

& now Jacob I speak unto you thou art my fir-st born in the days of my tribulation in the wilderness & behold in thy child-hood thou hast suffered afflictions & much sorrow because of the rudeness of thy Brethren

nevertheless Jacob my first born in the wilderness thou knowest the greatness of God & he shall consecrate thine afflictions for thy gain

wherefore thy so-ul shall be blessed & thou shalt dwell safely with thy Brother Nephi & thy days shall be spent in the service of thy God wherefore I know that thou art redeemed because of the righteousness of thy redeemer for thou hast beheld that in the ful-ness of time he cometh to bring salvation unto men

& thou hast beheld 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 yestarday to day & forever **50** & the way is prepared from the fall of man & salvation is free

& men are instructed sufficiently that they know good from evil & the law is given unto m-en & by the law no flesh is justified or by the law men are cut off yea by the temporal law they were cut off & also by the spiritual law they perish from that which is good & beca(ome)use miserable forever

wherefore redemp-tion cometh in & through the holy Messiah for he is full of grace & truth

beh-old he offereth himself a sacrifice for Sin to answer the ends of the law unto all those which have a broken heart & a contrite spirit & unto none else can the ends of the law be answered

## **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.***

<sup>1</sup>**And** now, Jacob, I speak unto you: **Thou** art my fir[-]stborn in the days of my tribulation in the wilderness. **And** behold, in thy child[-]hood thou hast suffered afflictions **and** much sorrow, because of the rudeness of thy **brethren**.

<sup>2</sup>Nevertheless, Jacob, my first[ ]born in the wilderness, thou knowest the greatness of God; **and** he shall consecrate thine afflictions for thy gain.

<sup>3</sup>Wherefore, thy so[-]ul shall be blessed, **and** thou shalt dwell safely with thy **brother**, Nephi; **and** thy days shall be spent in the service of thy God. **Wherefore**, I know that thou art redeemed, because of the righteousness of thy **Redeemer**; for thou hast beheld that in the ful[-][ ]ness of time he cometh to bring salvation unto men.

<sup>4</sup>**And** thou hast beheld 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, yester**day**, to[ ]day, **and** forever. **And** the way is prepared from the fall of man, **and** salvation is free.

<sup>5</sup>**And** men are instructed sufficiently that they know good from evil. **And** the law is given unto m[-]en. **And** by the law no flesh is justified; or, by the law men are cut off. **Yea**, by the temporal law they were cut off; **and** also, by the spiritual law they perish from that which is good, **and** bec[ ]ome[ ] miserable forever.

<sup>6</sup>Wherefore, redemp[-]tion cometh in **and** through the **Holy Messiah**; for he is full of grace **and** truth.

<sup>7</sup>Beh[-]old, he offereth himself a sacrifice for **sin**, to answer the ends of the law, unto all those **who** have a broken heart **and** a contrite spirit; **and** unto none else can the ends of the law be answered.

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wherefore how great the importa-nce 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 presance of God save it be through the merits & mercy & grace of the holy Messiah which layeth down his life according to the flesh & taketh it again by the power of the spirit that he may bring to pass the resurrection of the dead being the first that sh-ould rise

wherefore he is the first fruits unto God inas much as he shall m-ake intercession for all the children of men & they that believe in him sha-ll be saved

& because of the intercession for all. all men cometh unto God ~~wh~~ (whe)-refore they stand in the presance of him to be judged of him according to the truth & holiness which is in him wherefore the ends of the law which the holy one hath given unto the inflicting of the punishment which is affixed which punishment that is affixed is in opposition to that of the happiness which is aff-ixed to answer the ends of the atonement

for it must needs be that there is an opposition in all things if not so my first born in the wilderness righteo-usness could not be brought to pass neither wickedness neither holiness nor misery neither good nor bad wherefore all things must needs be ~~aeo~~(a compound) ~~mp~~ ~~h~~(in)ed one wherefore if it should be one body it must needs remain as dead haveing no life neither death nor corruption nor incorruption happiness nor misery neither sense nor insensibility

wherefore it must needs have be-en created for a thing of nought wherefore there would have been no purpose in the end of its creation wherefore this thing must needs destroy the wisd-om of God & his eternal purposses & also the power & the mercy & the justice of God

& if ye shall say there is no law ye shall also say there is no sin & if ye ~~sh~~ shall say there is no Sin ye shall also say there is no righteousness & if there be no righteousness there be no happiness & if there be no righteousness nor happiness there be no punishment nor misery & if these things are not th-ere is no God & 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

<sup>8</sup>Wherefore, how great the importa[-]nce 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, save it be through the merits, **and** mercy, **and** grace of the **Holy** Messiah, **who** layeth down his life according to the flesh, **and** taketh it again by the power of the **S**pirit, that he may bring to pass the resurrection of the dead, being the first [ ] that sh[-]ould rise.

<sup>9</sup>Wherefore, he is the first [ ] fruits unto God, inas [ ] much as he shall m[-]ake intercession for all the children of men; **and** they that believe in him sha[-]ll be saved.

<sup>10</sup>**And** because of the intercession for all, all men come [ ] unto God; [ ] **wh**e[-]refore, they stand in the presence of him, to be judged of him according to the truth **and** holiness which is in him. **Wherefore**, the ends of the law which the **Holy One** hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is aff[-]ixed, to answer the ends of the atonement—

<sup>11</sup>For it must needs be, that there is an opposition in all things. If not so, my first [ ] born in the wilderness, righteo[-]usness could not be brought to pass, neither wickedness, neither holiness nor mise [ ] ry, 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, hav [ ] ing no life neither death, nor corruption nor incorruption, happiness nor mise [ ] ry, neither sense nor insensibility.

<sup>12</sup>Wherefore, it must needs have be[-]en created for a thing of **naught**; wherefore there would have been no purpose in the end of its creation. **Wherefore**, this thing must needs destroy the wisd[-]om of God **and** his eternal purpos [ ] es, **and** also the power, **and** the mercy, **and** the justice of God.

<sup>13</sup>**And** if ye shall say there is no law, ye shall also say there is no sin. **[X]** 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 mise [ ] ry. **And** if these things are not th[-]ere 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.

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& now my Son I speak unto **51** you these things for your profit & learning for there is a God & he hath created all thi-ngs both the heavens & the earth & all things that in them is both things to act & thin-gs to be acted upon

& to bring about his eternal purposes in the end of man after that he had created our first parents & the beasts of the field & the fowls of the air & in fine all things which are created it must needs be that there was an opposition ev-en the forbidden fruit in opposition to the tree of life the one being sweet & the ~~o~~-other bitter

wherefore the Lord God gave unto man that he should act for himself wherefore man could not act for himself save it should be that he were entised by the one or the other

& I Lehi according to the things which I have read must needs suppose that an Angel of God according to that which is written had fallen from heaven wherefore he became a devil haveing sought that which was evil before God

& because that he had fallen from heaven & had become miserable forever ~~h~~ he sought also the misery of all mankind wherefore he sayeth unto eve yea even that old serpant which is the Devil which is the father of all lies wherefore he sayeth pa-rtake of the forbidden fruit & ye shall not die but ye shall be as God knowing good & evil

& after that Adam & Eve had partaken of the forbidden fruit they were driven out from the garden of Eden to till the Earth

& they have brought forth children ye-a even the family of all the earth

& the days of the children of men were prolonged accor-ding to the will of God that they might repent while in the flesh wherefore their st-ate became a State of probation & their time was lengthened according to the co-mmandments which the Lord God gave unto the children of men for he gave com-mandment that all men must repent for he shewed unto all men that they -were lost because of the transgression of their parents

& now behold if Adam had not transgressed he would not have fallen but he would have remained in the Garden of Eden & all things which were created must have remained in the same state in which they were after that they were created & they must have remained forever & had no end

<sup>14</sup>**And** now, my sons, I speak unto you these things for your profit **and** learning; for there is a God, **and** he hath created all thi[-]ngs, both the heavens **and** the earth, **and** all things that in them **are**, both things to act **and** thin[-]gs to be acted upon.

<sup>15</sup>**And** to bring about his eternal purposes in the end of man, after [X] he had created our first parents, **and** the beasts of the field **and** the fowls of the air, **and** in fine, all things which are created, it must needs be that there was an opposition; ev[-]en the forbidden fruit in opposition to the tree of life; the one being sweet **and** the [-]other bitter.

<sup>16</sup>**Wherefore**, the Lord God gave unto man that he should act for himself. **Wherefore**, man could not act for himself save it should be that he **was** enticed by the one or the other.

<sup>17</sup>**And I**, Lehi, according to the things which I have read, must needs suppose that an **angel** of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, hav[ ]ing sought that which was evil before God.

<sup>18</sup>**And** because [X] he had fallen from heaven, **and** had become miserable forever, [ ] he sought also the mise[ ]ry of all mankind. **Wherefore**, he **said** unto Eve, yea, even that old serpent, **who** is the devil, **who** is the father of all lies, wherefore he **said**: Pa[-]rtake of the forbidden fruit, **and** ye shall not die, but ye shall be as God, knowing good **and** evil.

<sup>19</sup>**And** after [X] Adam **and** Eve had partaken of the forbidden fruit they were driven out **of** the garden of Eden, to till the **earth**.

<sup>20</sup>**And** they have brought forth children; ye[-]a, even the family of all the earth.

<sup>21</sup>**And** the days of the children of men were prolonged, accor[-]ding to the will of God, that they might repent while in the flesh; wherefore, their st[-]ate became a **state** of probation, **and** their time was lengthened, according to the co[-]mmandments which the Lord God gave unto the children of men. **For** he gave com[-]mandment that all men must repent; for he **showed** unto all men that they [-]were lost, because of the transgression of their parents.

<sup>22</sup>**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 [X] they were created; **and** they must have remained forever, **and** had no end.

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& they would have had no children  
wheref~~o~~(ore)~~re~~ they would ha-ve remained in a  
state of innoſcence haveing no joy for they knew  
no miſeary do-ing no good for they knew no  
Sin

but behold all things have been done in the  
wisdom of him who knoweth all things

Adam fell that men might be & men are that  
they might ha-ve joy

& the Meſſiah cometh in the fullneſs of time  
that he might redeem the chil-dren of men from the  
fall & becauſe that they are redeemed from the  
fall they ha-ve become ~~fr~~(free)~~a~~ forever  
knowing good from evil to act for themſelves &  
not to be acted upon ſave it be by the puniſhment of  
the Law at the great & laſt day according to (the)  
commandments which God hath given

wherefore men are free according(to) the fleſh  
& all things are given them which is expediant  
unto man & they are free to choſe liberty & **52**  
eternal life through the great mediator of all men or  
to choſe captivity & death according to the  
captivity & power of the Devil for he ſeeketh that  
all men might be miſerable like unto himſelf

& now my Sons I would that ye ſhould look to  
the great mediator & hearken unto his great  
Commandments & be faithful unto his words &  
choſe eternal life according to the will of his holy  
ſpirit

& not choſe eternal death ac()ording to the  
will of the fleſh & (the) evil which is therein which  
giveth the ſpirit of the Devil power to captivate  
to bring you down to hell that he may reign over you  
in his own Kingdom

I have ſpoken theſe few words unto you all my  
Sons in the la-ſt days of my probation & I have  
choſen the good part according to the words of the  
Prophet & I have none other object ſave it be the  
everlaſting wellfare of your Souls Amen. —

<sup>23</sup>**And** they would have had no children;  
wheref[  ]ore[  ] they would ha[-]ve remained in a  
state of innoſcence, hav[  ]ing no joy, for they knew  
no miſe[  ]ry; do[-]ing no good, for they knew no  
ſin.

<sup>24</sup>**But** behold, all things have been done in the  
wisdom of him who knoweth all things.

<sup>25</sup>Adam fell that men might be; **and** men are, that  
they might ha[-]ve joy.

<sup>26</sup>**And** the Meſſiah cometh in the ful[  ]neſs of time,  
that he **may** redeem the chil[-]dren of men from the  
fall. **And** becauſe that they are redeemed from the  
fall they ha[-]ve become [  ]free[  ] forever,  
knowing good from evil; to act for themſelves **and**  
not to be acted upon, ſave it be by the puniſhment of  
the **law** at the great **and** laſt day, according to **the**  
commandments which God hath given.

<sup>27</sup>**Wherefore**, men are free according[  ]to the fleſh;  
**and** all things are given them which **are** expedient  
unto man. **And** they are free to chooſe liberty **and**  
eternal life, 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 miſerable like unto himſelf.

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

<sup>29</sup>**And** not chooſe eternal death, ac()ording to the  
will of the fleſh **and the** evil which is therein, which  
giveth the ſpirit of the **devil** power to captiv[  ]ate, to  
bring you down to hell, that he may reign over you  
in his own **kingdom**.

<sup>30</sup>I have ſpoken theſe few words unto you all, my  
**ſons**, in the la[-]ſt 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 wel[  ]fare of your **ſouls**. Amen. —