Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

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

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

15 And to bring about his eternal

16 Wherefore, the Lord God said unto man that he should "a"act for himself. Wherefore, man could not act for himself save it should be that he was "c"enticed by the one against the other.

17 And I, Lehi, according to things which I have read, must suppose that an "a"angel of God according to that which is written had "d"fallen from heaven; wherefore he became a "b"devil, having sought to be the first among all the "e"lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as "g"knowing good and evil.

18 And after Adam and Eve "a"partaken of the forbidden fruit they were driven out of the garden of "b"Eden, to till the earth.

20 And they have brought

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**Notes:**

- **12a** D&C 88: 25. **TG Earth,** Purpose of.
- **13a** Rom 4: 15; 5: 13; 2 Ne. 9: 25; 11: 7.
- **14a** Alma 42: 13.
- **16** Wherefore, the Lord God said unto man that he should "a"act for himself. Wherefore, man could "b"act for himself save it should be that he was "c"enticed by the one against the other.
- **17** And I, Lehi, according to things which I have read, must suppose that an "a"angel of God according to that which is written had "d"fallen from heaven; wherefore he became a "b"devil, having sought to be the first among all the "e"lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as "g"knowing good and evil.
- **18** And after Adam and Eve "a"partaken of the forbidden fruit they were driven out of the garden of "b"Eden, to till the earth.
- **20** And they have brought

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**Indices:**

- **c** Gen. 1: 20.
- **d** Gen. 2: 17 (16-17); Moses 3: 17.
- **e** Gen. 3: 6; Mosiah 3: 26; Alma 12: 22 (21–23).
- **f** TG Opposition.
- **g** Gen. 2: 9; 1 Ne. 15: 36 (22. 28. 36); Alma 12.
2 Nephi 2:13

Lehi - talking to Jacob (and all his sons)
- wants to "prove" that there is no law, no sin

13. And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, ... but just look at what we are here

1. \( \neg L \)
2. \( \neg L \to \neg S \) m.p
3. \( \neg S \) m.p
4. \( \neg S \to \neg \text{righteousness} \)
5. \( \neg R \) m.p
6. \( \neg R \to \neg \text{happiness} \)
7. \( \neg H \) m.p
8. \( \neg R \lor \neg H \) conj. 5+7
9. \( \neg R 
10. \( \neg R 
11. \( \neg L \land \neg S \land \neg R \land \neg H \) \land \neg P \land \neg M \) \( \to \neg G \)
12. \( \neg L \land \neg S \land \neg R \land \neg H \) \land \neg P \land \neg M \) \( \land 1, 3, 5, 7, 10 \)
13. \( \neg G \)
14. \( \neg G \to \neg \text{we \& earth} \)
15. \( \neg \text{we \& earth} \) m.p 13+14
16. \( \neg W \)
17. \( \neg E \)
18. \( W \)
19. \( E \)
20. \( F \)

Yes, 4+14 are just look around at things have not transmuted anyway...