nephi 6-10

RIVETED | BY HEIDI CARTER



STUDY PAGES & ART

Commentary, quotes, and art to help you understand each verse



STUDY PAGES

HYPERLINKED FOR YOU

pages 6-16

The Study Pages are verse-by-verse commentary, tips, quotes, and insights to help you dive into the scriptures and help you understand what you are studying. There are also discussion/journaling questions that are great for classroom or family teaching or personal study.



SCRIPTURE GLUE-INS

page 17

Many of the quotes in the Study Pages are available as 'scripture glue-ins' meaning you can cut them out, place a thin line of glue along the left edge, and stick them into the binding of your scriptures.



ART

pages 18-19

We believe that art is a very special learning and teaching tool. Each week our artist, Heidi Carter, creates special pieces of art to help you love the scripture stories and teach them in your home. Each week you will receive an 8.5x11 piece of art as well as two 5x7s (these make great handouts).

**Looking for more help? Click or scan this QR code to watch our "Study Pages" instructional video.*



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What Failure Is NOT

think like a coach

WEEKLY TEACHING TIP



Have you heard the podcast episode “Think Like a Coach”? I will link to it at the bottom of the page. No two teams are ever the same. Coaches have to constantly adapt, adjust, and customize their coaching to fit the needs of their unique team. They also need to expect fouls, strikes, and losses - it is literally part of the game. Likewise, your family is unique from other families, and as you strive to teach and fortify them, sometimes lessons will go well and other times lessons may flop - just remember that this is to be expected. That is not failure. It is part of the process.

Always try to remember what failure is NOT. Failure is not missing lessons for a few days or longer - everyone hits bumps in the road like that. Failure is not having kids with bad attitudes. Failure is not finding something that works for awhile and then finding it no longer works very well.

This is all a part of the process of teaching. If you picture other families reverently studying the scriptures together and having continuous gospel conversations, then you might wonder why your family is not like that. Remember what Elder Bednar shared:

“Sometimes Sister Bednar and I wondered if our efforts to do these spiritually essential things were worthwhile. Now and then verses of scripture were read amid outbursts such as ‘He’s touching me!’ ‘Make him stop looking at me!’ ‘Mom, he’s breathing my air!’ Sincere prayers occasionally were interrupted with giggling and poking. And with active, rambunctious boys, family home evening lessons did not always produce high levels of edification. At times Sister Bednar and I were exasperated because the righteous habits we worked so hard to foster did not seem to yield immediately the spiritual results we wanted and expected.”

ELDER DAVID A. BEDNAR
OCTOBER 2009 GENERAL CONFERENCE

Every person who is committed to building faith in their children faces challenges and needs to find solutions that work. Then sometimes those solutions will work for awhile and then a new approach is needed. They need to think like a coach and expect fouls, strikes, and losses. This is why we give you so many options in the kit every week. Every family is different, so we give you ideas that you can sift through, cross out, circle, and adapt for your unique circumstance.

And always remember what failure is NOT.



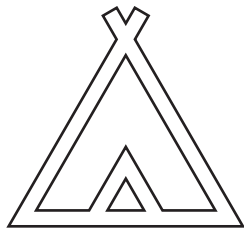
THINK LIKE A COACH

Episode 7

1 Nephi 6-10

In these chapters

Nephi explains his purpose in writing // Laman, Lemuel, Sam, and Nephi return to Jerusalem to invite Ishmael and his family to join them in the wilderness // Nephi bound with cords // Lehi's vision of the tree of life // Nephi explains his two sets of records // Lehi prophesies



Lehi and his family lived at the same place in the wilderness by the Red Sea until chapter 16, which is when they received the Liahona to guide them further into the wilderness and towards their promised land.

Until then, the Lord directed, tutored, and guided them in ways that would prepare them for what was yet coming.



As Lehi's and Ishmael's families prepared to travel further toward the promised land, the Lord gave Lehi a vision or a dream.

Lehi showed the heart of a father in 1 Nephi 8:3-4. He had seen a vision with angels, trees, rivers, and buildings in the air. But he did not merely say, "I saw a building in the air and this tree with the most delicious fruit ..." Instead, he shared that this vision gave him joy for Nephi and Sam and fear for Laman and Lemuel. His focus was on his sons and what he learned about them in this dream.

600 B.C. – 592 B.C.

There is no clear way to determine how long Lehi and the others were in the wilderness, but the footnotes give us an approximate 8-year period of being sometime between 600 B.C. and 592 B.C. Babylon will carry out the destruction of Jerusalem in 589 B.C., so this tragic event was very close. They were leaving just in time. Imagine the wickedness in Jerusalem at this point.

1 Nephi 6

NEPHI'S PURPOSE

1 NEPHI 6

1 And now I, Nephi, do not give the genealogy of my fathers in this part of my record; neither at any time shall I give it after upon these plates which I am writing; for it is given in the record which has been kept by my father; wherefore, I do not write it in this work.

2 For it sufficeth me to say that we are descendants of Joseph.

3 And it mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God.

4 For the fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved.

5 Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world.

6 Wherefore, I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men.

WHAT NEPHI WILL INCLUDE ON HIS RECORD

VERSES 1-3 Nephi now includes his own words about the plates of brass and the record he is keeping. He will not copy his genealogy onto the plates. It was common for Jews to include a detailed record of their genealogy which would verify that they were descendants of Abraham, Isaac, and Jacob, and which of the 12 sons of Jacob they were from. Nephi merely states, “For it sufficeth me to say that we are descendants of Joseph” (v. 2).

VERSE 4 The purpose of Nephi’s record is to “persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved” (v. 4). Between 1 and 2 Nephi, he will share many things that will teach of Christ, and he won’t only share his own words to accomplish this but also his father’s words, his brother Jacob’s words, and Isaiah’s words. If you were to keep a list of everything you learn about Jesus Christ from Nephi’s record, the list would be very long and very persuasive about why an individual would want to come unto Christ. Nephi indeed fulfilled his purpose.

VERSES 5-6 Nephi then tells us that he is not going to try to write a book that would please the world, but instead a book full of “things which are pleasing unto God and unto those who are not of the world” (v. 5). That is who will love this book—“those who are not of the world.”

Elder Neal A. Maxwell taught:

“Naturally, some would like to have even more contextual material about the life, times, and culture of the peoples in the Book of Mormon. In fact, though, there is much more already given in the book than most of us have been able to assimilate and appreciate thus far. Nevertheless, such supportive but ancillary data are not the purpose for which the book has been brought forward. This reality is stated very early in the book itself: ‘Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world’ (1 Nephi 6:5).

“No wonder these scriptures fail to please or to impress the world. There are those who prefer details on ancient agriculture to the ‘bread of life,’ who prefer information on the rising of dynasties to insights on the rising of Jesus from the tomb. Perhaps this is so because the former type of data is very interesting without being very demanding. The second type demands both faith and, thereafter, a certain behavior.”

-ELDER NEAL A. MAXWELL, BUT FOR A SMALL MOMENT, P. 38

“Do You Want to Learn More of Christ?”

1 Nephi 6:1-6

“The Book of Mormon is the great standard we are to use. It shows that Joseph Smith was a prophet. It contains the words of Christ, and its great mission is to bring men to Christ and all other things are secondary. The golden question of the Book of Mormon is ‘Do you want to learn more of Christ?’ The Book of Mormon is the great finder of the golden contact. It does not contain things which are “pleasing unto the world” and so the worldly are not interested in it. It is a great sieve.”

-PRESIDENT EZRA TAFT BENSON, APRIL 1975 GENERAL CONFERENCE

- ? What has Nephi already taught you about Jesus Christ?
- ? What might have been some things that Nephi could have included that would have pleased the world?
- ? What do you think it means to be someone who is “not of the world” (v. 5)?
- ? Do you want to learn more of Christ?
- ? What can you do to persuade others to come unto Christ?

1 Nephi 7

ISHMAEL'S FAMILY

1 NEPHI 7

THE NEXT
COMMAND

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

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

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

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

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

6 And it came to pass that as we journeyed in the wilderness, behold **Laman and Lemuel**, and **two of the daughters** of Ishmael, and the **two sons of Ishmael and their families**, **did rebel against us**; yea, against me, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters.

7 And it came to pass in the which rebellion, **they were desirous to return unto the land of Jerusalem**.

8 And now I, Nephi, being grieved for the hardness of their hearts, therefore I spake unto them, saying, yea, even unto Laman and unto Lemuel: Behold ye are mine elder brethren, and **how is it** that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?

9 **How is it** that ye have not hearkened unto the word of the Lord?

10 **How is it** that ye have forgotten that ye have seen an angel of the Lord?

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

NEPHI SEEKS TO
PERSUADE THEM

VERSES 1-3 Now again, we can see how the Lord is leading and preparing Lehi and his family line upon line—and look how far they have already come! Look at what experiences they have had and how much more they have come to know the Lord. It hasn't been easy, but it has involved miracles, angels, and a lot of faith and growth.

The next command then comes—the brothers need to go yet one more time to Jerusalem and bring Ishmael and his family into the wilderness. Ishmael is a faithful man and he has daughters that are also raised within the covenant and can be worthy companions for Lehi's sons.

There is a lesson in this command by the Lord. It is not as though there would have been no women for the boys to marry between Jerusalem and the Red Sea; there would have been inhabitants in these areas. But they needed to have covenant-keeping wives. This would have been worth taking that hard journey, yet again, and risking going into a city where dangers still exist for them. In fact, things may have been more dangerous than before because of what had happened the last time they were there. But they must have wives, and they must have the right wives.

It is also worth pointing out that there is no mention of murmuring from Laman and Lemuel when they were given this command.

? *Why is it important for them to have covenant-keeping wives?*

? *Why would this be worth another hard journey?*

VERSES 4-5 Ishmael was a righteous man, so when Nephi and his brothers arrived at the house of Ishmael and spoke the words of the Lord unto him, he received the message. What do you imagine that conversation might have gone like? What do you think they shared with Ishmael?

Like Lehi, Ishmael willingly abandoned his home and all Jerusalem had to offer and took his family into the wilderness. What does this tell you about Ishmael and his wife? What will this now mean for their family? They will need to take the same footsteps of faith as Lehi's family, but now they will also be protected from the future fate of Jerusalem.

? *Ishmael's righteousness will ultimately protect his family from the fate of Jerusalem. How can parents today protect their families from the world in which our children live? What can we learn from Lehi and Ishmael's stories? How can we liken them unto our own families?*

VERSES 6-7 These verses contain the first recorded act of rebellion by Laman and Lemuel. They (along with others in Ishmael's family) openly rebelled against Nephi, Sam, Ishmael, Ishmael's wife, and three daughters. They wanted to return to Jerusalem. Even after all of the prophecies, even after the angel, and even after all they had previously witnessed, Laman and Lemuel wanted their old life.

? *Why do you think they rebelled? Despite the dangers in Jerusalem, what would have been alluring to those who rebelled? What can we learn from this?*

LEHI'S SONS INVITE
ISHMAEL'S FAMILY
TO JOIN THEM



ChurchofJesusChrist.org
4:40

ISHMAEL'S
HOUSEHOLD JOINS
LEHI'S FAMILY



ChurchofJesusChrist.org
12:24

VERSES 8-12 Nephi again steps up as a leader and seeks to help them remember what they had forgotten. This had worked before, so he tries it again. Nephi asks them a series of questions that begin with, "how is it?" These questions are meant to stir them up unto remembrance so they can continue forward. How have they forgotten the angel (v. 10)? How have they forgotten how the Lord delivered them from Laban (v. 11)? How have they forgotten what the Lord was able to do for them (v. 12)?

? *What are some "how is it" questions from your own life? What might the Lord say to you to remind you of the great things he has done for you?*

1 Nephi 7

NEPHI BOUND IN WILDERNESS

1 NEPHI 7

12 Yea, and how is it that ye have forgotten that the Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him? Wherefore, let us be faithful to him.

13 And if it so be that we are faithful to him, we shall obtain the land of promise; and ye shall know at some future period that the word of the Lord shall be fulfilled concerning the destruction of Jerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled.

14 For behold, the Spirit of the Lord ceaseth soon to strive with them; for behold, they have rejected the prophets, and Jeremiah have they cast into prison. And they have sought to take away the life of my father, insomuch that they have driven him out of the land.

15 Now behold, I say unto you that if ye will return unto Jerusalem ye shall also perish with them. And now, if ye have choice, go up to the land, and remember the words which I speak unto you, that if ye go ye will also perish; for thus the Spirit of the Lord constraineth me that I should speak.

16 And it came to pass that when I, Nephi, had spoken these words unto my brethren, they were angry with me. And it came to pass that they did lay their hands upon me, for behold, they were exceedingly wroth, and they did bind me with cords, for they sought to take away my life, that they might leave me in the wilderness to be devoured by wild beasts.

17 But it came to pass that I prayed unto the Lord, saying: O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound.

18 And it came to pass that when I had said these words, behold, the bands were loosed from off my hands and feet, and I stood before my brethren, and I spake unto them again.

19 And it came to pass that they were angry with me again, and sought to lay hands upon me; but behold, one of the daughters of Ishmael, yea, and also her mother, and one of the sons of Ishmael, did plead with my brethren, insomuch that they did soften their hearts; and they did cease striving to take away my life.

VERSES 13-15 Nephi then reminds them what is coming—the destruction of Jerusalem (see verses 13–15). If they do not know now, they will know “at some future period that the word of the Lord shall be fulfilled” (v. 13). What they are wanting (to return) will only bring them sorrow, and if they choose to go they will perish (v. 15).

VERSES 16-18 This time Nephi’s words did not work, and Laman and Lemuel took extreme action against him. They tied him up with the intention of leaving him in the wilderness “to be devoured by wild beasts” (verse 16). This would not have been an easy task since Nephi was large and strong. Laman and Lemuel would have known that they needed to really tie those ropes strong and tight.

Now all bound up, Nephi does not choose to be a victim and wait for someone to free him. He has already learned that the Lord can help him in difficult and serious circumstances, so he prays for increased strength to break those chords in which he was bound. What would you have prayed for in that moment? Notice what Elder David A. Bednar teaches here:

Nephi’s Loosed Bands

1 Nephi 7:16-18

“Brothers and sisters, do you know what I likely would have prayed for if I had been tied up by my brothers? My prayer would have included a request for something bad to happen to my brothers and ended with the phrase ‘wilt thou deliver me from the hands of my brethren’ or, in other words, ‘Please get me out of this mess, now!’ It is especially interesting to me that Nephi did not pray, as I probably would have prayed, to have his circumstances changed. Rather, he prayed for the strength to change his circumstances. And may I suggest that he prayed in this manner precisely because he knew and understood and had experienced the enabling power of the Atonement of the Savior.

“I personally do not believe the bands with which Nephi was bound just magically fell from his hands and wrists. Rather, I suspect that he was blessed with both persistence and personal strength beyond his natural capacity, that he then “in the strength of the Lord” (Mosiah 9:17) worked and twisted and tugged on the cords and ultimately and literally was enabled to break the bands”

-ELDER DAVID A. BEDNAR, BYU-IDAHO DEVOTIONAL, OCT 23, 2001

In this situation, Nephi did not wait for something or someone to free him—but instead he prayed for the strength to overcome this situation through the Lord. He prayed to be enabled. He knew that his circumstance was not at the mercy of the agency of others, but instead he used his agency to turn to the Lord and literally became stronger and more enabled than he was before.

If we approach our own struggles with this same attitude, then every single trial we face will always end up making us stronger. We will be walking, living, breathing witnesses of the enabling power of the Atonement of Jesus Christ.

See Elder Bednar’s full talk in the QR code below. It is a BYU devotional where he had a good amount of time to teach about this principle.



IN THE STRENGTH OF THE LORD

Elder David A. Bednar
BYU Devotional | October 23, 2001

? What can you learn from how Nephi overcame this situation?

? How can you become more like Nephi when you face your own struggles? How could this change you and change the circumstances you are in?

VERSES 19-22 Ishmael’s family appears to have similar divisions as Lehi’s family since some rebelled (see verse 6) and here in verse 19 there were also some who will stand up and defend Nephi, and it worked. Their words softened the hearts of Laman and Lemuel so that they were full of sorrow and sought Nephi’s forgiveness. What do you imagine they might have said? Why do you think it is important to be a defender like Ishmael’s daughters, mother, and sons? What might have happened if they had not stood up? How can you be a defender and one who speaks up when it matters?

? How can we use our words to help soften the hearts of others?

THE LORD DELIVERS NEPHI FROM HIS REBELLIOUS BROTHERS



Church of Jesus Christ of
6:55

1 Nephi 7-8

LEHI'S DREAM

1 NEPHI 7

20 And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me, and did plead with me that I would forgive them of the thing that they had done against me.

21 And it came to pass that I did frankly forgive them all that they had done, and I did exhort them that they would pray unto the Lord their God for forgiveness. And it came to pass that they did so. And after they had done praying unto the Lord we did again travel on our journey towards the tent of our father.

22 And it came to pass that we did come down unto the tent of our father. And after I and my brethren and all the house of Ishmael had come down unto the tent of my father, they did give thanks unto the Lord their God; and they did offer sacrifice and burnt offerings unto him.

1 NEPHI 8

1 And it came to pass that we had gathered together all manner of seeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind.

2 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.

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

4 But behold, Laman and Lemuel, I fear exceedingly because of you; for behold, methought I saw in my dream, a dark and dreary wilderness.

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

6 And it came to pass that he spake unto me, and bade me follow him.

7 And it came to pass that as I followed him I beheld myself that I was in a dark and dreary waste.

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

TEACHING IDEA: If you are teaching your family or class this chapter, consider writing on a poster or chalkboard the following statement and quote:

Lehi's Dream and You

1 Nephi 8

"You may think that Lehi's dream or vision has no special meaning for you, but it does. You are in it; all of us are in it."

-PRESIDENT BOYD K. PACKER, "FINDING OURSELVES IN LEHI'S DREAM," BYU DEVOTIONAL, JANUARY 16, 2007

VERSES 1-4: As Lehi's and Ishmael's families prepare to travel further toward the promised land, the Lord gives Lehi a vision or a dream. Lehi said, "I have dreamed a dream" which is another Hebraism. Both the verb and the noun are the same word which is common in Hebrew. In English we would say "I had a dream," but since Joseph was translating directly from Hebrew, we get the Hebrew phrase.

Then Lehi explains that this is not just a dream, but it was a vision, and then Lehi shows the heart of a father in verses 3 and 4. He has seen a vision with angels, trees, rivers, and buildings in the air. But he doesn't say, "I saw a building in the air and this tree with the most delicious fruit..." Instead, he shares that this vision gave him joy for Nephi and Sam, and fear for Laman and Lemuel. His focus is on his sons and what he learned about them in this dream.

VERSES 5-8: Lehi begins by saying that he saw a dark and dreary wilderness and an angel came and told him to follow him. As he did, Lehi then found that he was not just seeing but was inside a dark and dreary waste and he was there for hours and became very distressed. "Dark and dreary waste" is a really descriptive phrase that gives us an idea that what he was witnessing was dismal and distressing, and he was there for a long time. Imagine how this moment prepared him for the rest of the vision.

President Ezra Taft Benson explained what this represented:

In Lehi's vision of the tree of life, he saw a man dressed in a white robe who beckoned him to follow him through the dark and dreary waste, which represented the temptations of the world.

-PRESIDENT EZRA TAFT BENSON, "THE GOSPEL TEACHER AND HIS MESSAGE," ADDRESS TO RELIGIOUS EDUCATORS, 17 SEPTEMBER 1976

"Dark and dreary waste" is a perfect way to describe the temptations of the world. Just imagine pulling out the evil from one week's worth of news—that is truly a great description for what we would find.

Engulfed in this dark and dreary waste, Lehi explains that "I began to pray unto the Lord that he would have mercy on me, according to the multitude of his tender mercies." That is how we begin to get out of the dark and dreary waste, and how we are led to the path that leads to the tree. We turn to God and exercise faith in Him. As it says in the hymn, "When life gets dark and dreary, don't forget to pray" (Don't Forget to Pray, Hymn 140).

It was then, after he prayed, the vision opened up and he saw more.

? *What stands out to you so far in Lehi's vision? What is impressing to you?*

? *Parents: How do you relate to Lehi in verses 3-4?*

? *Why is "dark and dreary waste" a great way to describe the temptations of the world?*

? *Why do you think Lehi would experience the "dark and dreary waste" for hours and not just a few minutes?*

? *Why do you think this was important for him to experience before he saw the tree, the path, and the rest of the vision?*



1 Nephi 8

LEHI'S DREAM

1 NEPHI 8

FIELD 9 And it came to pass after I had prayed unto the Lord I beheld **a large and spacious field.**

TREE 10 And it came to pass that I beheld a **tree,** whose **fruit** was **desirable to make one happy.**

11 And it came to pass that I did go forth and partake of the **fruit** thereof; and I beheld that **it was most sweet, above all that I ever before tasted.** Yea, and I beheld that the fruit thereof was **white,** to exceed all the whiteness that I had ever seen.

FRUIT 12 And as I partook of the fruit thereof **it filled my soul** with exceedingly great joy; wherefore, **I began to be desirous that my family should partake of it also;** for I knew that it was desirable above all other fruit.

RIVER 13 And as I cast my eyes round about, that perhaps I might discover my family also, I beheld **a river of water,** and it ran along, and it was **near the tree** of which I was partaking the fruit.

14 And I looked to behold from whence it came; and I saw the head thereof a little way off; and at the head thereof I beheld your mother **Sariah,** and **Sam,** and **Nephi;** and **they stood as if they knew not whither they should go.**

15 And it came to pass that I beckoned unto them; and I also did say unto them **with a loud voice** that they should come unto me, and partake of the fruit, which was desirable above all other fruit.

16 And it came to pass that **they did come** unto me and partake of the fruit also.

17 And it came to pass that I was desirous that **Laman** and **Lemuel** should come and partake of the fruit also; wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them.

18 And it came to pass that I saw them, but **they would not come** unto me and partake of the fruit.

IRON ROD 19 And I beheld **a rod of iron,** and it extended along the bank of the river, and led to the tree by which I stood.

STRAIT & NARROW 20 And I also beheld **a strait and narrow path,** which **came along by the rod of iron, even to the tree** by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world.

MOVING, FLOWING,
RUNNING TOGETHER

21 And I saw **numberless concourses of people,** **many** of whom were **pressing forward,** that they might obtain the **path** which led unto the tree by which I stood.

VERSE 9-11 After Lehi prays, the vision opens up and Lehi beholds a large and spacious field. Lehi then sees a tree and he knows that the fruit on the tree will make him happy. He has not yet experienced the fruit, but he understands that it is desirable and will bring joy, so he goes to the tree, partakes of the fruit, and receives his own witness that it is the sweetest fruit that he has ever tasted. Of course he has tasted many fruits in his lifetime but not like this. This “was most sweet, above all.” Lehi also points out that the fruit is white, and it is more white than any other whiteness he had ever seen.

What does this fruit represent? Elder Bednar explained the meaning of the fruit when he said:

The Fruit

1 Nephi 8:10-11

“The fruit on the tree is a symbol for the blessings of the Atonement. Partaking of the fruit of the tree represents the receiving of ordinances and covenants whereby the Atonement can become fully efficacious in our lives.”

-ELDER DAVID A. BEDNAR, OCTOBER 2011 ENSIGN

We learn in 1 Nephi 11:21-22 that the tree represents the “love of God.” So the fruit of that love, the thing that we can willingly partake of, is all of the blessings of the Atonement of Jesus Christ. And then we stay at the tree until we are “made perfect through Jesus” (D&C 76:69). We will see as the vision progresses that the goal isn’t just to get to the tree and partake of the fruit. It is to get to the tree **and stay there.**

VERSE 12 After Lehi understands what this fruit is, and experiences the joy it brings, he desires that his family will partake of it also. President Benson used this example to teach of the divine pattern of fathers:

“Lehi partook of its fruit, which ‘filled [his] soul with exceedingly great joy.’ After he had a personal testimony of its goodness, he took the next step of inviting his family to also partake.

“Fathers, here is a divine pattern: As the leader of the family, Lehi first taught by example. He led out in righteousness—in conversion to Christ. Then he taught by word, saying, ‘Believe as I believe.’

“What then was Nephi’s responsibility after receiving this kind of direction from his father? The Book of Mormon states that Nephi, having heard all the words of his father concerning the things which he saw in vision, was desirous that he might ‘know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him.’

“Nephi had listened to his father, had believed his father, but he wanted to know through the same source his father knew—revelation.”

-PRESIDENT EZRA TAFT BENSON, OCTOBER 1985 GENERAL CONFERENCE

- ? *Why is a tree and the fruit on the tree a good representation of the love of God and the blessings of the Atonement?*
- ? *What did Lehi do after he witnessed the sweetness of the fruit and the joy it brings?*
- ? *How can parents invite their children to the tree?*

VERSES 13-18 Lehi desired for his family to come and partake also so he cast his eyes about and saw a river that ran near the tree. In 1 Nephi 12:16 we learn the river was filthy and represents the depths of hell. So this tree is surrounded by dangers. As Lehi looked to see where the river came from, he saw at the head of the river Sariah, Sam, and Nephi. They were not sure where to go, and Lehi beckoned to them with “a loud voice” that they should come to him and partake of the fruit. And they came. It is interesting that it is mentioned that Lehi called with “a loud voice.” He wasn’t casual or dismissive in his call to his family. He made sure they heard him. Then Lehi beckoned Laman and Lemuel to come and partake of the fruit, but they would not come. Notice the element of agency taught in these verses. Lehi did not take the fruit off of the tree and then take it to Laman and Lemuel. They had to choose to come.

- ? *How can you call to others to the tree “with a loud voice”?*
- ? *Why do you think Lehi couldn’t just take the fruit directly to his sons? What can you learn from this?*

VERSES 19-20 After Lehi sees his sons’ refusal to come to the tree, Lehi notices more in the vision. He sees the rod of iron that ran along the bank of the river and led to the tree, and he saw a strait and narrow path that ran along by the rod of iron. He sees the path his sons must take to get to the tree, and then Lehi sees four different types of people, some who will make it to the tree and others who won’t.

1 Nephi 8

LEHI'S DREAM

1 NEPHI 8

22 And it came to pass that they did come forth, and commence in the path which led to the tree.

23 And it came to pass that there arose a mist of darkness; yea, even an exceedingly great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost.

24 And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree. = THEY MADE IT TO THE TREE

25 And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.

26 And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth.

27 And it was filled with people, both old and young, both male and female; and their manner of dress was exceedingly fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit.

28 And after 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.

29 And now I, Nephi, do not speak all the words of my father. (THERE IS MORE TO THIS VISION)

LEHI SEES A VISION
OF THE TREE OF LIFE



ChurchofJesusChrist.org
12:59

GROUP #1

VERSES 21-23 Lehi then explains that he saw a numberless amount of people in this vision, and he noticed four groups among them. He then describes the first group. This group finds the strait and narrow path; they pressed forward toward the tree, but a mist of darkness came and they lost their way and wandered off. When the mist came, they lost sight of the tree or perhaps forgot it was there, or forgot how desirable it was, or even stopped believing it was ever there at all. So they stopped pressing forward.

In 1 Nephi 12:17 we learn that the mists of darkness are the temptations of the devil, which is a very fitting symbol, since the devil's goal is to keep us from God. Whatever temptation will get you to forget about God, doubt Him, or not trust in the truth path, is a mist of darkness. They come in all shapes and sizes, but they are all mists. They are all meant to obscure or hide the tree.

It is never noted that this first group of people took hold of the iron rod (which represents the word of God [which can be the scriptures, the guidance of the Spirit, and the words of living prophets]). Had they done so, they could have been guided through the mists of darkness. They could have remembered the tree even when it was hazy or hidden, and they could have been guided even when they didn't know where to step next.

Notice that no mention is made in these verses of the rod of iron. Those who ignore or treat lightly the word of God do not have access to that divine compass which points the way to the Savior. Consider that this group obtained the path and pressed forward, exhibiting a measure of faith in Christ and spiritual conviction, but they were diverted by the temptations of the devil and were lost.

-ELDER DAVID A. BEDNAR, OCTOBER 2011 ENSIGN

"The mist of darkness will cover you at times so much that you will not be able to see your way even a short distance ahead. You will not be able to see clearly. But with the gift of the Holy Ghost, you can feel your way ahead through life. Grasp the iron rod, and do not let go. (See 3 Nephi 18:25; D&C 9:8.)"

-PRESIDENT BOYD K. PACKER, "FINDING OURSELVES IN LEHI'S DREAM," BYU DEVOTIONAL, JANUARY 16, 2007

? *How can you grasp the iron rod and press forward?*

? *What are some mists of darkness you see happening in the world?*

GROUP #2

VERSES 24-28 The next group makes it through the mist of darkness. They cling to the rod until they made it to the tree and partook of the fruit. But after they partook of the fruit they "cast their eyes about as if they were ashamed." This caused Lehi to look about and that is when he saw a "great and spacious building." He notes that the building was standing in the air (it was a building without a foundation), and it was high above the earth. This building was filled with all types of people and they were dressed in very fine clothes, and they were mocking and pointing their fingers at those who had partaken of the fruit. For this group, this mocking was worse than the mists of darkness. They had been able to avoid the temptations along the path and "press forward," but the mocking got to them. Even after they partook of the fruit they were drawn away and chose other paths and were lost.

"At your baptism and confirmation, you took hold of the iron rod. But you are never safe. It is after you have partaken of that fruit that your test will come."

-PRESIDENT BOYD K. PACKER, BYU DEVOTIONAL, JANUARY 16, 2007

"Perhaps they began to doubt that the tree was really as beautiful as they had once thought. Perhaps they began to question the reality of what they had experienced."

"Maybe they thought if they turned away from the tree, life would be easier. Maybe they would not be ridiculed or laughed at anymore."

"And actually, the people who were scoffing at them looked like people who were quite happy and having a good time. So perhaps if they abandoned the tree, they would be welcomed into the congregation of the great and spacious building and be applauded for their judgment, intelligence, and sophistication."

"Dear sisters, dear friends, if you find it difficult to hold fast to the iron rod and walk steadfastly toward salvation; if the laughter and ridicule of others who seem so confident cause you to waver; if you are troubled by unanswered questions or doctrines you don't understand yet; if you feel saddened because of disappointments, I urge you to remember Lehi's dream...."

"And when anyone tries to make you ashamed for partaking of the love of God, ignore them."

-PRESIDENT DIETER F. UCHTDORF, OCTOBER 2017 GENERAL CONFERENCE

1 Nephi 8

LEHI'S DREAM

1 NEPHI 8

GROUP # 3

30 But, to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree.

GROUP # 4

31 And he also saw other multitudes feeling their way towards that great and spacious building.

32 And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads.

GREAT AND SPACIOUS BUILDING

33 And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me and those that were partaking of the fruit also; but we heeded them not. = THIS IS THE ANSWER!

34 These are the words of my father: For as many as heeded them, had fallen away.

THOSE IN THE GREAT & SPACIOUS

35 And Laman and Lemuel partook not of the fruit, said my father.

REGARDED, GAVE CARE AND ATTENTION

36 And it came to pass after my father had spoken all the words of his dream or vision, which were many, he said unto us, because of these things which he saw in a vision, he exceedingly feared for Laman and Lemuel; yea, he feared lest they should be cast off from the presence of the Lord.

37 And he did exhort them then with all the feeling of a tender parent, that they would hearken to his words, that perhaps the Lord would be merciful to them, and not cast them off; yea, my father did preach unto them.

38 And after he had preached unto them, and also prophesied unto them of many things, he bade them to keep the commandments of the Lord; and he did cease speaking unto them.

GROUP #3

VERSE 30 The third group is the group we want to find ourselves and our family in. These individuals caught hold of the iron rod, pressed forward (continually holding fast) until they came forth and fell down and partook of the fruit of the tree, and **then they stayed there.**

Group two and three may look similar, but there are critical differences. First, it said the second group clung to the rod (v. 24) while the third group continually held fast. Cling means “to adhere closely” but to hold fast means “firmly or immovably.” So the first group held closely to the word of God, but as Elder Bednar put it, “Even with faith, commitment, and the word of God, this group eventually was lost—perhaps because they only periodically read or studied or searched the scriptures. Clinging to the rod of iron suggests to me only occasional “bursts” of study or irregular dipping rather than consistent, ongoing immersion in the word of God” (October 2011 General Conference).

Those who continually held fast to the rod would have known the word of God well enough that when they arrived at the tree they “fell down.” They realized what treasure they had in the tree, so much so that being mocked would be a small thing compared to what they were receiving.

? How can you and your family “hold fast” to the rod? What would that look like in your home?

? How can you and your family understand the value and importance of the tree so the mocking is just a small thing?

GROUP #4

VERSES 31-34 It never mentions if this fourth group ever made it to the path, but that they blindly felt their way towards the building (and not all will make it there). The way to the great and spacious building was dangerous and the imagery of them feeling their way suggests that they could not see the dangers around them and “many were drowned” (v. 32) and others became lost, “wandering in strange roads” (v. 32). This was not a safe journey to seek after the praise and pride of the world. Then those who do make it to the building then join those who scorn the people at the tree (v. 33).

In verse 29 Nephi explains that he is not telling about the entire dream—there is more to it. But he is making it very clear that the great and spacious building is what draws many people away and what kind of people are in that building.

Verse 33 shows one more thing that the third group did; they “heeded them not.” This is the answer. This is how you stay at the tree. The difference was not whether they were mocked or not but whether they heeded the mocking or not.

A great conversation to have in your home is what mocking might sound or look like. What might it sound like at school or on social media? What might people say? What does it look like when you “heed them not?”

President Nelson explained, ‘The adversary is quadrupling his efforts to disrupt testimonies and impede the work of the Lord.’ Let us remember Lehi’s words: “We heeded them not.”

-ELDER NEIL L. ANDERSEN, OCTOBER 2019 GENERAL CONFERENCE

You who are young will see many things that will try your courage and test your faith. All of the mocking does not come from outside of the Church. Let me say that again: all of the mocking does not come from outside of the Church. Be careful that you do not fall into the category of mocking.

-PRESIDENT BOYD K. PACKER, BYU DEVOTIONAL, JANUARY 16, 2007

What are a few fingers of scorn now anyway, when the faithful can eventually know what it is like to be “clasped in the arms of Jesus”? (Mormon 5:11).

-ELDER NEAL A. MAXWELL, APRIL 2001 GENERAL CONFERENCE

Verse 34 warns that those who heeded those in the building fell away. “Heed” means to regard or give care or attention to. Notice President Packer’s quote above concerning how one of the fates of this generation is that because of television, we can live inside of the great and spacious building. Even if we are at the tree, we are able to see inside of the building all of the time. And now we can add internet and social media to that quote. The danger is that part of the mocking is to make the great and spacious look desirable. Because the great and spacious can be made to look cool, or pretty, or trendy—it makes it harder for youth who are looking for acceptance to “heed them not.”

? What does mocking from the great and spacious look like today? How can we heed them not?

VERSES 35-38 Although Lehi had beckoned Laman and Lemuel to the tree, they would not come and they “partook not of the fruit.” The rest of the verses show the “feeling of a tender parent” as he tried to open their eyes to the choices they were making.

1 Nephi 9

LARGE AND SMALL PLATES OF NEPHI

1 NEPHI 9

1 And all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lemuel, and also a great many more things, which cannot be written upon these plates.

2 And now, as I have spoken concerning (these) (plates), behold they are not the plates upon which I make a full account of the history of my people; for (the plates) upon which I make a full account of my people I have given the name of Nephi; wherefore, they are called the plates of Nephi, after mine own name; and these plates also are called the plates of Nephi.

3 Nevertheless, I have received a commandment of the Lord that I should make (these) (plates), for the special purpose that there should be an account engraven of the ministry of my people.

4 Upon the (other plates) should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore (these plates) are for the more part of the ministry; and (the other plates) are for the more part of the reign of the kings and the wars and contentions of my people.

5 Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not.

6 But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen.

VERSES 1-6 In this chapter Nephi puts in a note to explain his record keeping. Nephi is explaining that he is keeping two records at one time and they both have the name “plates of Nephi.” We call these the “small plates of Nephi” and the “large plates of Nephi.” Chapter 9 was translated from the small plates, so whenever Nephi says “these plates” he is referring to the small plates and whenever he says “the plates” or “the other plates” he is referring to the large plates.

WHY ARE THEY CALLED THE SMALL PLATES AND THE LARGE PLATES? The small plates had fewer plates. There were more plates in the larger plates.

WHAT IS THE DIFFERENCE BETWEEN THE SMALL AND LARGE PLATES? Nephi was inspired to keep two separate records. The small plates would have the ministries and prophecies (with some history and storyline). The large plates would contain the history of the people.

* The prophet Mormon abridged the large plates of Nephi which was the official Nephite history that had been passed down and added to over the years. The large plates ended up covering nearly 1,000 years of Nephite history.

* As the prophet Mormon was abridging the large plates and was at the point of the reign of King Benjamin, he was searching the records and found the small plates (see Words of Mormon 1:3). As he read them, he saw that they were filled with prophecies and things that were taught as Nephi and others ministered to the people. Mormon included the small plates unabridged (quoted directly) into his record.

WHAT PART OF THE GOLD PLATES WERE THE SMALL PLATES OF NEPHI? -

- 1 Nephi
- 2 Nephi
- Jacob
- Enos
- Jarom
- Omni

WHAT PART OF THE GOLD PLATES WERE THE LARGE PLATES OF NEPHI? -

- Book of Lehi (the lost 116 pages)
- Mosiah
- Alma
- Helaman
- 3 Nephi
- 4 Nephi

WHAT ABOUT AFTER 4 NEPHI? Mormon then made his own plates and inserted “Mormon,” or his book at the end of his abridged record. Then when he passed them onto Moroni, Moroni inserted an abridged record of Ether (the Jaredites) and then his own record before he buried the plates.

WHY DID NEPHI KEEP TWO SEPARATE RECORDS? Nephi said that he kept two records “for a wise purpose” (see verse 5).

When Joseph Smith began his translation of the plates, he began with the large plates of Nephi (or the first part that Mormon had abridged). We know this part now to be “The Book of Lehi.” When Joseph Smith was translating the record, Martin Harris (who had been helping Joseph) showed the translated manuscript to his wife. Those 116 pages were stolen by individuals who had changed them with the intention of discrediting Joseph Smith (see D&C 10:10-19). If Joseph retranslated the Book of Lehi again, then the manuscript would now not match the changed portion. Instead, the Lord directed Joseph to begin again by translating the small plates of Nephi (see D&C 10:41) which covered much of the same history since Nephi included some history in his small plates.

THE LARGE PLATES

THE SMALL PLATES

THE SMALL PLATES

THE SMALL PLATES

THE LARGE PLATES

THE SMALL PLATES

THE LARGE PLATES

1 Nephi 10

LEHI PROPHECIES

1 NEPHI 10

THE SMALL PLATES

1 And now I, Nephi, proceed to give an account upon (these plates) of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren.

2 For behold, it came to pass after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Jews—

3 That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon, according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.

4 Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world.

5 And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world.

6 Wherefore, ^①all mankind were in a lost and in a fallen state, ^②and ever would be save they should rely on this Redeemer.

(2 IMPORTANT POINTS OF DOCTRINE HERE)

7 And he spake also concerning a prophet who should come before the Messiah, to prepare the way of the Lord—

8 Yea, even he should go forth and cry in the wilderness: Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.

9 And my father said he should baptize in Bethabara, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water.

10 And after he had baptized the Messiah with water, he should behold and bear record that he had baptized the Lamb of God, who should take away the sins of the world.

PROPHECY ABOUT JERUSALEM

LEHI PROPHECIES OF A MESSIAH

LEHI PROPHECIES OF JOHN THE BAPTIST

VERSES 1-16 After Lehi gives an account of his vision to his family, he then gives a series of prophecies.

PROPHECY (VERSE 3) After Babylon destroys Jerusalem, eventually the Jews will return to Jerusalem.

FULFILLMENT We do not know exactly what date it is at this point (in 1 Nephi 10). There is not a clear way to determine how long Lehi and the others were in the wilderness, but the footnotes give us an approximate 8-year period of being sometime between 600 B.C. and 592 B.C. Babylon will carry out the destruction of Jerusalem in 589 B.C., so Lehi's original prophecy of the destruction of Jerusalem is very close.

History shows that after the destruction (where many Jews were either killed or were taken to Babylon) in 538 B.C., the Jews were allowed to return to Israel. Originally, about 50,000 Jews returned, and then over the following 110 years, Jews continued to return to (and rebuild) their land. The Prophet Ezra was one of these Jews, and his book in the Bible is a record of this time.

PROPHECY (VERSES 4-6) Six hundred years from the time Lehi left Jerusalem, a prophet would be raised up among the Jews. This prophet would be a Messiah or Savior of the world. Lehi explains that many prophets have spoken of this Messiah, or Redeemer of the world, who would save us from our lost and fallen state. In 1 Nephi 6, we learned that Lehi had searched and studied the brass plates. So Lehi can say here that prophets have testified of a Messiah because he has read of their prophecies upon the brass plates. So Lehi was now joining his voice with their voices. But here he gives a time frame—the Messiah will come 600 years from the time they left Jerusalem.

PROPHECY (VERSES 7-10) Lehi then prophesies of a prophet who will come before the Lord, will prepare the way for the Lord, and who will baptize the Messiah. We know that he is speaking of John the Baptist, but nearly 600 years before John's birth, this was prophecy.

? *So far all of these prophecies are history for us now in the last days. President Ezra Taft Benson said, "Prophecy is but history in reverse – a divine disclosure of future events" (Ensign, January 1974). How has history verified these prophecies? Why is it important to listen to the prophets today?*

1 Nephi 10

1 NEPHI 10

THE FULNESS OF THE GOSPEL

11 And it came to pass after my father had spoken these words he spake unto my brethren concerning **the gospel which should be preached among the Jews**, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.

12 Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off and should be scattered upon all the face of the earth.

13 Wherefore, he said it must needs be that **we should be led with one accord into the land of promise**, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth.

= THEY ARE A PART OF THE SCATTERING

14 And **after the house of Israel should be scattered they should be gathered together again**; or, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

15 And after this manner of language did my father prophesy and speak unto my brethren, and also many more things which I do not write in this book; for I have written as many of them as were expedient for me in mine other book.

16 And all these things, of which I have spoken, were done as my father dwelt in a tent, in the valley of Lemuel.

17 And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God—and the Son of God was the Messiah who should come—I, Nephi, was **desirous also that I might see, and hear, and know of these things, by the power of the Holy Ghost**, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

18 For he is the same yesterday, today, and forever; and **the way is prepared for all men** from the foundation of the world, if it so be that they repent and come unto him.

PROPHECY (VERSE 11) Lehi then teaches of the gospel that will be taught among the Jews—this is the fulness of the gospel that will be taught by the Messiah. Then this Messiah will be slain and resurrected.

PROPHECY (VERSES 12-16) Here we can see the brass plates in Lehi's prophecies. Lehi speaks of the house of Israel and compares it unto an olive tree. You may recognize this same allegory from Jacob 5 where Jacob quotes Zenos, a prophet found on the brass plates. Zenos gave this allegory on the brass plates, and Lehi likely would have read that there and Zenos' words would have become Lehi's words.

This chapter is beautifully placed since it so closely follows Lehi's dream where we learn how important the iron rod (or word of God) is. Those who have studied and read the prophecies in the scriptures (like Lehi has), will arrive at the tree and fall down (see 1 Nephi 8:30). They will understand who Christ is, why we need Him, and what His gospel is. So they will be able to understand the importance of the tree and, therefore, not heed the mocking from those in the great and spacious building.

VERSES 17-19 After Nephi hears his father, he desires to know these things for himself. He has done this before (see 1 Nephi 2:16) and received an answer, so he has had evidence that the Spirit can give him knowledge he desires.

Nephi knows that receiving knowledge through revelation is not a thing of the past or only for prophets who lived before him. He knows that **"the mysteries of God shall be unfolded unto them by the power of the Holy Ghost, as well in these times as in times of old, and as well in times to come; wherefore, the course of the Lord is one eternal round"** (1 Nephi 10:19). This is such an essential doctrine to understand. Nephi knows that it is the same source (the Holy Ghost) who revealed the truth to Adam, who will reveal the truth to him, and who will one day reveal that same truth to you.

Like Alma, Nephi also came to know the truth for himself. After listening to his father speak of his many spiritual experiences, Nephi wanted to know what his father knew. This was more than simple curiosity—it was something he hungered and thirsted after. Even though he was "exceedingly young," he had "great desires to know of the mysteries of God." He yearned to "see, and hear, and know of these things, by the power of the Holy Ghost."

- ELDER CRAIG C. CHRISTENSEN, OCTOBER 2014 GENERAL CONFERENCE

Lehi made more than a few attempts to help Laman and Lemuel understand the importance of the change they were making. The fact that they did not share their father's vision caused them to murmur during the journey. Nephi, on the other hand, sought the Lord in order to see what his father had seen.

- CARLOS A. GODOY, OCTOBER 2014 GENERAL CONFERENCE

"The Holy Ghost, as Nephi expresses it in a passage of superlative meaning and beauty, 'is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men. For he is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him. For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.' (1 Nephi 10:17-19.) In harmony with these words of transcendent beauty are those of latter-day revelation that say simply to every member of the Church: 'God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost.' (D&C 121:26.) Such is the promise, and the promise is sure. The sole need on the part of any individual is to comply with the law that entitles him to receive the promised revelation."

- ELDER BRUCE R. MCCONKIE, A NEW WITNESS FOR THE ARTICLES OF FAITH, P. 489

- ? How do you respond when you encounter a gospel principle that you don't understand?
- ? Why is it important to know that the Spirit reveals the same to Adam, to Nephi, and to us?
- ? How can you receive answers to your own questions?

THE MESSIAH WILL BE RESURRECTED

SCATTERING OF ISRAEL

GATHERING OF ISRAEL

1 Nephi 10

NEPHI DESIRES TO KNOW FOR HIMSELF

1 NEPHI 10

19 For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.

20 Therefore remember, O man, for all thy doings thou shalt be brought into judgment.

21 Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.

22 And the Holy Ghost giveth authority that I should speak these things, and deny them not.

Verse 19 teaches some important things about revelation.

-First: we must diligently seek. The word “diligent” means: steadily applied, constant effort and care, careful. Therefore, revelation is received when we make a sincere, steady, and careful effort.

-Second: if we diligently seek, we will find. That is the promise.

-Third: When we find, the mysteries of God will be unfolded. A “mystery” is a secret, or in this sense, something the finite or natural mind will not figure out on its own. It is a mystery to the world. Revelation is needed to understand God’s ways.

-Fourth: Mysteries are “unfolded.” That is great imagery. It comes in phases as our understanding increases. It is given to us line upon line so we can comprehend and receive it.

-Fifth: This revelation comes “by the power of the Holy Ghost” (v. 19). That is His role and His power - and He is really good at it.

-Sixth: This is the same method used in every dispensation. If you could talk to Adam, or Enoch, or Nephi about revelation - we would experience the same patterns.

? *What do these verses teach you about revelation?*

? *How have you experienced these things for yourself?*

VERSES 20-22 This chapter ends with Nephi teaching about the need for us to choose righteousness. Remember we will be brought to judgment (v. 20), therefore if you have chosen wickedness then you will be found unclean (v. 21). Nephi tells us why this matters, “no unclean thing can dwell with God” (v. 21). Therefore, we should make sure to be constantly partaking of an ongoing cleansing process. Notice what Elder Bednar taught:

Laying on of hands for the gift of the Holy Ghost is an ordinance administered in the authority of the Melchizedek Priesthood. In the process of coming unto the Savior and spiritual rebirth, receiving the sanctifying power of the Holy Ghost in our lives creates the possibility of an ongoing cleansing of our soul from sin. This joyous blessing is vital because “no unclean thing can dwell with God.”

As members of the Lord’s restored Church, we are blessed both by our initial cleansing from sin associated with baptism and by the potential for an ongoing cleansing from sin made possible through the companionship and power of the Holy Ghost—even the third member of the Godhead.

- **ELDER DAVID A. BEDNAR, APRIL 2016 GENERAL CONFERENCE**

? *What doctrines are important to know in verses 20-22?*

? *How can you be experiencing an ongoing cleansing process?*



SCRIPTURE GLUE-INS

Would you like these quotes in your scriptures? Just cut them out and tape them in.

“Do You Want to Learn More of Christ?”

1 Nephi 6:1-6

“The Book of Mormon is the great standard we are to use. It shows that Joseph Smith was a prophet. It contains the words of Christ, and its great mission is to bring men to Christ and all other things are secondary. The golden question of the Book of Mormon is ‘Do you want to learn more of Christ?’ The Book of Mormon is the great finder of the golden contact. It does not contain things which are “pleasing unto the world” and so the worldly are not interested in it. It is a great sieve.”

-PRESIDENT EZRA TAFT BENSON, APRIL 1975 GENERAL CONFERENCE

Nephi’s Loosed Bands

1 Nephi 7:16-18

“Brothers and sisters, do you know what I likely would have prayed for if I had been tied up by my brothers? My prayer would have included a request for something bad to happen to my brothers and ended with the phrase ‘wilt thou deliver me from the hands of my brethren’ or, in other words, ‘Please get me out of this mess, now!’ It is especially interesting to me that Nephi did not pray, as I probably would have prayed, to have his circumstances changed. Rather, he prayed for the strength to change his circumstances. And may I suggest that he prayed in this manner precisely because he knew and understood and had experienced the enabling power of the Atonement of the Savior.

“I personally do not believe the bands with which Nephi was bound just magically fell from his hands and wrists. Rather, I suspect that he was blessed with both persistence and personal strength beyond his natural capacity, that he then “in the strength of the Lord” (Mosiah 9:17) worked and twisted and tugged on the cords and ultimately and literally was enabled to break the bands”

-ELDER DAVID A. BEDNAR, BYU-IDAHO DEVOTIONAL, OCT 23, 2001

Lehi’s Dream and You

1 Nephi 8

“You may think that Lehi’s dream or vision has no special meaning for you, but it does. You are in it; all of us are in it.”

-PRESIDENT BOYD K. PACKER, “FINDING OURSELVES IN LEHI’S DREAM,” BYU DEVOTIONAL, JANUARY 16, 2007

The Fruit

1 Nephi 8:10-11

“The fruit on the tree is a symbol for the blessings of the Atonement. Partaking of the fruit of the tree represents the receiving of ordinances and covenants whereby the Atonement can become fully efficacious in our lives.”

-ELDER DAVID A. BEDNAR, OCTOBER 2011 ENSIGN

Riveted

...he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree.

I NEPHI 8:30

THINGS TO PONDER

- What do you see in this art?
- What is this person's hands doing?
- How firmly is this person holding the iron rod?
- The iron rod represents the word of God. What do you imagine this person doing to learn and hold fast to God's word?
- Can you see the mist of darkness in the art? What will happen if this person faces the mist of darkness while staying firmly fixed to the iron rod?

FROM THE ARTIST

Can you see how much Lehi's dream describes our world and experiences maybe even more now than ever before? The mists of darkness affect all of us, even those who are diligently holding fast to the iron rod. No one is immune to temptations and trials, but if we choose to cling to the iron rod, we can feel a sense of security and peace regardless of circumstance. We are also not immune even if we make it to the fruit and choose to partake! In Lehi's vision, he sees many who became ashamed because of the scoffs and mockings coming from the great and spacious building, who then fell away and were lost to forbidden paths. This imagery has increased my determination to be resilient against persecution AND temptation, having my eyes and hands riveted to the beautiful fruit and immovable iron rod.

-Heidi Carter

*"What will help you to press forward and continually hold fast to the iron rod?
Center your life on the Savior and develop daily habits of righteous living."*

Mary N. Cook



