

## NOTABLE PASSAGES

### Unit 1 (v. 1.1, from lectures 1–7 for Exam #1)

Although you do not need to be able to identify the passages by chapter and verse, you should be able to recognize it and address the following questions:

- Historical Questions: What was the occasion for the passage—who is speaking, who was the audience, and what did the passage mean to them? How did the passage get from its original author or source to us?
  - Literary Questions: What kind of writing is the passage? How does it fit into its immediate context (what comes before and after) and into its larger context (the book in which it is found)?
    - Prose
      - narrative: chronological or historical, transitional and summary reports
      - discourse: vision, or dream report, sermon or exhortation (oral), treatise (longer, written), allegory, parable or comparative story
    - poetry – laments, psalms (esp. Praise songs), hymns, prophecies “after the manner of the Jews,” some prayers
    - Dramatic Episodes
    - Editorial comments/explanations (“And thus we see” passages) and digressions
  - Theological Questions: What principles or doctrines does this passage illustrate or teach, and, just as importantly, how does it engage and affect the reader?
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### Example

“ . . . I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.” [Alma 11:45]

*Written in detail:*

Historical: In this passage Amulek is preaching about the resurrection to the people of Ammonihah, who may not have accepted the resurrection and, as followers of Nehor, did not accept it as a precursor to the judgement. Alma<sup>2</sup> recorded the words of his missionary companion Amulek in his own records, which were then included in the Large Plates of Nephi. When Mormon made his abridgement, he quoted this passage directly.

Literary: This is a sermon, a type of spoken discourse meant to convince or teach an audience in a religious setting. It is part of the Dispute with Zeezrom, coming after the discursus on Nephite money and before Alma’s teaching about the judgment and the plan of redemption. The mission to Ammonihah is part of the larger section of the Book of Alma about the Nephite Reformation.

Theological: this passage teaches the reality of resurrection and explains how it is a permanent reunification of the spirit and the body. Because of the teachings of Alma that follow, it explains the role of the resurrection in the plan of redemption, particularly as a precursor to the judgment when man must stand before God in his flesh to be judged of his works.

*For quizzes and exams, scripture commentary can be abbreviated, consisting of phrases or lists if necessary because*

*of time:*

Historical: Amulek preaching about the resurrection, to the people of Ammonihah, who may not have accepted the resurrection, did not accept it as a precursor to the judgement. Amulek's words > Alma's records > Large Plates of Nephi > quoted directly in Mormon's abridgment

Literary: Sermon, type of discourse, meant to convince or teach an audience. Part of Dispute with Zeezrom, follows discursus on Nephite money, comes before Alma's teaching about the judgment and the plan of redemption, part of the section on the Nephite Reformation.

Theological: Teaches the reality of resurrection, a permanent reunification of the spirit and the body, important part of plan of redemption, before the judgment when man must stand before God in his flesh to be judged of his works.

## More Examples

“And it came to pass that when my father had read and seen many great and marvelous things, he did exclaim many things unto the Lord; such as:

Great and marvelous are thy works, O Lord God Almighty!  
 Thy throne is high in the heavens,  
     and thy power, and goodness, and mercy  
     are over all the inhabitants of the earth;  
 and, because thou art merciful,  
     thou wilt not suffer those who come unto thee  
     that they shall perish!” (1:14)

Historical: Having heard the preaching of prophets regarding the destruction of Jerusalem, Lehi went out to pray and received a vision followed by a dream where he was called as a prophet. In vision he read about the destruction of Jerusalem but also many other marvelous things, which caused him to praise God.

Literary: Lehi's praise of God takes the form of a poem or psalm of praise whereby he expressed his feelings about God's goodness with specially chosen words that took the form of Hebrew poetry.

Theological: Even though much of what Lehi read regarded the destruction of the wicked, Lehi felt to praise God, whose is all powerful and whose ways and judgements are always just. He understood that justice is balanced by mercy, and that we always have the ability to repent.

“And he said unto me: Knowest thou the condescension of God? And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?” (1 Ne 11:14–21)

Historical: Nephi, having heard and thought about his father's dream, went out to pray about what it meant and

was shown a remarkable vision.

Literary: The vision took the form of an apocalypse, or a “guided tour of history,” where divine mediators showed him symbolically many of the things that would happen; Christ’s birth was revealed as the first part of the apocalypse, where Jesus’ coming among the Jews was shown to Nephi.

Theological: Jesus’ birth is one of two parts of the condescension, namely “the condescension of the Father and the Son, whereby God became the father of Jesus Christ and Jehovah “stepped down” from his premortal divine state to become the babe of Bethlehem, teaching us that Jesus is literally the Son of God but also “the Eternal God manifesting himself unto all nations” per the title page of the Book of Mormon.

## 1 Nephi

“I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days. Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.” (1 Ne 1:1–3)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people. And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly. And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen. And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.” (1 Nephi 1:5–8)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And it came to pass that when my father had read and seen many great and marvelous things, he did exclaim many things unto the Lord; such as:

Great and marvelous are thy works, O Lord God Almighty!

Thy throne is high in the heavens,  
 and thy power, and goodness, and mercy  
 are over all the inhabitants of the earth;  
 and, because thou art merciful,  
 thou wilt not suffer those who come unto thee  
 that they shall perish!" (1:14)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“ . . . But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.” (1 Ne 1:20b)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.” (1 Ne 2:16)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.” (3:7)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief . . . Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise. . . . they could not keep the commandments of the Lord according to the law of Moses, save they should have the law. And I also knew that the law was engraven upon the plates of brass.” (4:13–16)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and given them power whereby they could accomplish the thing which the Lord hath commanded them.” (5:8)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“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. 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 6:4–5)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And it came to pass that I beheld a tree, whose fruit was desirable to make one happy. 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. 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.” (1 Ne 8:10–12)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“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. And I also beheld a strait and narrow path, which came along by the rod of iron . . .” (1 Ne 8:19–20a)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not. 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.” (1 Ne 9:5–6)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“And he said unto me: Knowest thou the condescension of God? And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?” (1 Ne 11:14–21)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“ . . . I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him. And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God. And the angel said unto me again: Look and behold the condescension of God!” (1 Ne 11:24–26)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“And it came to pass that the angel spake unto me again, saying: Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted up upon the cross and slain for the sins of the world.” (1 Ne 11:32–33)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“And the angel spake unto me, saying: Behold the fountain of filthy water which thy father saw; yea, even the river of which he spake; and the depths thereof are the depths of hell. And the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost. And the large and spacious building, which thy father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and the Messiah who is the Lamb of God, of whom the Holy

Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.” (12:16–18)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved. And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth.” (1 Ne 13:40–41)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.” (1 Ne 13:42)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.” (1 Ne 14:1–2)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations;

and she is the whore of all the earth.” (1 Ne 14:10)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“Behold, I say unto you, that the house of Israel was compared unto an olive-tree, by the Spirit of the Lord which was in our father; and behold are we not broken off from the house of Israel, and are we not a branch of the house of Israel? And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days . . . shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed—And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer . . .” (1 Ne 15:12–14)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“And I said unto them that the water which my father saw was filthiness . . . it was an awful gulf, which separated the wicked from the tree of life, and also from the saints of God. And I said unto them that it was a representation of that awful hell, which the angel said unto me was prepared for the wicked.” (15:27–29)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“And I said unto them that our father also saw that the justice of God did also divide the wicked from the righteous; and the brightness thereof was like unto the brightness of a flaming fire, which ascendeth up unto God forever and ever, and hath no end. . . . Wherefore, if they should die in their wickedness they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; wherefore, they must be brought to stand before God, to be judged of their works; and if their works have been filthiness they must needs be filthy . . .” (15:33–36)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“Wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren.” (15:36)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center . . . if ye were righteous and were willing to hearken to the truth, and give heed unto it, that ye might walk uprightly before God, then ye would not murmur because of the truth, and say: Thou speakest hard things against us.” (16:2–3)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“. . . I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them.” (16:28)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And we did travel and wade through much affliction in the wilderness . . . And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them; wherefore, he did provide means for us while we did sojourn in the wilderness.” (17:1–3)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Behold, the Lord esteemeth all flesh in one;  
 he that is righteous is favored of God. [synthetic]  
 But behold, this people had rejected every word of God,  
 and they were ripe in iniquity;  
 and the fulness of the wrath of God was upon them; [climactic]  
 and the Lord did curse the land against them,  
 and bless it unto our fathers; [antithetic]  
 yea, he did curse it against them unto their destruction,  
 and he did bless it unto our fathers unto their obtaining power over it.” (1 Nephi 17:35)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Because of their grief and much sorrow,  
 and the iniquity of my brethren,  
 they were brought near even to be carried out of this time to meet their God;  
 yea, their grey hairs were about to be brought down to lie low in the dust;  
 yea, even they were near to be cast with sorrow into a watery grave.” (1 Nephi 18:18)  
 Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“ . . . yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos . . .” (1 Nephi 19:10)  
 Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“For thus spake the prophet: ***The Lord God surely shall visit all the house of Israel at that day, some with his voice, because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.*** And all these things must surely come, saith the prophet Zenos. And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God, to exclaim: The God of nature suffers.” (1 Nephi 19:11–12)  
 Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“***And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of Israel. And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations. Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers.*** Yea, then will he remember the isles of the sea; yea, and ***all the people who are of the house of Israel, will I gather in, saith the Lord,*** according to the words of the prophet Zenos, from the four quarters of the earth. Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.” (1 Nephi 19:13–17)  
 Historical: \_\_\_\_\_

Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“ . . . that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.” (1 Nephi 19:23)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“ . . . the Lord hath called me from the womb . . . and said unto me: Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.” (21:1–4)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“Sing, O heavens; and be joyful, O earth . . . For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me” (21:13a, 15–16)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. He will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. . . .” (22:16–17)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_  
 Theological: \_\_\_\_\_

“The things which have been written upon the plates of brass are true; and they testify that a man must be obedient to the commandments of God. Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. If ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day” (22:30–31)

Historical: \_\_\_\_\_  
 Literary: \_\_\_\_\_

Theological: \_\_\_\_\_