

**Purpose:** To inspire us have a greater desire to “choose liberty and eternal life” through Jesus Christ, “the great Mediator of all men” (2 Nephi 2:27).

### 1. Lehi exhorts his sons to repent, obey the Lord’s commandments, and put on the armor of righteousness. (Discuss [2 Nephi 1](#))

- 2 Ne. 1:5 Lehi said that despite their afflictions, his people had “obtained a land of promise” by covenant.
- 2 Ne. 1:6-7, 9-10 **What was the covenant between the Lord and Lehi’s people?**
- 2 Ne. 1:10-12 **What would happen to the inhabitants of the land if they rejected Christ?**
- 2 Ne. 1:13-14 Lehi commanded them to “awake ... from the sleep of hell, and shake off the awful chains”

**How is sinfulness like being in a deep sleep? How is it like being bound by chains?**

†1. President Spencer W. Kimball †2. President Henry B. Eyring

- 2 Ne. 1:21 Lehi counseled his sons to “arise from the dust ... and be men”

**What are the qualities of a righteous man?** (Search these verses and list the qualities. 2 Ne. 1:21-27)

**What is the world’s definition of manhood?**

**How can we help young men choose righteousness over the world’s definition of manhood?**

- 2 Ne. 1:15 **What blessings had Lehi received through his faithfulness?**

“Note that while some of his sons were bound by the ‘awful chains’ of sin, Lehi was ‘encircled about eternally in the arms of [the Savior’s] love.’ ... As we humbly come unto Christ through repentance and obedience, we will be redeemed and ‘encircled about eternally in the arms of his love.’” (*Lesson Manual*)

### 2. Lehi testifies of the Atonement of Jesus Christ. (Discuss [2 Nephi 2:1-10](#))

- 2 Ne. 2:5 Lehi said that “by the law no flesh is justified; or, by the law men are cut off.”

“To be justified is to be reconciled to God, pardoned from punishment for sin, and declared righteous and guiltless.” (*Lesson Manual*)

**How does the law cut us off and prevent us from being justified?** (See [James 2:10](#) .)

- 2 Ne. 2:6-8 **How can we be justified and made worthy to enter God’s presence?**
- 2 Ne. 2:7 Lehi said the Savior would “answer the ends of the law”

“The phrase ‘the ends of the law’ refers to the consequences of the Fall and to the ‘punishment that is affixed’ for disobedience to God’s commandments (2 Nephi 2:5, 10).” (*Lesson Manual*)

**How did the Savior answer the ends of the law?**

- See [2 Nephi 2:7](#); [Alma 34:13-16](#); [D&C 19:16-19](#); [D&C 45:3-5](#) †3. President Joseph F. Smith
- 2 Ne. 2:7 **How must we live so we can be justified through Christ’s suffering for our sins?**
- See also [Romans 10:4](#); [D&C 19:15-16](#); [Articles of Faith 1:3](#).
- 2 Ne. 2:6-8 **What are “these things” that we should make known**

**How can we make these things known? How would this show our gratitude for our Savior?**

### 3. Lehi teaches the importance of opposition and the freedom to choose good from evil.

(Discuss [2 Nephi 2:11-30](#))

- 2 Ne. 2:11-13 **How have you seen that it is important to have opposition in our daily lives?**

**How can opposition help us to progress?** †4. Elder Dallin H. Oaks

- 2 Ne. 2:22-27 **What blessings can we receive because of the fall and opposition in mortality?**

**What does Heavenly Father want for us?**

**How did He provide a way for us to receive these blessings?**

- 2 Ne. 18, 27, 29 **What does Satan want for us?** †5. Elder Joseph B. Wirthlin
- 2 Ne. 2:14-15 The Creation. †6. Elder Bruce R. McConkie
- 2 Ne. 2: 4-5, 8, 18-25 The Fall.
- 2 Ne. 2:3-4, 6-10, 26-27 The Atonement.

**How are these three doctrines central to Heavenly Father’s plan of redemption?**

(*Book of Mormon Manual – LDS Institute (Religion 121-122)*. (You can download a free PDF manual.)

Next Week: Lesson 7: “I Know in Whom I Have Trusted”; 2 Nephi 3-5 † •

†1. **President Spencer W. Kimball:** "[There] are Church members who are steeped in lethargy. They neither drink nor commit the sexual sins. They do not gamble nor rob nor kill. They are good citizens and splendid neighbors, but spiritually speaking they seem to be in a long, deep sleep. They are doing nothing seriously wrong except in their failures to do the right things to earn their exaltation. To such people as this, the words of Lehi might well apply: 'O that ye would awake; awake from a deep sleep, yea, even from the sleep of hell, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal gulf of misery and woe' (2 Nephi 1:13)." (*Teachings of Spencer W. Kimball*, p149)

†2. **President Henry B. Eyring:** "One of the effects of disobeying God seems to be the creation of just enough spiritual anesthetic to block any sensation as the ties to God are being cut. Not only [does] the testimony of the truth slowly erode, but even the memories of what it was like to be in the light [begin] to seem . . . like a delusion" ("[A Life Founded in Light and Truth](#)," Brigham Young University 2000–2001 Speeches [2001], 81).

†3. **President Joseph F. Smith:** "Jesus came and suffered, 'the just for the unjust,' he that was without sin for him that had sinned, and was subjected to the penalty of the law which the sinner had transgressed." (*Gospel Doctrine*, 5<sup>th</sup> ed. [1939], 204)

†4. **Elder Dallin H. Oaks:** "When we give thanks in all things, we see hardships and adversities in the context of the purpose of life. We are sent here to be tested. There must be opposition in all things. We are meant to learn and grow through that opposition, through meeting our challenges, and through teaching others to do the same" ("[Give Thanks in All Things](#)," *Ensign*, May 2003, 97).

†5. **Elder Joseph B. Wirthlin:** "The Lord has given you the gift of agency (see Moses 7:32) and instructed you to sufficiently to know good from evil (see 2 Nephi 2:5). You are free to choose (see 2 Nephi 2:27) and are permitted to act (see 2 Nephi 10:23; Helaman 14:30), but you are not free to choose the consequences. With absolute certainty, choices of good and right lead to happiness and peace, while choices of sin and evil eventually lead to unhappiness, sorrow, and misery." ("[Running Your Marathon](#)," *Ensign*, Nov. 1989, 75)

†6. **Elder Bruce R. McConkie:** "The most important events that ever have or will occur in all eternity . . . are the Creation, the Fall, and the Atonement.

"Before we can even begin to understand the temporal creation of all things, we must know how and in what manner these three eternal verities—the Creation, the Fall, and the Atonement—are inseparably woven together to form one plan of salvation. . . . No one of them stands alone; each of them ties into the other two; and without a knowledge of all of them, it is not possible to know the truth about any one of them. . . .

"But, be it remembered, the Atonement came because of the Fall. Christ paid the ransom for Adam's transgression. If there had been no Fall, there would be no Atonement with its consequent immortality and eternal life. Thus, just as surely as salvation comes because of the Atonement, so also salvation comes because of the Fall" ("[Christ and the Creation](#)," *Ensign*, June 1982, 9).

†7. **Elder Bruce C. Hafen:** "I once wondered if those who refuse to repent but who then satisfy the law of justice by paying for their own sins are then worthy to enter the celestial kingdom. The answer is no. The entrance requirements for celestial life are simply higher than merely satisfying the law of justice. For that reason, paying for our sins will not bear the same fruit as repenting of our sins. Justice is a law of balance and order and it must be satisfied, either through our payment or his. But if we decline the Savior's invitation to let him carry our sins, and then satisfy justice by ourselves, we will not yet have experienced the complete rehabilitation that can occur through a combination of divine assistance and genuine repentance. Working together, those forces have the power permanently to change our hearts and our lives, preparing us for celestial life" (*The Broken Heart: Applying the Atonement to Life's Experiences* [1989], 7–8).

#### **Recommended Reading:**

Elder Neal A. Maxwell, "[Lessons from Laman and Lemuel](#)," *Ensign*, Nov. 1999, 8.

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