

1 Nephi 1

OVERVIEW:

The beginning of the Book of Mormon teaches us the importance of journal keeping. President Spencer W. Kimball: “Accordingly, we urge our young people to begin today to write and keep records of all the important things in their own lives and also the lives of their antecedents in the event that their parents should fail to record all the important incidents in their own lives. Your own private journal should record the way you face up to challenges that beset you. Do not suppose life changes so much that your experiences will not be interesting to your posterity. Experiences of work, relations with people, and an awareness of the rightness and wrongness of actions will always be relevant. . . . “Get a notebook, my young folks, a journal that will last through all time, and maybe the angels may quote from it for eternity. Begin today and write in it your goings and comings, your deepest thoughts, your achievements and your failures, your associations and your triumphs, your impressions and your testimonies. Remember, the Savior chastised those who failed to record important events” (*The Teachings of Spencer W. Kimball* [1982], 350–51).

Notice how a prophet is called in this first chapter of Nephi. Lehi in verse 4 heard the words of the prophets. In verse 5 he went out apart to pray. He saw a vision of God and Christ noted in verses 8 and 9. In verse 11 he receives a book. He began to preach what’s in the book in verse 18. And the people mock him and sought to kill him in verse 19. This is similar to Joseph Smith being called as a prophet. He reads the prophet in James 1:5-6. He goes out apart to pray in the grove of trees. He sees God and Jesus Christ in the vision. He receives the gold plates to translate the Book of Mormon. He testifies of the truthfulness of the Book of Mormon. He is persecuted and eventually murdered. Joseph Smith truly was a Prophet of God.

SCRIPTURES:

THE FIRST BOOK OF NEPHI HIS REIGN AND MINISTRY

(The headnote is a summary of 1 Nephi and is part of the original text. It was not added by modern writers. All of the headnotes in the Book of Mormon are part of the original record given to the Prophet Joseph Smith, including the inserts preceding individual chapters (Mosiah 9 and Alma 21). The brief summaries at the head of each chapter are later additions for the reader’s convenience. Institute Manual, p. 4.) *An account of Lehi and his wife Sariah and his four sons, being called, (beginning at the eldest) Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days’ journey into the wilderness with his family. Nephi taketh his brethren and returneth to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi’s brethren rebel against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, and so forth. This is according to the account of Nephi; or in other words, I, Nephi, wrote this record. (Nephi wrote this record about thirty years after Lehi’s colony left Jerusalem and journeyed to the promised land. 1 Nephi 19:1-5, 2 Nephi 5:28-31. Institute Manual, p. 4)*

Nephi begins the record of his people—Lehi sees in vision a pillar of fire and reads from a book of prophecy—He praises God, foretells the coming of the Messiah, and prophesies the destruction of Jerusalem—He is persecuted by the Jews. [About 600 B.C.]

1 I, NEPHI, having been ^aborn of ^bgoodly ^cparents, therefore I was ^dtaught somewhat in all the learning of my father (Lehi was known to be wealthy, and some have speculated that he was a merchant who had frequent trade with Egyptian merchants. There was considerable cultural influence from Egypt in Jerusalem at this time and Lehi certainly knew the Egyptian language. Lehi was also well versed in the things of the Spirit. Therefore, Nephi was likely ‘taught somewhat’ in the secular and ecclesiastical learning of his father. Hugh Nibley said: “In the brief compass of Nephi’s account, which is an abridgment of his father’s own journal, whose type it imitates and continues (1 Nephi 1:2, 15-16), we are given an amazing amount of information, both general and particular, regarding conditions in Lehi’s day. From this it can be shown that Lehi has an excellent claim to being a thoroughly representative man of his time and place. First consider what the Book of Mormon says. Lehi was a man possessed of exceeding great wealth in the form of ‘gold and silver, and all manner of riches’ (1 Nephi 3:16; 2:4). He had ‘his own house at Jerusalem’ (1 Nephi 1:7); yet he was accustomed to ‘go forth’ from the city from time to time (1 Nephi 1:5-7), and his paternal estate, the land of his inheritance, where the bulk of his fortune reposed, was some distance from the town (1 Nephi 3:16, 22; 2:4). He came of an old, distinguished, and cultured family (1 Nephi 5:14-16).” (*An Approach to the Book of Mormon*, 3rd ed., p. 46.)); and having seen many ^eafflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; (Nephi saw afflictions and blessings as compatible companions. Surely anything that brings us nearer to God is a blessing. DCBM, p. 10) yea, having had a great knowledge of the goodness and the mysteries of God (What were the mysteries? It means a thing that you don’t talk about. A mystery is a thing you cannot find out or learn about by your own resources. Since it’s a thing you can’t possibly find out yourself, it must have been revealed – either as a primordial revelation in the beginning and handed down, or it has been revealed to you or somebody else. The mysteries are always handed down secretly. Mysteries of godliness are what we learn in the temple and in the gospel. Hugh Nibley, *Teachings of the Book of Mormon*, 1:17), therefore I make a ^frecord of my proceedings in my days. (What Nephi was explaining, however, was his ability to write, something not common in his day. That which enabled him to be taught in the “learning of his fathers” was the social station of his family. Lehi was a man of sufficient means so that his family could enjoy the blessings of education. The text is a testimonial for the spiritual blessings that flow from the proper use of this world’s wealth. DCBM, p. 19)

2 Yea, I make a record in the ^alanguage of my father, (In considering the problem of the language of the plates translated by Joseph Smith it is well to keep these facts in mind: (1) the word *language* has several different meanings and includes both spoken and written concepts, such as grammatical constructions, thought patterns, and exact phraseology; (2) Joseph Smith translated from two different records (the small plates of Nephi and the plates of Mormon); these plates were prepared and written nearly 1,000 years apart, and the language of one well might not be the language of the other....Moroni, writing approximately 1,000 years later than Nephi but having access to the small plates of Nephi, can see that their written characters have been altered during the 1,000-year period; thus the written characters on the plates of Mormon are called "reformed" Egyptian because they have been "altered" by the Nephites. Ludlow, *Unlocking the Book of Mormon*, p. 1) which consists of the learning of the Jews and the language of the Egyptians. (Hugh Nibley, said: At that very time was the time of the Reformed Egyptian (Demotic) became the official government language. *Teachings of the Book of Mormon*, 1:18. “We now realize that the ancient Jews could write quickly and boldly (in Hebrew), in an artistic flowing hand, with the loving penmanship of those who enjoy writing.’ And the Nephites got rid of this to learn in its place the most awkward, difficult, and impractical system of writing ever devised by man! Why all the trouble? Simply to save space. What space? Space on valuable plates. When did the custom begin?

With Lehi. Where and when did he learn ‘the language of the Egyptians’? In Palestine, of course, before he ever thought of himself as a record-keeper. Did the wealthy Lehi learn Egyptian characters so that he could sit in his house in the land of Jerusalem and by writing Hebrew with demotic (a form of Egyptian writing which differed from classical Egyptian hieroglyphics; it was used for recording deeds, books, etc.) symbols save a few cents a month on writing materials? And did he command his sons to learn Egyptian so they could save space when they kept records? Of course not: when they learned the language, neither Lehi nor his sons had any idea that some day it would be useful to keepers of records on metal plates. They had no other reason for learning Egyptian characters than to read and write Egyptian. It was only later when historians became cramped for space that they saw the advantage of continuing to write in Egyptian. And the Egyptian characters can only have been preserved for their use because the language was also preserved... The fact remains that the abridging and editing of the Book of Mormon was in a language known to no other people on earth but the Nephites.” (Hugh Nibley, *Lehi in the Desert and The World of the Jaredites*, pp. 16-17) As to the nature of the language in which the book was written there are no authoritative answers to be given at present. This much can be said: Moroni identified the characters with which he worked as “reformed Egyptian.” These characters, he said, were “handed down and altered by us, according to our manner of speech.” The system appears to be a type of shorthand. Moroni added that the plates were not “sufficiently large” to make the record in Hebrew. Hebrew is a completely alphabetic language, whereas in Egyptian a symbol can represent an entire concept. Moroni further stated that “none other people knoweth our language” and that the Lord had prepared means for the interpretation. Confirming this, Joseph Smith said: I translated the Book of Mormon from hieroglyphics: the knowledge of which was lost to the world.” Letter to James Arlington Bennett, *Life of Joseph Smith*, p. 460. Oliver Cowdery also affirmed that the language of the Book of Mormon cannot be interpreted by the learning of this generation. *Messenger and Advocate*, 1835, 2:198. DCBM, p. 20.)

3 And I know that the record which I make is ^atrue; and I make it with mine own hand; and I make it according to my knowledge.

4 For it came to pass (But why does the phrase “and it came to pass” appear in the Book of Mormon so much more often, page for page, than it does in the Old Testament? The answer is twofold. First, the Book of Mormon contains much more narrative, chapter for chapter, than the Bible. Second, but equally important, the translators of the King James Version did not always render *wayehi* as “and it came to pass.” Instead, they were at liberty to draw from a multitude of similar expressions like “and it happened,” “and... became,” or “and... was.” *Wayehi* is found about 1,204 times in the Hebrew Bible, but it was translated only 727 times as “and it came to pass” in the King James Version. Joseph Smith did not introduce such variety into the translation of the Book of Mormon. He retained the precision of “and it came to pass,” which better performs the transitional function of the Hebrew word. The Prophet Joseph Smith may not have used the phrase at all – or at least not consistently – in the Book of Mormon had he created that record. The discriminating use of the Hebraic phrase in the Book of Mormon is further evidence that the record is what it says it is – a translation from a language (reformed Egyptian) with ties to the Hebrew language. Donald W. Parry, *Ensign*, Dec 1992, 29. Instead of punctuation the original manuscript of the Book of Mormon divides up its phrases by introducing each by an “and,” “behold,” “now,” or “It came to pass.” Simply outrageous – as English historical texts... Dramatic texts are held together by the constant repetition of ... “It came to pass.” In Egyptian these expressions were not merely adornments,... they are a grammatical necessity and may not be omitted. Hugh Nibley, *Since Cumorah*, p. 169.) in the commencement of the ^afirst year of the reign of ^bZedekiah (Daniel Ludlow writes, “Lehi and his family apparently fled from Jerusalem in ‘the first year of the reign of Zedekiah, king of Judah’ (1 Nephi 1:4, 2:1-4). According to the Bible (2 Chronicles 36:11), Zedekiah was twenty-one years old when he was made king over the kingdom of Judah by Nebuchadnezzar, the leader of the Babylonian empire. However, the exact date of Zedekiah's ascension to the throne is not mentioned in the Bible, although nearly all of the scholars agree it must have been within a few years of 600 B.C.” (A

Companion to Your Study of the Book of Mormon, p. 89) Jeremiah summarizes the conditions of Jerusalem during this time: Jer 5:25 - 25 ¶ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you. 26 For among my people are found ^awicked *men*: they lay wait, as he that setteth snares; they set a trap, they ^bcatch men. 27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become ^agreat, and waxen rich. 28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they ^ajudge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. 29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this? 30 ¶ A wonderful and ^ahorrible thing is committed in the land; 31 The ^aprophets prophesy ^bfalsely, and the ^cpriests bear rule by their means; and my people ^dlove to have it so: and what will ye do in the end thereof? Jer 7: 8 ¶ Behold, ye ^atrust in ^blying words, that cannot profit. 9 Will ye steal, ^amurder, and commit adultery, and swear falsely, and burn incense unto Baal, and ^bwalk after other gods whom ye know not; 10 And come and ^astand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? 11 Is this ^ahouse, which is called by my name, become a ^bden of ^crobbers in your eyes? Behold, even I have seen *it*, saith the LORD. 12 But go ye now unto my place which *was* in ^aShiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. 13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye ^aanswered not; 14 Therefore will I do unto *this* ^ahouse, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. 15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim. 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not ^ahear thee. Jeremiah was evidently a descendant of Judah, and his writings are found in the Bible – the “stick of Judah.” Lehi was a descendant of Joseph who was sold into Egypt and the writings of Lehi are contained in the Book of Mormon – the “stick of Joseph.” Ludlow, *Unlocking the Book of Mormon*, p. 1), king of Judah, (my father, Lehi, having dwelt at ^cJerusalem in all his days); and in that same year there came many ^dprophets, prophesying unto the people that they must ^erepent, or the great city ^fJerusalem must be destroyed. (These predictions of gloom and doom were considered treasonable by the king.)

5 Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his ^aheart, in behalf of his people. (Personal worthiness is necessary for revelation.)

6 And it came to pass as he prayed unto the Lord, there came a ^apillar of fire (The pillar of fire represents the glory of God and thus the presence of divinity... We cannot be certain who or what Lehi saw in the pillar of fire that appeared to him. Lehi could have seen God in this pillar, but since his vision of God himself is reported in the next stage of the vision, it seems more likely to me that what he beheld at this time was a messenger of God whose threatening words and presence, perhaps summoning Lehi, cause Lehi to “quake and tremble exceedingly. John W. Welch, *The Book of Mormon, First Nephi, the Doctrinal Foundation*, p. 39) and dwelt upon a rock before him; and he saw and heard much (I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted and were the people prepared to receive them. TPJS, p. 305); and because of the things which he saw and heard he did ^bquake and tremble exceedingly.

7 And it came to pass (Hugh Nibley wrote: “Nothing delighted the critics more than the monotonous repetition of ‘it came to pass’ at the beginning of thousands of sentences in the Book of Mormon. Here again is something that Western tradition found completely unfamiliar. Instead of punctuation, the original manuscript of the Book of Mormon divides up its phrases by introducing each by an ‘and,’ ‘behold,’ ‘now,’ or ‘It came to pass’ Simply outrageous--as English literature, but it is standard Egyptian practice. Egyptian historical texts, Grapow points out, ‘begin in monotonous fashion’ always with the same stock words; at some periods every speech is introduced with the unnecessary ‘I opened my mouth.’ Dramatic texts are held together by the constant repetition of *Khpr-n*, ‘It happened that’ or ‘It came to pass.’ In Egyptian these expressions were not merely adornments, as Grapow points out, they

are a grammatical necessity and may not be omitted. Paul Humbert has traced the origin of prophetic biblical expressions to archaic oracular formulas. At any rate they are much commoner in Egyptian than in the Bible, just as they are much commoner in the Book of Mormon. However bad they are in English, they are nothing to be laughed at as Egyptian.” (*Since Cumorah*, p. 29)) that he returned to his own house at Jerusalem; and he cast himself upon his bed, being ^aovercome with the Spirit and the things which he had seen.

8 And being thus overcome with the Spirit, he was carried away in a ^avision, even that he saw the ^bheavens open, and he thought he ^csaw God sitting upon his throne (This is a heavenly council scene. DCBM, p. 26.), surrounded with numberless concourses of angels in the attitude of singing and praising their God.

9 And it came to pass that he saw One (Jesus Christ) descending out of the midst of heaven, and he beheld that his ^aluster was above that of the sun at noon-day. (All prophets testify of Christ.)

10 And he also saw ^atwelve (The Twelve Apostles) others following him, and their brightness did exceed that of the stars in the firmament.

11 And they came down and went forth upon the face of the earth; and the first came and ^astood before my father, and gave unto him a ^bbook, and bade him that he should read. (Many true prophets have a book given to them. Adam, Ezekiel, Isaiah, Moses, Lehi, John the Revelator, Joseph Smith. At the beginning of most dispensations, a book is given to the newly called prophet. Moses received tablets (see Exodus 31:18). Lehi was give a book to read concerning the destruction of Jerusalem (see 1 Nephi 1:11-14). Ezekiel was given “a roll of a book” (Ezekiel 2:9-10) containing the Lord’s message for the house of Judah in his day. John the Revelator on the Isle of Patmos was shown a book with seven seals (see Revelation 5: D&C 77:6). Is it any wonder, then, that the Lord would provide a book containing the fulness of the gospel as part of the “restitution of all things?” Merrill J. Bateman, *Ensign*, Nov 2005, p. 75)

12 And it came to pass that as he read, he was filled with the ^aSpirit of the Lord.

13 And he read, saying: Wo, wo, unto Jerusalem, for I have seen thine ^aabominations! Yea, and many things did my father read concerning ^bJerusalem—that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be ^ccarried away captive into Babylon. (That which Lehi read in the book dealt primarily with the destruction that was to come upon the unrepentant nation of Judah – the nation to which the Lord had called Lehi to raise a warning voice. DCBM, p. 27.)

14 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 ^apower, and goodness, and mercy are over all the inhabitants of the earth; and, because thou art merciful, thou wilt not suffer those who ^bcome unto thee that they shall perish!

15 And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen, yea, which the Lord had shown unto him.

16 And now I, Nephi, do not make a full account (All scripture is incomplete. No scriptural record can contain more than a fragmentary account of what a prophet taught or experienced. At the conclusion of his Gospel, John the Revelator said: There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. John 21:25. DCBM, p. 27) of the things which my father hath written, for he hath written many things which he saw in ^avisions and in ^bdreams; and he also hath written many things which he ^cprophesied and spake unto his children, of which I shall not make a full account. (Nephi’s abridgement of the Book of Lehi. 1 Nephi chapters 1-8 are apparently an abridgment of the Book of Lehi; from that point on Nephi became an author rather than an editor. The first 116 pages that Joseph Smith translated – which were subsequently lost – came from the book of Lehi. DCBM, 27.)

17 But I shall make an account of my proceedings in my days. Behold, I make an ^aabridgment of the record of my ^bfather, upon ^cplates which I have made with mine own hands; wherefore, after I have abridged the record of my ^dfather then will I make an account of mine own life. (Ludlow: In verse 17 Nephi states that he is going to make an abridgment of his father's record upon his own plates (apparently the small plates of Nephi), and "then will I make an account of mine own life." Chapters 1 through 8 of 1 Nephi seem to be a synopsis by Nephi of the record of Lehi; chapter 9 is an explanatory and transitional chapter; and finally at the beginning of chapter 10 Nephi states that he is now going "to give an account upon these plates of my proceedings." *Unlocking the Book of Mormon*, p. 2)

18 Therefore, I would that ye should know, that after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the ^adestruction of Jerusalem, behold he went forth among the people, and began to ^bprophesy and to declare unto them concerning the things which he had both seen and heard.

19 And it came to pass that the ^aJews did ^bmock him because of the things which he testified of them; for he truly testified of their ^cwickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a ^dMessiah, and also the redemption of the world.

20 And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had ^acast out, and stoned, and slain; and they also ^bsought his life, that they might take it away. (These became treacherous times for those like Lehi who spoke against Jerusalem or the pompous king of Judah. Consider the fate of Uriah ben Shemaiah, who like Jeremiah prophesied against Jerusalem during the reign of Jehoiakim (609-598 B.C.). Learning that the king sought his life, Uriah fled into Egypt – but he was pursued, captured, and brought back to Jerusalem where he was executed and dishonorably buried. (Jeremiah 26:20-23) The same fate might have been Jeremiah's but for the special intervention of certain powerful elders and princes. (Jeremiah 26:16-19, 24) Such a death could truly have been Lehi's fate as well. John W. Welch, *The Book of Mormon, It Begins with a Family*, p. 19-20) **But behold, I, Nephi, will show unto you that the tender ^cmercies of the Lord are over all those whom he hath chosen,** (To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen. Please now note the use of the word *chosen* in the following verses from the Doctrine and Covenants: "Behold, there are many called, but few are *chosen*. And why are they not *chosen*?" Because their hearts are set so much upon the things of this world, and aspire to the honors of men" (D&C 121:34–35; emphasis added). I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. He does not limit "the chosen" to a restricted few. Rather, it is *our* hearts and *our* aspirations and *our* obedience which definitively determine whether we are counted as one of God's chosen. Enoch was instructed by the Lord on this very point of doctrine. Please note the use of the word *choose* in these verses: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; "And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should *choose* me, their Father" (Moses 7:32–33; emphasis added). As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God's chosen and invite His tender mercies as we use our agency to choose God. David A. Bednar, *Ensign*, May 2005, p. 100-101) **because of their faith, to make them mighty even unto the power of ^ddeliverance.** (All we have to do is live up to the commandments of God, and we can destroy all the munitions. And there is no nation under the sun, today, or yesterday, or tomorrow that can touch us. Is that fanciful? Is that wishful thinking? Not if you believe in God. If you know that God lives, and that Jesus is Christ, and that they have the world and everything within their power, it is not fanciful. Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, p. 159. This America is no ordinary country. It is a choice land, "choice above all other lands". It has a tragic and blood past, but a glorious and peaceful future if its inhabitants really learn to serve their God. Spencer

W. Kimball, Conference Report, Oct 1961, p. 30. The book was written after they arrived in America. I testify that the **tender mercies** of the Lord are real and that they do not occur randomly or merely by coincidence. The Lord's **tender mercies** are the very personal and individualized blessings, strength, protection, assurances, guidance, loving-kindnesses, consolation, support, and spiritual gifts which we receive from and because of and through the Lord Jesus Christ. The simpleness, the sweetness, and the constancy of the tender mercies of the Lord will do much to fortify and protect us in the troubled times in which we do now and will yet live. When words cannot provide the solace we need or express the joy we feel, when it is simply futile to attempt to explain that which is unexplainable, when logic and reason cannot yield adequate understanding about the injustices and inequities of life, when mortal experience and evaluation are insufficient to produce a desired outcome, and when it seems that perhaps we are so totally alone, truly we are blessed by the **tender mercies** of the Lord and made mighty even unto the power of deliverance. David A. Bednar, Ensign, May 2005, 99-100)

The pattern of the calling of a prophet. In First Nephi we see how Lehi was called as a prophet. Let's see if there are similar patterns to another called as a prophet.

Lehi	Joseph Smith
v.4 – There came many prophets	Joseph reads the words of the prophet in James 1:5-6
v.5 – He goes forth, or leaves Jerusalem to pray	Joseph goes out of his house into the grove to pray
v.8-9 – He sees God and Jesus Christ	He sees God and Jesus Christ
v.11-13 – He reads from a book	He obtains the gold plates
v.18 – He preached what he read in the book	He preached about the Book of Mormon
v.19-20 – The Jews mocked Lehi and wanted him dead	The people mocked Joseph and sought to kill him

1 Nephi 2

Lehi takes his family into the wilderness by the Red Sea—They leave their property—Lehi offers a sacrifice to the Lord and teaches his sons to keep the commandments—Laman and Lemuel murmur against their father—Nephi is obedient and prays in faith; the Lord speaks to him, and he is chosen to rule over his brethren. [Between 600 and 592 B.C.]

1 FOR behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him: Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold, they seek to ^atake away thy ^blife.

2 And it came to pass that the Lord ^acommanded my father, even in a ^bdream, that he should ^ctake his family and depart into the wilderness. (When they went out, they weren't intending to cross the sea, or anything like that. They thought they would be living in the desert the rest of their days. Hugh Nibley, *Teachings of the Book of Mormon*, 1:77)

PREACH MY GOSPEL: OBEDIENCE: WHAT DOES IT MEAN TO BE OBEDIENT? 1 Nephi 2:3; Mosiah 5:8; Mosiah 15:7; D&C 82:8-10; Matthew 7:24-27; John 7:17; John 14:15. WHAT CAN YOU LEARN ABOUT OBEDIENCE FROM THESE SCRIPTURES? 1 Nephi 3:7; D&C 105:6; 2 Kings 5:1-14. WHY DID THE YOUNG WARRIORS IN HELAMAN'S ARMY OBEY WITH EXACTNESS? HOW WERE THEY BLESSED? Alma 56:45-48; Alma 57:21-27. 3 And it came to pass that he was ^aobedient unto the word of the Lord, wherefore he did as the Lord commanded him.

4 And it came to pass that ^ahe *departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, (There is no indication that Lehi, Sariah, or Nephi had any problem leaving the riches of the world behind. Hugh Nibley records, "that a wealthy citizen of Jerusalem should leave the land of his inheritance at a moment's notice and with no more substantial incitement than a dream may seem at first blush highly improbable, to say the least. Yet Lehi had brooded long and anxiously over the fate of Jerusalem, praying 'with all his heart, in behalf of his people.' (1 Ne. 1:5) and when the dream came, he was prepared." (*Lehi in the Desert and the World of the Jaredites*, p. 52) The concept of leaving home and riches did bother Laman and Lemuel as recorded in verse 11.) and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness. (They must have had animals and beasts of burden. They would have to carry tents, they would have to have implements, they would have to have supplies to survive for eight years – weapons and all the rest. You don't carry those things in your hands. You have to carry them on beasts of burden. Moreover, when the brethren ran away, they escaped from Laban's police. He said, 'they pursued us but they couldn't overtake us. Well, they weren't going on foot because we know that the police of Jerusalem had good, fleet-footed Arab horses. *Teachings of the Book of Mormon*, Hugh Nibley, 1:119. The word *wilderness* seems to be used in the Book of Mormon to refer to an uninhabited area or at least to an area only sparsely settled. Thus *wilderness* could either refer to a desert area (as it apparently does in 1 Nephi 2:4) or to a fertile area but one that is relatively uninhabited (as in 1 Nephi 18:6, 24-25; 2 Nephi 5:7). Ludlow, *Unlocking the Book of Mormon*, p. 3)

5 And he came down by the borders near the shore of the ^aRed Sea; and he traveled in the wilderness in the borders (It mentions "the borders" twice in the fifth verse. That should be capitalized because that's what that area has been called, the Jabal, which means "the Borders." Joseph Smith didn't know that. Neither did Oliver Cowdery, so they left it uncapitalized. But that area in which they went was the Jabal. Jabal is the range of mountains that separates one country from another. Hugh W. Nibley, *Teachings of the Book of Mormon, Semester 1*, p. 122) which are nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brothers, who were Laman, Lemuel, and Sam. ("Sariah. The wife of Lehi. The name is derived from the Babylonian,

'Sarratu,' which, in the city of Ur, where Abraham lived, was the title of a goddess, the consort of the moon god. In the language of Abraham, 'Sarratu' became 'Sarai.' (Gen. 11:28) Later when the Lord made a covenant with the Patriarch and changed his name from 'Abram' to 'Abraham,' his wife's name was changed from 'Sarai' to 'Sarah.' (Gen. 17:15) The name means 'Princess.' In the Book of Mormon the form of the name is somewhat different. I venture the suggestion that 'Sariah' is an abbreviation of 'Sarah-Jah,' and that means 'Princess of the Lord' (Jehovah)... "...*Lemuel*. The second son of Lehi, probably named after Lemuel mentioned in Prov. 31:1, 4, who is supposed to be Solomon, the king. The name means either 'Godward' or 'God is bright.' "*Sam*. The third son of Lehi. The name is Egyptian. 'It was the distinctive name of one of the highest orders of the priesthood. The great Rameses, himself, belonged to the order of Sam.' (George Reynolds)" (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 1, p. 25-26) *Laman*. The first son of Lehi. His name does not appear anywhere in the Bible. Obviously, it is very similar to the Biblical name of Laban but its meaning is unclear. Hugh Nibley writes: "The only example of the name of Laman to be found anywhere to the writer's knowledge is its attribution to an ancient Mukam, or sacred place, in Palestine. Most of these Mukams are of unknown, and many of them of prehistoric, date. In Israel only the tribe of Manasseh built them. It is a striking coincidence that Conder saw in the name Leimun, as he renders it (the vowels must be supplied by guesswork), a possible corruption of the name Lemuel, thus bringing these two names, so closely associated in the Book of Mormon, into the most intimate relationship, and that in the one instance in which the name of Laman appears." (Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 45) Nibley goes on to explain that Laman and Lemuel were Arabic names and that Nephi and Sam were Egyptian names (see p. 46.)

6 And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a ^avalley by the side of a ^briver of water. (Although the term "river of water" probably seemed foreign to Joseph Smith,... the use of the term in the Book of Mormon is consistent with both modern and ancient Hebrew and with other Semitic languages of the Middle East. Different words are used in these languages to differentiate between (1) a riverbed that has water flowing in it and (2) a dry riverbed. This is one of many examples that prove the Book of Mormon is translation literature. It was not written by Joseph Smith; rather it was translated by him from ancient records. Daniel H. Ludlow, Companion to Your Study of the Book of Mormon, p. 92-3. How would they find a river of water in the desert at that time? On camel the normal rate is thirty miles a day, but you can make thirty to sixty miles a day. Under pressure, you could make a hundred miles a day. Camels move right along. This was winter time when there was running water. Hugh Nibley, *Teachings of the Book of Mormon*, 1:122-23. If they pitched their tents in a *wadi* near a flowing stream, it may well us something about what time of year it was, perhaps spring, the time of winter runoff. D. Kelly Ogden, *Studies in Scripture*, 7:23. If not when water runs freely, it would have been a river of sand. If they had left Jerusalem during the Passover season, they may not have been as conspicuous with a lot of other travelers coming and going at the time. This would also account for the prediction that Jesus would be born 600 years after Lehi left Jerusalem, which was during Passover.)

7 And it came to pass that he built an ^aaltar of ^bstones, (Lehi built an altar of stones to make an offering and give thanks. It was an alter of unhewn stones as stipulated in Exodus 20:25. The wording is intentional, again showing the Book of Mormon to be translated from an ancient Semitic record. It was not a stone altar (which might allow for cut, fitted stones), but an altar of stones. D. Kelly Ogden, *Studies in Scripture*, 7:23) and made an ^coffering unto the Lord, and gave ^dthanks unto the Lord our God. (Lehi held the Melchizedek Priesthood to be able to perform sacrificial ordinances. TPJS, p. 172-73. The Aaronic Priesthood was the province of the tribe of Levi, and thus was not taken by the Nephites to America. It would appear, therefore, that the sacrifices performed by the Lehi colony were carried out under the direction of the higher priesthood which comprehends all the duties and authorities of the lesser. DCBM, p. 31)

8 And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and

the valley was in the borders near the mouth thereof. (Notice that the name of the river is Laman and the name of the valley is Lemuel. In the background of Joseph Smith it was customary for the river and the valley through which the river flowed to carry the same name; hence, the Mississippi River and the Mississippi Valley, the Missouri River and the Missouri Valley. However, this is not necessarily the practice in the Middle East, and it evidently was not the practice there 600 years B.C., as is indicated by the fact that Lehi named the river after his son Laman and the valley through which the river flowed after his son Lemuel. Ludlow, *Unlocking the Book of Mormon*, p. 4)

9 And when my father saw that the waters of the river emptied into the ^afountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!

10 And he also spake unto Lemuel: O that thou mightest be like unto this valley, ^afirm and ^bsteadfast, and immovable in keeping the commandments of the Lord! (As if to prove that no westerner could possibly have dreamed up Nephi's account, we are challenged by the remarkable expression, "like unto this valley, firm and steadfast, and immovable" (1 Nephi 2:10). Who west of Suez would ever think of such an image? At the very least the proofreader should have caught such a howler, which should certainly have been corrected in subsequent editions. For we, of course, know all about everlasting *hills* and immovable mountains, the moving of which is the best-known illustration of the infinite power of faith, but who ever heard of a steadfast valley? The Arabs, to be sure. For them the valley, and not the mountain, is the symbol of permanence. It is not the mountain of refuge to which they flee, but the valley of refuge. The great depressions that run for hundreds of miles across the Arabian peninsula pass for the most part through plains devoid of mountains. It is in these ancient riverbeds alone that water, vegetation, and animal life are to be found when all else is desolation. They alone offer men and animals escape from their enemies and deliverance from death by hunger and thirst. The qualities of firmness and steadfastness, of reliable protection, refreshment, and sure refuge when all else fails, which other nations attribute naturally to mountains, the Arabs attribute to valleys. Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 105-06)

11 Now this he spake because of the ^astiffneckedness of Laman and Lemuel; for behold they did ^bmurmur in many things against their ^cfather, because he was a ^dvisionary man, and had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart.

12 And thus Laman and Lemuel, being the eldest, did murmur against their ^afather. And they did ^bmurmur because they ^cknew not the dealings of that God who had ^dcreated them.

13 Neither did they ^abelieve that Jerusalem, that great city, could be ^bdestroyed (In spite of all other invasions, Jerusalem had never been destroyed. This time it would be.) according to the words of the prophets. And they were like unto the Jews who were at Jerusalem, who sought to take away the life of my father. (Ludlow: The term "Jew" is used in the Book of Mormon with two possible meanings: (1) a descendant of Judah, the son of Jacob (or, perhaps in a more general vein, a member of the house of Israel), and (2) a citizen of the kingdom of Judah of this particular period. Lehi and his descendants are definitely not descendants of Judah (see 1 Nephi 5:14), but they might be considered Jews in the sense that they were citizens of the kingdom of Judah. Thus Nephi states, "I have charity for the Jew—I say Jew, because I mean them from whence I came" (2 Nephi 33:8). Also, the Lord refers to the Lamanites of our day as "a remnant" of the Jews. (D&C 19:27. *Unlocking the Book of Mormon*, p. 5)

14 And it came to pass that my father did speak unto them in the ^avalley of Lemuel, with ^bpower, being filled with the Spirit, until their frames did ^cshake before him. And he did confound them, that they durst not utter against him; wherefore, they did as he commanded them.

15 And my father dwelt in a ^atent. (This is the shortest verse in the Book of Mormon. It may seem to carry little meaning. However, Hugh Nibley writes: "The editors of the Book of Mormon have given a whole verse to Nephi's laconic statement, 'And my father dwelt in a tent' (1 Nephi 2:15), and rightly so,

since Nephi himself finds the fact very significant and refers constantly to his father's tent as the center of his universe. To an Arab, 'My father dwelt in a tent' says everything. 'The present inhabitants of Palestine,' writes Canaan, 'like their forefathers, are of two classes: dwellers in villages and cities, and the Bedouin [tent-dwellers]. As the life and habits of the one class differ from those of the other, so do their houses differ. Houses in villages are built of durable material; . . . on the other hand, Bedouin dwellings, tents, are more fitted for nomadic life...' So with the announcement that his 'father dwelt in a tent,' Nephi serves notice that he had assumed the desert way of life, as perforce he must for his journey: any easterner would appreciate the significance and importance of the statement, which to us seems almost trivial. If Nephi seems to think of his father's tent as the hub of everything, he is simply expressing the view of any normal Bedouin, to whom the tent of the *sheikh* is the sheet anchor of existence." (*Lehi in the Desert and the World of the Jaredites*, pp. 57-58))

16 And it came to pass that I, Nephi, being exceedingly young (16 years old), nevertheless being large in stature, and also having great desires to know of the ^amysteries of God, wherefore, I did cry unto the Lord; and behold he did ^bvisit me, and did ^csoften my heart that I did ^dbelieve all the words which had been spoken by my ^efather; wherefore, I did not ^frebel against him like unto my brothers. (Nobody liked the idea of leaving Jerusalem. Nephi liked it just as little as the others. After he prayed and cried unto the Lord, the Lord visited him and softened his heart so he would go along with his father. [Nephi] had to be convinced, too. So everybody had to be sold on this trip in the first place, including Nephi and Sam.

Hugh Nibley, *Teachings of the Book of Mormon*, 1:126)

17 And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words.

18 But, behold, Laman and Lemuel would not hearken unto my words; and being ^agrieved because of the hardness of their hearts I cried unto the Lord for them.

19 And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy ^afaith, for thou hast sought me diligently, with lowliness of heart.

20 And inasmuch as ye shall keep my commandments, ye shall ^aprosper, and shall be led to a ^bland of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

21 And inasmuch as thy brethren shall rebel against thee, they shall be ^acut off from the presence of the Lord.

22 And inasmuch as thou shalt keep my commandments, thou shalt be made a ^aruler and a teacher over thy brethren. (The great political question among Book of Mormon peoples was "Who has the right to rule?" Did Nephi's descendants and those who followed them have a legitimate right to rule? Or should the right have belonged to Lehi's oldest son Laman and his descendants? This quarrel is the cause of centuries of political and military struggle. But this was not the only problem. Even within Nephite society, an endless number of dissenters challenged the government. They often split away to join the Lamanites when they could not win control inside the Nephite system. These dissenters typically argued for the Lamanite view, in part because they thought they could line their own nests that way. By paying close attention to how this struggle was waged, we can see one of the reasons the Book of Mormon was written. Of course it is a witness for Christ and his teachings. But in addition, it provides reasons why we should believe that the tradition of the Nephites was just and correct. The two messages of the book are tied together in such a way that whoever accepts the teachings of Christ accepts that Nephi was a legitimate ruler, and vice versa. Every group of people wants to be assured that its government is lawful and was founded properly. This is, in part, why stories of national origins and city foundings have been so important to human societies. The stories explain the origins of their laws and their rulers. Such traditions often deal with conflicting versions of the founding, explaining away all but one "authorized" account. Nephi undertook late in his life to write an account of his people on the small plates. Though we don't know what the large plates—the political history—contained, we can guess from his version of how his people originated that a major issue was who had the right to govern. His small plates defend

the Nephite tradition and refute the account advanced by the Lamanites and dissenters. Nephi carefully constructed what he wrote to convince his own and later generations that the Lord had selected him over his older brothers to be Lehi's successor. Thus, one interesting way to read the account is as a political tract produced to show that his rule was authoritative. We would not expect to find this kind of political argument in Nephi's writings if they were only a journal of what happened to Nephi and his family. Nephi's entries on the small plates were not written as the events happened. Instead, he wrote years after the events, drawing on the journal or notes that he had kept plus "the record of [his] father" (1 Nephi 1:17). Furthermore, all of it was seen through his memory and mature reflections. What we tend to read as a story of flight from Jerusalem is really a carefully designed account explaining to his successors why their religious faith in Christ and their political tradition—the kingship of Nephi—were both true and legitimate. Nephi intertwined the argument for Christ with evidence that his own authority as ruler was divinely given. They stand or fall together. Nephi, like Lehi, saw and heard Christ, and he testified that the Savior would come among Lehi's progeny. Furthermore, Christ had spoken to Nephi, appointing him "a ruler and teacher" over his brothers while delivering him from their treachery. Without Christ, the argument for Nephi's authority had no basis; and without Nephi's authority, the Nephite political claims would have collapsed in the face of Laman's seniority in the family. Noel B. Reynolds, *Rediscovering the Book of Mormon*, p. 220-221, 226)

23 For behold, in that day that they shall ^arebel against me, I will ^bcurse them even with a sore curse, and they shall have no power over thy seed except they shall ^crebel against me also.

24 And if it so be that they rebel against me, they shall be a ^ascourge unto thy seed, to ^bstir them up in the ways of remembrance. (Hugh Nibley said: "One thing the reader of the Book of Mormon is never allowed to forget is that the Nephites lived in a polarized world, in which they were perpetually engaged either in hot or cold wars with the Lamanites. Their basic problem was one of survival; security was an obsession with them...the Nephites had by all human standards ample cause for alarm. Yet from the beginning they received full assurance that God had purposely arranged things that way, and that they had absolutely nothing to fear as long as they behaved themselves. God intended that the Nephites should have hostile Lamanites breathing down their necks: 'I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also. And if it so be that they rebel against me, they shall be as a scourge unto thy seed, to stir them up in the ways of remembrance' (1 Nephi 2:23-24). So it was a blessing to the Nephites after all to have the Lamanites on their doorstep to 'stir them up to remembrance'—'Happy is the man whom God correcteth' (Job 5:17). No matter how wicked and ferocious and depraved the Lamanites might be (and they were that!), no matter by how much they outnumbered the Nephites, darkly closing in on all sides, no matter how insidiously they spied and intrigued and infiltrated and hatched their diabolical plots and breathed their bloody threats and pushed their formidable preparations for all-out war, *they were not the Nephite problem*. They were merely kept there to remind the Nephites of their real problem, which was to walk uprightly before the Lord." (*Since Cumorah*, 2nd ed., pp. 338-9.) 1 Nephi 2:20-24 is the theme of the Book of Mormon. This is the rule for the promised land. Obey God or be swept off. Teachings of the Book of Mormon, 1:126.)

* Verse 4 [600 B.C.].

1 Nephi 3

Lehi's sons return to Jerusalem to obtain the plates of brass—Laban refuses to give them up—Nephi exhorts and encourages his brethren—Laban steals their property and attempts to slay them—Laman and Lemuel smite Nephi and are reprovved by an angel. [Between 600 and 592 B.C.]

1 AND it came to pass that I, Nephi, returned from ^aspeaking with the Lord, to the tent of my father.

2 And it came to pass that he spake unto me, saying: Behold I have dreamed a ^adream, in the which the Lord hath commanded me that thou and thy brethren shall ^breturn to Jerusalem. (This may have been as far as 250 miles.)

3 For behold, Laban (Hugh Nibley said: Who was Laban? He was military governor of Jerusalem, we are told. They were out by night, remember, in secret council with the elders and he was in his ceremonial armor when he met with them. Laman and Lemuel said, He's in charge of fifty men in the city and ten thousand men in the field. He was in charge of the city police. He was the governor of the city, and the records were kept at his house. They were family records, and he was related to Lehi. That was where they knew they could get their records because they were kept in the house of Laban the military governor. Teachings of the Book of Mormon, 1:89-90.) hath the record of the Jews and also a ^agenealogy of my forefathers, and they are ^bengraven upon plates of brass. ("When he says "brass plates" it's perfectly safe to think of those as bronze plates because brass is a mixture of copper and nickel, whereas bronze is copper and tin, and much more common and easy to make. The main thing is it is copper based." Teachings of the Book of Mormon, 1:137. Ludlow: In many of the Semitic languages (from which we get the thought patterns contained in the Book of Mormon) it is not customary to have the adjective precede the noun. Thus the Book of Mormon mentions the "plates of brass" of Laban but never refers to the "brass plates of Laban." *Unlocking the Book of Mormon*, p. 5)

4 Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness. (It appears that Laban was a relative of Lehi's – at least he was of the same lineage, and may have been the member of the family responsible for keeping the genealogy. DCBM, p. 37)

5 And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord. (We might ask at this point, why did the Lord wait until they were more than two hundred miles away from home to command Lehi to get the plates? Could not arrangements have been made for them before they left Jerusalem? One more test! The older brothers immediately protested, saying it was a hard thing. We usually suppose that their foremost excuse for not wanting to go was their fear of Laban; but there is no doubt that the distance and topography also had some bearing on their resistance. The Book of Mormon itself and most Book of Mormon commentaries say little, if anything, about the distance and terrain involved. Professor Hugh Nibley refers to the two return trips as "quick visits" and "quick trips," noting that "Lehi's sons made a flying trip back to Jerusalem." This writer and accompanying friends learned by walking it that the distance between Jerusalem and the Red Sea is 200 miles. (Some authors insert a figure of 150 miles or so, "as the crow flies," but ancient Judahites were not crows and they didn't fly, and it was 200 miles to the Red Sea!) An agreeable pace for a group of people on camels would be between twenty and thirty miles a day. So the journey was a minimum of seven or eight days. Add to that the three days they traveled after reaching the Red Sea, and the figures are up to 260-290 miles in ten or eleven days. That is one direction only. The round-trip that the Lord and Father Lehi were asking of the four sons was over 500 miles and at least three weeks through some of the most rugged terrain in the Near East! And they had no clue as to how they were going to obtain the plates. (And we, having the advantage of "knowing the end from the beginning," are amazed to think ahead and realize that Lehi, soon after his sons returned from their first assignment, would command them to go back again! That is over a thousand miles and many weeks on those desolate tracts of land—and we have often looked down on Laman and

Lemuel for being chronic complainers. D. Kelly Ogden, *Studies in Scripture*, 7:26-7.)

6 Therefore go, my son, and thou shalt be favored of the Lord, because thou hast ^anot ^bmurmured.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: "Faith" Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. PREACH MY GOSPEL: OBEDIENCE: WHAT DOES IT MEAN TO BE OBEDIENT? 1 Nephi 2:3; Mosiah 5:8; Mosiah 15:7; D&C 82:8-10; Matthew 7:24-27; John 7:17; John 14:15. WHAT CAN YOU LEARN ABOUT OBEDIENCE FROM THESE SCRIPTURES? 1 Nephi 3:7; D&C 105:6; 2 Kings 5:1-14. WHY DID THE YOUNG WARRIORS IN HELAMAN'S ARMY OBEY WITH EXACTNESS? HOW WERE THEY BLESSED? Alma 56:45-48; Alma 57:21-27. **SCRIPTURE MASTERY: 7 And it came to pass that I, Nephi, said**

unto my father: I ^awill go and do the things which the Lord hath commanded, for I know that the Lord giveth no ^bcommandments unto the children of men, save he shall ^cprepare a way for them that they may accomplish the thing which he commandeth them. (Boyd K. Packer "It is in the way

we answer the call that we show the measure of our devotion.... Never say 'No' to an opportunity to serve in the Church. If you are called to an assignment by one who has authority, there is but one answer. It is, of course, expected that you set forth clearly what your circumstances are, but any assignment that comes under call from your bishop or your stake president is a call that comes from the Lord. An article of our faith [#5] defines it so, and I bear witness that it is so. Once called to such positions, do not presume to set your own date of release. A release is in effect another call. Men do not call themselves to offices in the Church. Why must we presume that we have the authority to release ourselves? A release should come by the same authority from whence came the call. Act in the office to which you are called with all diligence. Do not be a slothful servant. Be punctual and dependable and faithful." (BYU devotional, Mar. 23, 1965 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.13))

8 And it came to pass that when my father had heard these words he was exceedingly glad, for he knew that I had been blessed of the Lord.

9 And I, Nephi, and my brethren took our journey in the wilderness, with our tents, to go up to the land of Jerusalem. (The distance from Jerusalem to the Red Sea (the Gulf of Aqaba) is about 180 miles through hot barren country infested anciently by many marauders. Lehi and his family traveled three days' journey beyond this point (1 Nephi 2:5-6). This meant at least a twelve to fourteen day trip one way, which gives added meaning to Nephi's response in 1 Nephi 3:7. Institute Manual, p. 5.)

10 And it came to pass that when we had gone up to the land of Jerusalem, I and my brethren did consult one with another.

11 And we (chance) ^acast lots—who of us should go in unto the house of Laban (While modern people might be familiar with casting lots to create a pure chance selection, it would be a disservice to these brothers to assume that the casting of lots was done to create a random assignment. Casting lots in the ancient world assumed that the randomness inherent in the lots opened the door for God to place His hand in the outcome. The casting of lots was used as a means of discovering the will of the Lord. Ludlow: The "casting of lots" was practiced extensively by the Hebrews of Old Testament times. This authentic and typical use of the custom in the Book of Mormon would indicate again that this part of the story in the Book of Mormon is concerned with a group of people with a Hebrew background and that the Book of Mormon is a translation of an ancient record. (If you want to review some of the examples in the Bible where the casting of lots was used, see Leviticus 16:8; 1 Samuel 14:42; 1 Chronicles 26:13; Psalms 22:18; Isaiah 34:17; Joel 3:3; Obadiah 11; Jonah 1:7; Nahum 3:10; Matthew 27:35; Mark 15:24; John 19:24; Acts 1:26.)) And it came to pass that the lot fell upon Laman (This was Laman's chance to lead in

righteousness); and Laman went in unto the house of Laban, (Laman is the only source for this encounter.) and he talked with him as he sat in his house.

12 And he desired of Laban the records which were engraven upon the plates of brass, which contained the ^agenealogy of my father.

13 And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him: Behold thou art a robber, and I will slay thee.

14 But Laman fled out of his presence, and told the things which Laban had done, unto us. And we began to be exceedingly sorrowful, and my brethren were about to return unto my father in the wilderness.

15 But behold I said unto them that: ^aAs the Lord liveth, and as we live, Nephi swears an oath. If they don't accomplish it, then God is not God.) we will not go down unto our father in the wilderness until we have ^baccomplished the thing which the Lord hath commanded us. (Bruce R. McConkie: "This matter of swearing with an oath in ancient days was far more significant than many of us have realized. For instance: Nephi and his brethren were seeking to obtain the brass plates from Laban. Their lives were in peril. Yet Nephi swore this oath: 'As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us.' (1 Nephi 3:15.) Thus Nephi made God his partner. If he failed to get the plates, it meant God had failed. And because God does not fail, it was incumbent upon Nephi to get the plates or lay down his life in the attempt." (*Conference Report*, April 1982, pp. 49-50))

16 Wherefore, let us be faithful in keeping the commandments of the Lord; therefore let us go down to the land of our father's ^ainheritance, (This was not in Jerusalem. It was to the south and east of Jerusalem. Teachings of the Book of Mormon, 1:129) for behold he left gold and silver, and all manner of riches. And all this he hath done because of the ^bcommandments of the Lord.

17 For he knew that Jerusalem must be ^adestroyed, because of the wickedness of the people.

18 For behold, they have ^arejected the words of the prophets. Wherefore, if my father should dwell in the land after he hath been ^bcommanded to flee out of the land, behold, he would also perish. Wherefore, it must needs be that he flee out of the land.

19 And behold, it is wisdom in God that we should obtain these ^arecords, that we may preserve unto our children the language of our fathers;

20 And also that we may ^apreserve unto them the words which have been spoken by the mouth of all the holy ^bprophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time. (The brass plates contained an account of the words of the prophets and seers from the time of the Creation to the time of Lehi and Jeremiah, or, in other words, from about 4000 BC to 600 BC. It was a more extensive and complete record of God's dealings with his children than our present Bible. It appears to be primarily a record kept by those who descended from Joseph, and also a record of prophets of the tribe of Joseph. This verse attests that all the holy prophets have testified of sacred truths common to all generations. DCBM, p. 40. Sidney B. Sperry suggests that "the prophets in both nations probably paid little attention to the political lines of division, but it is improbable that all of them had their words recorded in the scriptures of both nations. ... The Brass Plates may well have been the official scripture of the Ten Tribes. It is probable that some prophets wrote on these plates whose writings may not have been recorded on the records kept in Judah. Were Zenos, Zenock, Neum, and Ezias ... among them?" (*Answers to Book of Mormon Questions*, Salt Lake City: Bookcraft, 1967, pp. 43-44.) The Joseph Smith translation of the Bible, in fact, may contain some of the information found on the plates of brass. Robert J. Matthews suggested that "the JST, having received the touch of restoration through the hand of the Prophet of God, resembles the doctrinal content of the Brass Plates more fully than does any other Bible." ("The Joseph Smith Translation—Historical Source and Doctrinal Companion to the Doctrine & Covenants," *Ninth Annual Church Educational*

System Religious Educators' Symposium, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985, p. 22.))

21 And it came to pass that after this manner of language did I ^apersuade my brethren, that they might be faithful in keeping the commandments of God.

22 And it came to pass that we went down to the land of our inheritance, and we did gather together our ^agold, and our silver, and our precious things. (Worldly way. While not specifically stated, it might be reasoned that Lehi left servants in charge of the family holdings. It would be hard to imagine that a significant wealth such as Lehi apparently had accumulated could go for very long entirely unguarded. Certainly the lands and goods were not sold nor exchanged prior to the journey into the wilderness, a fact which doubtless encouraged Laman and Lemuel's assumption that they could return to their former life.)

23 And after we had gathered these things together, we went up again unto the house of Laban.

24 And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraven upon the ^aplates of brass, for which we would give unto him our gold, and our silver, and all our precious things.

25 And it came to pass that when Laban saw our property, and that it was exceedingly great, he did ^alust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.

26 And ^ait came to pass that we did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban.

27 And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we ^ahid ourselves in the cavity of a rock. (Recently, the published research of three Non-Latter-day Saint scientists have found such a "cavity of a rock," twenty-two miles southeast of Jerusalem – just east of Hebron. The reconstruction of the site by these scholars astonishingly resembles the Book of Mormon account of Nephi's refuge in the cavern. It is expected that Nephi and his party, with the brass plates, would head toward the Hebron area to seek refuge. Historically, Joshua had designated the city of Hebron as a city of refuge, where those unjustly or rashly accused could find safety. Nephi and his party fled from the servants of Laban on the southern road which also leads ultimately to the Valley of Lemuel/Al Beda, where Lehi was camped, but additionally passes through Hebron, the city of refuge. Ten miles east of Hebron is a cave, uncovered during construction of a highway in 1961, that for ages has been called by the local populace *Khirbet Beit Lei*, "The Ruins of the House of Lehi" (or even "The Ruins of Lehi's Family," as *Beit* means either "house" or "family"). Kirk Holland Vestal and Arthur Wallace, *The Firm Foundation of Mormonism*, p. 107-07. A display in the Israel Museum of Jerusalem shows artifacts from a cave some twenty-three miles southwest of Jerusalem in an area known as *Lhi* (Lahi or Lehi). They are dated to six hundred years before Jesus' time and seem to connect to Lehi's family departing the area of Jerusalem. The oldest-known writing of the name of Jerusalem and the spelling out of the name of Jehovah appears in the cave. Daniel Rona, *Book of Mormon Supplemental Study Material*, p. 5)

28 And it came to pass that Laman was angry with me, and also with my father; and also was Lemuel, for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many ^ahard words unto us, their younger brothers, and they did smite us even with a rod. (Every free man in the East carries a stick, the immemorial badge of independence and of authority; and every man asserts his authority over his inferiors by his stick, which "shows that the holder is a man of position, superior to the workman or day-labourers. The government officials, superior officers, tax-gatherers, and schoolmasters use this short rod to threaten—or if necessary to beat—their inferiors, whoever they may be." The usage is very ancient. "A blow for a slave," is the ancient maxim in Ahikar, and the proper designation of an underling is '*abd-al-asa*, "stick-servant." This is exactly the sense in which Laman and Lemuel intended their little lesson to Nephi, for when the angel turned the tables he said to them, "Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen *him* to be a ruler over *you*?" High Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 80)

29 And it came to pass as they smote us with a rod, behold, an ^aangel of the Lord came and stood before them, and he spake unto them, saying: Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ^bruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will ^cdeliver Laban into your hands.

30 And after the ^aangel had spoken unto us, he departed.

31 And after the angel had departed, Laman and Lemuel again began to ^amurmur, saying: How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us? (These verses dramatize the principle that something as remarkable as the rending of the veil and the appearance of angels has little if any lasting influence upon hardened souls, souls which are not attuned to the infinite. President Joseph Fielding Smith taught that: A visitation of an angel... would not leave the impression that we receive through a manifestation of the Holy Ghost. Personal visitations might become dim as time goes on, but this guidance of the Holy Ghost is renewed and continued, day after day, year after year, if we live to be worthy of it. Doctrines of Salvation, 1:44, DCBM, p. 41. The testimony of the Holy Ghost is the strongest testimony that can be given. It is better than a personal visit. Joseph Fielding Smith, Doctrines of Salvation, 3:153.)

1 Nephi 4

Nephi slays Laban at the Lord's command and then secures the plates of brass by stratagem—Zoram chooses to join Lehi's family in the wilderness. [Between 600 and 592 B.C.]

1 AND it came to pass that I spake unto my brethren, saying: Let us go up again unto Jerusalem, and let us be ^afaithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not ^bmightier than Laban and his fifty, yea, or even than his tens of thousands? (The regular division in the army is 10,000, as it was at the Hill Cumorah. Teachings of the Book of Mormon, 1:127.)

2 Therefore let us go up; let us be ^astrong like unto Moses; for he truly spake unto the waters of the Red ^bSea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea. (“Nephi was not the only prophet in scripture to shed a man's blood. Moses killed an Egyptian when Moses saw the Egyptian beating a Hebrew slave; when he looked around and saw that no one was watching, Moses killed the Egyptian and buried him in the sand (Ex. 2:11-12). Fearing that he might get caught, Moses fled to the land of Midian...Nephi's reference to Moses as he and his brothers moved quietly toward Jerusalem that dark night turns out to be more prophetic and more significant than Nephi probably realized at the time. Nephi urged his brothers, ‘Let us be strong like unto Moses. . . . Let us go up; the Lord is able to deliver us, even as our fathers, and to destroy Laban, even as the Egyptians’ (1 Ne. 4:2-3). Although Nephi had the destruction of the Egyptian army in mind (he assumed he would encounter Laban's fifty), in the end it was not an army that Nephi destroyed, but a single man. Nephi became strong like unto Moses, following the archetype who set into motion the exodus of Israel from Egypt. Even so, the slaying of Laban inexorably sealed the destiny of Lehi's party as exiles from the land of Jerusalem until they likewise arrived at their new Promised Land. In retrospect, the parallel between the actions of Moses and Nephi was surely strengthened by the fact that both had been involved in the excusable killing of a man.” (John W. Welch, “Legal Perspectives on the Slaying of Laban,” *FARMS Journal of Book of Mormon Studies*, vol. 1, no. 1 (Fall 1992), 139.))

3 Now behold ye know that this is true; and ye also know that an ^aangel hath spoken unto you; wherefore can ye ^bdoubt? Let us go up; the Lord is able to ^cdeliver us, even as our fathers, and to destroy Laban, even as the Egyptians. (The Lord's way.)

4 Now when I had spoken these words, they were yet wroth, and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Jerusalem. (Joseph Smith was translating with the seer stones, he looked up with surprise and said, “Emma, did Jerusalem have walls? He didn't even know the city had walls. He didn't know anything about what he was writing here. Hugh Nibley, *Teachings of the Book of Mormon*, 1:159)

5 And it was by night; and I caused that they should hide themselves without the walls. And after they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban. (The lighting of city streets, except for festivals, is a blessing unknown to ages other than our own. Hundreds of passages might be cited from ancient writers, classical and Oriental, to show that in times gone by the streets of even the biggest towns were perfectly dark at night, and very dangerous. To move about late at night without lamp bearers and armed guards was to risk almost certain assault. In the famous trial of Alcibiades for the mutilation of the Hermes, we have the testimony of one witness who, all alone, beheld by moonlight the midnight depredations of a drunken band in the heart of downtown Athens, from which it is clear that the streets of the greatest city in the western world were unlighted, deserted, and dangerous at night. In times of social unrest the streets at night were virtually given over to the underworld, as they were in some European cities during the blackouts of the late war. The extreme narrowness of ancient streets made their blackout doubly effective. Hugh Nibley, *Lehi in the Desert and*

the World of the Jaredites, p. 115.)

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. **WHAT SHOULD I DO?** 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. **WHAT SHOULD I SAY?** 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. **HOW DO I ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS?** Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. **WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM?** Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. ⁶ And I was ^aled by the Spirit, not ^bknowing beforehand the things which I should do. (Harold B. Lee “Walk to the edge of the light, and perhaps a few steps into the darkness, and you will find that the light will appear and move ahead of you.” (Lucille C. Tate, *Boyd K. Packer: A Watchman on the Tower*, p.138) Obviously, caution and wisdom must be used with regards to this principle I am discussing. Elder L. Lionel Kendrick of the Seventy discussed this in these terms: “It is a misconception to believe that we should consult Heavenly Father on every matter in life. He expects us to solve a portion of our problems without petitioning Him for potential solutions. It is through this process that we grow, develop, and become more perfect. He is not always concerned about mundane matters unless they are not in keeping with sacred principles. We should daily petition for the companionship of the Holy Ghost. With this presence of the Spirit, we will feel the promptings without petitioning Heavenly Father on every personal matter. Elder Dallin H. Oaks of the Quorum of the Twelve Apostles explained this principle: “We are often left to work out problems, without the dictation or specific direction of the Spirit. That is part of the experience we must have in mortality. Fortunately, we are never out of our Savior’s sight, and if our judgment leads us to actions beyond the limits of what is permissible and if we are listening to the still small voice, the Lord will restrain us by the promptings of His Spirit.”“)

⁷ Nevertheless I went forth, and as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me, for he was ^adrunken with wine.

⁸ And when I came to him I found that it was Laban.

⁹ And I beheld his ^asword, and I drew it forth from the sheath thereof; and the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel. (Or in other words: Whoa, this is a cool sword. Swords were worth thousands of dollars. Laban’s sword becomes the sword of kings.)

¹⁰ And it came to pass that I was ^aconstrained by the Spirit that I should kill Laban; but I said in my heart: Never at any time have I shed the blood of man. And I shrunk (was sick to his stomach) and would that I might not slay him. (Jeffrey Holland said: “A bitter test? A desire to shrink? Sound familiar? We don't know why those plates could not have been obtained some other way—perhaps accidentally left at the plate polishers one night, or maybe falling off the back of Laban's chariot on a Sabbath afternoon drive. For that matter, why didn't Nephi just leave this story out of the book altogether?... It is not intended that either Nephi or we be spared the struggle of this account. I believe that story was placed in the very opening verses of a 531-page book and then told in painfully specific detail in order to focus every reader of that record on the absolutely fundamental gospel issue of obedience and submission to the communicated will of the Lord. If Nephi cannot yield to this terribly painful command, if he cannot bring himself to obey, then it is entirely probable that he can never succeed or survive in the tasks that lie just ahead. ⁱI will go and do the things which the Lord hath commanded.’ (1 Nephi 3:7.) I confess that I wince a little when I hear that promise quoted so casually among us. Jesus knew what that kind of commitment would entail and so now does Nephi. And so will a host of others before it is over. That vow took Christ to the cross on Calvary and it remains at the heart of every Christian covenant. ‘I will go and do the things which the Lord hath commanded’? Well, we shall see.” (Jeffrey R. Holland and Patricia T. Holland, *On Earth As It Is in Heaven*, p. 139.) **How do you we know that such a prompting is**

of the Spirit? Ezra Taft Benson: “May I suggest three short tests to avoid being deceived. . . . “1. What do the standard works have to say about it? ‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them,’ said Isaiah. (Isa. 8:20.) . . . “We must diligently study the scriptures. Of special importance to us are the Book of Mormon and the Doctrine and covenants. . . . “2. The second guide is: what do the latter-day Presidents of the Church have to say on the subject— particularly the living President? . . . “There is only one man on the earth today who speaks for the Church. (See D&C 132:7; 21:4.) That man is [the] President [of the Church]. Because he gives the word of the Lord for us today, his words have an even more immediate importance than those of the dead prophets. When speaking under the influence of the Holy Ghost his words are scripture. (See D&C 68:4.) . . . “3. The third and final test is the Holy Ghost—the test of the Spirit. By that Spirit we ‘. . . may know the truth of all things.’ (Moroni 10:5.) This test can only be fully effective if one’s channels of communication with God are clean and virtuous and uncluttered with sin” (in Conference Report, Oct. 1963, 16–17).)

11 And the Spirit said unto me again: Behold the ^aLord hath ^bdelivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had ^ctaken away our property.

12 And it came to pass that the Spirit said unto me again: Slay him, for the Lord hath delivered him into thy hands;

13 Behold the Lord ^aslayeth the ^bwicked to bring forth his righteous purposes. It is ^cbetter that one man should perish than that a nation should dwindle and perish in ^dunbelief.

14 And now, when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness, saying that: ^aInasmuch as thy seed shall keep my ^bcommandments, they shall ^cprosper in the ^dland of promise.

15 Yea, and I also thought that they could not keep the commandments of the Lord according to the ^alaw of Moses, save they should have the law.

16 And I also knew that the ^alaw was engraven upon the plates of brass.

17 And again, I knew that the Lord had delivered Laban into my hands for this cause—that I might obtain the records according to his commandments.

18 Therefore I did obey the voice of the Spirit, and took Laban by the hair of the head, and I smote off his head with his own ^asword. (“Some people have wondered why God needed to have Nephi kill Laban instead of telling him simply to put on Laban's clothes and go forth in disguise to get the plates. Leaving the drunken Laban alive, however, would probably have created serious problems...Even if Laban spent the night in the streets, the next morning he would have regained his senses and would have been furious. He would have led a search party to pursue and kill Nephi and his brothers and recover the plates of brass...With Zoram gone, people in Jerusalem could well have assumed that Zoram was the one who had killed Laban...If Laban had not been killed, however, he would have known Zoram and the circumstances well enough to have suspected what had happened and to have led an effective pursuit against Nephi and his brothers. These reasons explain why it was virtually essential to the completion of Nephi's task that Laban be killed, and with a little imagination several other reasons can probably be suggested.” (John W. Welch, “Legal Perspectives on the Slaying of Laban,” *FARMS Journal of Book of Mormon Studies*, vol. 1, no. 1 (Fall 1992), 132.) The spirit assured Nephi that the present fortuitous circumstance – finding Laban drunken and incapacitated in the streets – was not an accident, but that the Lord hath delivered him into thy hands. According to the law of retribution – Nephi was perfectly justified in slaying Laban. DCBM, p. 44. That which is wrong under one circumstance may be, and often is, right under another. God said, “Thou shalt not kill;” at another time He said: “Thou shalt utterly destroy.” This is the principle on which the government of heaven is conducted – by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. TPJS, p. 256.)

19 And after I had smitten off his head with his own sword, I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins. (Returning by night in a third attempt to get the records, Nephi stumbled upon the prostrate form of Laban, lying dead drunk in the deserted street (1 Nephi 4:7). The commander had been (so his servant later told Nephi) in conference with "the elders of the Jews . . . out by night among them" (1 Nephi 4:22), and was wearing his full dress armor. What a world of inference in this! We sense the gravity of the situation in Jerusalem which "the elders" are still trying to conceal; we hear the suppressed excitement of Zoram's urgent talk as he and Nephi hasten through the streets to the city gates (1 Nephi 4:27), and from Zoram's willingness to change sides and leave the city we can be sure that he, as Laban's secretary, knew how badly things were going. From the Lachish letters it is clear that informed parties in Jerusalem were quite aware of the critical state of things at Jerusalem, even while the *sarim*, "the elders," were working with all their might to suppress every sign of criticism and disaffection. How could they take counsel to provide for the defense of the city and their own interests without exciting alarm or giving rise to general rumors and misgivings? By holding their meetings in secret, of course, such midnight sessions of civil and military leaders as Laban had just been attending. Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 112-13)

20 And after I had done this, I went forth unto the treasury of Laban. And as I went forth towards the treasury of Laban, behold, I saw the ^aservant of Laban who had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury. (For Zoram, as Laban's private secretary and keeper of the keys, was himself an important official, and no mere slave. Professor Albright has shown that the title "servant" by which Nephi designates him meant in Jerusalem at that time something like "official representative" and was an honorable rather than a menial title. Hugh Nibley, *An Approach to the Book of Mormon*, p. 109)

21 And he supposed me to be his master, Laban, for he beheld the garments and also the sword girded about my loins.

22 And he spake unto me concerning the ^aelders of the Jews, he knowing that his master, Laban, had been out by night among them. ("The portrait of Laban is absolutely marvelous...He was in charge of everything as the military governor, and the records were kept in his office. Who was Laban? He was military governor of Jerusalem, we are told. They were out by night, remember, in secret council with the elders (the *sarîm*) and he was in his ceremonial armor when he met with them. Laman and Lemuel said, 'He's in charge of fifty men in the city and ten thousand men in the field.' He was in charge of the city police. He was the governor of the city, and the records were kept at his house. They were family records, and he was related to Lehi. That was where they knew they could get their records because they were kept in the house of Laban, the military governor. Not a likely place to keep the genealogy of the people, but that's where it was. It was the same thing in Lachish. In a time of alarm, they were put there for safekeeping. That was the safest place to keep them. And sure enough, we learn from the Copper Scroll that when Jerusalem was threatened, they took all the documents they could and hid them in various places around the city. They were quick to get them to a safe place; that's what happened. That's probably why the brass plates and all the genealogy were being held under guard-kept under lock and key by Laban. Laban wouldn't let the brothers have them unless they paid him plenty, so they paid him plenty and he said, 'April fool.'" (Hugh Nibley, *Teachings of the Book of Mormon*, lecture 6))

23 And I spake unto him as if it had been Laban.

24 And I also spake unto him that I should carry the engravings, which were upon the ^aplates of brass, to my elder brethren, who were without the walls.

25 And I also bade him that he should follow me.

26 And he, supposing that I spake of the ^abrethren of the ^bchurch, (Was there a Church anciently, and if so, how was it organized and regulated? There was not so much as the twinkling of an eye during the whole so-called pre-Christian era when the Church of Jesus Christ was not upon the earth, organized basically the same way it now is. Melchizedek belonged to the Church; Laban was a member, so also

was Lehi, long before he left Jerusalem. There was always apostolic power. The Melchizedek Priesthood always directed the course of the Aaronic Priesthood. All of the prophets held a position in the hierarchy of the day. Bruce R. McConkie, *The Bible: A Sealed Book*, p. 6) and that I was truly that Laban whom I had slain, wherefore he did follow me.

27 And he spake unto me many times concerning the elders of the Jews, as I went forth unto my brethren, who were without the walls.

28 And it came to pass that when Laman saw me he was exceedingly frightened, and also Lemuel and Sam. And they fled from before my presence; for they supposed it was Laban, and that he had slain me and had sought to take away their lives also.

29 And it came to pass that I called after them, and they did hear me; wherefore they did cease to flee from my presence.

30 And it came to pass that when the servant of Laban beheld my brethren he began to tremble, and was about to flee from before me and return to the city of Jerusalem.

31 And now I, Nephi, being a man large in stature, and also having received much ^astrength of the Lord, therefore I did seize upon the servant of Laban, and held him, that he should not flee.

32 And it came to pass that I spake with him, that if he would hearken unto my words, as the Lord liveth, and as I live, even so that if he would hearken unto our words, we would spare his life. (When they gave their word, it was binding. In those days, no man would dream of breaking an oath. It would be the most solemn of all oaths to the Semite: "As the Lord liveth, and as I live!" Nephi swore that oath in order to pacify the struggling Zoram in an instant. Russell M. Nelson, *Heroes From the Book of Mormon*, p. 6)

33 And I spake unto him, even with an ^aoath, that he need not fear; that he should be a ^bfree man like unto us if he would go down in the wilderness with us. (Zoram couldn't go back to Jerusalem, because the police would have pursued Lehi, like they did Uriah when he fled to Egypt.)

34 And I also spake unto him, saying: Surely the Lord hath ^acommanded us to do this thing; and shall we not be diligent in keeping the commandments of the Lord? Therefore, if thou wilt go down into the wilderness to my father thou shalt have place with us.

35 And it came to pass that ^aZoram did take courage at the words which I spake. Now Zoram (A strong refreshing rain. Aramaic word.) was the name of the servant; and he promised that he would go down into the wilderness unto our father. Yea, and he also made an oath unto us that he would tarry with us from that time forth.

36 Now we were desirous that he should tarry with us for this cause, that the Jews might not know concerning our flight into the wilderness, lest they should pursue us and destroy us.

37 And it came to pass that when Zoram had made an ^aoath unto us, our ^bfears did cease concerning him.

38 And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed unto the ^atent of our father.

1 Nephi 5

Sariah complains against Lehi—Both rejoice over the return of their sons—They offer sacrifices—The plates of brass contain writings of Moses and the prophets—They identify Lehi as a descendant of Joseph—Lehi prophesies concerning his seed and the preservation of the plates. [Between 600 and 592 B.C.]

1 AND it came to pass that after we had come down into the wilderness unto our father, behold, he was filled with joy, and also my mother, Sariah, was exceedingly glad, for she truly had mourned because of us. (They may have been gone several days or weeks.)

2 For she had supposed that we had perished in the wilderness; and she also had ^acomplained against my father, telling him that he was a ^bvisionary man; saying: Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness.

3 And after this manner of language had my mother complained against my father. (Do we sometimes complain without having all of the information?)

4 And it had come to pass that my father spake unto her, saying: I know that I am a ^avisionary man; for if I had not seen the things of God in a ^bvision I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren.

5 But behold, I have ^aobtained a ^bland of promise (The promise was given. All things are present once you have made the transition, once you have accepted it.), in the which things I do rejoice; yea, and I ^cknow that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness.

6 And after this manner of language did my father, Lehi, ^acomfort my mother, Sariah, concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews.

7 And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted.

8 And she spake, saying: Now I know of a surety that the Lord hath ^acommanded my husband to ^bflee 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 ^caccomplish the thing which the Lord hath commanded them. And after this manner of language did she speak.

9 And it came to pass that they did rejoice exceedingly, and did offer ^asacrifice and burnt offerings unto the Lord; and they gave ^bthanks unto the God of Israel.

10 And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the ^aplates of brass, and he did search them (It is one thing to read the scriptures, this is commendable and indeed a profitable exercise. It is quite another to search them and look for the true meanings of the passages contained therein; to delve and inquire and ponder upon the particular verses and events under consideration; and to search that Spirit of truth for mastery and understanding for wisdom in being able to liken the scriptural insights unto oneself. DCBM, p. 48.) from the beginning.

11 And he beheld that they did contain the five ^abooks of Moses; (The only biblical account of the creation was revealed directly to Moses, but we are left to suppose that he copied or condensed the historical portions of Genesis from the writings of Noah, Melchizedek, Abraham, and the patriarchs, continuing Exodus, Leviticus, Numbers and Deuteronomy were written by or under the direction of Moses. DCBM, p. 48.), which gave an account of the creation of the world (The brass plates contained a more extensive account of the Creation than that which is available in our present biblical record. We suppose the account was similar to that which we now have received through the Prophet Joseph Smith's inspired translation of the early chapters of Genesis. DCBM, p. 49.), and also of Adam and Eve, who were our first parents (Very frequently the Bible will tell us what happened, while the more thorough and complete accounts as given in the JST or as taught in the brass plates, will tell us additionally why it happened. DCBM, p. 49.)

12 And also a^a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;

13 And also the prophecies of the holy prophets (The brass plates contained, for example, prophecies of Abraham concerning the coming of Jesus Christ. Helaman 8:16-17. DCBM, p. 49.), from the beginning, even down to the commencement of the reign of^a Zedekiah; and also many prophecies which have been spoken by the mouth of^b Jeremiah. (They had the complete Bible. These documents were very rare, and they were secret. He wouldn't have been able to get them. Laban was also a descendant of Joseph in a direct line. That's probably why they were in his house. But only one person at a time could receive these genealogical records; that was the direct descendant. In this case it happened to be Laban. The circulation was very limited. The law was read publicly once a year, but only by the scribes and Pharisees. You didn't have a copy of the Bible in those days, and what's more, nobody but Judah could have it at all. Teachings of the Book of Mormon, 1:164-65. There was more on them than there is in the Old Testament as we now have it. The prophecies of Zenock, Neum, Zenos, Joseph the son of Jacob, and probably many other prophets were preserved by them, and many of these writings foretold matters pertaining to the Nephites. From prophet to prophet and generation to generation the Brass Plates were handed down and preserved by the Nephites. At some future date the Lord has promised to bring them forth, undimmed by time and retaining their original brightness, and the scriptural accounts recorded on them are to go forth unto every nation, kindred, tongue and people. Alma 37:3-5, 1 Nephi 5:18-19. MD, p. 103. Ludlow: The brass plates obtained from Laban contained the five books of Moses (apparently similar to the first five books of the Bible—the Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), a record of the Jews from the beginning down to Zedekiah, and the prophecies of the prophets from the beginning down to Jeremiah. (1 Nephi 3:3-20; 5:11-13.) This would explain how the biblical stories were known by the American Indian groups even before the arrival of the Catholic fathers and their Bibles after the time of Columbus. Historians have concluded the American Indians knew of the story of the creation, the flood, etc., before the time of Columbus, although they have not been able to explain how the Indians came into possession of this knowledge. In volume 4 of his *Antiquities of Mexico*, Lord Kingsborough found so many evidences of biblical stories among the Indians that he concluded: It is unnecessary to attempt in this place to trace out any further scriptural analogies in the traditions and mythology of the New World, since the coincidences which have already been mentioned are sufficiently strong to warrant the conclusion that the Indians, at a period long antecedent to the arrival of the Spaniards in America, were acquainted with a portion at least of the Old Testament. (London: Robert Havell, 1831-1848, p. 409.) *Unlocking the Book of Mormon*, p. 11)

14 And it came to pass that my father, Lehi, also found upon the^a plates of brass a^b genealogy of his^c fathers; wherefore he knew that he was a descendant of^d Joseph; yea, even that Joseph who was the son of^e Jacob, who was^f sold into Egypt, and who was^g preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine. (According to Joseph Smith, the 116 lost manuscript pages of the Book of Lehi also included the genealogy of Ishmael showing him to be a descendant of Ephraim. Robert Matthews, Sidney B. Sperry Symposium.)

15 And they were also^a led out of captivity and out of the land of Egypt, by that same God who had preserved them.

16 And thus my father, Lehi, did discover the genealogy of his fathers. And Laban also was a descendant of^a Joseph, wherefore he and his fathers had kept the^b records. (We may properly ask ourselves how it happened that Laban – and Lehi's family, for that matter, inasmuch as they were descendants of Joseph through Manasseh happened to be living in Jerusalem. The tribes of Ephraim and Manasseh, as the reader is well aware, had been allied generations before with the Northern Kingdom of Israel, not with Judah in the south. A reasonable answer to our question would be this: The Northern Kingdom of Israel fell to the Assyrians when its capital of Samaria capitulated to Sargon II in 722 B.C. The forebears of Laban may well have fled to Jerusalem to prevent the sacred records from falling into alien hands. Lehi's grandfather or great-grandfather may have left his northern home for Jerusalem in

order to prevent his children from inter-marrying and making religious compromises with the foreigners brought into the land by the Assyrians. Such a course would not be unreasonable on the part of many devout families. These good Israelite families thus hoped to escape pagan influences. Sidney B. Sperry, *Answers to Book of Mormon Questions*, p. 43)

17 And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed—

18 That these ^aplates of brass should go forth unto all ^bnations, kindreds, tongues, and people who were of his seed. (Since many of the precious truths of the brass plates were known and recorded by Book of Mormon prophet-writers, and since the Book of Mormon will eventually go to all the world as a witness of Jesus Christ and also of the great latter-day work, this particular prophetic utterance is being and will yet be fulfilled. In addition, undoubtedly at some future day the brass plates themselves will be brought forth and their contents thereafter will be available for study to all those with pure hearts and with ears to hear. R. Millet and J.F. McConkie, *Doctrinal Commentary on the Book of Mormon*, 1:50)

19 Wherefore, he said that these plates of brass should ^anever perish; neither should they be dimmed any more by time. (Perhaps Lehi was indicating here a neglect by Laban of these brass treasures, a neglect which would have allowed the plates to become tarnished or corroded. DCBM, p. 49.) And he prophesied many things concerning his seed. (Bruce R. McConkie “In this connection, be it also remembered that the brass plates that Nephi took from Jerusalem contain more of the word of the Lord for the comparable period than does our present Old Testament. They, of course, will also come forth in due time as part of the restoration of all things. Indeed, Lehi prophesied ‘that these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed. Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time.’ (1 Ne. 5:18-19.)” (Bruce R. McConkie, *The Millennial Messiah: The Second Coming of the Son of Man*, p. 113.))

20 And it came to pass that thus far I and my father had kept the commandments wherewith the Lord had commanded us.

21 And we had obtained the records which the Lord had commanded us, and searched them and found that they were desirable; yea, even of great ^aworth unto us, insomuch that we could ^bpreserve the commandments of the Lord unto our children. (The importance of the scriptures.)

22 Wherefore, it was wisdom in the Lord that we should carry them with us, as we journeyed in the wilderness towards the land of promise.

1 Nephi 6

Nephi writes of the things of God—His purpose is to persuade men to come unto the God of Abraham and be saved. [Between 600 and 592 B.C.] (While 1 Nephi 6 is a break in the historical narrative, it is significant because it establishes the criteria Nephi and other Book of Mormon writers used to select material for inclusion on the plates. Institute Manual, p. 9)

1 AND now I, Nephi, do not give the genealogy of my fathers in ^athis part of my record; neither at any time shall I give it after upon these ^bplates which I am ^cwriting; for it is given in the record which has been kept by my ^dfather; wherefore, I do not write it in this work. (Approximately ten years after Lehi and his family left Jerusalem, Nephi was commanded to begin a record of his proceedings, the record we have come to know as the large plates. On this set of plates he was to record such matters as the nature of the family's travels, the genealogy of his father, many of the prophecies of Lehi, the wars and struggles of his people, and the details of the reigns of the kings. About twenty years later (570 BC) Nephi was given an additional writing assignment: He was to begin a record which would concentrate upon spiritual matters, the dealings and revelations of God with the Lehites. This record, known to us as the small plates, covers the material in the Book of Mormon from 1 Nephi through the book of Omni, approximately 475 years of Nephite history. At the time of King Benjamin (Mosiah 1), the small plates came to a close, and the large plates were thereafter used to record both secular and spiritual doings. Nephi was writing upon (and we are now reading from) the small plates, a record which incidentally was written in retrospect, thirty years after the fact. DCBM, p. 51.)

2 For it sufficeth me to say that we are descendants of ^aJoseph. (Manasseh through Lehi and Ephraim through Ishmael.)

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 ^athese plates, for I desire the room that I may write of the things of God.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. 4 For the fulness of mine intent is that I may ^apersuade men to ^bcome unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved.

5 Wherefore, the things which are ^apleasing 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. (President Ezra Taft Benson: "The Book of Mormon is the great standard we are to use in our missionary work. It shows that Joseph Smith was a prophet. It contains the words of Christ, and its great mission is to bring men to Christ. All other things are secondary. . . . 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" (*The Teachings of Ezra Taft Benson* [1988], 203).)

CHAPTER 7

Lehi's sons return to Jerusalem and enlist Ishmael and his household in their cause—Laman and others rebel—Nephi exhorts his brethren to have faith in the Lord—They bind him with cords and plan his destruction—He is freed by the power of faith—His brethren ask forgiveness—Lehi and his company offer sacrifice and burnt offerings. [Between 600 and 592 B.C.]

1 AND now I would that ye might know, that after my father, Lehi, had made an end of ^aprophesying 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 ^bdaughters to ^cwife, that they might raise up ^dseed unto the Lord in the land of promise.

2 And it came to pass that the Lord ^acommanded 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 ^aagain, 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 ^aLord 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.

(In *The Articles of Faith*, James E. Talmage cites the prophet Joseph as teaching the doctrine that Ishmael was from Ephraim: "Ishmael an Ephraimite – 'The Prophet Joseph Smith informed us that the record of Lehi was contained on the one hundred sixteen pages that were first translated and subsequently stolen, and of which an abridgment is given us in the First Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis [verse 16] which says: 'And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.' Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla found by Mosiah -- thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up upon the American continent.' -- From "Discourse by Apostle Erastus Snow," at Logan, Utah, May 6, 1882, see *Journal of Discourses*, vol. 23, pp. 184, 185." (James E. Talmage, *A Study of the Articles of Faith*, p.504-5) The two families were well acquainted with one another, especially in light of the fact that the Lehites were very careful to insure that their departure was secretive in nature. It appears that Ishmael's sons were already married to Lehi's daughters before the journey began. DCBM, p. 53-54. Hugh Nibley: Notice that they are not only willing but they are able to do it right then. They don't have to stay six weeks and get ready – settle their affairs, etc. Ishmael was ready to go. Ishmael was a desert man. Lehi was a merchant. *Teachings of the Book of Mormon*, 1:167.)

6 And it came to pass that as we journeyed in the wilderness, behold Laman and Lemuel, and two of the ^adaughters of Ishmael, and the two ^bsons of Ishmael and their families (including Lehi's daughters), did ^crebel against us; yea, against me, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters. ("Our tradition that Ishmael's ancestry went back to Ephraim, son of Joseph, is based on a discourse given by Elder Erastus Snow, in Logan, Utah, on May 6, 1882. He said, 'The prophet Joseph informed us that the record of Lehi was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgment is given us in the First Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters.' From the above quotation and from 1 Nephi 7:6 we may propose that two of Ishmael's sons had married daughters of Lehi and Sariah. That would mean the two families were already related by marriage, which might explain Lehi's seeming nonchalance about instructing his sons to bring Ishmael's family down into the wilderness. There might already have been marriage plans

between the two families—only the setting for the ceremonies would now have to change from the city to the desert. Another reason why Ishmael's family in particular was elected to join Lehi's was that Ishmael had five unmarried daughters; the four sons of Lehi along with Zoram would in time marry Ishmael's daughters—a perfect five-way match set up in advance by the Lord.” (Kent P. Jackson, ed., *Studies in Scripture, Vol. 7: 1 Nephi to Alma 29*, p. 30.) Why does Nephi mention Ishmael and his family so casually? It was noticed, too, that when Nephi and his brothers were bringing Ishmael and his family into the wilderness from Jerusalem, two of the five daughters of Ishmael and his two sons and their families rebelled against the rest of the party. Ishmael was related in some way to Lehi. If the two men were related, that fact would readily explain Nephi's casual mention of Ishmael and his family... It is very probable, of course, that Joseph Smith's knowledge of the marriage of Ishmael's sons to Lehi's daughters was obtained when he translated the Book of Lehi, contained in the 116 pages of the lost manuscript. Since Ishmael's two sons married into Lehi's family, that Lehi had at least two daughters. It also seems obvious that these daughters were among his eldest children, Laman being his first born (2 Nephi 4:3). There is a later reference in the Nephite record to Nephi's sisters. When the Lord commanded Nephi and his faithful followers to flee into the wilderness away from the rebellious Laman and Lemuel and their families and associates, they complied as requested. (2 Nephi 5:6). The fact that sisters is mentioned means that at least two sisters went with Nephi into the wilderness. Were these sisters the elder daughters of Lehi who had married Ishmael's sons? It would seem highly improbable. For we remember that Lehi's married daughters were among those who had rebelled against the faithful members of Nephi's party when they were bringing Ishmael's family from Jerusalem. It would be hard to believe that these rebellious daughters of Lehi would leave their husbands and children and desert to Nephi's camp without his mentioning the fact. Their sudden repentance is something that Nephi does not record. The only reasonable conclusion that we can come to is that the sisters of Nephi who accompanied him into the wilderness were two younger daughters of Lehi. They were doubtless born to the patriarch in the wilderness after he had left Jerusalem. Unfortunately their names are not given, nor is any special mention of their births recorded in the sacred text. Apparently they were born after Jacob and before Joseph. *Answers to Book of Mormon Questions*, Sidney B. Sperry, Chapter 2. The interesting thing is that Nephi takes Ishmael (unlike Zoram) completely for granted, never explaining who he is or how he fits into the picture—the act of sending for him seems to be the most natural thing in the world, as does the marriage of his daughters with Lehi's sons. Since it has ever been the custom among the desert people for a man to marry the daughter of his paternal uncle (*bint al-ammi*) it is hard to avoid the impression that Lehi and Ishmael were related. It's also possible that daughters may have been born to Lehi after Nephi. For there to have been 15 years between Nephi and Jacob without children seems improbable for this era.)

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 ^agrieved 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 ^byounger brother, should speak unto you, yea, and set an ^cexample for you?

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

10 How is it that ye have ^aforgotten 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 ^adelivering us out of the hands of Laban, and also that we should obtain the record?

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: "Faith" Ephesians 2:8.

EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34.

12 Yea, and how is it that ye have forgotten that the Lord is able to do all ^athings according to his will, for the children of men, if it so be that they exercise ^bfaith 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 ^aland of promise; and ye shall know at some future period that the word of the Lord shall be fulfilled concerning the ^bdestruction of ^cJerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled.

14 For behold, the ^aSpirit of the Lord ^bceaseth soon to strive with them; for behold, they have ^crejected the prophets, and ^dJeremiah have they cast into prison. And they have sought to take away the ^elife 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 ^abind 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 ^astrength that I may ^bburst 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 ^adaughters 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. (This is a thing that no Arab under any circumstance can resist. If a mother or daughter from another tribe pleads, you are under obligation – even if it is your worst enemy. It's the chivalric oath. Teachings of the Book of Mormon, 1:169.)

20 And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me (Bowing down was an act of apology, not submission.), and did plead with me that I would ^aforgive them of the thing that they had done against me.

21 And it came to pass that I did frankly ^aforgive them all that they had done, and I did exhort them that they would pray unto the Lord their God for ^bforgiveness. 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 ^athanks unto the Lord their God; and they did offer ^bsacrifice and burnt offerings unto him.

1 Nephi 7

Lehi's sons return to Jerusalem and enlist Ishmael and his household in their cause—Laman and others rebel—Nephi exhorts his brethren to have faith in the Lord—They bind him with cords and plan his destruction—He is freed by the power of faith—His brethren ask forgiveness—Lehi and his company offer sacrifice and burnt offerings. [Between 600 and 592 B.C.]

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(In *The Articles of Faith*, James E. Talmage cites the prophet Joseph as teaching the doctrine that Ishmael was from Ephraim: "Ishmael an Ephraimite – 'The Prophet Joseph Smith informed us that the record of Lehi was contained on the one hundred sixteen pages that were first translated and subsequently stolen, and of which an abridgment is given us in the First Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis [verse 16] which says: 'And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.' Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla found by Mosiah -- thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up upon the American continent.' -- From "Discourse by Apostle Erastus Snow," at Logan, Utah, May 6, 1882, see *Journal of Discourses*, vol. 23, pp. 184, 185." (James E. Talmage, *A Study of the Articles of Faith*, p.504-5) The two families were well acquainted with one another, especially in light of the fact that the Lehites were very careful to insure that their departure was secretive in nature. It appears that Ishmael's sons were already married to Lehi's daughters before the journey began. DCBM, p. 53-54. Hugh Nibley: Notice that they are not only willing but they are able to do it right then. They don't have to stay six weeks and get ready – settle their affairs, etc. Ishmael was ready to go. Ishmael was a desert man. Lehi was a merchant. *Teachings of the Book of Mormon*, 1:167.)

6 And it came to pass that as we journeyed in the wilderness, behold Laman and Lemuel, and two of the ^adaughters of Ishmael, and the two ^bsons of Ishmael and their families (including Lehi's daughters), did ^crebel against us; yea, against me, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters. ("Our tradition that Ishmael's ancestry went back to Ephraim, son of Joseph, is based on a discourse given by Elder Erastus Snow, in Logan,

Utah, on May 6, 1882. He said, ‘The prophet Joseph informed us that the record of Lehi was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgment is given us in the First Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters.’ From the above quotation and from 1 Nephi 7:6 we may propose that two of Ishmael's sons had married daughters of Lehi and Sariah. That would mean the two families were already related by marriage, which might explain Lehi's seeming nonchalance about instructing his sons to bring Ishmael's family down into the wilderness. There might already have been marriage plans between the two families—only the setting for the ceremonies would now have to change from the city to the desert. Another reason why Ishmael's family in particular was elected to join Lehi's was that Ishmael had five unmarried daughters; the four sons of Lehi along with Zoram would in time marry Ishmael's daughters—a perfect five-way match set up in advance by the Lord.” (Kent P. Jackson, ed., *Studies in Scripture, Vol. 7: 1 Nephi to Alma 29*, p. 30.) Why does Nephi mention Ishmael and his family so casually? It was noticed, too, that when Nephi and his brothers were bringing Ishmael and his family into the wilderness from Jerusalem, two of the five daughters of Ishmael and his two sons and their families rebelled against the rest of the party. Ishmael was related in some way to Lehi. If the two men were related, that fact would readily explain Nephi’s casual mention of Ishmael and his family... It is very probable, of course, that Joseph Smith’s knowledge of the marriage of Ishmael’s sons to Lehi’s daughters was obtained when he translated the Book of Lehi, contained in the 116 pages of the lost manuscript. Since Ishmael’s two sons married into Lehi’s family, that Lehi had at least two daughters. It also seems obvious that these daughters were among his eldest children, Laman being his first born (2 Nephi 4:3). There is a later reference in the Nephite record to Nephi’s sisters. When the Lord commanded Nephi and his faithful followers to flee into the wilderness away from the rebellious Laman and Lemuel and their families and associates, they complied as requested. (2 Nephi 5:6). The fact that sisters is mentioned means that at least two sisters went with Nephi into the wilderness. Were these sisters the elder daughters of Lehi who had married Ishmael’s sons? It would seem highly improbable. For we remember that Lehi’s married daughters were among those who had rebelled against the faithful members of Nephi’s party when they were bringing Ishmael’s family from Jerusalem. It would be hard to believe that these rebellious daughters of Lehi would leave their husbands and children and desert to Nephi’s camp without his mentioning the fact. Their sudden repentance is something that Nephi does not record. The only reasonable conclusion that we can come to is that the sisters of Nephi who accompanied him into the wilderness were two younger daughters of Lehi. They were doubtless born to the patriarch in the wilderness after he had left Jerusalem. Unfortunately their names are not given, nor is any special mention of their births recorded in the sacred text. Apparently they were born after Jacob and before Joseph. *Answers to Book of Mormon Questions*, Sidney B. Sperry, Chapter 2. The interesting thing is that Nephi takes Ishmael (unlike Zoram) completely for granted, never explaining who he is or how he fits into the picture—the act of sending for him seems to be the most natural thing in the world, as does the marriage of his daughters with Lehi's sons. Since it has ever been the custom among the desert people for a man to marry the daughter of his paternal uncle (*bint al-ammi*) it is hard to avoid the impression that Lehi and Ishmael were related. It's also possible that daughters may have been born to Lehi after Nephi. For there to have been 15 years between Nephi and Jacob without children seems improbable for this era.)

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 ^agrieved 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 ^byounger brother, should speak unto you, yea, and set an ^cexample for you?

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

10 How is it that ye have ^aforgotten 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 ^adelivering us out of the hands of Laban, and also that we should obtain the record?

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7.

THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: "Faith" Ephesians 2:8.

EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34.

12 Yea, and how is it that ye have forgotten that the Lord is able to do all ^athings according to his will, for the children of men, if it so be that they exercise ^bfaith 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 ^aland of promise; and ye shall know at some future period that the word of the Lord shall be fulfilled concerning the ^bdestruction of ^cJerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled.

14 For behold, the ^aSpirit of the Lord ^bceaseth soon to strive with them; for behold, they have ^crejected the prophets, and ^dJeremiah have they cast into prison. And they have sought to take away the ^elife 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 ^abind 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 ^astrength that I may ^bburst 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 ^adaughters 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. (This is a thing that no Arab under any circumstance can resist. If a mother or daughter from another tribe pleads, you are under obligation – even if it is your worst enemy. It's the chivalric oath. Teachings of the Book of Mormon, 1:169.)

20 And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me (**Bowing down was an act of apology, not submission.**), and did plead with me that I would ^aforgive them of the thing that they had done against me.

21 And it came to pass that I did frankly ^aforgive them all that they had done, and I did exhort them that they would pray unto the Lord their God for ^bforgiveness. 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

^athanks unto the Lord their God; and they did offer ^bsacrifice and burnt offerings unto him.

1 Nephi 8

Lehi sees a vision of the tree of life—He partakes of its fruit and desires his family to do likewise—He sees a rod of iron, a strait and narrow path, and the mists of darkness that enshroud men—Sariah, Nephi, and Sam partake of the fruit, but Laman and Lemuel refuse. [Between 600 and 592 B.C.]

1 AND it came to pass that we had gathered together all manner of ^aseeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind. (They thought they would be living in the desert, not going over seas.)

2 And it came to pass that while my father tarried in the wilderness he spake unto us, saying: Behold, I have ^adreamed a dream; or, in other words, I have ^bseen a ^cvision. (This vision is the central message of the Book of Mormon.)

3 And behold, because of the thing which I have seen, I have reason to rejoice in the Lord because of ^aNephi and also of Sam; for I have reason to suppose that they, and also many of their seed, will be saved. ("Respecting the foreknowledge of God, let it not be said that divine omniscience is of itself a determining cause whereby events are inevitably brought to pass. A mortal father, who knows the weaknesses and frailties of his son, may by reason of that knowledge sorrowfully predict the calamities and sufferings awaiting his wayward boy. He may foresee in that son's future a forfeiture of blessings that could have been won, loss of position, self-respect, reputation and honor; even the dark shadows of a felon's cell and the night of a drunkard's grave may appear in the saddening visions of that fond father's soul; yet, convinced by experience of the impossibility of bringing about that son's reform, he foresees the dread developments of the future, and he finds but sorrow and anguish in his knowledge. Can it be said that the father's foreknowledge is a cause of the son's sinful life? The son, perchance, has reached his maturity; he is the master of his own destiny; a free agent unto himself. The father is powerless to control by force or to direct by arbitrary command; and, while he would gladly make any effort or sacrifice to save his son from the fate impending, he fears for what seems to be an awful certainty. But surely that thoughtful, prayerful, loving parent does not, because of his knowledge, contribute to the son's waywardness. To reason otherwise would be to say that a neglectful father, who takes not the trouble to study the nature and character of his son, who shuts his eyes to sinful tendencies, and rests in careless indifference as to the probable future, will by his very heartlessness be benefiting his child, because his lack of forethought cannot operate as a contributory cause to dereliction. "Our Heavenly Father has a full knowledge of the nature and disposition of each of His children, a knowledge gained by long observation and experience in the past eternity of our primeval childhood; a knowledge compared with which that gained by earthly parents through mortal experience with their children is infinitesimally small. By reason of that surpassing knowledge, God reads the future of child and children, of men individually and of men collectively as communities and nations; He knows what each will do under given conditions, and sees the end from the beginning. His foreknowledge is based on intelligence and reason. He foresees the future as a state which naturally and surely will be; not as one which must be because He has arbitrarily willed that it shall be."—James E. Talmage, *The Great Apostasy*, pp. 19-20.)

4 But behold, ^aLaman 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 ^aman, and he was dressed in a white ^brobe; and he came and stood before me. (This guide is similar to the attendant who stands beside us in the temple.)

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

1 Ne 8:7-33 The symbolism in Lehi's dream

SYMBOL (what Lehi saw)

MEANING

1. Large and spacious field (v.9)

the world (v. 20)

2. Tree (v.10)	the love of God (1 Ne 11:22) Jesus Christ.
3. Fruit(v.10)	the love of God or eternal life (1 Ne 15:36)
4. River of water (v.13)	depths of the river=depths of hell (1 Ne 12:16)
5. Rod of iron (v.19)	the word of God (1 Ne 11:25)
6. Strait and narrow path (v.20)	the way to eternal life (2 Ne 31:18)
7. Mist of Darkness (v.23)	the temptations of the devil (1 Ne 12:17)
8. Great and spacious building	the vain imaginations and pride of the world (1 Ne 11:36, 12:18)
<u>SYMBOL (what Nephi saw)</u>	<u>MEANING</u>
9. Fountain of living waters (1 Ne 11:25)	the love of God (1 Ne 11:25) Holy Ghost
10. Terrible gulf (1 Ne 12:18)	the justice of the Eternal God (1 Ne 12:18)

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 (the effects of sin), I began to pray unto the Lord that he would have ^amercy on me, according to the multitude of his tender mercies. (We all need the Lord's mercy to obtain forgiveness from our sins. The pattern: Darkness – sin, cry for mercy – repentance, forgiveness through the atonement, joy because of a remission of our sins through the atonement, then desiring to share the joy.)

9 And it came to pass after I had prayed unto the Lord I beheld a large and spacious ^afield.
10 And it came to pass that I beheld a ^atree (Christ), whose ^bfruit (The Atonement) was desirable to make one ^chappy. (Elder Jeffrey Holland taught that **the tree of life is a symbol of Jesus Christ.** He said: **“The images of Christ and the tree [are] inextricably linked... At the very outset of the Book of Mormon... Christ is portrayed as the source of eternal life and joy, the living evidence of divine love, and the means whereby God will fulfill his covenant with the house of Israel and indeed the entire family of man, returning them all to their eternal promises.”** Christ and the New Covenant, p. 160-162.)

11 And it came to pass that I did go forth and partake of the ^afruit 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 ^bwhiteness that I had ever seen. (Alma describes the same tree in Alma 32:28-42.)

12 And as I partook of the fruit thereof it filled my soul with **exceedingly great** ^ajoy (a remission of sins through the atonement); wherefore, I began to be ^bdesirous that my family should partake of it also (apply the atonement in their lives, too); for I knew that it was ^c**desirable above all** other fruit (Salvation is only through Christ's atonement).

13 And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a ^ariver of water (Lehi didn't notice that the water was filthy, but Nephi did.); 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 ^aNephi; 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. (The divine responsibility to lead his family to partake of the fruits of the gospel rested with the father.)

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 ^anot come unto me and partake of the fruit. (Laman and Lemuel are in group 4, never intending to get on the path.)

19 And I beheld a ^arod of iron, and it extended along the bank of the river, and led to the tree by

which I stood. (Ezra Taft Benson said: “We must engage in activities that bring spiritual power. I speak of such activities as immersing ourselves in the scriptures. **There is a power that flows into our lives when we read and study the scriptures on a daily basis that cannot be found in any other way.**” (1987-1988 *BYU Devotional and Fireside Speeches*, pp. 53-54, as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.31) Merrill J. Bateman said: “**A casual, infrequent exposure to the scriptures will generally not open the door to the whisperings of the Spirit or provide insights...There are certain blessings obtained when one searches the scriptures. As a person studies the words of the Lord and obeys them, he or she draws closer to the Savior and obtains a greater desire to live a righteous life. The power to resist temptation increases, and spiritual weaknesses are overcome. Spiritual wounds are healed.**...According to the vision, the only way to reach the tree and become a permanent partaker of the fruit was to ‘continually [hold] fast’ to the iron rod (1 Ne 8:30). What was the rod of iron? Nephi defined it as the ‘word of God’—the words of the living prophets and the scriptures which point people to Christ. Nephi further stated that those who hearkened and held fast to the word of God would never perish (See 1 Ne 15:24 - And I said unto them that it was the ^aword of God; and whoso would hearken unto the word of God, and would ^bhold fast unto it, they would never perish; neither could the ^ctemptations and the fiery ^ddarts of the ^eadversary overpower them unto blindness, to lead them away to destruction.)...Holding fast to the iron rod builds faith in Christ and his work...President Benson, in the April 1986 general conference, expressed these thoughts: **‘However diligent we may be in other areas, certain blessings are to be found only in the scriptures, only in coming to the word of the Lord and holding fast to it as we make our way through the mists of darkness to the tree of life.’**” (*Ensign*, May 1986, p. 82, as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.30) George Q. Cannon said: “Though impenetrable darkness should surround us, we ought, as a people and as individuals, to cling to that truth which the Lord has revealed concerning this work; cling to the Priesthood; cling to the ‘rod of iron,’ which is the word of God, and the word of God comes through the Priesthood. Let each one say: ‘I will serve God, no matter what happens; I will cling to His Priesthood, which God has put in His Church to govern it, no matter what the consequences may be.’ That is the integrity we should cherish, and which we should teach to our children. Unless we do, we will never accomplish that which God designs for us.” (*Collected Discourses 1886-1898*, vol. 5, edited by Brian H. Stuy, George Q. Cannon, April 5, 1897))

20 And I also beheld a ^astrait (Joseph Fielding Smith said: “Mark you, this word *strait* is spelled s-t-r-a-i-t and not s-t-r-a-i-g-h-t. While no doubt, that path which leads into the presence of God is *straight*, it is also *strait*, which means that those who enter into it will find it restricted; it is narrow; they cannot take with them that which does not apply, or which does not belong to the kingdom of God. All such things must be left behind when we enter into this narrow way which leads in to the presence of God, where we can receive life eternal. ‘Few there be that find it.’” (*Doctrines of Salvation*, vol. 2. pp. 13-14 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.31-2) Bruce R. McConkie said: “The course leading to eternal life is both strait and straight. It is *straight* because it has an invariable direction -- always it is the same. There are no diversions, crooked paths, or tangents leading to the kingdom of God. It is *strait* because it is narrow and restricted, a course where full obedience to the full law is required. Straightness has reference to direction, straitness to width. The gate is strait; the path is both strait and straight. (2 Ne. 9:41; 31:9, 17-18; 33:9; Alma 37:44-45; Hela. 3:29-30; 3 Ne. 14:13-14; 27:33; D. & C. 22; 132:22; Matt. 7:13-14; Luke 13:23-24; Heb. 12:13; Jer. 31:9.) **Thus by entering in at the strait gate (which is repentance and baptism) a person gets on the ‘straight and narrow path which leads to eternal life.’** (2 Ne. 31:17-18.)” (Bruce R. McConkie, *Mormon Doctrine*, p. 769)) and narrow path (Neal A. Maxwell said: “**The strait and narrow path, though clearly marked, is a path, not a freeway nor an escalator. Indeed, there are times when the only way**

the strait and narrow path can be followed is on one's knees! And we are to help each other along the path." (*Ensign*, May 1982, p.38 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.32) Delbert L. Stapley said: "To enter the straight gate implies obedience to gospel requirements, and the narrow way that leads to life connotes additional requirements, rites, and ordinances for all who desire salvation and exaltation....I should like to ask, 'What is the straight gate spoken of by the Savior by which we should enter?' **All who have repented and then been baptized and received the Holy Ghost by authorized servants of God have entered in by the strait gate. The narrow way can only be followed by obedience and faithfulness to all the sacred ordinances and requirements of the higher gospel plan, obtained in the holy temples of God.**" (*Conference Report*, Apr. 1955, pp. 66-68 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.32)), 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 ^bworld.

21 And I saw numberless concourses of people ("Lehi beheld 'numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which [he] stood.' It is just so today. **Multitudes of the earth's inhabitants respond regularly to the Light of Christ and seek to know more of the will of him whose they are. They seek to get on that path which leads directly to peace here and eternal life hereafter. But navigating the strait and narrow path takes care and caution. One's eyes must ever be fixed upon the Lord and his glory, and thus the traveler must be willing to forsake the extraneous and the unnecessary things which the world offers so readily. The Prophet Joseph Smith wrote in 1839 that 'there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and who are only kept from the truth because they know not where to find it' (D&C 123:12). In some cases, even those who find the truth are not able to forsake the world and its trappings and thus travel unencumbered down the narrow gospel passageway. Indeed, it is not difficult to live the principles of the gospel and thus to hold to the iron rod, except where one also attempts to maintain a concurrent grasp on the world.**" (McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 59)), many of whom were ^apressing forward, that they might obtain the ^bpath which led unto the tree by which I stood.

22 And it came to pass that they did come forth, and commence in the path which led to the tree. (Merrill J. Bateman said: "Lehi beheld four groups of people traveling in different directions, some toward the tree and others away from it. The **first group** found the path and began the journey toward the tree. Along the way they encountered a mist of darkness which caused them to wander off and become lost. Others pressed forward, caught hold of the rod of iron, pressed through the mist by clinging to the rod, arrived at the tree, and partook of the fruit. Even though they tasted the sweetness of the fruit, they did not persist. They succumbed to the mocking of finely dressed people who inhabited a great and spacious building across the river. The scoffing and finger-pointing of the well-dressed caused the **second group** to become ashamed, and they drifted away into forbidden paths and were lost. The **third group** pressed forward onto the path and caught hold of the rod. By continually holding to the rod of iron, they reached the tree, fell down, and partook of the fruit. Nephi's record of his father's vision does not elaborate more with regard to these people. However, it is obvious that these are the faithful, those who continually hold to the rod, those who are humbled by the tree and its fruit. This is the only group that falls down at the foot of the tree before partaking of the fruit. The **fourth group** in Lehi's vision felt their way towards the great and spacious building. They had little or no interest in searching for the tree or the life it provides. After entering the building, they joined the others in pointing the finger of scorn at Lehi and those eating the fruit. Lehi, Sariah, Sam, and Nephi did not heed the people in the large building. But Laman and Lemuel refused to travel the path toward the tree and partake of the fruit. This upset Lehi, as he

feared that the two eldest sons would be cast off from the presence of the Lord. Nephi states that after father Lehi had related all the words of the dream, he exhorted his older sons ‘with all the feeling of a tender parent, that they would hearken to his words’ (1 Ne. 8:37). Lehi's vision contains many symbols, including the strait and narrow path, the rod of iron, the mist of darkness, the large and spacious building, the river of water, and the tree of life. **Each symbol has a special meaning, but the central message concerns the tree and its fruit.**” (*Heroes from the Book of Mormon*, p. 19.))

23 And it came to pass that there arose a ^amist 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 ^blost. (Group 1 – Those who start on the path but then become lost in the mist of darkness.)

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, ^aclinging to the rod of iron, even until they did come forth and partake of the ^bfruit of the tree.

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

26 And I also cast my eyes round about, and beheld, on the ^aother side of the river of water, a great and ^bspacious building; and it stood as it were in the ^cair, high above the earth. (Neal A. Maxwell: **“We see a few around us who simply can't stand to be separated from the ‘politically correct’ multitudes in the great and spacious building. These multitudes are ‘in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit’ (1 Nephi 8:26-27). The ‘finger of scorn’ has its own way of separating the faithful from those who have little or no faith (see 1 Nephi 8:33). Like Lehi, the faithful in our time will endure the pointing fingers of scorn from the world and ‘[heed] them not,’ even when the ironical fact is that some of those pointing fingers of scorn once grasped the iron rod.”**(*Lord, Increase Our Faith*, p. 99.))

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 ^aattitude of ^bmocking and pointing their fingers towards those who had come at and were partaking of the fruit. (The greatest thing that stops the Lord's work is our fear of what other people think. N. Eldon Tanner, *His Life and Service*, p. 314)

28 And after they had ^atasted of the fruit they were ^bashamed, because of those that were ^cscoffing at them; and they ^dfell away into forbidden paths and were lost. (Group 2 – Those who hold to the rod of iron until they reach the tree and partake of the fruit, but then become ashamed and fall away.)

29 And now I, Nephi, do not speak ^aall the words of my father.

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 ^arod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down (We will kneel at the feet of Jesus.) and partook of the fruit of the tree. (Group 3 – Those who hold to the rod of iron until they reach the tree and partake of the fruit, and who then remain faithful.)

31 And he also saw other ^amultitudes feeling their way towards that great and spacious building. (These never intended to be on the path. The great and spacious building has to do with our religion. Hugh Nibley, *Teachings of the Book of Mormon*, 1:180.)

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

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 ^ascorn at me and those that were partaking of the fruit also; but we heeded them not. (Group 4 – Those who never start on the path but instead go directly toward the great and spacious building. These four groups are similar to those found in the parable

of the soil found in Matthew 13:3-8, 18-23. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: 5 Some fell upon ^astony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among ^athorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and ^abrought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 18 ¶ ^aHear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and ^aunderstandeth *it* not, then cometh the wicked *one*, and ^bcatcheth away that which was sown in his heart. This is he which received seed by the way side. (Group 4) 20 But he that received the seed into ^astony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when ^atribulation or ^bpersecution ariseth because of the word, by and by ^che is offended. (Group 2) 22 He also that received seed among the thorns is he that heareth the word; and the care of this ^aworld, and the ^bdeceitfulness of ^criches, choke the word, and he becometh unfruitful. (Group 1) 23 But he that received seed into the good ground is he that ^aheareth the word, and ^bunderstandeth *it*; which also beareth ^cfruit, and bringeth forth, some an hundredfold, some sixty, some thirty. (Group 3))

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

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

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 ^aexhort 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. (This verse, more than any other, shows the great love and concern that father Lehi had for Laman and Lemuel. **Nephi accurately portrays the anguish of soul felt by parents with wayward children. It is probably the same anguish that Father in Heaven feels when we are sinful and disobedient.** Lehi's difficulty with his children is similar to many parents today.

Many parents have worked hard to teach their children righteous principles and bring them up in the Lord only to find their children spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection (Rom 1:30). Parents often make the mistake of second guessing their efforts, blaming themselves, or losing hope when faced with wayward children. Laman and Lemuel had good parents, and yet, by their agency, they were disobedient to the commandments of the Lord. They had an "attitude" problem. Lehi never gave up on his sons, even when a vision had shown him that they would not partake of eternal life.

Lehi did not waste time blaming himself or Sariah, but rather spent his time exhorting them with all the feeling of a tender parent. The restored gospel of Jesus Christ is a message of hope, a voice of consolation. More than anything else, the gospel message sets forth the eternal truth that our Father loves us, that he is concerned with our welfare, that he will do all he can to ensure our happiness and well-being, and that no one will be forgotten or overlooked. The primary responsibility to teach the gospel to children rests with their parents, not with the Church or any of its auxiliaries. Nevertheless there are those children who, despite the best efforts of their parents, will choose to stray from their teachings and example. Though their hearts will ache, there is reason for faithful parents, whose children are heirs of the covenant, to have hope even for those who wander. **'When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother'**

(*Teachings of the Prophet Joseph Smith*, p. 321). Elder Orson F. Whitney expounded on this great doctrine of hope: **"The Prophet Joseph Smith declared-and he never taught more comforting doctrine-that the eternal sealings of faithful parents and the divine promises made to them for**

valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.' (In Conference Report, April 1929, p. 110.)" (McConkie, Millet, *Joseph Smith, the Choice Seer*, chap. 20) We remember that the prodigal son wasted his inheritance, and when it was all gone he came back to his father's house. There he was welcomed back into the family, but his inheritance was spent. Mercy will not rob justice, and the sealing power of faithful parents will only claim wayward children upon the condition of their repentance and Christ's Atonement. Repentant wayward children will enjoy salvation and all the blessings that go with it, but exaltation is much more. It must be fully earned. The question as to who will be exalted must be left to the Lord in His mercy. President James E. Faust, Ensign, May 2003, p. 62. Perhaps these are they who will inherit one of the lesser degrees in the Celestial Kingdom, and not be exalted.)

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.

Explain that Lehi saw many other people in his dream. Write the accompanying chart on the board. Divide the class into four groups. Have each group take one row of the chart and compare the accomplishments and failures of the people described in 1 Nephi 8 with those described in Matthew 13.

Lehi's Dream	Comparison	Parable of the Sower
1 Nephi 8:21–23		Matthew 13:3–4, 19
1 Nephi 8:24–28		Matthew 13:5–6, 20–21
1 Nephi 8:30		Matthew 13:8, 23
1 Nephi 8:31–33		Matthew 13:7, 22

Have the groups write their findings in the "Comparison" column on the board, and discuss them as a class. Ask questions like the following:

- To whom was the fruit of the tree available?
- What prevented some from partaking of the fruit?
- Did tasting the fruit guarantee joy and eternal life? Why or why not?
- Why do you think some never got to the tree?
- Why do you think some tasted the fruit but then fell away?
- Why do you feel some were able to faithfully partake of the fruit of the tree?

1 Nephi 9

Nephi makes two sets of records—Each is called the plates of Nephi—The larger plates contain a secular history; the smaller ones deal primarily with sacred things. [Between 600 and 592 B.C.]

(Nephi was commanded to keep both the large plates and the small plates. He stated that he had been commanded to keep the small plates for a “wise purpose” in the Lord. That purpose would not be fully realized until the year 1828 when Joseph Smith would be involved (with Martin Harris) in the loss of the first 116 manuscript pages of the Book of Mormon, pages translated from the large plates. At that point the Lord commanded Joseph Smith to turn to the small plates and undertake a translation of material which would cover approximately the same time period as that which had been lost. DCBM, 1:62.)

1 AND all these things did my father see, and hear, and speak, as he dwelt in a tent, in the ^avalley 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 ^aplates upon which I make a full account of my people I have given the name of Nephi; (**The large plates of Nephi**) wherefore, they are called the plates of Nephi, after mine own name; and **these plates** (**the small plates**) also are called the plates of Nephi.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. ³ Nevertheless, I have received a commandment of the Lord that I should make **these plates**, (**The small plates of Nephi**) for the special ^apurpose that there should be an account engraven of the ^bministry of my people.

4 Upon the **other plates** (**the large plates**) should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore **these plates** (**the small plates**) are for the more part of the ministry; and the ^a**other plates** (**the large 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** (**small plates**) for a ^awise purpose in him, which purpose I know not. (**The foreknowledge of God had anticipated the blunder of the 116 lost pages of the book of Lehi. It was for this reason that the Lord commanded Nephi to write an abridged version of the same history on the small plates. He was to include the more plain and precious parts (1 Ne 19:3). This spiritual record would be translated instead of retranslating the book of Lehi contained on the large plates. Thus, the Lord would show that his wisdom is greater than the cunning of the devil.** D&C 10: 38-43 contains the Lord’s commands to Joseph Smith to translate the small plates of Nephi to replace the history lost in the 116 pages: ‘And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands (the 116 pages), is engraven upon the (small) plates of Nephi; Yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi. And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account-- Therefore, you shall translate the engravings which are on the (small) plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; (i.e. those portions of Mosiah that had been translated but were not given to Martin Harris) And behold, you shall publish it as the record of Nephi (instead of Lehi); and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil. Behold, they have only got a part, or an abridgment of

the account of Nephi. Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work.’ (D&C 10: 38-43) At least part of the Lord’s “wise purpose” (1 Nephi 9:5; Words of Mormon 1:7) for having Nephi keep two records became apparent when Joseph Smith translated the Book of Mormon. Joseph originally translated Mormon’s abridgment of the large plates of Nephi. Martin Harris, who had been helping Joseph, wanted to show his wife and family the translation. Reluctantly, the Prophet allowed him to take the 116 pages of manuscript that had been completed up to that time. The pages were stolen, and the translation stopped. After Joseph Smith went through a period of repentance, the Lord told him not to retranslate the lost portion. Instead He commanded him to translate the small plates, which covered the same period of time. He warned Joseph that those who had taken the 116 pages had changed them and planned to use them to discredit the work. But the Lord had foreseen this many hundreds of years earlier and had provided the second record to thwart Satan’s plan. (See *History of the Church*, 1:20–23; D&C 10:38–46.)

6 But the Lord ^aknoweth 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 ^bpower unto the fulfilling of all his words. And thus it is. (Egyptian literary writings regularly close with the formula *iw-f-pw* “thus it is” “and so it is.” Nephi ends the main sections of his book with the phrase, “And thus it is. Amen.” Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 18) Amen. (It seems that Nephi had finished abridging the record of his father (1 Nephi 1:17) and was ready to proceed with his own record. Before doing so, however, he explained the difference between the two sets of plates he was working on. Elder James E. Talmage has given us further insight into these two sets of plates: **The Plates of Nephi are so named from the fact that they were prepared and their record was begun by Nephi, son of Lehi. These plates were of two kinds, which may be distinguished as the larger plates and the smaller plates. Nephi began his labors as a recorder by engraving on his plates a historical account of his people from the time his father left Jerusalem. This account recited the story of their wanderings, their prosperity and distress, the reigns of their kings and the wars and contentions of the people; the record was in the nature of a secular history... By command of the Lord, Nephi made other plates, upon which he recorded particularly what may be called in a broad sense the ecclesiastical history of his people, citing only such instances of other events as seemed necessary to the proper sequence of the narrative.** *Articles of Faith*, p. 263-64. *Institute Manual*, p. 10. “Without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him” (Joseph Smith, comp., *Lectures on Faith* [1985], 51–52).)

1 Nephi 10

Lehi predicts the Babylonian captivity—He tells of the coming among the Jews of a Messiah, a Savior, a Redeemer—He tells also of the coming of the one who should baptize the Lamb of God—Lehi tells of the death and resurrection of the Messiah—He compares the scattering and gathering of Israel to an olive tree—Nephi speaks of the Son of God, of the gift of the Holy Ghost, and of the need for righteousness. [Between 600 and 592 B.C.]

1 AND now I, Nephi, proceed to give an account upon ^athese 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. (Nephi has finished the abridgment of his father's record, and now he is starting his own record.)

2 For behold, it came to pass after my father had made an end of speaking the words of his ^adream, 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 ^aJerusalem, and many be ^bcarried away captive into ^cBabylon, according to the own due time of the Lord, they should ^dreturn 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 ^asix hundred years from the time that my father left Jerusalem (The time of the Messiah's first coming like the precise time of his second coming in glory, was a set and fixed time; prophets knew and taught that in six hundred years the meridian of time – literally the midpoint in the sense of central events – would burst upon the world, and the Lord of Life would make his mortal appearance. DCBM, 1:64), a ^bprophet would the Lord God raise up among the ^cJews—even a ^dMessiah, or, in other words, a Savior of the world. (All true prophets testify of the Christ.)

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

6 Wherefore, all mankind were in a ^alost and in a ^bfallen state, and ever would be save they should rely on this Redeemer. (Man has no more power to save and redeem himself than he has power to create himself; in fact, the redemption of the human soul is essentially the re-creation of man. It is and can be accomplished only by one greater than man – by a God. This is the true doctrine of salvation by grace, taught by all the holy prophets since the world began. DCBM, 1:65.)

7 And he spake also concerning a ^aprophet who should come before the Messiah, to prepare the way of the Lord— (How is it that John was considered one of the greatest prophets? First, he was entrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man. Secondly, he was entrusted with the important mission, and it was required at his hands to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Thirdly, John at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth, and holding the keys of power. TPJS, p. 275-76)

8 Yea, even he should go forth and cry in the wilderness: ^aPrepare 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 ^aBethabara, beyond Jordan; and he also said he should ^bbaptize 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 ^aLamb of God, who should take away the sins of the world.

11 And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel (In a broad sense, the gospel embraces all truth, comprehending the verities of science, philosophy, and the arts. In a saving sense or as used in the scriptures, however, the gospel is the proclamation of peace that salvation is in Christ, and the principles of the gospel are those articles of

adoption to which one must subscribe to gain citizenship in the kingdom of God. DCBM, 1:67, TPJS, p. 328) which should be preached among the Jews, and also concerning the ^adwindling of the Jews in ^bunbelief. And after they had ^cslain the Messiah, who should come, and after he had been slain he should ^drise from the dead, and should make himself ^emanifest, 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 ^aolive-tree (The Lord chose an olive tree to dramatize the destiny of his chosen people. An olive tree almost never dies. It may be pruned and worked with over numerous generations before the fruit is such as to satisfy the owner of the vineyard; this is often after many and varied cuttings and trimmings and replantings. So it is with the house of Israel. That house is stubborn and often requires constant and enduring care. It frequently requires chastening and pruning, actions painful at the time but ultimately accepted as a blessing and perhaps the only means of preservation. As it is with the dedicated gardener, so it is with the Lord – his mercies and tender regard will simply not allow him to let his chosen people go; he pleads with his people Israel to cleave unto him as he cleaves unto them. DCBM, 1:69), whose ^bbranches should be broken off and should be ^cscattered upon all the face of the earth. **(Lehi's comparison of the house of Israel to an olive tree could have come from his reading of the brass plates, for we know they contained the allegory of the olive trees later quoted by Jacob in Jacob 5. Institute Manual, p. 11)**

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

14 And after the house of ^aIsrael should be scattered they should be ^bgathered together again; or, in fine, after the ^cGentiles had received the fulness of the ^dGospel, the natural branches of the ^eolive-tree, or the ^fremnants of the house of ^gIsrael, should be grafted in, or ^hcome 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 ^aother book.

16 And all these things, of which I have spoken, were done as my father dwelt in a ^atent, in the valley of Lemuel. (How much did Lehi have to take with him to travel into the wilderness? Consider this from Lynn M. Hilton and Hope Hilton: With only six persons listed in Lehi's original party, how many donkeys would they need to leave Jerusalem? We estimate from nine to twelve to carry the provisions, personal belongings, and tents. We were assured by the Bedouins with whom we visited that tents would weigh about 500 pounds and would have been packed separately as walls, partitions, and roof on three different donkeys. Thus, with three donkeys needed for one tent, and a donkey per person for provisions, we arrive at a *minimum* figure of nine donkeys. The arrival of Ishmael's group would swell the livestock, of course. If the tents we saw pitched throughout the Arabian peninsula were typical of those the inhabitants had used for centuries, we could get a pretty good idea of Lehi's tents. Actually, this is not an unfair assumption to make, for historians say that the *beit shaar* (house of hair) has not substantially changed with the passing of time. The Old Testament describes tents as "black" (Song 1:15), made of "goat's hair" and containing partitions or "curtains" (Ex. 36:14), with a "hanging for the door of the tent" (Ex. 26:36). The houses of hair we visited and studied were oblong and had a long pitched roof with drooping ends. The smallest tents had nine poles, the three tallest marching down the center with the three shorter running down each side. Guy ropes, also handwoven from goat hair, extended outward to stakes (also called *nails* anciently) driven in the ground. (See Judg. 4:21.) Each tent is divided laterally into two or more living sections by a curtain or curtains: at least one section for the men and one for women and children. We have no way of knowing if Lehi's tents befitted his economic status as a wealthy man or if he deliberately chose common black tents. We saw ancient but luxurious and beautiful tents in Cairo made of heavy, canvas-like material—probably wool or heavy cotton—on which careful artists had appliquéd flowers and geometric designs. The art of tent appliqué, according to Egypt's former deputy minister of state, Salah El Agamawi, has been handed down from generation to

generation by women. The tent panels that we saw in Cairo were rectangular, hanging on square wooden frames that were set in the earth and lashed together overhead. These tents were like houses, with ceilings as high as twenty feet, and were richly furnished with rugs, carpets, mats, pillows, bolsters, and cushions. Of course, we also saw tents in Cairo furnished with modern tables and chairs, innocent anachronisms that cheerfully testified to the utter adaptability of the tents. These tents reminded us of a description we had read by Ibn Jubayr, a famous traveler in the twelfth century a.d. who gave us one of the best descriptions extant of the *Haj*, or the Islamic pilgrimage to Mecca. He described one caravan encampment of an Amir of Iraq as “beautiful to look upon and superbly provided, with large handsome tents ... and wonderful pavilions and awnings, for it was surrounded by a linen screen like a wall, in form of closed-in garden. ... Within this were the pitched pavilions, all black on a white background and dappled and variegated as if they were flowers in a garden. ... In these wall-like screens were tall doors, like those of lofty castles, through which one entered into vestibules and mazes.” (Paul Linde, “Caravans to Mecca,” *Aramco World Magazine*, Nov.–Dec. 1974, 25:9.) Would well-to-do Lehi have lived in such luxury in the wilderness? We were already familiar with how Bedouin tents were constructed. Fifteen years earlier we had seen Bedouin women gather at Beer-sheba, bringing their annual accumulation of goat or camel hair. Together they wove panels for a new tent on an ancient loom that was owned by the entire tribe. They later presented the panels to a new bride in a custom much like our pioneer house-raising. A camel gives about ten pounds of hair a year; goats produce less. The hair is spun into strong threads by hand-held spindles. This thread makes a fabric as thick as carpet, very heavy and strong, but also very prickly and coarse. This is the “sack cloth” worn by mourners in Bible times (see, e.g., Isa. 32:11), and running a hand across it convinced us that wearing a shirt of it would have been true misery. The “house of hair” provides cooling shade in the hot summer, yet with the side panels tied down, it is warm in the winter. The tents are heavy, and even though they are mobile, it was obvious that Father Lehi would need pack animals to transport them. The average Bedouin tent is about thirty feet long and half as wide. (Whiting, p. 66.) A camel could carry one small tent; another animal would bear the tent poles, some as thick as a baseball bat in diameter, usually with one end dragging in the sand. The tents of sheiks would correspond in size with their wealth, but they are built of the same material in the same way, in sections with lacings to fasten them together, each section designed as a load for a single animal. *In Search of Lehi’s Trail*, p. 52, 68-70)

PREACH MY GOSPEL: WHAT DO THE SCRIPTURES TEACH ABOUT LEARNING THE GOSPEL? 1 Nephi 10:17-19; D&C 50:19-22; D&C 88:118; D&C 11:21-22

17 And it came to pass after I, Nephi, having heard all the ^awords of my father, concerning the things which he saw in a ^bvision, 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 ^cMessiah who should come—I, Nephi, was ^ddesirous also that I might see, and hear, and know of these things (In speaking of making one’s calling and election sure and subsequently gaining the blessings of the Second Comforter – the right to the literal presence of the Savior – Joseph Smith taught: “God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. TPJS, p.149), by the power of the ^eHoly Ghost, which is the ^fgift of God unto ^gall those who diligently seek him, as well in times of ^hold as in the time that he should manifest himself unto the children of men. **(Those who live worthy of the companionship of the Holy Spirit – whenever and wherever they may live – are blessed equally with those who experienced the Savior’s ministry among them in mortality. DCBM, 1:72)**

18 For he is the ^asame yesterday, to-day, 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.

19 For he that diligently ^aseeketh shall find; and the ^bmysteries of God shall be unfolded unto them, by the power of the ^cHoly 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 ^dcourse of the Lord is one eternal round. (The Father knows the past, present, and future, since all their dimensions are continually before Him, said the Prophet Joseph

Smith, constituting “one eternal now.” TPJS, in *One More Strain of Praise*, p. 47)

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2

Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 20 Therefore remember, O man, for all thy

doings thou shalt be brought into ^ajudgment.

21 Wherefore, if ye have sought to do ^awickedly in the days of your ^bprobation **(For those who have adequate opportunity to receive and accept the gospel in this life, the day of probation – the time of mortal testing and trial – ends at death. For those who do not have such opportunities on earth to walk in the glorious gospel light, the time of probation continues beyond the veil of death into the world of spirits. There is no second chance for salvation. DCBM, 1:73),** then ye are found ^cunclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever. **(Those who revel in uncleanness in mortality will be cleansed by suffering and repentance during the thousand years they spend in hell at the time of the earth’s millennium; they will come forth from the grave clean and free from sin but will suffer a spiritual death in that their opportunity to live eternally in celestial realms with their Father in Heaven is forever lost.**

These are they who suffer the wrath of God on earth. These are they who suffer the vengeance of eternal fire – they are destroyed by the glory and brightness of the Savior’s return. These are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work. D&C 76:104-106, DCBM, 1:73)

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

1 Nephi 11

Nephi sees the Spirit of the Lord and is shown in vision the tree of life—He sees the mother of the Son of God and learns of the condescension of God—He sees the baptism, ministry, and crucifixion of the Lamb of God—He sees also the call and ministry of the twelve apostles of the Lamb. [Between 600 and 592 B.C.]

1 FOR it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat ^apondering in mine heart I was ^bcaught away in the Spirit of the Lord, yea, into an exceedingly high ^cmountain, which I never had before seen, and upon which I never had before set my foot. **(The first verse of chapter 11 gives the steps by which you solve any problem. First, you desire to know, then you have to believe that it can be done. Then what do you do? You sit pondering. You size the problem up from various situations. You research and do everything you can. You sit pondering, and if you keep pondering, suddenly (this is the only way you will get it; you can't ponder it into existence) you will have a flash of insight. Suddenly you will get the bright idea. It's something over which you have no control, according to all great scientists and inventors. It just comes to you as a flash after you have been working on the problem, maybe for years. Then it comes. So this is the way it comes to Nephi here. First you desire; then you are sure it can be done, the Lord can do it. Then you work it out in your own mind.** Hugh Nibley, Teachings of the Book of Mormon, 1:184)

2 And the Spirit said unto me: Behold, what ^adesirest thou?

3 And I said: I desire to behold the things which my father ^asaw.

4 And the Spirit said unto me: ^aBelievest thou that thy father saw the ^btree of which he hath spoken? **(The tree was obviously a doctrinal symbol, a sign of an even greater reality. Yet the tree was of marvelous importance, for it is the symbol, even from the time of paradise, of the central and saving role of Jesus Christ.** DCBM, 1:76)

5 And I said: Yea, thou knowest that I ^abelieve all the words of my father.

6 And when I had spoken these words, the Spirit cried with a loud voice, saying: Hosanna to the Lord, the most high God; for he is God over all the ^aearth, yea, even above all. And blessed art thou, Nephi, because thou ^bbelievest in the Son of the most high God; wherefore, thou shalt behold the things which thou hast desired.

7 And behold **this thing shall be given unto thee for a ^asign,** **(The tree had been given for a sign, as a symbol of him whose branches provide sacred shade which shields one from the scorching rays of sin and ignorance. Indeed, this vision was to be more than an involvement with an abstract concept called the love of God. It was a messianic message, a poignant prophecy of him toward whom all men press forward on that strait and narrow path which leads to life eternal.** DCBM, 1:76) that after thou hast beheld the tree which bore the fruit which thy father tasted, thou shalt also behold a man descending out of heaven, and him shall ye witness; and after ye have witnessed him ye shall ^bbear record that it is the Son of God.

8 And it came to pass that the Spirit said unto me: Look! And I looked and beheld a tree; and it was like unto the ^atree which my father had seen; and the ^bbeauty thereof was **far beyond,** yea, **exceeding of all** beauty; and the ^cwhiteness thereof did **exceed** the whiteness of the driven snow. **(The images of Christ and the tree are inextricably linked...At the very outset of the Book of Mormon,...Christ is portrayed as the source of eternal life and joy, the living evidence of divine love, and the means whereby God will fulfill his covenant with the house of Israel and indeed the entire family of man.** Jeffrey R. Holland, Christ and the New Covenant, p. 160-162.)

9 And it came to pass after I had seen the tree, I said unto the Spirit: I behold thou hast shown unto me the tree which is ^aprecious above all.

10 And he said unto me: What desirest thou?

11 And I said unto him: To know the ^ainterpretation thereof—for I spake unto him as a man speaketh; for I beheld that he was in the ^bform of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another. (The expression “Spirit of the Lord” is used some forty times in the Book of Mormon, and almost without exception it has reference to the Holy Ghost or to the Light of Christ. If, indeed, here the Holy Ghost was Nephi’s guide and teacher, this occasion is of tremendous significance, for it is the only scriptural occasion wherein the Holy Ghost makes a personal appearance to man. As the Prophet explained, The Holy Ghost is a personage, and is in the form of a personage. TPJS, p. 276, DCBM, 1:77.)

12 And it came to pass that he said unto me: Look! And I looked as if to look upon him, and I saw him not; for he had gone from before my presence.

13 And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of ^aNazareth I beheld a ^bvirgin, and she was exceedingly fair and white. **(Can we speak too highly of her whom the Lord has blessed above all women? There was only one Christ, and there is only one Mary. Each was noble and great in preexistence, and each was foreordained to the ministry he or she performed. We cannot but think that the Father would choose the greatest female spirit to be the mother of his Son, even as he chose the male spirit like unto him to be the Savior. MM, 1:326-27.)**

14 And it came to pass that I saw the ^aheavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou?

15 And I said unto him: A virgin, most beautiful and fair above all other virgins.

16 And he said unto me: Knowest thou the ^acondescension of God?

17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things.

18 And he said unto me: Behold, the ^avirgin whom thou seest is the ^bmother of the Son of God (The first edition of the Book of Mormon (1830) read as follows: “Behold, the virgin whom thou seest is the **mother of God**, after the manner of the flesh.” Joseph Smith changed this phrase to “**mother of the Son of God**” in the 1837 and 1840 editions of the Book of Mormon, and all subsequent editions have retained the alteration. Of course, Christ is God, if it were not so, He could not save us. DCBM, 1:79.), after the manner of the flesh.

19 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 ^aSpirit for the space of a time the angel spake unto me, saying: Look!

20 And I looked and beheld the virgin again, bearing a ^achild in her arms.

21 And the angel said unto me: Behold the ^aLamb of God, yea, even the ^bSon of the Eternal ^cFather! **(Just as Jesus is literally the Son of Mary, so he is the personal and literal offspring of God, the Eternal Father. Bruce R. McConkie, DNTC, 1:82-83.)** Knowest thou the meaning of the ^dtree which thy father saw? **(The angel is now saying, “Now do you understand the meaning of the tree; now do you grasp the message behind the sign?” DCBM, 1:80)**

22 And I answered him, saying: Yea, it is the ^alove of God, **(It is the greatest manifestation of the love of God – the gift of Christ.)** which ^bsheddeth itself abroad **(The love of God was extended to all men through the atonement of Christ. We literally believe that all men may be saved, by obedience to the laws and ordinances of the Gospel. There is no ceiling on the number of saved beings, no limit to the love of the Father which can be received by all those who qualify for exaltation. DCBM, 1:80)** in the hearts of the children of men; wherefore, it is the ^cmost desirable above all things.

23 And he spake unto me, saying: Yea, and the most ^ajoyous to the soul. **(There is no joy in this life which rivals that of partaking of the powers of Christ through the Atonement, no joy which transcends those feelings of purity and peace associated with the Master’s redemptive and renovating action upon the human soul. DCBM, 1:80.)**

24 And after he had said these words, he said unto me: Look! And I looked, and I beheld the Son of God ^agoing forth among the children of men; and I saw many fall down at his feet and worship him.

25 And it came to pass that I beheld that the ^arod of iron, which my father had seen, was the ^bword of God, which ^cled to the fountain of ^dliving waters, or to the ^etree 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.

26 And the angel said unto me again: Look and behold the ^acondescension of God! **(The condescension of God is mentioned twice. In 1 Nephi 11:16 it was followed by the birth of the Son of God. The second time it is followed by a vision of Christ's ministry. The condescension of God (meaning the Father) consists in the fact that though he is an exalted, perfected, glorified Personage, he became the personal and literal Father of a mortal Offspring born of mortal woman. And the condescension of God (meaning the Son) consists of the fact that though he himself is the Lord Omnipotent, the very Being who created the earth and all things that in it are, yet being born of mortal woman, he submitted to all the trials of mortality, suffering temptations and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death (Mosiah 3:5-8), finally being put to death in a most ignominious manner. MD, p. 155. Institute Manual, p. 12.**

Gerald N. Lund: He showed condescension in his patience and restraint when brought before men for judgment. The God who created everything was judged to be nothing! And yet he endured it with complete patience. Imagine the Being whose power, whose light, whose glory holds the universe in order, the Being who speaks and solar systems, galaxies, and stars come into existence—standing before wicked men and being judged by them as being of no worth or value! When we think of what he could have done to these men who took him to judgment, we have a new and different sense of his condescension. When Judas led the soldiers and the high priests to the Garden of Gethsemane and betrayed him with a kiss, Jesus could have spoken a single word and leveled the entire city of Jerusalem. When the servant of the high priest stepped forward and slapped his face, Jesus could have lifted a finger and sent that man back to his original elements. When another man stepped forward and spit in his face, Jesus had only to blink and our entire solar system could have been annihilated. But he stood there, he endured, he suffered, he condescended. *Doctrines of the Book of Mormon*, p. 85-86)

27 And I looked and ^abeheld the Redeemer of the world, of whom my father had spoken; and I also beheld the ^bprophet who should prepare the way before him. And the Lamb of God went forth and was ^cbaptized of him; and after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abide upon him in the form of a ^ddove. (The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of the dove, but in *sign* of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence. *Teachings of the Prophet Joseph Smith*, pp. 275-276.)

28 And I beheld that he went forth ministering unto the people, in ^apower and great glory; and the multitudes were gathered together to hear him; and I beheld that they cast him out from among them. **(Even though from an eternal perspective it may well be that far more of our Father's children will be exalted than will not, at any given time it is not uncommon for the true believers to be in the minority, and thus for the vast majority of the people, the multitudes, to cast out the Lord and his representatives. DCBM, 1:83)**

29 And I also beheld ^atwelve others following him. And it came to pass that they were ^bcarried away in the Spirit from before my face, and I saw them not. **(Twelve Apostles in the Church of Christ.)**

30 And it came to pass that the angel spake unto me again, saying: Look! And I looked, and I beheld the heavens open again, and I saw ^aangels descending upon the children of men; and they did minister unto them.

31 And he spake unto me again, saying: Look! And I looked, and I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were ^asick, and who were afflicted with all manner of diseases, and with ^bdevils and ^cunclean spirits; and the angel spake and showed all these things unto me. And they were ^dhealed by the power of the Lamb of God; and the devils and the

unclean spirits were cast out.

32 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 ^ataken by the people; yea, the Son of the everlasting God was ^bjudged of the world; and I saw and bear record.

33 And I, Nephi, saw that he was ^alifted up upon the cross and ^bslain for the sins of the world.

34 And after he was slain I saw the multitudes of the earth, that they were gathered together to ^afight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord.

35 And the multitude of the earth was gathered together; and I beheld that they were in a large and spacious ^abuilding, like unto the building which my father saw. And the angel of the Lord spake unto me again, saying: Behold the world and the wisdom thereof; yea, behold the house of Israel hath gathered together to ^bfight against the twelve apostles of the Lamb.

36 And it came to pass that I saw and bear record, that the great and spacious building was the ^apride of the world; and it ^bfell, and the fall thereof was exceedingly great. And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.

1 Nephi 12

Nephi sees in vision: the land of promise; the righteousness, iniquity, and downfall of its inhabitants; the coming of the Lamb of God among them; how the twelve disciples and the twelve apostles shall judge Israel; the loathsome and filthy state of those who dwindle in unbelief. [Between 600 and 592 B.C.]

1 AND it came to pass that the angel said unto me: Look, and behold thy seed (The Nephites), and also the seed of thy brethren (The Lamanites). And I looked and beheld the ^aland of promise (The Americas); and I beheld multitudes of people, yea, even as it were in number as many as the ^bsand of the sea.

2 And it came to pass that I beheld multitudes gathered together to battle, one against the other; and I beheld ^awars, and rumors of wars, and great slaughters with the sword among my people.

3 And it came to pass that I beheld many generations pass away, after the manner of wars and contentions in the land; and I beheld many cities, yea, even that I did not number them.

4 And it came to pass that I saw a ^amist of ^bdarkness on the face of the land of promise; and I saw lightnings, and I heard thunders, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks, that they rent; and I saw mountains tumbling into pieces; (It is a very accurate description of an earthquake that registers eight on the Richter scale, all the details and things that happened. Hugh Nibley, Teachings of the Book of Mormon, 1:191) and I saw the plains of the earth, that they were ^cbroken up; and I saw many cities that they were ^dsunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof. (3 Nephi 8)

5 And it came to pass after I saw these things, I saw the ^avapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes who had not fallen because of the great and terrible judgments of the Lord. (The cataclysms associated with the destruction of the wicked – but a shadow and a type of the final destruction of the ungodly at the Second Coming – are described in detail in 3 Nephi 8.)

6 And I saw the heavens open, and the ^aLamb of God descending out of heaven; and he came down and ^bshowed himself unto them.

7 And I also saw and bear record that the Holy Ghost fell upon ^atwelve others; and they were ordained of God, and chosen.

8 And the angel spake unto me, saying: Behold the Twelve Disciples of the Lamb, who are chosen to minister unto thy seed. (“The Nephite Twelve, though generally designated in the Book of Mormon as disciples, were, or course Apostles in the full and complete sense of the word. They were called, ordained, and ‘sent forth’ to be special witnesses of the name of Christ to the Nephite people. Regarding the manner in which the Nephite Twelve were to bestow the Holy Ghost, the Nephite record attests: ‘And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, *for thus do mine apostles*’ (Moroni 2:2; italics added). Joseph Smith wrote to John Wentworth that the Book of Mormon ‘tells us that our Savior made his appearance upon this continent after his resurrection; that He planted the Gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing, as were enjoyed on the eastern continent’ (HC 4:538).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 86))

9 And he said unto me: Thou rememberest the ^aTwelve Apostles of the Lamb? Behold they are they who shall ^bjudge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel.

10 And these ^atwelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their ^bgarments are made white in his blood. (To judge means to pass judgment or to rule.)

11 And the angel said unto me: Look! And I looked, and beheld ^athree generations pass away in righteousness; and their garments were white even like unto the Lamb of God. And the angel said unto me: These are made white in the blood of the Lamb, because of their faith in him.

12 And I, Nephi, also saw many of the ^afourth generation who passed away in righteousness.

13 And it came to pass that I saw the multitudes of the earth gathered together.

14 And the angel said unto me: Behold thy seed, and also the seed of thy brethren.

15 And it came to pass that I looked and beheld the people of my seed gathered together in multitudes ^aagainst the seed of my brethren; and they were gathered together to battle.

16 And the angel spake unto me, saying: Behold the fountain of ^afilthy water which thy father saw; yea, even the ^briver of which he spake; and the depths thereof are the depths of ^chell.

17 And the ^amists of darkness are the temptations of the devil, which ^bblindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into ^cbroad roads, that they perish and are lost.

18 And the large and spacious ^abuilding, which thy father saw, is vain ^bimagination (I plead with you young women to please be more accepting of yourselves, including your body shape and style, with a little less longing to look like someone else. Jeffrey R. Holland, *Ensign*, Nov. 2005, p. 29) and the ^cpride of the children of men. And a great and a terrible ^dgulf divideth them; yea, even the word of the ^ejustice 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.

19 And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the ^atemptations of the devil, I beheld that the seed of my brethren did ^boverpower the people of my seed. (In 1 Nephi 2:23 he says, Remember, you have nothing to fear from the Lamanites at all as long as you behave yourselves. They are there to stir you up unto remembrance. Teachings of the Book of Mormon, 1:195)

20 And it came to pass that I beheld, and saw the people of the seed of my brethren that they had overcome my seed; and they went forth in multitudes upon the face of the land.

21 And I saw them gathered together in multitudes; and I saw ^awars and rumors of wars among them; and in wars and rumors of wars I saw ^bmany generations pass away.

22 And the angel said unto me: Behold these shall ^adwindle in unbelief.

23 And it came to pass that I beheld, after they had dwindled in unbelief they became a ^adark, and loathsome, and a ^bfilthy people, full of ^cidleness and all manner of abominations.

1 Nephi 13

Nephi sees in vision: the church of the devil set up among the Gentiles; the discovery and colonizing of America; the loss of many plain and precious parts of the Bible; the resultant state of gentile apostasy; the restoration of the gospel, the coming forth of latter-day scripture, and the building up of Zion.
[Between 600 and 592 B.C.] (This vision is of the modern world)

PREACH MY GOSPEL: THE GREAT APOSTASY 1 Nephi 13; Acts 20:28-30; 2 Nephi 26:20-21; Galatians 1:6-9; 2 Nephi 28; 2 Thessalonians 2:1-12 (JST verses 2,3, 7-9); 1 Timothy 4:1-3; 2 Timothy 4:3-4; 2 Peter 2:1-2; Amos 8:11-12 I AND it came to pass that the angel spake unto me,

saying: Look! And I looked and beheld many nations and kingdoms.

2 And the angel said unto me: What beholdest thou? And I said: I behold many ^anations and kingdoms.

3 And he said unto me: These are the nations and kingdoms of the Gentiles. (For the Nephites, "Jews" are nationals, persons from the kingdom of Judah. Gentiles are persons from elsewhere. In this sense, the Latter-day Saints are called Gentiles. In this vision the nations and kingdoms of the Gentiles are the European nations. DCBM, p. 89. The Gentile nations most frequently alluded to in the writings of Nephi are the Christian nations of Europe and the United States. In most places throughout Nephi's writings the terms *Gentile nations* and *Christian nations* are interchangeable. S. Michael Wilcox, *A Book of Mormon Treasury – Gospel Insights From General Authorities and Religious Educators*, p. 131. The word "Gentile," as used in "Mormon" writings, is not a term of reproach. It comes from "Gentilis," meaning of "of a nation," and is used in sacred history to designate the nations not of Israel. The Latter-day Saints themselves, are Gentiles in part; for while they claim lineal descent from the Hebrew patriarchs, it is mostly through Ephraim, who "mixed himself among the people" (Hosea 7:8)—that is, among the peoples that have furnished proselytes to "Mormonism." As a result of that racial mixture, they also are of Japheth's blood. Orson F. Whitney, *Saturday Night Thoughts*.)

4 And it came to pass that I saw among the nations of the ^aGentiles the formation of a ^bgreat church. (The apostasy occurred in the second century, long before the establishment of the Catholic Church.)

5 And the angel said unto me: Behold the formation of a ^achurch which is most abominable above all other churches, (The great and abominable church, or church of the devil are expressions used to identify all churches or organizations of whatever name or nature – whether political, philosophical, educational, economic, social, fraternal, civic, or religious – God and his laws and thus from salvation in the kingdom of God. Any church or organization of any kind whatever which satisfies the innate religious longings of man and keeps him from coming to the saving truths of Christ and his gospel is therefore not of God. MD, p. 137-8) which ^bslayeth the saints of God, (The church which Nephi saw in vision was apostate Christianity, that which came into being after New Testament times. However, this is the kind of inspired utterance that is fulfilled over and over again by the same or an equivalent organization. As it happened in the first centuries of the Christian era, so we may be assured, it has happened and will happen again in our dispensation. The day of persecution and martyrdom has not passed. Mortal Messiah, p. 51. DCBM, p. 89.) yea, and tortureth them and bindeth them down, and yoketh them with a ^cyoke of iron, and bringeth them down into captivity. (Bruce R. McConkie said: "Nephi saw the 'church which is most abominable above all other churches' in vision. He 'saw the devil that he was the foundation of it'; and also the murders, wealth, harlotry, persecutions, and evil desires that are part of this organization (1 Ne 13:1-10) "He saw that this church took away from the gospel of the Lamb many covenants and many plain and precious parts; that it perverted the right ways of the Lord; that it deleted many teachings from the Bible; that it was 'the mother of harlots'; and finally that the Lord would again restore the gospel of salvation. (1 Ne. 13:24-42.) Similar visions were given to John as recorded in the 17th and 18th chapters of Revelation. He saw this evil church as a whole ruling over peoples, multitudes, nations and tongues; as being full of blasphemy, abominations, filthiness, and fornication; as having the name, 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH';

as drunken with the blood of the saints; as revelling in wealth and the delicacies of the earth; as making merchandise of all costly items and of ‘slaves, and souls of men.’ And then John, as did Nephi, saw the fall and utter destruction of this great church whose foundation is the devil. In this world of carnality and sensuousness, the great and abominable church will continue its destructive course. But there will be an eventual future day when evil shall end, ‘and the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire.’ (D. & C. 29:21; Ezek. 38; 39; 1 Ne. 22:23; Rev. 18.) Before that day, however, desolations will sweep through the earth and the various branches of the great and abominable church ‘shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.’ (1 Ne. 22:13-14; 14:3.)” (*Mormon Doctrine*, pp.138-9))

6 And it came to pass that I beheld this ^agreat and ^babominable church; (The term *church* (Hebrew *qahal* or *edah*; Greek *ekklesia*) had a slightly broader meaning anciently than it does now and referred to an assembly, congregation, or association of people which bonded them together and commanded their loyalties. Thus the term was not necessarily restricted to religious associations and, in fact, at Athens was used to denote the legislative assembly of government. ³ When we put all this together it appears that the phrase *great and abominable church* means an immense assembly or association of people bound together by their loyalty to that which God hates. Stephen E. Robinson, *The Book of Mormon: First Nephi, The Doctrinal Foundation*, p. 178) and I saw the ^cdevil that he was the founder of it.

PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: “Humility, Humble”. WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. 7 And I also saw ^agold, and silver, and silks, and scarlets, and fine-twined ^blinen, and all manner of precious clothing; and I saw many harlots.

8 And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the ^adesires of this great and abominable church.

9 And also for the ^apraise of the world do they ^bdestroy the saints of God, and bring them down into captivity. (The word saint in Greek denotes “set apart, separate, [and] holy.” If we are to be Saints in our day, we need to separate ourselves from evil conduct and destructive pursuits that are prevalent in the world. Quentin L. Cook, Conference Report, Oct. 2003, p. 100-101)

10 And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

11 And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren. (When the Europeans discovered America, that was the wrath of God. Teachings of the Book of Mormon, 1:197)

12 And I looked and beheld a man among the Gentiles (Christopher Columbus), who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and ^awrought upon the man; and he went forth upon the many waters (Atlantic Ocean), even unto the seed of my brethren, (On October 12, 1492 at 2:00 in the morning of a very bright and clear night with a brilliant moon (Is it possible that this is the Day of Atonement or the Feast of Tabernacles when Columbus lands in America? Is this symbolic of the Second Coming of Christ?) and the sea high with a good following wind, a sailor in the mast sighted either St. Kitt or San Salvador, the outmost island in the Caribbean. America was discovered, and this was the stroke of doom, “the wrath of God upon the seed of my brethren. Teachings of the Book of Mormon, 1:197) who were in the promised land. (“During seven long years Columbus importuned King Ferdinand for a hearing. But he was generally regarded as a visionary. Even the children in the streets knew him as one mentally unsound. When, at last, the learned council

condescended to make a report, it was to the effect that the plan was too foolish to merit attention. 'It is absurd,' they said, 'to believe that there are people on the other side of the world, walking with their heels upward, and their heads hanging down. And then, how can a ship get there? The torrid zone through which they must pass, is a region of fire, where the very waves boil. And even if a ship could perchance get around there safely, how could it ever get back? Can a ship sail uphill?' With such arguments the wise men of Spain were about to drive Columbus out of the country. In fact, he decided to go to France. But, fortunately, the queen, Isabella, had as much to say in such matters as her royal consort. And she listened to friends of Columbus. She was even willing to raise money on her jewels to defray the expenses of a voyage. But this was not required of her. Luis de Santangel, who held the keys to the treasury of Aragon, looked after the finances. The agreement between the regents and Columbus was signed on April 17, 1492. Columbus shed tears of joy. He had reached the goal, after eighteen long years of labor, disappointments and heartache. Columbus is described as a man of commanding presence, tall and powerful, fair, ruddy complexion, and blue-grey eyes. By the time he sailed for the new world, his hair had turned white. His bearing was courteous and his conversation was captivating. Notwithstanding all discouragement, he never lost faith in his divine calling and mission. It was on August 3, 1492, that Columbus with three vessels-the Santa Maria, the Pinta, and the Niña, with 90 souls on board-set out from Palos, Spain. It was on October 12, the same year that Columbus with a retinue of officers and men set foot on the beach of an island which he named San Salvador." (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 1, p. 119) "According to the vision of Nephi, it was the Spirit of God that prompted first Columbus and then the Gentiles to go forth upon the waters. That Columbus considered himself inspired is well authenticated history. The following from an enlightening article by Mark Petersen on, 'American History and Nephi's Vision,' published in the Deseret News, March 25, 1933, proves that he was very much conscious of his divine calling: "Many biographies have been written concerning Columbus. We take one at random, and quote from 'Columbus, Don Quixote of the Seas,' by Jacob Wasserman, translated into English from the German by Eric Sutton and published in Boston: "On page 18 of this book, Columbus is directly quoted as follows: "From my first youth onward, I was a seaman, and have so continued until this day. Wherever ship has been I have been. I have spoken and treated with learned men, priests and laymen, Latin and Greeks, Jews and Moors, and with many men of other faiths. The Lord was well disposed to my desire, and he bestowed upon me courage and understanding; knowledge of seafaring he gave me in abundance; of astrology as much as was needed, and of geometry and astronomy likewise. Further, he gave me joy and cunning in drawing maps and thereon cities, mountains, rivers, islands and the harbors, each one in its place. I have seen and truly I have studied all books, cosmographies, histories, chronicles and philosophies, and other arts, for which our Lord with provident hand unlocked my mind, sent me upon the seas, and gave me fire for the deed. Those who heard of my emprise called it foolish, mocked me, and laughed. But who can doubt but that the HOLY GHOST INSPIRED ME?" "On page 46 of the same book, we read that in the year of his success, Columbus wrote upon one occasion Ferdinand: 'I CAME TO YOUR MAJESTY AS THE EMISSARY OF THE HOLY GHOST.'" (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 1, p. 121) A man named Madariaga spoke with Hugh Nibley and stated that he believed Columbus was a Jew. His journals speak of dating things according to the "Second House" meaning the temple at the time of Christ. His passion was to rebuild Jerusalem. The reason he wanted the money from the Indies was to rebuild the temple. That was his project; that's why he wanted the gold. *Teachings of the Book of Mormon*, 1:197. At the 1854 Fourth of July celebration in Salt Lake City, President Brigham Young spoke of the Lord's direction of the events that led to the modern discovery of America: "The Almighty . . . moved upon Columbus to launch forth upon the trackless deep to discover the American Continent" (*JD* 7:13). Elder Orson Hyde, speaking at the same celebration as President Young, made perhaps the most intriguing reference to this theme, connecting Columbus' voyage and discoveries with the ministry of Moroni, the ancient American prophet and divine messenger and caretaker of the records of the Book of Mormon. Referring to him as the "Prince of America," Elder Hyde noted that Moroni "presides over the

destinies of America, and feels a lively interest in all our doings. . . . This same angel was with Columbus and gave him deep impressions, by dreams and by visions, respecting this New World." He continued, "The angel of God helped him—was with him on the stormy deep, calmed the troubled elements, and guided his frail vessel to the desired haven" (*JD* 6:368).

13 And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles (**Pilgrims and Puritans**); and they went forth out of captivity, upon the many waters.

14 And it came to pass that I beheld many ^amultitudes of the Gentiles upon the ^bland of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were ^cscattered before the Gentiles and were smitten. (The 1981 *Book of Mormon Student Manual* reads: "The fulfillment of Nephi's prophecy concerning the scattering of the seed of his brethren is so vast a topic as to fill volumes and can be touched on here only briefly. It is one of the most tragic stories of history, equaling in many ways the persecution and suffering of the Jewish people through the centuries. (See 1 Ne 19:13-15) "From the time Columbus landed in the West Indies, the destruction and driving of the Indian people began. The extent of this destruction has only recently started coming to full light. For example, Wilbur R. Jacobs a noted historian, refutes the earlier projections made by European and American scholars of the Indian population at the time Columbus arrived in the Western Hemisphere in 1492. Estimates used to place the Indian population of North America at about a million, and in both North and South America at no more than 8 million. However, according to Jacobs, modern projections which are widely accepted today place the total at 90 million for the whole of the Western Hemisphere and nearly 10 million in North America alone. (See "The Indian and the Frontier in American History—A Need for Revision," *Western Historical Quarterly*, Jan. 1973, p. 45.) When this total of 10 million Indians living in North America is compared with the estimated 235,000 who were alive at the turn of the twentieth century, one begins to glimpse the scope of the tragedy... ." "That story was repeated numerous times at the hands of men like Cortez, Pizarro, and DeSoto, in Peru, Colombia, Mexico, and the United States. The scenes viewed by Nephi six hundred years before Christ were fulfilled with horrible reality. As one author put it: 'Here was a race in process of being engulfed in an irresistible flood of peoples of an utterly different culture. Dislocated from their accustomed seats, transplanted again and again, treated by whites as hostile encumbrances of the fertile earth to be brushed aside or destroyed, bewildered by a type of economy for which they were unprepared, decimated by disease and vices to which they had built up no resistance, repeatedly seeing solemn treaties violated, subject to shifting governmental policies, preyed upon by incompetent and greedy officials, and at times demoralized by an excess of well intentioned but ill directed paternalistic kindness, it is a wonder that the Indians survived.' (Kenneth Scott Latourette, *A History of the Expansion of Christianity, The Great Century*, vol. 4, p. 323)" (*Book of Mormon Student Manual*, 1981, pp. 34-5))

15 And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and ^aobtain the ^bland for their inheritance; and I beheld that they were white, and exceedingly fair and ^cbeautiful, like unto my people before they were ^dslain.

16 And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was ^awith them.

17 And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them. (**English, French and Spanish**)

18 And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together ^aagainst them to battle.

19 And I, Nephi, beheld that the Gentiles that had gone out of captivity were ^adelivered by the power of God out of the hands of all other nations. (An article in the June 1999 *Ensign*, entitled "Preparing for the Restoration," discusses these historical developments as preludes to the restoration of the gospel: "On the occasion of the Church's centennial in 1930, the First presidency declared: 'It was not by chance that the Puritans left their native land and sailed away to the shores of New England, and that others followed later. They were the advance guard of the army of the Lord, [foreordained] to establish the God-given

system of government under which we live....and prepare the way for the restoration of the Gospel of Christ.’ President Ezra Taft Benson taught that ‘all of the great events that have transpired [in America], including the coming of Columbus and of the Pilgrim fathers, were foreseen by ancient prophets.’ After prophesying about Columbus, Nephi continued: ‘I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters’ (1 Ne 13:13). Writers such as Plymouth Plantation governor William Bradford (1590-1657) described the persecution and imprisonment the Pilgrims endured in Europe before they fled to America in search of religious liberty. Nephi foresaw that the colonists would ‘humble themselves before the Lord’ (1 Ne 13:16). William Bradford recorded that as the Pilgrims set sail on their voyage to America, ‘they had a day of solemn humiliation,’ their pastor proclaiming ‘a fast, that we might humble ourselves before our God.’ Acting under inspiration, the Pilgrims drew up the Mayflower Compact, said to be ‘the first written constitution in North America,’ which called for obedience to laws enacted by the group rather than decreed by a monarch. “The Puritans subsequently settled in Massachusetts Bay and eventually absorbed the Pilgrims. However, the Puritans were not tolerant of those who did not believe as they did. One of the dissenters among the Puritans was Roger Williams, who believed in religious freedom and maintained that the apostolic church organized by Christ was no longer on the earth. After banishment, Williams and his followers founded Providence, Rhode Island, and adopted principles that became important traditions in the United States, such as democracy, freedom of religion, and separation of church and state. “Colonists in other parts of America also worked for religious freedom. Under the leadership of the Calvert family, Roman Catholics settled in Maryland and in 1649 passed the Act of Toleration, which advocated freedom of conscience. In 1681 the king of England granted a charter of land to devout Quaker William Penn, whose colony in Pennsylvania became a model of religious tolerance. Of these colonists President Benson wrote, ‘The Pilgrims of Plymouth, the Calverts of Maryland, Roger Williams, William Penn—all had deep religious convictions that played a principal part in their coming to the New World. They too, I believe, came here under the inspiration of heaven.’ “The final event that Nephi observed in his vision of the American colonies was the War for Independence. He wrote: “And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to do battle against them. “And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle. “And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations’ (1 Ne 13:17-19). “President Wilford Woodruff taught: ‘Those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth....General Washington and all the men that labored for the purpose were inspired of the Lord.’ President Woodruff also related: ‘Every one of those men that signed the Declaration of Independence, with General Washington, called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them.’ “George Washington gave credit to God for the victory of the United States. In his farewell address to his army, he said: ‘The disadvantageous circumstances on our part, under which the war was undertaken, can never be forgotten. The singular interpositions of Providence in our feeble condition were such, as could scarcely escape the attention of the most unobserving; while the unparalleled perseverance of the Armies of the [United] States, through almost every possible suffering and discouragement for the space of eight long years, was little short of a standing miracle.’ President Spencer W. Kimball said: ‘The Lord permitted these few poorly armed and ill-clad men at Valley Forge and elsewhere to defeat a great army,...a few against the many, but the few had on their side the Lord God of heaven, that gave them victory. And there came political liberty and religious liberty with it, all in preparation for the day when a young boy would come forth and would seek and make contact with the Lord and open the doors of heaven again.’ “After the colonists won their independence, they experimented for a short time with a government under the Articles of Confederation. When they found that method inadequate, leaders turned their attention to drafting a new form of

government. Few, if any, people on earth hold the resulting United States Constitution in higher esteem than do Latter-day Saints. The Lord has said: 'That every man may act in doctrine and principle...according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment...' "And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood' (D&C 101:78,80). "The Constitution and Bill of Rights applied directly to the needs of a new religion because they provided for freedom of religion, speech, press, and assembly. Later the Prophet Joseph Smith taught that 'the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner.'" (Arnold K. Garr, June 1999 Ensign, pp 38-40))

PREACH MY GOSPEL: THE BOOK OF MORMON AND THE BIBLE SUPPORT EACH OTHER: WHAT DOES THE BIBLE SAY ABOUT THE BOOK OF MORMON? John 10:16; Isaiah 29:4, 11-18; Ezekiel 37:15-17; Bible Dictionary: "Ephraim, Stick of". WHAT DOES THE BOOK OF MORMON SAY ABOUT THE BIBLE? 1 Nephi 13:30-29, 40-41; 2 Nephi 29:3-14; 3 Nephi 23:1; Mormon 7:8-9. IN WHAT WAYS DO BOTH BOOKS SERVE AS TESTAMENTS OF CHRIST? 2 Nephi 29:8; John 20:31; Acts 10:43. 20 And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a ^abook, and it was carried forth among them. (The Bible.)

21 And the angel said unto me: Knowest thou the meaning of the book?

22 And I said unto him: I know not.

23 And he said: Behold it proceedeth out of the mouth of a Jew. And I, Nephi, beheld it; and he said unto me: The ^abook that thou beholdest is a ^brecord of the ^cJews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the ^dplates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

24 And the angel of the Lord said unto me: Thou hast beheld that the ^abook proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.

25 Wherefore, these things go forth from the ^aJews in purity unto the ^bGentiles, according to the truth which is in God. (From sundry revelations which had been received, it was apparent that many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled. TPJS, p. 9-10. From what we can draw from the Scriptures relative to the teaching of heaven, we are induced to think that much instruction has been given to man since the beginning which we do not possess now. TPJS, p. 61. I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. TPJS, p. 327. Surely the most plain and precious of all truths lost from the Bible, particularly the Old Testament, are the clear and unequivocal declarations of the mission of Jesus Christ, his foreordained role as Messiah and Savior of the world, and the covenantal elements of his gospel, which have been taught from Adam down through each succeeding dispensation. Thus the Book of Mormon's highest purpose is to restore to the universal family of God that crucial knowledge of Christ's role in the salvation of every man, woman, and child who now lives, has ever lived, or will yet live upon the earth. It is written to the convincing of all who read its pages with "a sincere heart, with real intent" that Jesus is the Christ. Jeffrey R. Holland, Nurturing Faith Through the Book of Mormon, p. 4)

26 And after they go forth by the ^ahand of the twelve apostles of the Lamb, from the Jews ^bunto the Gentiles, thou seest the formation of that ^cgreat and abominable ^dchurch, which is most abominable above all other churches; for behold, they have ^etaken away from the gospel of the Lamb many parts which are ^fplain and most precious; and also many covenants of the Lord have they taken away.

27 And all this have they done that they might pervert the right ways of the Lord, that they might blind

the eyes and harden the hearts of the children of men. (The angel made it clear to Nephi that the corruptions of the Bible were not simply a result of subtle accidents of hand and eye, but rather a premeditated program with evil ends in mind, those involved in this abominable enterprise were a part of the mother of harlots and thus represented and accomplished the purposes of him who is Perdition. DCBM, p. 98-99)

28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and ^aprecious things taken away from the book, which is the book of the Lamb of God. (The New Testament)

29 And after these plain and precious things were ^ataken away it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them. (So what exactly was taken out of the Bible that causes such stumbling blocks for the people? In an editorial published by The Church of Jesus Christ of Latter-day Saints, we read what the ancient biblical text was really like: The most striking thing about it was that, as originally written, the Old Testament WAS A TESTIMONY AND WITNESS FOR CHRIST! If we had the Old Testament as it was originally written, mankind would have a most powerful – an infallible – witness that Jesus of Nazareth was indeed the Christ, that He gave the Law to Moses, that He was the God of Abraham, Isaac and Jacob, and that His coming into mortality was plainly foretold in a detailed manner in holy writ. The witness for Christ was the most important thing in that ancient record, and that is what was eliminated by enemies of Christ who sought to destroy all scriptural marks of identification which might have clearly identified Him as the Savior of the world. *Unlocking the Book of Mormon*, p. 26)

30 Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the ^aland of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the ^bmixture of thy ^cseed, which are among thy brethren. (Both Nephi and Laman's seed would be spared. There is no such thing as a pure Lamanite.)

31 Neither will he suffer that the Gentiles shall ^adestroy the seed of thy brethren. (Destroy here means to scatter.)

32 Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that ^aabominable church, whose formation thou hast seen.

33 Wherefore saith the Lamb of God: I will be ^amerciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment.

34 And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after I have ^avisited the ^bremnant of the house of Israel—and this remnant of whom I speak is the seed of thy father—wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles, and after the Gentiles do ^cstumble exceedingly, because of the most plain and precious parts of the ^dgospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb—I will be merciful unto the ^eGentiles in that day, insomuch that I will ^fbring forth unto them, in mine own power, much of my ^ggospel, which shall be plain and precious, saith the Lamb. (The Book of Mormon will come forth among a Gentile nation, that they may first opportunity to accept the gospel. Once rejected, the Gentiles will be without excuse, and then the gospel will go to the Jews.)

35 For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed,

and dwindle in unbelief, and also the seed of thy brethren (Destroyed in this context means scattered, not wiped out.), behold, ^athese things shall be hid up (Moroni buried the plates), to come forth unto the Gentiles, by the gift and power of the Lamb. (The Book of Mormon was translated by the gift and power of God. Joseph only took a total of about 63 days to translate the Book of Mormon. No mere man could have written such a book in such a short span of time without the help of God.)

36 And in them shall be written my ^agospel, saith the Lamb, and my ^brock (The rock of revelation.) and my salvation. (The purpose of the Book of Mormon is to bring us to Christ, not to expound a fullness of gospel doctrine.)

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 9:24; 2 Nephi 31:14-20; 3 Nephi 27:16-17; Matthew 10:22. BLESSINGS OF THOSE WHO ENDURE: 1 Nephi 13:37; 3 Nephi 15:9; D&C 14:7.

37 And ^ablessed are they who shall seek to bring forth my ^bZion at that day, for they shall have the ^cgift and the ^dpower of the Holy Ghost; and if they ^eendure unto the end they shall be ^flifted up at the last day, and shall be saved in the everlasting ^gkingdom of the Lamb; and whoso shall ^hpublish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

38 And it came to pass that I beheld the remnant of the seed of my brethren, and also the ^abook of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles ^bunto the remnant of the seed of my brethren. (When Elder Melvin J. Ballard visited the Ft. Peck and Blackfoot reservations he said he met many who knew him as soon as they saw him and asked for the "Book" which he was to bring them. They said they had seen him in dreams, bringing to them a "Book." When he handed them the Book of Mormon they adopted it gladly, and could read and understand it. He declared that it was his belief that one of the "Three Nephites" had been laboring among them for years teaching them the gospel and preparing them for our missionaries when they should come. As quoted in *The Fulfillment of Book of Mormon Prophecies*, p. 130-131, 146)

PREACH MY GOSPEL: HOW SHOULD YOU USE THE BOOK OF MORMON IN YOUR MISSIONARY WORK? 1 Nephi 13:39; Moroni 10:3-5; D&C 42:12-14; 2 Nephi 29:8-10; D&C 20:5-16

39 And after it had come forth unto them I beheld ^aother ^bbooks, which came forth by the power of the Lamb, from the Gentiles unto them, unto the ^cconvincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are ^dtrue. (Dead Sea Scrolls?)

40 And the angel spake unto me, saying: These ^alast records (The Book of Mormon, Doctrine and Covenants and Pearl of Great Price and Inspired Translation of the Bible.), which thou hast seen among the Gentiles, shall ^bestablish the truth of the ^cfirst, which are of the ^dtwelve 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 ^eSavior of the world; and that all men must come unto him, or they cannot be saved.

41 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 ^arecords of the twelve apostles of the Lamb (We don't have all the records of the Twelve Apostles; we have a few of the Apostles. ...There are these records that come forth – for example, the Gospel of Thomas and the Gospel of Phillip. There are fourteen sayings of Jesus in the Gospel of Thomas which have been accepted and included in the new revised version of the Bible. This wasn't discovered until 1950, and yet it is accepted as genuine sayings of Jesus that are coming forth. Teachings of the Book of Mormon, 1:201); wherefore they both shall be established in ^bone; for there is ^cone God and one ^dShepherd over all the earth. (These last records which were to come forth to bear witness of the book of the Lamb of God, which is the Bible, are the Book of Mormon, the Doctrine and Covenants, and the revelations of the Lord to Joseph Smith. Joseph Fielding Smith, Man, His Origin and Destiny, p. 411-12. Joseph Smith's translation of the Bible helped restore many of the plain and precious things which were lost.)

42 And the time cometh that he shall manifest himself unto all nations, both unto the ^aJews 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 ^blast shall be first, and the ^cfirst shall be last.

1 Nephi 14

An angel tells Nephi of the blessings and cursings to fall upon the Gentiles—There are only two churches: the Church of the Lamb of God and the church of the devil—The saints of God in all nations are persecuted by the great and abominable church—The apostle John shall write concerning the end of the world. [Between 600 and 592 B.C.]

1 AND it shall come to pass, that if the ^aGentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in ^bpower, in very deed, unto the ^ctaking away of their ^dstumbling blocks—

2 And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be ^anumbered among the house of Israel; and they shall be a ^bblessed people upon the ^cpromised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

3 And that great ^apit, which hath been digged for them by that great and abominable church, (Notice that the title “church” is not capitalized, so it is not just one particular institution.) which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul (This refers to the spirit of man, which was not created nor can be destroyed.), save it be the casting of it into that ^bhell which hath no end. (Both paradise and hell have an end in the Resurrection. Hell is the gateway to the telestial kingdom. It is endless in the sense that those who experience it are subject to the punishment of God, whose name is Endless. (D&C 19:10-12.) An endless hell, meaning literally a never-ending torment, is reserved exclusively for the sons of perdition, those who inherit outer darkness in and after the resurrection. (D&C 76:44-48. DCBM, p. 108)

4 For behold, this is according to the ^acaptivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

5 And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be ^awell with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso ^brepenteth not must perish.

6 Therefore, ^awo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God.

7 For the time cometh, saith the Lamb of God, that I will work a great and a ^amarvelous work among the children of men; a ^bwork which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto ^cpeace and ^dlife eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the ^ccaptivity of the devil, of which I have spoken.

8 And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the ^acovenants of the Father unto the house of Israel? I said unto him, Yea.

9 And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the ^adevil.

10 And he said unto me: Behold there are save ^atwo churches only; the one is the church of the Lamb of God, and the ^bother is the church of the ^cdevil (The world); wherefore, ^dwhoso 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 ^cwhore of all the earth. (“Nephi had already

used the expression 'great and abominable church' in reference to a specific organization identified in his historical time as being more destructive and wicked than all other churches of its day. He used that same expression now in a broader or more general sense. In the context of his vision, the church or kingdom of God had again been established on the earth. With the establishment of The Church of Jesus Christ of Latter-day Saints and the restoration of priesthood and its keys, there was once again an organization on earth with the authority to preach the gospel and administer in the ordinances thereof; it is by divine testimony the 'only true and living church upon the face of the whole earth' (D&C 1:30), salvation being found in none other." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 109) Bruce R. McConkie said: "The titles church of the devil and great and abominable church are used to identify all churches or organizations of whatever name or nature -- whether political, philosophical, educational, economic social, fraternal, civic, or religious -- which are designed to take men on a course that leads away from God and his laws and thus from salvation in the kingdom of God..." "Hence we find our Lord saying, 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.' (Matt. 12:30.)" (*Mormon Doctrine*, p.138))

11 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many ^awaters; ("Waters" in this context means people.) and she had dominion over ^ball the earth, among all nations, kindreds, tongues, and people.

12 And it came to pass that I beheld the church of the Lamb of God, and its numbers were ^afew, (Even though our numbers may be as much as hundreds of millions, it will be relatively small in comparison to the rest of the world.) because of the wickedness and abominations of the whore who sat upon many waters (among many people); nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon ^ball the face of the earth (We will have congregations throughout the entire earth.); and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to ^afight against the Lamb of God. (Our persecutions and difficulties have scarcely begun. We saw mobbings and murders and martyrdom as the foundations of the work were laid in the United States. These same things with greater intensity, shall yet fall upon the faithful in all nations. Millennial Messiah, p. 55)

14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth (Not gathered to Zion); and they were ^aarmed with ^brighteousness (We are not armed with it now, are we? Far from it; we are armed with acquisitiveness and with great managerial skill, and things like that. That is not known as righteousness. Teachings of the Book of Mormon, 1:105) and with the ^cpower of God in great glory. (We shall go forward according to the divine timetable, a timetable under which the Lord will prepare the way for us to teach the gospel in one nation after another as rapidly as our strength and means are sufficient for us to do the work. Nephi foresaw that we shall establish congregations of the saints in all nations and among all people and kindreds before the promised unity of the faith. See verse 12. Before the Millennial era, before the time when Christ shall reign personally upon the earth, the elect of God among every kindred, the saints who speak every tongue, the converts among all peoples and nations, having first believed the restored gospel, will go to the temples of God and receive the ordinances of exaltation whereby they qualify to become kings and priests...And truly did Joseph Smith prophesy: The Standard of Truth has been erected; no

unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done. DHC, 4:540. Bruce R. McConkie, CR, April 1969, p. 144.)

15 And it came to pass that I beheld that the wrath of God was ^apoured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the ^bnations and kindreds of the earth.

16 And as there began to be ^awars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things—

17 And when the ^aday cometh that the ^bwrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the ^cwork of the Father shall commence, in preparing the way for the fulfilling of his ^dcovenants, which he hath made to his people who are of the house of Israel.

18 And it came to pass that the angel spake unto me, saying: Look!

19 And I looked and beheld a man, and he was dressed in a white robe.

20 And the angel said unto me: Behold ^aone of the twelve apostles of the Lamb. (John the Beloved)

21 Behold, he shall ^asee and ^bwrite the ^cremainder of these things; yea, and also many things which have been.

22 And he shall also write concerning the end of the world.

23 Wherefore, the things which he shall write are just and true; and behold they are written in the ^abook which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most ^bprecious (We have over eight thousand manuscripts of the New Testament, no two of them alike. And the oldest one is from the third century...But all of our documents are copies of copies of copies. Nearly all of them come from the eighth and ninth centuries. Teachings of the Book of Mormon, 1:205) and easy to the understanding of all men. (Joseph Smith said: The Book of Revelation is one of the plainest books God ever caused to be written. TPJS, p. 290)

24 And behold, the things which this ^aapostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see. (Nephi saw the remainder of the vision John saw, but was forbidden to write it.)

25 But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should ^awrite them.

26 And also others who have been (Like the brother of Jared, Adam, Enoch, Noah, Abraham, Moses, Joseph Smith and others.), to them hath he shown all things, and they have ^awritten them; and they are ^bsealed up to come forth in their purity, (Now the only way you can preserve a document in its purity is to bury it because as soon as you start copying, you start making mistakes. It always happens. You never have a pure document as long as it's in the hands of men. Teachings of the Book of Mormon, 1:206) according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.

27 And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was ^aJohn, according to the word of the angel.

28 And behold, I, Nephi, am forbidden that I should write the remainder of the things

which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw. (He will still write the remainder of his vision, but he will hide it in his writings. Avraham Gileadi: When we examine the journeying narratives and the Isaiah chapters more closely, we find that everything Nephi includes between the first and second versions of his prophetic sequence pertains to that sequence. Far from being a loose arrangement of material, his entire account is organized into a sophisticated literary structure. In keeping with Hebrew stylistic method, Nephi has arranged his material so that its very organization reveals a prophetic message. By its means he tells us things he could not tell us another way. His saying that he cannot talk about it is itself a clue that he has hidden the message. The Last Days, 61.)

29 And I bear record that I saw the things which my ^afather saw, and the angel of the Lord did make them known unto me.

30 And now I make an end of speaking concerning the things which I saw while I was ^acarried away in the spirit; and if all the things which I saw are not written, the things which I have written are ^btrue. And thus it is. Amen.

1 Nephi 15

Lehi's seed are to receive the gospel from the Gentiles in the latter days—The gathering of Israel is likened unto an olive tree whose natural branches shall be grafted in again—Nephi interprets the vision of the tree of life and speaks of the justice of God in dividing the wicked from the righteous. [Between 600 and 592 B.C.]

1 AND it came to pass that after I, Nephi, had been carried away in the spirit, and seen all these things, I returned to the tent of my father.

2 And it came to pass that I beheld my brethren, and they were disputing one with another concerning the things which my father had spoken unto them.

3 For he truly spake many great things unto them, which were hard to be ^aunderstood, save a man should inquire of the Lord; and they being hard in their hearts, therefore they did not look unto the Lord as they ought.

4 And now I, Nephi, was grieved because of the hardness of their hearts, and also, because of the things which I had seen, and knew they must unavoidably come to pass because of the great wickedness of the children of men.

5 And it came to pass that I was overcome because of my afflictions, for I considered that mine ^aafflictions were great above all, because of the ^bdestruction of my people, for I had beheld their fall.

6 And it came to pass that after I had received ^astrength I spake unto my brethren, desiring to know of them the cause of their disputations.

7 And they said: Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the ^aolive-tree, and also concerning the Gentiles. (Lehi must have been reading to them from the Plates of Brass.)

8 And I said unto them: Have ye ^ainquired of the Lord?

9 And they said unto me: ^aWe have not; for the Lord maketh no such thing known unto us.

10 Behold, I said unto them: How is it that ye do not keep the commandments of the Lord? How is it that ye will ^aperish, because of the hardness of your hearts?

11 Do ye not remember the things which the Lord hath said?—If ye will not harden your hearts, and ^aask me in ^bfaith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (This quote must have been on the plates of brass.)

12 Behold, I say unto you, that the house of Israel (Israel or the church) 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 ^abranch of the house of Israel?

13 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, when our seed shall have ^adwindled in unbelief, yea, for the space of many years, and many generations after the ^bMessiah shall be manifested in body unto the children of men, then shall the fulness of the ^cgospel of the Messiah come unto the Gentiles, and from the ^dGentiles unto the remnant of our seed— (The gospel restored through Joseph Smith, an Ephramite, living in a gentile nation.)

14 And at that day shall the remnant of our ^aseed ^bknow that they are of the house of Israel, and that they are the ^ccovenant people of the Lord; and then shall they know and ^dcome to the ^eknowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer (It is a doctrinal restoration that is promised. The possession of lands is of little importance when compared to the possession of the truths of salvation. The Lamanites are to have restored to them the knowledge that they are of the house of Israel and as such are rightful heirs of the promises made to the fathers. Of even greater importance, they are to come to a knowledge of Christ and the saving principles of his gospel as he himself preached those principles to their fathers in this choice land.)

DCBM, 1:118) and the very points of his doctrine, that they may know how to come unto him and be saved. (Truly our paths have met once more – we a mixed remnant of Israel, principally Ephraim, even referred to as gentiles, now come forth out of captivity...now only through the grace of Almighty God restored to the blessings of the gospel, that we in turn might be a blessing to the nations of the earth; and the Lamanites, also a people of disobedience now returned to the fold...The Lamanites must rise again in dignity and strength to fully join their brethren and sisters of the household of God in carrying forth his work in preparation for that day when the Lord Jesus Christ will return to lead his people. Spencer W. Kimball, Ensign, Dec. 1975, p. 4-7.)

15 And then at that day will they not rejoice and give praise unto their everlasting God, their ^arock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true ^bvine? Yea, will they not come unto the true fold of God? (**True vine and true fold are metaphorical references to Christ, and through Christ to the Church of Jesus Christ of Latter-day Saints. Israel is scattered and lost primarily in a spiritual sense. Until they have united again with the Church, no true gathering has taken place.** DCBM, 1:118)

16 Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be ^agrafted in (through the waters of baptism), being a natural branch of the olive-tree, into the true olive-tree.

17 And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles, that the Lord may show his power unto the Gentiles, for the very cause that he shall be ^arejected of the Jews, or of the house of Israel.

18 Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying: In thy ^aseed shall all the kindreds of the earth be ^bblessed.

19 And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the ^arestoration of the Jews in the latter days.

20 And I did rehearse unto them the words of ^aIsaiah, who spake ^bconcerning the ^crestoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren, that they were pacified and did ^dhumble themselves before the Lord.

21 And it came to pass that they did speak unto me again, saying: What meaneth this thing which our father saw in a dream? What meaneth the ^atree which he saw?

22 And I said unto them: It was a representation of the ^atree of life.

23 And they said unto me: What meaneth the ^arod of iron which our father saw, that led to the tree?

24 And I said unto them that it was the ^aword of God; and whoso would hearken unto the word of God, and would ^bhold fast unto it, they would never perish; neither could the ^ctemptations and the fiery ^ddart of the ^eadversary overpower them unto blindness, to lead them away to destruction.

25 Wherefore, I, Nephi, did exhort them to give ^aheed unto the word of the Lord; yea, I did exhort them with all the energies of my soul, and with all the ^bfaculty which I possessed, that they would give heed to the word of God and remember to keep his commandments always in all things. (**In this life nobody is on one side of the gulf or the other; nobody is safe home. You can always sin; everybody can.**

Nephi is going to make that very clear later on. On the other hand, nobody is completely damned because it's never too late to repent as long as you are in the flesh. So we are all in between now and making our choices one way or the other. The worst thing you can do is to assume that you have arrived on one side and your enemy is on the other side – that you're the good guy and he's the bad guy. The whole Book of Mormon is to keep us in this in between state where we are now. We are sort of balanced there. We find it harrowing and difficult. That's the whole thing; we are supposed to be enjoying the excitement of it. Teachings of the Book of Mormon, 1:210-211.)

26 And they said unto me: What meaneth the ^ariver of water which our father saw?

27 And I said unto them that the ^awater which my father saw was ^bfilthiness; and so much was his mind swallowed up in other things that he beheld not the filthiness of the water.

28 And I said unto them that it was an awful ^agulf, which separated the wicked from the tree of life, and also from the saints of God.

29 And I said unto them that it was a representation of that awful ^ahell, which the angel said unto me was prepared for the wicked. **(The wicked souls in hell are separated from those in paradise by their works of filthiness and the justice of God. DCBM, 1:120)**

30 And I said unto them that our father also saw that the ^ajustice of God did also divide the wicked from the righteous; and the brightness thereof was like unto the brightness of a flaming ^bfire, which ascendeth up unto God forever and ever, and hath no end.

31 And they said unto me: Doth this thing mean the torment of the body in the days of ^aprobation, or doth it mean the final state of the soul after the ^bdeath of the temporal body, or doth it speak of the things which are temporal?

32 And it came to pass that I said unto them that it was a representation of things both temporal and spiritual; for the day should come that they must be judged of their ^aworks, yea, even the works which were done by the temporal body in their days of ^bprobation.

33 Wherefore, if they should ^adie in their wickedness they must be ^bcast 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 ^cjudged of their ^dworks; and if their works have been filthiness they must needs be ^efilthy; and if they be filthy it must needs be that they cannot ^fdwell in the kingdom of God; if so, the kingdom of God must be filthy also.

34 But behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of ^afilthiness prepared for that which is filthy.

35 And there is a place prepared, yea, even that ^aawful ^bhell of which I have spoken, and the ^cdevil is the preparator of it; wherefore the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that ^djustice of which I have spoken.

36 Wherefore, the wicked are rejected from the righteous, and also from that ^atree of life, whose fruit is most precious and most ^bdesirable above all other fruits; yea, and it is the ^cgreatest of all the ^dgifts of God. And thus I spake unto my brethren. Amen. **(This life, like the one to follow, has its children of light and its children of darkness. The citizens of both kingdoms prepare themselves here for the nature of the society of which they will be a part both in and after death. DCBM, 1:121)**

1 Nephi 16

The wicked take the truth to be hard—Lehi's sons marry the daughters of Ishmael—The Liahona guides their course in the wilderness—Messages from the Lord are written on the Liahona from time to time—Ishmael dies; his family murmur because of afflictions. [Between 600 and 592 B.C.]

PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: “Humility, Humble”. WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. 1 AND now it came to pass that after I, Nephi, had made an end of speaking to my brethren, behold they said unto me: **Thou hast declared unto us hard things, more than we are able to bear.** (Neal A. Maxwell said: “God is not only there in the mildest expressions of His presence, but also in those seemingly harsh expressions. For example, when truth ‘cutteth ... to the very center’ (1 Ne. 16:2), this may signal that spiritual surgery is underway, painfully severing pride from the soul. (*Ensign*, November 1987, p. 31.) “There is kindness in this pain, for as truth, the Lord’s laser, cuts through to all but the hardest of hearts, so the healing light of the gospel is let in. The outer encrustations of evil can make us so insensitive that only the cuts ‘to the very center’ have any hope of bringing the desired response!” (*Things As They Really Are*, p. 79.) “Most of us don’t like to be cut to the center [see 1 Ne. 16:2], and when the gospel standards cut us it hurts. The tendency is to deal with the pain by rejecting further surgery. (*For the Power Is in Them...: Mormon Musings*, p. 49.))

2 And it came to pass that I said unto them that I knew that I had spoken ^ahard 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 ^bguilty taketh the ^ctruth to be hard, for it ^dcutteth them to the very center. (We can either be softened or hardened by our experiences. Wickedness never was happiness.)

3 And now my brethren, if ye were righteous and were willing to hearken to the truth, and give heed unto it, that ye might ^awalk uprightly before God, then ye would not murmur because of the truth, and say: Thou speakest hard things against us.

4 And it came to pass that I, Nephi, did exhort my brethren, with all diligence, to keep the commandments of the Lord.

5 And it came to pass that they did ^ahumble themselves before the Lord; insomuch that I had joy and great hopes of them, that they would walk in the paths of righteousness.

6 Now, all these things were said and done as my father dwelt in a tent in the ^avalley which he called Lemuel. (Hugh Nibley said: “Nephi...refers constantly to his father’s tent as the center of his universe. To an Arab, ‘My father dwelt in a tent’ says everything....“So with the announcement that his father dwelt in a tent, Nephi serves notice that he had assumed the desert way of life, as perforce he must for his journey: any easterner would appreciate the significance and importance of the statement, which to us seems almost trivial. If Nephi seems to think of his father’s tent as the hub of everything, he is simply expressing the view of any normal Bedouin (Arabian tent dweller).” (*Lehi in the Desert and The World of the Jaredites*, pp. 57-8))

7 And it came to pass that I, Nephi, took one of the ^adaughters of Ishmael to ^bwife; and also, my brethren took of the ^cdaughters of Ishmael to wife; and also ^dZoram took the eldest daughter of Ishmael to wife. (Note: The following quotes were copied from Book of Mormon lesson No. 2: “Our tradition that Ishmael’s ancestry went back to Ephraim, son of Joseph, is based on a discourse given by Elder Erastus Snow, in Logan, Utah, on May 6, 1882. He said, ‘The prophet Joseph informed us that the record of Lehi was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgment is given us in the First Book of Nephi, which is the record of Nephi individually, he himself

being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters.' From the above quotation and from 1 Nephi 7:6 we may propose that two of Ishmael's sons had married daughters of Lehi and Sariah. That would mean the two families were already related by marriage, which might explain Lehi's seeming nonchalance about instructing his sons to bring Ishmael's family down into the wilderness. There might already have been marriage plans between the two families—only the setting for the ceremonies would now have to change from the city to the desert. Another reason why Ishmael's family in particular was elected to join Lehi's was that Ishmael had five unmarried daughters; the four sons of Lehi along with Zoram would in time marry Ishmael's daughters—a perfect five-way match set up in advance by the Lord.” (Kent P. Jackson, ed., *Studies in Scripture, Vol. 7: 1 Nephi to Alma 29*, p. 30.) Why does Nephi mention Ishmael and his family so casually? It was noticed, too, that when Nephi and his brothers were bringing Ishmael and his family into the wilderness from Jerusalem, two of the five daughters of Ishmael and his two sons and their families rebelled against the rest of the party. Ishmael was related in some way to Lehi. If the two men were related, that fact would readily explain Nephi's casual mention of Ishmael and his family... It is very probable, of course, that Joseph Smith's knowledge of the marriage of Ishmael's sons to Lehi's daughters was obtained when he translated the Book of Lehi, contained in the 116 pages of the lost manuscript. Since Ishmael's two sons married into Lehi's family, that Lehi had at least two daughters. It also seems obvious that these daughters were among his eldest children, Laman being his first born (2 Nephi 4:3). There is a later reference in the Nephite record to Nephi's sisters. When the Lord commanded Nephi and his faithful followers to flee into the wilderness away from the rebellious Laman and Lemuel and their families and associates, they complied as requested. (2 Nephi 5:6). The fact that sisters is mentioned means that at least two sisters went with Nephi into the wilderness. Were these sisters the elder daughters of Lehi who had married Ishmael's sons? It would seem highly improbable. For we remember that Lehi's married daughters were among those who had rebelled against the faithful members of Nephi's party when they were bringing Ishmael's family from Jerusalem. It would be hard to believe that these rebellious daughters of Lehi would leave their husbands and children and desert to Nephi's camp without his mentioning the fact. Their sudden repentance is something that Nephi does not record. The only reasonable conclusion that we can come to is that the sisters of Nephi who accompanied him into the wilderness were two younger daughters of Lehi. They were doubtless born to the patriarch in the wilderness after he had left Jerusalem. Unfortunately their names are not given, nor is any special mention of their births recorded in the sacred text. Apparently they were born after Jacob and before Joseph. Answers to Book of Mormon Questions, Sidney B. Sperry, Chapter 2. It's also possible that daughters may have been born to Lehi after Nephi. For there to have been 15 years between Nephi and Jacob seems improbable for this era.)

8 And thus my father had fulfilled all the ^acommandments of the Lord which had been given unto him. And also, I, Nephi, had been blessed of the Lord exceedingly (From the foregoing, it appears that Nephi is saying he was blessed because of his marriage. Since Nephi wrote his record 30 years after leaving Jerusalem, he was not only married at the time he is speaking of his blessings, but also had children of his own.).

9 And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his ^ajourney into the wilderness.

10 And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ^aball of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one ^bpointed the way whither we should go into the wilderness. (This is called the Liahona in Alma 37:38. Hugh Nibley said: “Yah is, of course, God Jehovah. *Liyah* means the possessive, ‘To God is the guidance,’ *hona* (*Liyahhona*). That's just a guess; don't put it down. But it's a pretty good guess anyway.” (*Teachings of the Book of Mormon*, lecture 14, p. 216) Thomas S. Monson said: “The same Lord who provided a Liahona for Lehi provides for you and for me today a rare and valuable gift to give direction to our lives, to mark the hazards to our safety, and

to chart the way, even safe passage—not to a promised land, but to our heavenly home. The gift to which I refer is known as a patriarchal blessing. Every worthy member of the Church is entitled to receive such a precious and priceless personal treasure.” (*Live the Good Life*, p. 36 - 37.) This seeric device was certainly not a compass in the conventional sense. Rather than identify magnetic north, it pointed the direction that they should travel. The Liahona proved to be a reflection of their faith, as it would provide direction only as they were faithful and obedient. DCBM, 1:124.)

11 And it came to pass that we did gather together whatsoever things we should carry into the wilderness, and all the remainder of our provisions which the Lord had given unto us; and we did take^a seed of every kind that we might carry into the wilderness.

12 And it came to pass that we did take our tents and depart into the wilderness, across the river Laman.

13 And it came to pass that we traveled for the space of four days, nearly a south-southeast direction, and we did pitch our tents again; and we did call the name of the place^a Shazer. (Hugh Nibley said: “As to the direction taken by Lehi’s party the Book of Mormon is clear and specific. He took what we now know to have been the only possible way out, what with immediate danger threatening from the north, and the eastern and western lands held by opposing powers on the verge of war. Only the south desert, the one land where Israel’s traders and merchants had felt at home through the centuries, remained open—even after Jerusalem fell this was so. And the one route into that desert was the great trade-road down the burning trough of the Arabah. For a long time the party traveled south-southeast and then struck out almost due east over a particularly terrible desert and reached the sea at a point to be considered later. Nephi is careful to keep us informed of the main bearing of every stage of the journey, and never once does he mention a westerly or a northerly trend. The party traveled for eight years in but two main directions, without retracing their steps or doubling back, and many of their marches were long forced marches.” All this entirely excludes the Sinaitic Peninsula as the scene of their wanderings, and fits perfectly with a journey through the Arabian Peninsula. The slowest possible march “in a south-southeasterly direction” in Sinai would reach the sea and have to turn north within ten days; yet Lehi’s people traveled “for many days,” nay, months, in a south-southeasterly direction, keeping near the coast of the Red Sea all the while. Ten days take a foot traveler the entire length of that coast of Sinai which runs in a south-southeasterly direction--and what of the rest of the eight years?” (*Lehi in the Desert and The World of the Jaredites*, pp. 54-5))

14 And it came to pass that we did take our bows and our arrows, and go forth into the wilderness to slay food for our families; and after we had slain food for our families we did return again to our families in the wilderness, to the place of Shazer. And we did go forth again in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the^a Red Sea.

15 And it came to pass that we did travel for the space of many days, ^aslaying food by the way, with our bows and our arrows and our stones and our slings.

16 And we did follow the ^adirections of the ball, which led us in the more fertile parts of the wilderness.

17 And after we had traveled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families. (The Lord expects us to all we can for ourselves. Before class assign each of three students one of the examples below. Ask them to read them and thoughtfully consider ways to resolve the dilemmas presented. In class, have them read or tell their examples and offer their solutions. Give the class time to discuss their solutions and to offer alternate ones.

- You have just been called to serve in the presidency of the priests quorum. Your family is excited about your new responsibilities, but a disagreement emerges when they learn that you now have meetings on Sunday mornings. Your parents also have Sunday morning meetings, and your family has depended on you to get your two little brothers ready and then drive all of your brothers and sisters to church.

• For years your whole family has enjoyed cheering for you at your soccer games. Changes in the league schedule have placed some games on Sunday. When you talk to your family, they are surprised that you are worried about playing on Sunday. All are in favor of continuing the family outings to the games. You decide to keep the Sabbath but now don't know how to tell your family.

• Times have been difficult for your family. Not only is your dad working two jobs, but your mother, your older brothers and sisters, and you have all been forced to take jobs too. On the way to your late-night job, a drunk driver speeds through a red light and hits your car. You survive without injuries, but your car is totaled. Even though the accident was not your fault, your entire family is upset at you because they depended on the car. Even your dad loses his temper.

Explain that Nephi also faced difficult situations while traveling with his family in the wilderness. Ask: Why would it be helpful to know how Nephi solved his family's problems? Have students read 1 Nephi 16:17–21 and look for Nephi's problem. Invite a student to summarize Nephi's predicament and explain it to the class. Ask: What could Nephi have done? List responses on the board and discuss them.

Read 1 Nephi 16:22–32 looking for Nephi's response to the problem. Ask:

• What did Nephi do instead of complain like the rest of his family? (see v. 23).

• How does hard work and taking positive action help resolve your problems?

• Why did Nephi approach his father for help? (see vv. 23–26).

• What did the Lord tell Lehi to do? (see v. 26).

• How did the Liahona function? (see vv. 27–29).

• How was the family crisis resolved? (see vv. 30–32).

• Read Alma 37:44–46. According to these verses, what was the Liahona a type of (what did it represent)?

• What can we learn from Nephi's experience about handling life's challenges?)

18 And it came to pass that as I, Nephi, went forth to slay food, behold, I did break my bow, which was made of fine ^asteel; (Hugh Nibley said: "Through the years critics of the Book of Mormon have constantly called attention to the mention of steel in that book as a gross anachronism. But now we are being reminded that one cannot be dogmatic in dating the appearance of steel since there is more than one kind of steel with 'a whole series of variants in the combination of iron and steel components' in ancient times; and when a particularly fine combination was hit upon it would be kept secret in 'individual workshops' and 'passed on from father to son for many generations.' Hence it is not too surprising to learn that 'even in early European times' there is evidence for the production of steel 'of very high quality' and extreme hardness. Further east steel is attested even earlier." (*Since Cumorah*, p. 254)) and after I did break my bow, behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food. (Hugh Nibley: Nephi had brought a fine steel bow from home with him. Though we shall consider steel again in dealing with the sword of Laban, it should be noted here that a steel bow was not necessarily a solid piece of metal, any more than the Canaanites' "chariots of iron" (Joshua 17:16-18; Judges 1:19; 4:3) were solid iron, or than various implements mentioned in the Old Testament as being "of iron," e.g., carpenter's tools, pens, threshing instruments, were iron and only iron. It was in all probability a steel-ribbed bow, since it broke at about the same time that the wooden bows of his brothers "lost their springs" (1 Nephi 16:21). Only composite bows were used in Palestine, that is, bows of more than one piece, and a steel-backed bow would be called a steel bow just as an iron-trimmed chariot was called a "chariot of iron." Incidentally the founder of the Turkish Seljuk Dynasty of Iran was called Yacaq, which means in Turkish, says our Arab informant, "a bow made out of iron." The fact that "Iron Arrow" was a fairly common name among those people, and refers actually to an iron-headed arrow is a strong indication that the name Steelbow may also refer to a real weapon. Lehi in the Desert and the World of the Jaredites, p. 66-67. William J. Hamblin: Composite bows have a specific structural problem that leaves them susceptible to changes in temperature and climate, which may cause the bow to warp and break. Taybugha, a fourteenth-century Arab master-archer, advised that "an archer should never neglect his bow for a single moment, and in extremes of temperature he should inspect it

day and night, hour by hour". Such care in protecting a composite bow from warping is necessary because "the neck has a natural tendency to lateral displacement. . . . Should side-warping of this kind not be detected and the bow be drawn the defective limb will be subjected to a most severe twisting strain and possibly break." Thus, if Nephi's bow were of the composite type, his move from the more temperate climate of Palestine to the dry heat of the Arabian peninsula could have contributed to the risk that his bow might warp and break. Warfare in the Book of Mormon, 373-74)

19 And it came to pass that we did return without food to our families, and being much fatigued, because of their journeying, they did suffer much for the want of food.

20 And it came to pass that Laman and Lemuel and the sons of Ishmael did begin to murmur exceedingly, because of their sufferings and afflictions in the wilderness; and also my father began to murmur against the Lord his God; yea, and they were all exceedingly sorrowful, even that they did^a murmur against the Lord.

21 Now it came to pass that I, Nephi, having been afflicted with my brethren because of the loss of my bow, and their bows having lost their^a springs, it began to be exceedingly difficult, yea, insomuch that we could obtain no food. (This would locate the incident roughly in the vicinity of Jiddah, Saudi Arabia, where the weather is a merciless combination of heat, humidity, sand, and salt—a force strong enough to destroy steel! We were stunned to see holes that had rusted through car fenders in a few months' time. Between March and November the heat is pitiless. Even in late January the temperature hovers around 85 degrees. Humidity averages about 60 percent year round, and in the moister part of a fifteen-year cycle the humidity rises to a *year-long* average of 92 percent. Unpainted metal simply cannot survive such conditions. We saw little metal used in either local building or the shipyards. Could this have also happened to Nephi's bow? Weakened by rust, it could have snapped in his hands when he drew it to its limits. The climate would also explain why his brothers' bows lost their springs at or around the same time. If they were wooden bows, they would have remained tensile and strong in the dry area around Jerusalem; but several years in the humid climate along the Red Sea's coastal plain would inevitably have caused them to absorb moisture until they became as limber as saplings. In fact, acquaintances of ours often reported similar experiences with some of their wood possessions. Lynn M. and Hope Hilton, *In Search of Lehi's Trail*, 81-82)

22 And it came to pass that I, Nephi, did speak much unto my brethren, because they had hardened their hearts again, even unto^a complaining against the Lord their God. (Nephi was having just as hard a time as his brothers, yet he did not murmur like they did.)

23 And it came to pass that I, Nephi, did^a make out of wood a bow, and out of a straight stick, an arrow; (William J. Hamblin: In reality, nearly any arrow can be shot from any bow. The basic limiting factor is the length of the arrow versus the length of the bow—shooting short arrows from longbows is difficult. Short arrows can be shot from a longbow only if the string is not drawn back fully, which greatly reduces efficiency. Nephi's steel bow must have been a metal-backed wood weapon that was common in the Near East of his day, which would not have shot an arrow substantially heavier than other bows. Why then, did Nephi make a new arrow? There are two possible reasons. First, as arrows are continually shot in hunting they become lost or broken. He may simply have run out of arrows and needed a new one. Second, Nephi very likely owned a metal-backed recurved composite bow, as discussed previously. Recurved composite bows can achieve the same draw weight with a much smaller string and draw length than a longer bow. In other words, recurved composite bows shoot shorter arrows than longer bows. If Nephi's old bow was the recurved composite type, and his new one was a long staff bow (which is the simplest to make on short notice), he may have needed to make a longer arrow because of the longer string and draw length of his new bow. Warfare in the Book of Mormon, p. 392-3) wherefore, I did arm myself with a bow and an arrow, with a sling and with stones. And I said unto my^b father: Whither shall I go to obtain food? (Nephi is asking his priesthood leader for guidance. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our father in heaven. You recognize it. Seek his advice... Recognition of authority

is an important principle. David O. McKay, *Conference Report*, Oct 1965, 105. Leaders of the Church are men with human frailties, and are imperfect in their wisdom and judgment. Perfection in men is not found on the earth. But these leaders, hold a divine warrant and commission through which great and eternal blessings come to those who sustain and follow them. James E. Faust, *Conference Report*, Oct 1985, 8)

24 And it came to pass that he did ^ainquire of the Lord, for they had ^bhumbled themselves because of my words; for I did say many things unto them in the energy of my soul.

25 And it came to pass that the voice of the Lord came unto my father; and he was truly ^achastened because of his murmuring against the Lord, insomuch that he was brought down into the depths of sorrow. (Godly sorrow, true repentance.)

26 And it came to pass that the voice of the Lord said unto him: Look upon the ball, and behold the things which are written.

27 And it came to pass that when my father beheld the things which were ^awritten upon the ball, he did fear and tremble exceedingly, and also my brethren and the sons of Ishmael and our wives.

28 And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the ^afaith and diligence and heed which we did give unto them.

29 And there was also written upon them a new writing, which was plain to be read, (The language in which the messages of the Liahona was written was new to Lehi and his family and yet easily understood by them. No additional commentary is given on the matter. We are left to wonder whether it was pure Adamic and whether it influenced the nature of their written language thereafter. DCBM, 1:126) which did give us ^aunderstanding concerning the ways of the Lord; and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by ^bsmall means the Lord can bring about great things. (“‘A series of seemingly small but incorrect choices,’ Elder M. Russell Ballard pointed out, ‘can become those little soul-destroying termites that eat away at the foundations of our testimony until, before we are aware, we may be brought near to spiritual and moral destruction.’ In a similar way, the small acts of kindness, the tiny deeds of Christian service, the silent but significant efforts to control our own thoughts and feelings—these are the simple things that build character and shape human destiny everlastingly. The world takes notice of the public accomplishments, the spectacular victories. But who knows of the private battles of the soul, thousands of them, waged and won by Abraham long before he passed his greatest test on Mount Moriah to become the friend of God? Who knows of the infinite struggles, the buffetings, the adversarial onslaughts faced and overcome by the sinless Son of Man in the Garden of the Oilpress, finished before his public victory over the grave on Golgotha? Truly, the ‘little things’ form and shape the disciple of Christ.” (Robert L. Millet, *An Eye Single to the Glory of God: Reflections on the Cost of Discipleship*, p.77.) “Great and marvelous events seem to motivate us, but small things often do not hold our attention. Noting that the Liahona worked by faith, Alma stated, ‘Nevertheless, because those miracles were worked by small means . . . the people of Lehi were slothful, and forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey.’ (Alma 37:41.) Is our journey sometimes impeded when we forget the importance of small things? (See Alma 37:46.) Do we realize that small events and choices determine the direction of our lives just as small helms determine the direction of great ships? (See James 3:4; D&C 123:16.) May the Lord bless each one of us to follow the counsel of our prophets. We need to have family and personal prayers; study the scriptures, particularly the Book of Mormon; hold family home evenings; follow the admonition of the Savior to love one another; and be thoughtful, kind, and gentle within the family. Through these and other similar small and simple things, we have the promise that our lives will be filled with peace and joy.” (*Church News*, Jul 6, 1996))

30 And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the ^adirections which were given upon the ball.

31 And it came to pass that I did slay wild ^abeasts, insomuch that I did obtain food for our families.

32 And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now when they beheld that I had obtained ^afood, how great was their joy! And it came to pass that they did humble themselves before the Lord, and did give thanks unto him.

33 And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days we did pitch our tents again, that we might tarry for the space of a time.

34 And it came to pass that ^aIshmael died, and was buried in the place which was called ^bNahom. (“A group of Latter-day Saint researchers recently found evidence linking a site in Yemen, on the south-west corner of the Arabian peninsula, to a name associated with Lehi’s journey as recorded in the Book of Mormon. Warren Aston, Lynn Hilton, and Gregory Witt located a stone altar that professional archaeologists dated to at least 700 B.C. This altar contains an inscription confirming ‘Nahom’ as an actual place that existed in the peninsula before the time of Lehi. The Book of Mormon mentions that ‘Ishmael died, and was buried in the place which was called Nahom’ (1 Ne. 16:34). “This is the first archaeological find that supports a Book of Mormon place-name other than Jerusalem or the Red Sea...” (*Ensign*, Feb. 2001, p. 79) Note that it says “the place” called Nahom not “a place.” There really was a place named Nahom. It means, comfort, or to sigh or mourn.)

35 And it came to pass that the daughters of Ishmael did ^amourn exceedingly, because of the loss of their father, and because of their ^bafflictions in the wilderness; and they did ^cmurmur against my father, because he had brought them out of the land of Jerusalem, saying: Our father is dead; yea, and we have wandered much in the wilderness, and we have suffered much affliction, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger.

36 And thus they did murmur against my father, and also against me; and they were desirous to ^areturn again to Jerusalem.

37 And Laman said unto Lemuel and also unto the sons of Ishmael: Behold, let us ^aslay our father, and also our brother Nephi, who has taken it upon him to be our ^bruler and our teacher, who are his elder brethren. (The law of seniority is very strict among the Jews, and to give a firstborn second place to another was a grave offense. *Teachings of the Book of Mormon*, 1:220)

38 Now, he says that the Lord has talked with him, and also that ^aangels have ministered unto him. But behold, we know that he lies unto us; and he tells us these things, and he worketh many things by his cunning arts, that he may deceive our eyes, thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to make himself a king and a ruler over us, that he may do with us according to his will and pleasure. And after this manner did my brother Laman ^bstir up their hearts to ^canger.

39 And it came to pass that the Lord was with us, yea, even the voice of the Lord came and did speak many words unto them, and did ^achasten them exceedingly; (Rarely are those who have given themselves up to wickedness addressed directly by the voice of the Lord. Laman and Lemuel herein share an experience with Cain, to whom God spoke directly in warning of endless damnation that would be his if he continued his present course. Cain reacted with anger to this experience, and we read that he listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord. (Moses 5:26) In this instance, however, Laman and Lemuel staged another of their short-lived periods of repentance. During that period the family was again blessed with food. *DCBM*, 1:128) and after they were chastened by the voice of the Lord they did turn away their anger, and did repent of their sins, insomuch that the Lord did bless us again with food, that we did not perish.

1 Nephi 17

Nephi is commanded to build a ship—His brethren oppose him—He exhorts them by recounting the history of God’s dealings with Israel—He is filled with the power of God—His brethren are forbidden to touch him, lest they wither as a dried reed. [About 592—591 B.C.]

1 AND it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward (Joseph Smith said they turned east at about the 19th parallel.) from that time forth. And we did travel and ^awade through much affliction in the wilderness; and our ^bwomen did bear children in the wilderness. (Nephi had children, too.)

2 And so great were the ^a blessings of the Lord upon us, that while we did live upon ^braw ^cmeat (dried meat) in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto the men; and they began to bear their journeyings without murmurings. (On the probable trail which Lehi traveled there are today 118 waterholes, spaced (on the average) eighteen miles apart. It was the custom of experienced travelers in Arabia that they never built a fire, as it could attract the attention of prowling, raiding party. As a result, they ate much of their food raw, as recorded in the Book of Mormon. Attacking and plundering camps still seems to be the chief object of some Arab tribes. Paul Cheesman, First Nephi, The Doctrinal Foundation, 245)

3 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 ^astrengthen them, and provide means whereby they can accomplish the thing which he has commanded them; wherefore, he did ^bprovide means for us while we did sojourn in the wilderness. (Here it says if the Lord has given you commandments and you make the effort, he will be responsible and provide the means. So we can’t get out of things like the Word of Wisdom, or tithing, or even the Law of Consecration by saying, “Well it’s not very workable now, so we’ll put it off for a while. It might work then. We’ll defer it to a later time.” The Lord says, “I will make it possible to do that thing if you will make a real effort.” We haven’t made a real effort on so many things. TBM, 1:221)

4 And we did sojourn for the space of many years, yea, ^{*}even eight years in the wilderness.

5 And we did come to the land which we called ^aBountiful, because of its much fruit and also wild honey; and all these things were prepared of the Lord that we might not perish. And we beheld the sea, which we called Irreantum, (Arabian Sea) which, being interpreted, is many waters. (Hugh Nibley said: “After traveling a vast distance in a south-south-easterly direction (16:14, 33), the party struck off almost due eastward through the worst desert of all, where they ‘did wade through much affliction,’ to emerge in a state of almost complete exhaustion into a totally unexpected paradise by the sea. There is such a paradise in the Qara Mountains on the southern coast of Arabia.... Of the Qara Mountains which lie in that limited sector of the coast of south Arabia which Lehi *must* have reached if he turned east at the nineteenth parallel, Bertram Thomas, one of the few Europeans who has ever seen them, writes: ‘What a glorious place! Mountains three thousand feet high basking above a tropical ocean, their seaward slopes velvety with waving jungle, their roofs fragrant with rolling yellow meadows, beyond which the mountains slope northwards to a red sandstone steppe....Great was my delight when in 1928 I suddenly came upon it all from out of the arid wastes of the southern borderlands.’ ...Compare this with Nephi’s picture....It is virtually the same scene: the mountains, the rich woodlands with timber for ships, the rolling yellow meadow a paradise for bees, the view of the sea beyond, and above all the joyful relief at the sudden emergence from the ‘red sandstone steppe,’ one of the worst deserts on earth.” (*Lehi in the Desert and The World of the Jaredites*, pp. 125-6) As Nephi described that land, it must have contained water, fruit, large trees for a ship, grass, wild honeybees, flowers or blossoms, a mountain, a shoreline, a cliff overlooking the depths of the sea, and metal ore. Incredible as it seems, the south coast of the Arabian peninsula from Perim to Sur has only one place in its entire length of 1,400 miles that meets that description. It is a tiny sickle of land curved around a little bay, about 28 miles long and only 7

miles wide, backed by the Qara Mountains. For three months of the year, the monsoon clouds gather on the slopes fronting the sea and cover them with summer fog, mist and rain. This place is Salalah, in the state of Dhofar, the Sultanate of Oman. The coast in both directions stretches away in unbroken barrenness. We repeat, this is the only place on the whole Arabian peninsula seashore which receives significant rainfall and where large trees grow – and it is known to have been this way for well over two thousand years. *In Search of Lehi's Trail*, p. 50-51. Currently the weather in Salalah has average temperatures between 64-90. Average rainfall is about 4 inches per year and the current population is about 170,000.)

6 And it came to pass that we did pitch our tents by the seashore; and notwithstanding we had suffered many ^aafflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit. (On the coast of Salalah, we believe that we found the end of Lehi's trail from Jerusalem to Bountiful. We discovered no contradictions in the volumes on geography and history contradicted that ancient prophet. *In Search of Lehi's Trail*, p. 115)

7 And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, (It looks like there has been a transition of prophets from Lehi to Nephi. Is it because Nephi did not murmur during the broken bow incident?) saying: ^aArise, and get thee into the mountain (Nature's temples). And it came to pass that I arose and went up into the mountain, and cried unto the Lord.

8 And it came to pass that the Lord spake unto me, saying: Thou shalt ^aconstruct a ship, after the ^bmanner which I shall show thee, that I may carry thy people across these waters.

9 And I said: Lord, whither shall I go that I may find ore to molten, that I may make ^atools to construct the ship after the manner which thou hast shown unto me? (Nephi didn't say, I can't do that, but rather where do I get the ore to make it?)

10 And it came to pass that the Lord told me whither I should go to find ore, that I might make tools.

11 And it came to pass that I, Nephi, did make a bellows wherewith to ^ablow the fire, of the skins of beasts; and after I had made a bellows, that I might have wherewith to blow the fire, I did smite two stones together that I might make fire.

12 For the Lord had not hitherto suffered that we should make much fire (to avoid the danger of being attacked), as we journeyed in the wilderness; for he said: I will make thy food become sweet, that ye ^acook it not;

13 And I will also be your ^alight in the wilderness; and I will prepare the way before you, if it so be that ye shall keep my commandments; wherefore, inasmuch as ye shall keep my commandments ye shall be led towards the ^bpromised land; and ye shall ^cknow that it is by me that ye are led.

14 Yea, and the Lord said also that: After ye have arrived in the promised land, ye shall ^aknow that I, the Lord, am ^bGod; and that I, the Lord, did ^cdeliver you from destruction; yea, that I did bring you out of the land of Jerusalem.

15 Wherefore, I, Nephi, did strive to keep the ^acommandments of the Lord, and I did ^bexhort my brethren to faithfulness and diligence.

16 And it came to pass that I did ^amake tools of the ore which I did molten out of the rock.

17 And when my brethren saw that I was about to ^abuild a ship, they began to ^bmurmur against me, saying: Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters.

18 And thus my brethren did ^acomplain against me, and were desirous that they might not labor, for they did not ^bbelieve that I could build a ship; neither would they believe that I was instructed of the Lord.

19 And now it came to pass that I, Nephi, was exceedingly sorrowful because of the hardness of their hearts; and now when they saw that I began to be sorrowful they were glad in their hearts, insomuch that they did ^arejoice over me, saying: We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work. (Incorrect statements.)

20 And thou art like unto our father, led away by the foolish ^aimagination of his heart; yea, he hath led us out of the land of Jerusalem, and we have wandered in the wilderness for these many years; and our women have toiled, being big with child; and they have borne children in the wilderness and suffered all things, save it were death; and it would have been better that they had died before they came out of Jerusalem than to have suffered these afflictions. (Incorrect)

21 Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions and the land of our inheritance; yea, and we might have been happy. (Incorrect)

22 And we know that the people who were in the land of Jerusalem were a ^arighteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them, and hath led us away because we would hearken unto his words; yea, and our brother is like unto him. (Incorrect) And after this manner of language did my brethren murmur and complain against us.

23 And it came to pass that I, Nephi, spake unto them, saying: Do ye believe that our fathers, who were the children of Israel, would have been led away out of the hands of the ^aEgyptians if they had not hearkened unto the words of the Lord? (One Prophet testifies of another – law of witnesses. Nephi uses the story of the Israelites because it is so often spoken and remembered by their people.)

24 Yea, do ye suppose that they would have been led out of bondage, if the Lord had not commanded Moses that he should ^alead them out of bondage?

25 Now ye know that the children of Israel were in ^abondage; and ye know that they were laden with ^btasks, which were grievous to be borne; wherefore, ye know that it must needs be a good thing for them, that they should be ^cbrought out of bondage.

26 Now ye know that ^aMoses was commanded of the Lord to do that great work; and ye know that by his ^bword the waters of the Red Sea were divided hither and thither, and they passed through on dry ground.

27 But ye know that the Egyptians were ^adrowned in the Red Sea, who were the armies of Pharaoh.

28 And ye also know that they were fed with ^amanna in the wilderness.

29 Yea, and ye also know that Moses, by his word according to the power of God which was in him, ^asmote the rock, and there came forth water, that the children of Israel might quench their thirst.

30 And notwithstanding they being led, the Lord their God, their Redeemer, going before them, ^aleading them by day and giving light unto them by night, and doing all things for them which were ^bexpedient for man to receive, they hardened their hearts and blinded their minds, and ^creviled against Moses and against the true and living God.

31 And it came to pass that according to his word he did ^adestroy them; and according to his word he did ^blead them; and according to his word he did do all things for them; and there was not any thing done save it were by his word.

32 And after they had crossed the river Jordan he did make them mighty unto the ^adriving out of the children of the land, yea, unto the scattering them to destruction.

33 And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay.

34 Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.

35 Behold, the Lord esteemeth all ^aflesh in one; he that is ^brighteous (There's a very simple definition of righteousness in the Book of Mormon, as in the book of Ezekiel. He was righteous because he was repentant and a person who is not repenting is a person who is not righteous. TBM, 1:228) is ^cfavored of God. (God has made the sun to shine on the evil and the good, and the rains to fall on the just and the unjust. (Matthew 5:45) Yet all are not equally favored with God. Through Samuel he declared: "Them that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Samuel 2:30) To those of his day the Savior said: "He that hath my commandments, and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to

him.” (John 14:21) Further illustrating the conditional nature of heaven’s love, the Savior said: “If ye keep my commandments ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. (John 15:10) DCBM, 1:134-35) But behold, this ^dpeople had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers unto their obtaining power over it.

PREACH MY GOSPEL: WHAT IS THE NATURE OF GOD THE FATHER AND JESUS

CHRIST? 1 Nephi 17:36; 3 Nephi 27:13-22; John 3:16-17; 2 Nephi 9:6; D&C 38:1-3; Acts 17:27-29; Mosiah 4:9; D&C 130:22; Romans 8:16; 3 Nephi 12:48; Moses 1:39; Hebrews 12:9; 3 Nephi 14:9-11; Matthew 5:48; 1 John 4:7-9 THE CREATION 1 Nephi 17:36; Moses 2:1, JST, John 1:1-3; Alma 30:44; Moses 6:63; 2 Corinthians 5:6-7; D&C 88:41-47; Abraham 3:24-25³⁶ Behold, the Lord hath created the ^aearth that it should be ^binhabited; and he hath created his children that they should possess it.

37 And he ^araiseth up a righteous nation, and destroyeth the nations of the wicked.

38 And he leadeth away the righteous into precious ^alands, and the wicked he ^bdestroyeth, and curseth the land unto them for their sakes.

39 He ruleth high in the heavens, for it is his throne, and this earth is his ^afootstool.

40 And he loveth those who will have him to be their God. Behold, he loved our ^afathers, and he ^bcovenanted with them, yea, even Abraham, ^cIsaac, and ^dJacob; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of ^eEgypt. (We can either live like Christ, or suffer like Christ.)

41 And he did straiten them in the wilderness with his rod; for they ^ahardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. He sent fiery flying ^bserpents (A fiery flying serpent is a poisonous snake. “Fiery” refers to being poisonous and “flying” probably refers to their striking motion in an attempt to bite.) among them; and after they were bitten he prepared a way that they might be ^chealed; and the labor which they had to perform was to look; and because of the ^dsimpleness of the way, or the easiness of it, there were many who perished.

42 And they did harden their hearts from time to time, and they did ^arevile against ^bMoses, and also against God; nevertheless, ye know that they were led forth by his matchless power into the land of promise.

43 And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness; and I know not but they are at this day about to be ^adestroyed; for I know that the day must surely come that they must be destroyed, save a few only, who shall be led away into captivity.

44 Wherefore, the Lord ^acommanded my father that he should depart into the wilderness; and the Jews also sought to take away his life; yea, and ^bye also have sought to take away his life; wherefore, ye are murderers in your hearts and ye are like unto them.

45 Ye are ^aswift to do iniquity but slow to remember the Lord your God. Ye have seen an ^bangel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were ^cpast feeling, that ye could not feel his words (“I have come to know that inspiration comes more as a feeling than as a sound,” Elder Packer repeated in general conference, October 1979. He then counseled: “Ponder and pray quietly and persistently.... The answer may not come as a lightning bolt. It may come as a little inspiration here and a little there, 'line upon line, precept upon precept' (D&C 98:12). Some answers will come from reading the scriptures, some from hearing speakers. And, occasionally, when it is important, some will come by very direct and powerful inspiration. The promptings will be clear and unmistakable.” He recalled what the Prophet Joseph Smith said: ‘A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas.... And thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (Teachings of the Prophet Joseph Smith, p. 151).’” (Lucile C. Tate, *Boyd*

K. Packer, *A Watchman on the Tower*, p. 280) Like a radio, if we are out of range, we can't hear it.); wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder. (Elder Boyd K. Packer: "Many years ago John Burroughs, a naturalist, one summer evening was walking through a crowded park. Above the sounds of city life he heard the song of a bird. He stopped and listened! Those with him had not heard it. He looked around. No one else had noticed it. It bothered him that everyone should miss something so beautiful. He took a coin from his pocket and flipped it into the air. It struck the pavement with a ring, no louder than the song of the bird. Everyone turned; they could hear that! It is difficult to separate from all the sounds of city traffic the song of a bird. But you can hear it. You can hear it plainly if you train yourself to listen for it. One of our sons has always been interested in radio. When he was a little fellow, his Christmas present was a very elementary radio construction set. As he grew, and as we could afford it, and as he could earn it, he received more sophisticated equipment. There have been many times over the years, some very recently, when I have sat with him as he talked with someone in a distant part of the world. I could hear static and interference and catch a word or two, or sometimes several voices at once. Yet he can understand, for he has trained himself to tune out the interference. It is difficult to separate from the confusion of life that quiet voice of inspiration. Unless you attune yourself, you will miss it. Answers to prayers come in a quiet way. The scriptures describe that voice of inspiration as a still, small voice. If you really try, you can learn to respond to that voice" (in Conference Report, Oct. 1979, 27–28; or Ensign, Nov. 1979, 19–20). That voice of inspiration is so quiet and so still, that it can easily be explained away. It is easy to be disobedient to that voice. It often takes very great courage to follow it. It is a clear signal to Latter-day Saints" (in Conference Report, Stockholm Sweden Area Conference 1974, 20).)

46 And ye also know that by the ^apower of his almighty word he can cause the earth that it shall pass away; yea, and ye know that by his word he can cause the rough places to be made smooth, and smooth places shall be broken up. O, then, why is it, that ye can be so hard in your hearts?

47 Behold, my soul is rent with anguish because of you, and my heart is pained; I fear lest ye shall be cast off forever. Behold, I am ^afull of the Spirit of God, insomuch that my frame has ^bno strength.

48 And now it came to pass that when I had spoken these words they were angry with me, and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me I spake unto them, saying: In the name of the Almighty God, I command you that ye ^atouch me not, for I am filled with the ^bpower of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall ^cwither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him. (It appears that Nephi was transfigured before his brothers as he made his great defense of the faith and sealed his testimony as a witness against them. His experience bears a kinship to that of Abinadi before the wicked priests of King Noah (Mosiah 13:2-3), Christ in his ministry (John 7:30) and Stephen before the Sanhedrin (Acts 6:15). DCBM, 1:139)

49 And it came to pass that I, Nephi, said unto them that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should ^abuild a ship.

50 And I said unto them: ^aIf God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done.

51 And now, if the Lord has such great power, and has wrought so many miracles among the children of men, how is it that he cannot ^ainstruct me, that I should build a ship?

52 And it came to pass that I, Nephi, said many things unto my brethren, insomuch that they were ^aconfounded and could not contend against me; neither durst they lay their hands upon me nor touch me with their fingers, even for the space of many days. Now they durst not do this lest they should wither before me, so powerful was the ^bSpirit of God; and thus it had wrought upon them.

53 And it came to pass that the Lord said unto me: Stretch forth thine hand again unto thy brethren, and

they shall not wither before thee, but I will ^ashock them, saith the Lord, and this will I do, that they may know that I am the Lord their God.

54 And it came to pass that I stretched forth my hand unto my brethren, and they did not wither before me; but the Lord did shake them, even according to the word which he had spoken.

55 And now, they said: We know of a surety that the Lord is ^awith thee, for we know that it is the power of the Lord that has shaken us. And they fell down before me, and were about to ^bworship me (“Here Laman and Lemuel received a powerful, tangible witness that the power of the Lord was with Nephi. Their immediate reaction was to fall down and worship Nephi (vs. 55). In doing so they demonstrated a common mistake of men, namely, they wanted to worship the man with the power rather than God, the source of the power. Sometimes Saints become deeply attached to missionaries or Church leaders who are instruments in bringing spiritual power into their lives, without realizing that it is not the man but the source of the power he demonstrates—namely God—that should be worshiped. Like other prophets faced with this tendency to personal adoration, Nephi teaches where the true worship should be centered.” (*Book of Mormon Student Manual*, 1981, p. 45-6) See also Acts 10:25-6.), but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy ^cdays may be long in the land which the Lord thy God shall give thee.

* Verse 4 [592 B.C.].

1 Nephi 18

The ship is finished—The births of Jacob and Joseph are mentioned—The company embarks for the promised land—The sons of Ishmael and their wives join in revelry and rebellion—Nephi is bound, and the ship is driven back by a terrible tempest—Nephi is freed, and by his prayer the storm ceases—They arrive in the promised land. [About 590—589 B.C.]

1 AND it came to pass that they did ^aworship the Lord, and did go forth with me; and we did work timbers of curious ^bworkmanship. And the Lord did show me from time to time after what manner I should work the timbers of the ^cship.

2 Now I, Nephi, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; but I did build it after the manner which the Lord had shown unto me; wherefore, it was not after the manner of men. (This journey made by the families of Lehi and Ishmael to their land of promise was a scriptural type. As they could not trust their temporal salvation to a ship made “after the manner of men,” neither can we find our way to the lands of our eternal destiny and promise aboard a ship built and crafted by the mind and wisdom of men. Our trust cannot be in the arm of flesh (D&C 1:19). DCBM, 1:140)

3 And I, Nephi, did go into the mount oft, and I did ^apray oft unto the Lord; wherefore the Lord ^bshowed unto me ^cgreat things. (We should have a place where we can go and pray often.)

4 And it came to pass that after I had finished the ship, according to the word of the Lord, my brethren beheld that it was good, and that the workmanship thereof was exceedingly fine; wherefore, they did ^ahumble themselves again before the Lord. (The sweat and tears shed in the building of the ship were a sacrament, for the building of the ship was a form of worship and an act of faith. DCBM, 1:140.)

5 And it came to pass that the voice of the Lord came unto my father, that we should arise and go down into the ship. (In the economy of heaven revelations are granted according to one’s stewardship or right to receive it. TPJS, p. 21. Revelations that effectually place someone in a position to manipulate or dominate others do not have heaven as their source. DCBM, 1:141)

6 And it came to pass that on the morrow, after we had prepared all things, much fruits and ^ameat from the wilderness, and honey in abundance, and provisions according to that which the Lord had commanded us, we did go down into the ship, with all our loading and our ^bseeds, and whatsoever thing we had brought with us, every one according to his age; wherefore, we did all go down into the ^cship, with our wives and our children. (The fact that Nephi doesn’t mention his children specifically and the fact that Nephi passed the plates along to his brother, Jacob, may mean that he did not have any sons.)

7 And now, my father had begat two sons in the wilderness; the elder was called ^aJacob and the younger ^bJoseph.

8 And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the ^asea and were driven forth before the wind towards the ^bpromised land.

9 And after we had been ^adriven forth before the wind for the space of many days, behold, my brethren and the sons of Ishmael and also their wives began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much ^brudeness, yea, even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness. (harsh, vulgar, coarse)

10 And I, Nephi, began to fear exceedingly lest the Lord should be angry with us, and smite us because of our iniquity, that we should be swallowed up in the depths of the sea; wherefore, I, Nephi, began to speak to them with much soberness; but behold they were ^aangry with me, saying: We will not that our younger brother shall be a ^bruler over us.

11 And it came to pass that Laman and Lemuel did take me and ^abind me with cords, and they did treat me with much harshness; nevertheless, the Lord did suffer it that he might show forth his power, unto the fulfilling of his word which he had ^bspoken concerning the wicked.

12 And it came to pass that after they had bound me insomuch that I could not move, the ^acompass, which had been prepared of the Lord, did cease to work.

13 Wherefore, they knew not whither they should steer the ship, insomuch that there arose a great ^astorm, yea, a great and terrible tempest, and we were ^bdriven back upon the waters for the space of three days; and they began to be frightened exceedingly lest they should be drowned in the sea; nevertheless they did not loose me.

14 And on the fourth day, which we had been driven back, the tempest began to be exceedingly sore.

15 And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days, my brethren began to ^asee that the judgments of God were upon them, and that they must perish save that they should repent of their iniquities; wherefore, they came unto me, and loosed the bands which were upon my wrists, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

16 Nevertheless, I did look unto my God, and I did ^apraise him all the day long; and I did not murmur against the Lord because of mine afflictions. (Joseph Smith: Now for persons to do things, merely because they are advised to do them, and yet murmur all the time they are doing them, is of no use at all; they might as well not do them. There are those who profess to be saints who are too apt to murmur, and find fault, when any advice is given, which comes in opposition to their feelings, even when they, themselves, ask for counsel; much more so when council is given unasked for, which does not agree with their notion of things; but brethren, we hope for better things from the most of you; we trust that you desire counsel, from time to time, and that you will cheerfully conform to it, whenever you receive it from a proper source. *History of the Church*, 4:45)

17 Now my father, Lehi, had said many things unto them, and also unto the sons of ^aIshmael; but, behold, they did breathe out much threatenings against anyone that should speak for me; and my parents being ^bstricken in years, and having ^csuffered much grief because of their ^dchildren, they were brought down, yea, even upon their sick-beds.

18 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 ^agrey 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.

19 And Jacob and Joseph also, being young, having need of much nourishment, were grieved because of the afflictions of their mother; and also ^amy wife with her tears and prayers, and also my children, did not soften the hearts of my brethren that they would loose me.

20 And there was nothing save it were the power of God, which threatened them with destruction, could soften their ^ahearts; wherefore, when they saw that they were about to be swallowed up in the depths of the sea they repented of the thing which they had done, insomuch that they loosed me.

21 And it came to pass after they had loosed me, behold, I took the compass, and it did work whither I desired it. And it came to pass that I ^aprayed unto the Lord; and after I had prayed the winds did cease, and the storm did cease, and there was a great calm.

22 And it came to pass that I, Nephi, did guide the ship, that we sailed again towards the promised land.

23 And it came to pass that after we had sailed for the space of many days *we did arrive at the ^apromised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land.

24 And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our ^aseeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance.

25 And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were ^abeasts in the forests of every kind, both the cow and the ox, and the ass and the horse (“If Joseph Smith had been writing the Book of Mormon instead of translating it from ancient records, he would have been very foolish to have included references to horses on the American continent in Book

of Mormon times. (1 Nephi 18:25; Enos 1:21.) In 1830, nearly all the historians and scholars were convinced there had been no horses on the American continent before the coming of Columbus. After the Book of Mormon was published, however, archaeological discoveries were made that clearly indicate that horses were in the Americas before Columbus arrived. In the asphalt deposits of Rancho LaBrea in southern California, numerous fossil remains of horses have been found that antedate Book of Mormon times. Although these discoveries do not absolutely prove horses were in the Americas in the time period covered by the Book of Mormon (about 2600 B.C. to A.D. 421), they do prove horses were there before the coming of Columbus. Some scientists have now accepted the possibility that horses and men lived concurrently in the Americas before the coming of Columbus. Franklin S. Harris, Jr., quotes the zoologist Ivan T. Sanderson as saying: 'There is a body of evidence both from the mainland of Central America and even from rock drawings in Haiti itself tending to show that the horse may have been known to man in the Americas before the coming of the Spaniards.' (The Book of Mormon Message and Evidences [Salt Lake City: Deseret News Press, 1953], pp. 88-89.)" (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.117)), and the goat and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ^bore, both of ^cgold, and of silver, and of copper.

* Verse 23 [Probably about 589 B.C.].

1 Nephi 19

Nephi makes plates of ore and records the history of his people—The God of Israel shall come six hundred years from the time Lehi left Jerusalem—Nephi tells of His sufferings and crucifixion—The Jews shall be despised and scattered until the latter days, when they will return unto the Lord. [Between 588 and 570 B.C.]

1 AND it came to pass that the Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the ^arecord of my people. And upon the plates which I made I did ^bengraven the record of my ^cfather, and also our journeyings in the wilderness, and the prophecies of my father; and also many of mine own prophecies have I engraven upon them. (Taken from Book of Mormon lesson No. 2: (Approximately ten years after Lehi and his family left Jerusalem, Nephi was commanded to begin a record of his proceedings, the record we have come to know as the large plates. On this set of plates he was to record such matters as the nature of the family's travels, the genealogy of his father, many of the prophecies of Lehi, the wars and struggles of his people, and the details of the reigns of the kings. About twenty years later (570 BC) Nephi was given an additional writing assignment: He was to begin a record which would concentrate upon spiritual matters, the dealings and revelations of God with the Lehiters. This record, known to us as the small plates, covers the material in the Book of Mormon from 1 Nephi through the book of Omni, approximately 475 years of Nephite history. At the time of King Benjamin (Mosiah 1), the small plates came to a close, and the large plates were thereafter used to record both secular and spiritual doings. Nephi was writing upon (and we are now reading from) the small plates, a record which incidentally was written in retrospect, thirty years after the fact. DCBM, p. 51. Why didn't Nephi start his record in the Old World before they left Bountiful? There probably wasn't any gold to make plates from in Southern Arabia. Also, if they had the gold plates on the boat going to America, his brothers probably would have tossed them overboard while Nephi was tied up.)

2 And I knew not at the time when I made them (the large plates) that I should be commanded of the Lord to make ^athese plates (the small plates); wherefore, the record of my father, and the genealogy of his fathers, and the more part of all our proceedings in the wilderness are engraven upon those first plates (the large plates) of which I have spoken; wherefore, the things which transpired before I made ^bthese plates (small plates) are, of a truth, more particularly made mention upon the first plates (the large plates). (When the family of Lehi reached the western hemisphere, Nephi was commanded of God to make a set of plates upon which the history of his people was to be kept. He did so, recounting their journey in the wilderness and prophecies he and his father had made. This record is known to us as the large plates, which apparently contained the book of Lehi. Some twenty years later (ca 570 BC) Nephi was commanded to make another set of plates known to us as the small plates or book of Nephi, in which he recorded only that which was sacred. Thus the book of Lehi became primarily a temporal history, while the book of Nephi became a record of prophecies and a collection of sacred events. DCBM, 1:145)

3 And after I had made these plates by way of commandment, I, Nephi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them, should be written upon ^athese plates; and that the things which were written should be kept for the instruction of my people, who should possess the land, and also for other ^bwise purposes (the stolen 116 manuscript pages), which purposes are known unto the Lord.

4 Wherefore, I, Nephi, did make a record upon the ^aother plates (the large plates), which gives an account, or which gives a greater account of the wars and contentions and destructions of my people. And this have I done, and commanded my people what they should do after I was gone; and that these plates (small plates) should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord.

5 And an account of my ^amaking these plates (small plates) shall be given hereafter; and then, behold, I

proceed according to that which I have spoken; and this I do that the more sacred things may be ^bkept for the knowledge of my people (upon the small plates).

6 Nevertheless, I do not ^awrite anything upon plates save it be that I think it be ^bsacred. And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the ^cweakness which is in me, according to the flesh, I would excuse myself.

7 For the things which some men esteem to be of great worth, both to the body and soul, others set at ^anaught (to consider something worthless) and trample under their feet. Yea, even the very God of Israel do men ^btrample under their feet; I say, trample under their feet but I would speak in other words—they set him at naught (Taking Christ from his pre-eminent position next to the Father and put him elsewhere, that he is not divine or the God of Israel. The Sacrament causes us to remember Christ.), and ^chearken (listen and obey) not to the voice of his counsels. (Those who treat lightly the Book of Mormon and other scriptures, are trampling under their feet the Lord.)

8 And behold he ^acometh, according to the words of the angel, in ^bsix hundred years from the time my father left Jerusalem.

PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary “Charity”. HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a.

9 And the world, because of their iniquity, shall judge him to be a thing of naught; (The condescension of God (Christ:)) wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they ^aspit upon him, and he suffereth it, because of his loving ^bkindness and his ^clong-suffering towards the children of men.

10 And the ^aGod of our fathers, (Jehovah-Christ) who were ^bled out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the ^cGod of Abraham, and of Isaac, and the God of Jacob, ^dyieldeth himself, according to the words of the angel, as a man, into the hands of ^ewicked men, to be ^flifted up, according to the words of ^gZenock, and to be ^hcrucified (Crucifixion was not a means of death at the time the prophecies were given.), according to the words of Neum, and to be buried in a ⁱsepulchre, according to the words of ^jZenos, (Nephi’s source for this remarkably detailed messianic prophecy included three prophets of the Old World whose words may have been among the “plain and precious things” excluded from the Old Testament record. DCBM, 1:146) which he spake concerning the three days of ^kdarkness, which should be a sign (given to those in the west) given of his death **unto those who should inhabit the isles of the sea**, (The three days of darkness would not be experienced in Jerusalem, but only to them who lived far away from Jerusalem.) more especially given unto those who are of the ^lhouse of Israel. (Joseph F. Smith: I believe the Savior possessed a fore-knowledge of all the vicissitudes through which He would have to pass in the mortal tabernacle. If Christ knew beforehand, so did we. But in coming here, we forgot all, that our agency might be free indeed, to choose good or evil. *Gospel Doctrine*, 13. James E. Faust: Before we were born, we made certain commitments and we agreed to come to this earth with great, rich, but different gifts. Hold your soul very still, and listen to the whisperings of the Holy Spirit. Follow the noble, intuitive feelings planted deep within your souls by Deity in the previous world. *Ensign*, May 1998, 95-97. Brent L. Top: We must remember that our Heavenly Father often sends some of his noble and great spirits to the least likely families because he knows that they have the spiritual capacities to rise above those conditions and in turn, bring blessings to that entire family. We must never attempt to judge someone’s premortal character or performance based on parentage or family conditions. *The Life Before*, 158-9)

11 For thus spake **the prophet** (We properly make a distinction between “a prophet” and “the Prophet.” In our day we testify of many who are prophets while normally reserving the phrase “the Prophet” for Joseph Smith, who stands at the head of our dispensation. Zenos was of such greatness that he is properly referred to as “the Prophet” in verses 12-15. Of Zenos, Elder Bruce R. McConkie said, “I do

not think I overstate the matter when I say that next to Isaiah himself – who is the prototype, pattern, and model for all the prophets – there was not a greater prophet in all Israel than Zenos. *The Joseph Smith Translation – The Restoration of the Plain and Precious Things*, p. 17; DCBM, 1:147): The Lord God surely shall ^avisit all the house of Israel at that day, some with his ^bvoice, because of their righteousness, unto their great joy and salvation, and others with the ^cthunderings and the lightnings of his power, by tempest, by fire, and by ^dsmoke, and ^evapor of ^fdarkness, and by the opening of the ^gearth, and by ^hmountains which shall be carried up.

12 And ^aall these things must surely come, saith the prophet ^bZenos. And the ^crocks of the earth must rend; and because of the ^dgroanings 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. (Clearly some of the prophecies recorded on the brass plates were more gospel- and Christ-centered than the scripture preserved for us in the Old Testament. They were written with greater power and clarity. From them Nephi was able to tell his people that Christ would be scourged, spit upon, crucified, and buried in a sepulcher, and that his death would be signaled to those on the isles of the sea by three days of darkness. DCBM, 1:146)

13 And as for those who are at Jerusalem, saith the prophet, they shall be ^ascourged by all people (The sign to those in the east – Did the Jews crucify the Messiah? Yes, how do we know? Because of the sign that would be given – that the Jews would suffer because of it.), 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.

14 And because they turn their hearts aside, saith the prophet, and have ^adespised the Holy One of Israel, they shall wander in the flesh, and perish, and become a ^bhiss and a ^cbyword, and be ^dhated among all nations. (Israel scattered)

15 Nevertheless, when that day cometh, saith the prophet, that they ^ano more ^bturn aside their hearts against the Holy One of Israel, then will he remember the ^ccovenants which he made to their fathers. (Then Israel gathered)

16 Yea, then will he remember the ^aisles of the sea; yea, and all the people who are of the house of Israel, will I ^bgather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth.

17 Yea, and all the earth shall ^asee the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

18 And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would ^aremember the Lord their Redeemer.

19 Wherefore, I speak unto all the house of Israel, if it so be that they should obtain ^athese things. (Israel of a future day, our day.)

20 For behold, I have workings in the spirit, which doth ^aweary me even that all my joints are weak, for those who are at Jerusalem; for had not the Lord been merciful, to show unto me concerning them, even as he had prophets of old, I should have perished also.

21 And he surely did show unto the ^aprophets of old all things ^bconcerning them; and also he did show unto many concerning us (Genesis 49:22-26 22 ¶ ^aJoseph is a fruitful ^bbough, even a fruitful bough by a well; whose ^cbranches ^drun over the wall: 23 The archers have sorely grieved him, and shot at him, and hated him: 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from ^athence is the ^bshepherd, the ^cstone of Israel:) 25 Even by the God of thy father, who shall help thee; and by the ^aAlmighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the ^bwomb: 26 The ^ablessings of thy father have prevailed above the blessings of my progenitors unto the ^butmost bound of the everlasting ^chills: they shall be on the head of ^dJoseph, and on the crown of the head of him that was separate from his brethren.; Deuteronomy 33:13-16 13 ¶ And of ^aJoseph he said, Blessed of the LORD be his ^bland, for the ^cprecious things of heaven, for the dew, and for the deep that coucheth beneath, 14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting ^ahills, 16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the ^abush: let *the* ^b blessing come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.; Psalm 85:11 11 ^aTruth shall spring out of the ^bearth; and righteousness shall look down from heaven; Isaiah 29:9-14 9 ¶ Stay yourselves, and wonder; cry ye out, and cry: they are ^adrunken, but not with wine; they stagger, but not with strong drink. 10 For the LORD hath poured out upon you the spirit of deep ^asleep, and hath closed your ^beyes: the ^cprophets and your rulers, the ^dseers hath he ^ecovered. 11 And the vision of all is become unto you as the words of a ^abook that is ^bsealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: 12 And the book is delivered to ^ahim that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. 13 ¶ Wherefore the Lord said, Forasmuch as this people ^adraw near *me* with their ^bmouth, and with their lips do ^chonour me, but have ^dremoved their ^eheart far from me, and their ^ffear toward me is taught by the ^eprecept of men: 14 Therefore, behold, I will proceed to do a ^amarvellous ^bwork among this people, *even* a marvellous work and a wonder: for the ^cwisdom of their wise *men* shall ^dperish, and the ^eunderstanding of their ^fprudent *men* shall be hid.; Isaiah 45:8 8 Drop down, ye heavens, from above, and let the skies pour down ^arighteousness: let the earth open, and let ^bthem bring forth ^csalvation, and let righteousness spring up together; I the LORD have created it.; Ezekiel 37:15-20 15 ¶ The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one ^astick, and ^bwrite upon it, For ^cJudah, and for the children of Israel his companions: then take another stick, and ^dwrite upon it, For ^eJoseph, the ^fstick of Ephraim, and *for* all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become ^aone in thine hand. 18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us ^awhat thou *meanest* by these? 19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of ^aJoseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.; John 10:16 16 And ^aother ^bsheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ^cone fold, *and* one shepherd.; Moses 7:62 62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to ^dgather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a New ^fJerusalem.; Revelation 14:6 6 And I saw another ^aangel fly in the midst of heaven, having the ^beverlasting ^cgospel to ^dpreach unto them that dwell on the earth, and to every ^enation, and kindred, and tongue, and people.; JST Genesis 50:25 25 *And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom.*; Jacob 5; 3 Nephi 10:16-17 16 Yea, the prophet ^aZenos did testify of these things, and also Zenock spake ^bconcerning these things, because they testified particularly concerning us, who are the remnant of their seed. 17 Behold, our father Jacob also testified concerning a ^aremnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?); wherefore, it must needs be that we know concerning them for they are written upon the plates of brass.

PREACH MY GOSPEL: STUDY THE SCRIPTURES: 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32. 22 Now it came to pass that I, Nephi, did teach my

brethren these things; and it came to pass that I did read many things to them, which were engraven upon the ^aplates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.

23 Scripture Mastery: And I did read many things unto them which were written in the ^abooks of Moses; but 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 ^bIsaiah; for I did ^cliken all scriptures unto us, that it might be for our ^dprofit and learning.

Write the word liken on the board and the following definition: “To compare; to represent as resembling or similar” (Noah Webster, An American Dictionary of the English Language [1828]). Ask students to list the benefits of comparing scriptural accounts to their own lives. Write the accompanying chart on the board, leaving the “Meaning” column blank. Discuss the phrases as a class, and write your students’ conclusions about their meanings and modern applications in the “Meaning” column. (The words in parentheses are for your reference. The objective of this exercise is not to provide definitive answers but to help students see that they can already “liken” some words and phrases of Isaiah to themselves.) Help students understand that we must liken, or apply, the scriptures to ourselves. Have a student read the following statement by Elder Carlos E. Asay, who was a member of the Seventy: Invite students to mark the word that each time it appears in 1 Nephi 19:22–24. Explain that, following the word that, Nephi told what he did and why he did it. List the phrases that describe why Nephi quoted from Isaiah, and discuss them as a class. • “That they might know concerning the doings of the Lord in other lands, among people of old” (v. 22). • “That I might more fully persuade them to believe in the Lord their Redeemer” (v. 23). • “That it might be for our profit and learning” (v. 23). • “That ye may have hope as well as your brethren from whom ye have been broken off” (v. 24).

Reference	Phrase	Meaning
1 Nephi 20:1	“waters of Judah”	(waters of baptism)
1 Nephi 20:4	“thy neck is an iron sinew”	(you are stiffnecked or proud)
1 Nephi 20:10	“furnace of affliction”	(tests or trials)
1 Nephi 20:14, 20	“Babylon”	(the world, wickedness)
1 Nephi 20:18	“righteousness as the waves of the sea”	(continual or everlasting righteousness)
1 Nephi 21:1	“the pastors of my people”	(leaders)
1 Nephi 21:1	“called me from the womb”	(foreordained me in the premortal life)
1 Nephi 21:6	“light to the Gentiles”	(example to the Gentiles)

24 Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a ^aremnant of the house of Israel, a ^bbranch who have been broken off; ^chear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written. (A misunderstanding of scripture results when a prophecy made to all the house of Israel and then applied to the descendants of Lehi by Book of Mormon prophets is assumed to find its fulfillment only in the activities of the descendants of Lehi... Some have erred by supposing that statements made by Book of Mormon prophets, in which they applied the prophecies of Old World prophets to their own people, applied only to the descendants of Book of Mormon people or the Lamanites. This has led them to greatly exaggerate the role the Lamanites will play in the events of the last days. Faithful Lamanites will play a role equal in importance to that of all the faithful descendants of Abraham. Their destiny is to become as one with the other tribes of Israel with whom the covenants and promises of the fathers were made. DCBM, 1:151)

1 Nephi 20

OVERVIEW:

Tell students that Old Testament prophets sometimes used the language of legal contracts or treaties to talk about sacred covenants. The material in 1 Nephi 20–21 can be compared to a lawsuit brought against Israel for breaking her covenant with the Lord. Write on the board the following outline of 1 Nephi 20, which essentially follows the pattern of the contract between the Lord and Israel.

The Contract

1. Preamble (1 Nephi 20:1–2). Hearken, O Israel, to the Lord.
2. Historical Review (1 Nephi 20:3–8). The Lord predicted Israel’s current problems.
3. Conditions of the Contract (1 Nephi 20:9–11, 14–15). The Lord promises to defer His anger and redeem Israel from Babylon.
4. Witnesses (1 Nephi 20:12–14, 16). The earth, the heavens, and Israel are called to witness what God has done and will do.
5. Curses and Blessings (1 Nephi 20:17–22). The Lord contrasts the results of Israel’s wicked and righteous acts.

Assign students to five “fact-finding committees.” Give each group one of the five parts of the contract as outlined on the board. Allow the groups five to ten minutes to read and summarize the verses of scripture relating to their part of the contract. Invite each group to choose a spokesperson to report their findings, and discuss them as a class. Write on the board the following outline of 1 Nephi 21, which follows the pattern of a contract lawsuit.

The Trial

1. The Summons (1 Nephi 21:1–6). God’s servant says, “My judgment is with the Lord.”
2. The Plaintiff’s Charge (1 Nephi 21:7–13). The Lord declares that (unlike Israel) He has kept and will keep His promises.
3. The Defendant’s Plea (1 Nephi 21:14, 21, 24). Israel offers excuses for her lack of faith in the Lord’s promises.
4. The Judge’s Verdict (1 Nephi 21:15–20, 22–23, 25–26). The Lord assures Israel she will be redeemed.

SCRIPTURES:

CHAPTER 20

The Lord reveals his purposes to Israel—They have been chosen in the furnace of affliction and are to go forth from Babylon—Compare Isaiah 48. [Between 588 and 570 B.C.] (To the Israelites in Judah)

ISAIAH CHAPTER 48

The Lord reveals his purposes to Israel—They have been chosen in the furnace of affliction and are to go forth from Babylon—Compare 1 Nephi 20.

Since Nephi had the writings of Isaiah, these verses in the Book of Mormon are probably more correct than the Bible version.

Verses 1-16 – The Lord deals with a stubborn covenant people

1 **1 Ne 20 Hearken and HEAR ye this, O house of Jacob, which who are called by the name of Israel, and are come forth out of the ^awaters of Judah, or out of the waters of baptism (Baptized members of the Church.)** (“This clause first appeared in the 1840 and 1842 editions of the Book of Mormon. It did not appear again until the 1920 edition, and it has been in all editions since that time. It appears to be a prophetic commentary by Joseph Smith to explain the meaning of the phrase ‘out of the waters of Judah.’ . . . If this phrase were a restoration of the original text as found in the more pure version on the brass plates from which it comes, it would have appeared in the 1830 edition of the Book of Mormon, and we would also expect to find it in the Joseph Smith Translation of Isaiah 48:1, but we do not. Through the use of this phrase, Joseph Smith is calling our attention to the fact that the ordinance of baptism was as common to the people of the Old Testament as it was to the people of the Book of Mormon.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 152)) **which who ^bswear by the name of the LORD, and make ^cmention of the God of Israel, ~~but~~ yet they swear not in truth, nor in righteousness. (Church members who make covenants but in hypocrisy not righteousness.)**

2 **For Nevertheless they call themselves of the ^aholy city, and but they do not ^bstay themselves upon the God of Israel; who is The LORD of hosts; yea, the Lord of hosts (man of war) is his name. (They claim to be part of the Church and Zion)**

3 **Behold, I have ^adeclared the ^bformer things from the beginning; and they went forth out of my mouth, and I shewed them; I did show them suddenly, and they came to pass.**

4 **And I did it Because I knew that ^athou art ^bobstinate, and thy ^cneck is an iron sinew, and thy brow brass; (These describe Church members who are stubborn, unyielding, hard of heart, who will not bow before the Lord, and who will not give their mind or thoughts to the Lord.)**

5 **I have even from the beginning declared ~~#~~ to thee; before it came to pass I shewed ~~#~~ them thee: and I showed them for fear lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.**

6 **Thou hast seen and heard, see all this; and will ye not ye declare them ~~#~~? And that I have shewed thee new things from this time, even hidden things (in the temple), and thou didst not know them.**

7 **They are created now, and not from the beginning; even before the day when thou heardest them not they were declared unto thee, lest thou shouldest say, Behold, I knew them.**

8 **Yea, and thou heardest not; yea, thou knewest not; yea, from that time ~~that~~ thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the ^awomb. (Church members unwilling to obey the Lord, who are betrayers, and known as sinners from the beginning. This statement has reference to a propensity among some for wickedness demonstrated in the premortal life. Moses 5:24. DCBM, 1:153)**

9 **¶ Nevertheless, For my ^aname’s sake will I defer mine ^banger, and for my praise will I refrain for thee, that I cut thee not off.**

10 **For Behold, I have refined thee, but not with silver; I have chosen thee in the ^afurnace of ^baffliction.** (Elder Bruce R. McConkie said: “Called to what? Chosen for what? Called into the Church . . . but chosen to be sealed up unto eternal life and to have one’s calling and election made sure.” Orson F. Whitney said: “**No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven.**” (Dawn Anderson, Dora Dalton, and Susette Green, eds., *Every Good Thing: Talks from the 1997 BYU Women’s Conference* [Salt Lake City: Deseret Book Co., 1998], 22.) Neal A. Maxwell said: “The Lord has said, ‘I have chosen thee in the furnace of affliction.’ (Isaiah 48:10; 1 Nephi 20:10.) He knows, being omniscient, how we will cope with affliction beforehand. But we do not

know this. We need, therefore, the refining that God gives to us, though we do not seek or crave such tribulation. Is not our struggling amid suffering and chastening in a way like the efforts of the baby chicken still in the egg? It must painfully and patiently make its own way out of the shell. To help the chick by breaking the egg for it could be to kill it. Unless it struggles itself to break outside its initial constraints, it may not have the strength to survive thereafter. Afflictions can soften us and sweeten us, and can be a chastening influence. (Alma 62:41.) We often think of chastening as something being done to punish us, such as by a mortal tutor who is angry and peevish with us. Divine chastening, however, is a form of learning as it is administered at the hands of a loving Father. (Helaman 12:3.) Elder James E. Faust of the Council of the Twelve has said, ‘In the pain, the agony, and the heroic endeavors of life, we pass through the refiner’s fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong.’ (*Ensign*, May 1979, p. 53.) Elder Faust continued, ‘This change comes about through a refining process which often seems cruel and hard. In this way the soul can become like soft clay in the hands of the Master.’” (*All These Things Shall Give Thee Experience* [Salt Lake City: Deseret Book Co., 1979], 38-39.)

11 For mine own ^asake, yea, ~~even~~ for mine own sake, will I do this ~~#: for I will not suffer how should my ^bname~~ to be polluted? and I will not ^cgive my glory unto another. (Though these Church members have been rebellious, the Lord knows they will be refined through affliction and thus will continue to qualify to receive his glory.)

12 ¶ Hearken unto me, O Jacob and Israel, my called (The phrase “my called” has reference to the foreordination given those born into the house of Israel to be the ministers of salvation to all other peoples of the earth. DCBM, 1:155); for I *am* he; I *am* the first, and I *am* also ~~am~~ the last.

13 Mine hand ~~hath~~ also ~~hath~~ laid the foundation of the ^aearth, and my right hand hath spanned the heavens. ~~when~~ I call unto them, and they stand up together. (Joseph Fielding Smith: The showing favor to the right hand or side is not something invented by man but was revealed from the heavens in the beginning. There are numerous passages in the scriptures referring to the right hand, indicating that it is a symbol of righteousness and was used in the making of covenants. The right hand or side is called the dexter and the left the sinister. Dexter connotes something favorable; sinister, something unfavorable or unfortunate. It is a well-established practice in the Church to partake of the sacrament with the right hand and also to anoint with the right hand, according to the custom which the scriptures indicate is, and always was, approved by divine injunction. *Answers to Gospel Questions*, 1:156-8)

14 All ye, assemble yourselves, and hear; ~~which~~ who among them hath declared these *things* unto them? The LORD hath loved him: yea, and will fulfill his word which he hath declared by them; and he will do his ^apleasure on ^bBabylon, (*wicked*) and his arm *shall be* come upon the Chaldeans. (*learned*)

15 Also, saith the Lord; I the Lord, yea, I, ~~even I~~, have spoken; yea, I have called him to declare: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, (The Prophet Joseph Smith said: “We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always to be in strict obedience to all His commandments, that we may have a conscience void of offense toward God and man.” DHC 1:450) ~~hear ye this~~; I have not spoken in ^asecret from the beginning; from the time that it was declared have I spoken, ~~there am I~~; and ~~now~~ the Lord GOD, and his Spirit, hath ^bsent me.

Verses 17-19 – Blessings God desired for Israel

17 And Thus saith the LORD, thy Redeemer, the Holy One of Israel; I have sent him, ~~am~~ the LORD thy God who ~~which~~ teacheth thee to profit, ~~which~~ who ^aleadeth thee by the way ~~that~~ thou shouldest go, ~~hath~~ done it.

18 O that thou hadst hearkened to my commandments! then had thy ^apeace been as a river, and thy righteousness as the waves of the sea:

19 Thy ^aseed also had been as the sand, ~~and~~ the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. (If errant Church members had been obedient, they could have enjoyed a renewal of the promise of Abraham.)

Verses 20-22 – Song of the flight from Babylon

20 ¶ Go ye forth of ^aBabylon, (Neal A. Maxwell said: “Even if we decide to leave Babylon, some of us endeavor to keep a second residence there, or we commute on weekends. To quote President Marion G. Romney, some go on ‘trying to serve the Lord without offending the devil’ (“The Price of Peace,” in Speeches of the Year [Provo: Brigham Young University, March 1, 1955], p. 7).” (Neal A. Maxwell, *A Wonderful Flood of Light*, p.47) Why do some of our youth risk engaging in ritual prodigalism, intending to spend a season rebelling and acting out in Babylon and succumbing to that devilishly democratic ‘everybody does it’? Crowds cannot make right what God has declared to be wrong. Though planning to return later, many such stragglers find that alcohol, drugs, and pornography will not let go easily. Babylon does not give exit permits gladly. It is an ironic implementation of that ancient boast: ‘One soul shall not be lost.’ (Moses 4:1.) (*Ensign*, November 1988, p. 33. as taken from *The Neal A. Maxwell Quote Book*, by Cory H. Maxwell, under heading for “Sin”)) flee ye from the ^bChaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. (The Lord promised that after 70 years they would return from Babylon to the land of their inheritance. Jer 25:11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the ^aking of Babylon ^bseventy years., 29:10 ¶ For thus saith the LORD, That after ^aseventy years be accomplished at Babylon I will visit you, and ^bperform my good word toward you, in causing you to ^creturn to this place. This also refers to Elder McConkie’s statement: “When the lost and scattered sheep of Israel find place again in the fold of their Ancient Shepherd, they do so by forsaking the world and joining the true Church. They leave the deserts of sin and lie down in the green pastures. They leave Babylon and return to Zion.” Articles of Faith, p. 536-37)

21 And they thirsted not; ~~when~~ he led them through the deserts: he caused the ^awaters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 And notwithstanding he hath done all this, and greater also, *There is no* ^apeace, saith the LORD, unto the wicked. (miracles don’t redeem)

1 Nephi 21

OVERVIEW:

Tell students that Old Testament prophets sometimes used the language of legal contracts or treaties to talk about sacred covenants. The material in 1 Nephi 20–21 can be compared to a lawsuit brought against Israel for breaking her covenant with the Lord. Write on the board the following outline of 1 Nephi 20, which essentially follows the pattern of the contract between the Lord and Israel.

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3. The Defendant’s Plea (1 Nephi 21:14, 21, 24). Israel offers excuses for her lack of faith in the Lord’s promises.
4. The Judge’s Verdict (1 Nephi 21:15–20, 22–23, 25–26). The Lord assures Israel she will be redeemed.

SCRIPTURES:

CHAPTER 21

Messiah shall be a light to the Gentiles and shall free the prisoners—Israel shall be gathered with power in the last days—Kings shall be their nursing fathers—Compare Isaiah 49. [Between 588 and 570 B.C.] (To the Israelites in America)

ISAIAH CHAPTER 49

Messiah shall be a light to the Gentiles and shall free the prisoners—Israel shall be gathered with power in the last days—Kings shall be their nursing fathers—Compare 1 Nephi 21.

Monte S. Nyman said that chapter 49 was the most important chapter in Isaiah to the Latter-day Saints because it foretells the mission of the Latter-day Saints and the destiny of the land of America. This chapter needs to be studied diligently by every member of the Church. ”Isaiah 49 is

a most remarkable prophecy, one intended by the spirit of revelation to embrace multiple fulfillments. The Book of Mormon version of the prophecy, which contains significant textual restorations, greatly enhances our understanding of Isaiah's message and the workings of the spirit of prophecy. The text is a marvelous messianic prophecy, as well as a detailed description of Joseph Smith and the Story of the latter-day restoration. It can also be properly argued that this prophecy applies to Isaiah, or that it is a description of major events in the history of the nation of Israel. Such interpretations are not inappropriate, as long as they do not obscure its greater meaning as it applies to Christ and Joseph Smith. Since Nephi lived a considerable time before the coming of Christ, it was appropriate that he view this prophecy primarily as it applied to the coming of the Savior. Since we live a considerable time after Christ's mortal ministry, it is appropriate that we see this prophecy primarily as it applies to events of our day. Isaiah's detailed knowledge of the latter-day restoration, the role of Joseph Smith, and the coming forth of the Book of Mormon, sustain this conclusion. The word of God is most durable. We will here interpret the prophecy as it applies to the Prophet Joseph Smith, for such was the pattern of our Lord in the interpretation of Isaiah he gave among the Nephites (see 3 Nephi 21:9-11).” (Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 1: 157.)

Verses 1-7 – Song of the Lord’s servant

1 AND again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people (This is a significant textual restoration. It establishes that though the prophet is addressing all the house of Israel, his message is more especially for that part of Israel that had been scattered, not through their own wickedness, but because of the corruption of the Church in the Old World. It was this corruption of the Church and the temple priesthood that caused Lehi and his family to flee. DCBM, 1:158); yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. ^aLISTEN, O isles, unto me (Wickedness in the house of Israel caused the Lord to transplant various branches of the house of Israel throughout the world. DCBM, 1:158); and ^bhearken, ye people, from far; The **LORD** hath ^ccalled me from the womb; from the bowels of my mother hath he made mention of my name. (Foreordained. All are entreated to listen to Joseph the son of Joseph, who was “ordained from before the foundation of the world.” D&C 127:2, TPJS, p. 365)

2 And he hath made my mouth like a sharp ^asword; in the shadow of his hand hath he hid me (Those called to establish the kingdom of God on earth in this last great gospel dispensation were the literal seed of Abraham and as such were lawful heirs to the priesthood whose lineage was preserved by the hand of God for this very purpose. DCBM, 1:159. The Lord’s hiding Israel in the shadow of his hand is clarified in the D&C, where the Lord declares that the priesthood holders of this last dispensation are ‘lawful heirs, according to the flesh, and have been hid from the world with Christ in God. D&C 86:8-9 - Therefore, thus saith the Lord unto you, with whom the ^apriesthood hath continued through the lineage of your fathers— 9 For ye are lawful ^aheirs, according to the flesh, and have been ^bhid from the world with Christ in God— This description of priesthood bearers as lawful heirs according to the flesh is a reference to the covenant which the Lord made with Abraham that all nations of the earth would be blessed through the literal seed of his body, who would bear the ministry and the priesthood. Latter-day Israel is the literal seed of Abraham. The world did not know where scattered Israel was, but the Lord knew and had concealed them in his protective hand.), and made me a polished shaft; in his quiver hath he hid me; (We will become fit to serve. The Prophet Joseph Smith referred to this prophecy in relation to himself: “I am like a huge, rough stone rolling down a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft...corrupt men and women – all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty. TPJS, p. 304)

3 And said unto me, Thou *art* my ^aservant, O Israel (The servant represented in this verse is the corporate personality of the covenant people. The Church is the servant of the Lord. DCBM, 1:159), in whom I will be ^bglorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the **LORD**, and my work with my God. (The servant laments that no one has listened to him. Like many others called to preside.)

5 ¶ And now, saith the **LORD** that ^aformed me from the womb ~~to~~ that I should *be* his servant (Joseph Smith taught, “Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was.” (*Teachings*, p. 365) This is the underlying principle being discussed. Those born into the house of Israel received that lineage by the principle of foreordination (Rom 11:2; Eph. 1:4-5), and so were all the prophets called to preach to them. Certainly, this applies to Israel, Isaiah, Jesus, Joseph Smith, etc. We should also include Jeremiah, for the word of the Lord to Jeremiah was, ‘Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.’ (Jer. 1:5)), to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the **LORD**, and my God shall be my strength.

6 And he said, It is a light thing (The gathering of Israel, as momentous as that is, appears to be a small matter or a light thing when compared with the taking of the light of the gospel to the Gentiles. DCBM, 1:161.) that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a ^alight to the ^bGentiles, that thou mayest be my ^csalvation unto the end of the earth. (The servant is destined to bless the whole earth, not just Israel. “Section 86 of the Doctrine and Covenants was revealed to Joseph Smith in December of 1832, only two and one-half years after the organization of the Church. It is one of many revelations that grew out of the Prophet's study of the Bible...Perhaps Joseph had never considered the fact that he might have been mentioned in scripture by biblical prophets. Nonetheless he certainly knew by this time that the infant latter-day Church was the kingdom of God and that its continued success was sure. Doctrine and Covenants 86:8-11 made known yet other truths that brought greater emphasis to the mission of the Prophet and his work. Among other things, it brought to light the fact that Joseph Smith and his fellow workers of the lineage of ancient Joseph were the fulfillment of the great revelation recorded in Isaiah 49. It seems, in fact, reasonable to conclude that the ‘Israel’ mentioned in Isaiah's prophecy refers to the specific tribe that was to preside in the last days—the tribe of Ephraim. At the head of that tribe—and presiding under the Lord's direction over latter-day Israel—stands the Prophet Joseph Smith. Isaiah 49 speaks of him and of the church that was restored through his service. A few brief comments regarding some key phrases in Isaiah's words will enable us to understand the prophecy and its fulfillment. ‘**Called me from the womb**’ (v. 1): From the days of the Patriarchs, ancient Joseph and his descendants had been singled out to stand at the head of the house of Israel (see Gen. 37:5-11; 48:13-20; 49:26; Deut. 33:16-17). This was their foreordained calling. An important part of that calling included the challenge to be saviors of their brethren of Israel, just as their forefather Joseph had been a temporal savior in ancient times. Jeremiah prophesied concerning Ephraim's role in the latter-day gathering. As the presiding tribe, it would be he who would announce to all that the time of the gathering and return had come (Jer. 31:6)... ‘**A polished shaft . . . in his quiver**’ (v. 2): Joseph Smith himself provided an interpretation that may show the fulfillment of this scripture: (This was mentioned previously.) ‘I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else . . . all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty.’ Thus Joseph Smith viewed himself as a polished shaft in the Lord's quiver, perhaps in direct fulfillment of Isaiah's words. ‘To bring Jacob again to him’ (v. 5), ‘to raise up the tribes of Jacob, and to restore the preserved of Israel’ (v. 6): As has been discussed already, it was the commission of the birthright children of Joseph to bring about the gathering of Israel in the last days. Ephraim's leader, Joseph Smith, was the one to whom the keys of the gathering were

restored (D&C 110:11), and it will be under the authority of those keys that the gathering will continue. Jeremiah explained that it would be ‘the watchmen upon the mount Ephraim’ that would cry, ‘Arise ye, and let us go up to Zion unto the Lord our God’ (Jer. 31:6). In modern revelation the Lord has affirmed that ‘they who are in the north countries’ will return and receive their blessings under the hand of ‘the children of Ephraim’ (D&C 133:26-34). Today it is, with extremely few exceptions, the children of Ephraim and his brother Manasseh—who constitute the Lord's Church—who are taking the gospel message to the scattered remnants of Israel and who thus are gathering their brethren. ‘**A light to the Gentiles**’ (v. 6): Nephi and others taught how the great blessings of the last days would be made available not only to the house of Israel, but to the Gentiles as well (see 1 Ne. 22:8-11). Indeed, the gospel is to be taken by Ephraim and his brethren in the dispensation of the fulness of times to all people (see JS-M 1:31; D&C 42:58). Once again, the tribe of Ephraim and Joseph Smith stand out as the main participants in this work. In the fullest sense, Jesus Christ is the ‘light’—not only to the Gentiles, but to all nations. The Church today has a commission to bear his message; thus it reflects his light. Section 86 (vv. 8-11) clarifies Isaiah's prophecy and identifies Joseph Smith and his co-workers of the tribes of Joseph—the members of The Church of Jesus Christ of Latter-day Saints—as the fulfillment of these words from Isaiah. These are they ‘with whom the priesthood hath continued through the lineage of [their] fathers—For [they] are lawful heirs, according to the flesh, and have been hid from the world with Christ in God’ (D&C 86:8-9). Having been foreordained long ago to this calling, and having inherited it through lineal descent, Ephraim's children now are no longer ‘hid from the world’ (“D&C 86:9D&C 86:9) ‘in the shadow of [the Lord's] hand’ but are at the forefront of the Lord's work in the last days: to restore scattered Israel to the covenant blessings, and to bring the message of the gospel to the Gentiles. The Lord concluded his revelation to Joseph and the Church: ‘Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel’ (D&C 86:11).” (Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Vol. 1: The Doctrine and Covenants* [Salt Lake City: Deseret Book Co., 1989], 328-330.) Jewish theology maintains that this prophecy of the “suffering servant” depicts the Jewish nation, but, taken together, the words Isaiah uses to describe this helper of Israel in the latter days apply only to two beings: the Messiah and the Prophet Joseph Smith. Nephi and Lehi seem to know not only that Isaiah intended to prophesy of Jesus and Joseph Smith, but also that the latter-day restoration of the gospel would help bring about the final redemption of Israel. That these characteristics refer primarily to the Savior is probably obvious to many Christians, but Joseph Smith also fits many of the qualifications of that special servant. After all, every true prophet is a type, a foreshadowing, or a symbol of the Lord Jesus Christ. Andrew C. Skinner, *Isaiah in the Book of Mormon*, 107)

7 Thus saith the **LORD**, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the **LORD** that is faithful, ~~and the Holy One of Israel, and he shall choose thee.~~

Verses 8-12 – Israel’s return in the last days

8 Thus saith the LORD, In an acceptable ^atime (Spring of 1820) have I heard thee (the restoration began with Joseph Smith), O, isles of the sea, and in a day of salvation (meridian of time and last days) have I helped thee: and I will preserve thee, and give thee my servant for a ^bcovenant of the people, to establish the earth, (restore the land – Israel to return to their inheritance) to cause to ^cinherit the desolate heritages;

9 That thou mayest say to the ^aprisoners, Go forth; to them that sit ~~are~~ in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. (Jeffrey R. Holland said: “Christ brought freedom to mortal beings imprisoned by ignorance, sin, apostasy, and death. He also brought deliverance to those on the other side of the veil who had not heard the gospel but would receive it in their spirit prison. Peter taught this clearly, and the whole of section 138 of the Doctrine and

Covenants is devoted to this glorious doctrine...On both sides of the veil, the captives rejoice and praise their God as Christ throws wide the prison doors.” (*Christ and the New Covenant: The Messianic Message of the Book of Mormon* [Salt Lake City: Deseret Book Co., 1997], 83.)

10 They shall not hunger nor ^athirst; neither shall the heat nor ^bsun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. (Wilford Woodruff said: “If the elders of Israel had the vision of their minds opened to see Zion in her beauty and glory, they would have no time to sin or do evil; but they would rise up in the strength of the Lord God of Israel and accomplish all that he requires at their hands. Zion is yet in her weakness, but the little one shall become thousands, and the small one a great nation. We talk of the future and of the promises of God to us. They are worthy to be talked of, worthy to be lived for, and to rejoice over, because they are true...I have an anxiety—a strong desire, to see the people of the Latter-day Saints—the inhabitants of Zion, rise up and put on their strength. I desire to see them increase in the knowledge of the truth, in faith and good works, and in the knowledge of the things of the kingdom of God.” (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 11: 248.))

11 And I will make all my mountains a way, and my ^ahighways shall be exalted.

12 And then, O house of Israel, Behold, these shall come from far: and, lo, these from the ^anorth and from the west; and these from the land of Sinim. (Sinim stands for distant lands generally; in the opinion of most scholars it strictly signifies China. J. R. Dummelow, *The One Volume Bible Commentary*, 445)

Verses 13-21 – The Lord comforts his returning children

13 ¶ ^aSing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into ^bsinging, O mountains: for they shall be smitten no more; for the LORD hath ^ccomforted his people, and will have ^dmercy upon his ^eafflicted. (both the heavens and the earth will rejoice at the gathering of Israel. Jeffrey R. Holland said: “This poetic passage provides yet another reminder of Christ's saving role, that of protective, redeeming parent to Zion's children. He comforts his people and shows mercy when they are afflicted, as any loving father or mother would toward a child, but, as Nephi here reminds us through Isaiah, much more than any mortal father and mother could do. Although a mother may forget her sucking child (as unlikely as any parent might think that could be), Christ will not forget the children he has redeemed or the covenant he has made with them for salvation in Zion. The painful reminders of that watch care and covenant are the marks of the Roman nails graven upon the palms of his hands, a sign to his disciples in the Old World, his Nephite congregation in the New World, and to us in latter-day Zion that he is the Savior of the world and was wounded in the house of his friends.” (*Christ and the New Covenant: The Messianic Message of the Book of Mormon* [Salt Lake City: Deseret Book Co., 1997], 84.) Wilford Woodruff said: “The Lord is going to comfort Zion; He is going to have mercy upon her afflicted ones. But Zion said, ‘The Lord hath forsaken me, and my Lord hath forgotten me.’ ‘Can a woman forget her sucking child?’ saith the Lord. ‘Yea, she may forget, but I will not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.’ This refers to the building up of Zion in the last days; the gathering together of the people, preparatory to the coming of the Son of Man.” (Brian H. Stuy, ed., *Collected Discourses*, 5 vols. [Burbank, Calif., and Woodland Hills, Ut.: B.H.S. Publishing, 1987-1992], vol. 1, Oct. 6, 1889))

14 But behold, Zion hath said: The LORD hath ^aforsaken me, and my Lord hath forgotten me – but he will show that he hath not.

15 For Can a ^awoman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not ^bforget thee, O house of Israel.

16 Behold, I have graven thee upon the palms of *my* hands; (Refers to the crucifixion of Christ in which nails pierced his hands and left scars that remained after his resurrection. Also, The clause is an allusion to the ancient practice of tattooing the palm with a symbol of the temple or some other sacred emblem to

show devotion so that it might serve as a reminder of one's commitment. This is an idiomatic and graphic way for the Lord to say: "You are constantly before me: I have not forgotten my covenant with you." DCBM, 1:165) thy walls *are* continually before me. (Walls of Jerusalem)

17 Thy children shall make haste against thy destroyers and they that made thee waste shall go forth of thee. (In the days when Israel shall be restored to her former blessings, the descendants of ancient Israel will quickly turn against their ancient enemies. Those who conquered and wasted Israel will depart. President Wilford Woodruff said: "This Zion of the Lord, in all its beauty, power and glory is engraven upon the hands of Almighty God, and it is before his face continually; his decrees are set and no man can turn them aside. There never was a dispensation on the earth when prophets and apostles, the inspiration, revelation and power of God, the holy priesthood and the keys of the kingdom were needed more than they are in this generation. There never has been a dispensation when the friends of God and righteousness among the children of men needed more faith in the promises and prophecies than they do today, and there certainly never has been a generation of people on the earth that has had a greater work to perform than the inhabitants of the earth in the latter days. That is one reason why this church and kingdom has progressed from its commencement until today, in the midst of all the opposition, oppression and warfare which have been waged against it by men inspired by the evil one. If this had not been the dispensation of the fullness of times – the dispensation in which God has declared that he will establish his kingdom on the earth never more to be thrown down, the inhabitants of the earth would have been enabled to overcome the kingdom and Zion of God in this as well as in any former dispensation. But the set time has come to favor Zion, and the Lord Almighty has decreed in the heavens that every weapon formed against her shall be broken." JD 15:8-9)

18 ¶ Lift up thine eyes round about, and behold: all these ^agather themselves together, *and* they shall come to thee. *And* As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. (Preparation for the marriage)

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants ("This gathering of Israel through the aid of foreign nations is taking place today. Since the Church was restored in 1830, the Jewish population in the Holy Land has grown from seven thousand to over three million people. Whereas in 1830 only one out of five hundred Jews resided in Palestine, one out of five now live in the modern state of Israel." (Victor L. Ludlow, *Isaiah: Prophet, Seer, and Poet*, 1982, p. 414)), and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the ~~other~~ first, shall say again in thine ears say, The place *is* too ^astrait for me: give place to me that I may dwell. (The Church has a difficult time keeping up with the demand for chapels and leadership because of its many converts. The stakes of Zion are gathering places for the Saints.)

21 Then shalt ^athou say in thine heart, *Who hath begotten me these* (All will be surprised at the great numbers of the gathering hosts of Israel. The Lord will be victorious in numbers, as in all things. DCBM, 1:166), seeing I have lost my children, and am ^bdesolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where ~~had~~ have they *been*? (Where in the world did all these people come from?)

Verses 22-26 – Gentiles shall assist returning Israel

22 Thus saith the Lord GOD, Behold, I will ^alift up mine hand to the ^bGentiles, (non Jews) and set up my ^cstandard to the people (United States of America): and they shall bring thy ^dsons in *their* arms, and thy daughters shall be carried upon *their* shoulders. (President Kimball said: "The brighter day has dawned. The scattering has been accomplished; the gathering is in process. May the Lord bless us all as

we become nursing fathers and mothers unto our Lamanite brethren and hasten the fulfillment of the great promises made to them.” CR, Oct 1965, p. 72.

23 And kings shall be thy ^anursing fathers, and their queens thy nursing ^bmothers: (The kings and queens may well be the righteous men and women who have entered into the covenants of the fullness of the priesthood in the temple of God.) they shall ^cbow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the **LORD**: for they shall not be ^dashamed that wait for me. (Such persons will have their “confidence wax strong in the presence of God” for they will have no unresolved sins to cause them to be ashamed. Hoyt W. Brewster, *Isaiah Plain and Simple*, 204)

24 ¶ Shall the prey be taken from the mighty, or the lawful captives delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: JST - for the mighty God shall deliver his covenant people. For thus saith the Lord I will ^acontend with ~~him~~ them that contendeth with thee, and I will save thy children.

26 And I will feed them that ^aoppress thee with their own flesh; ~~and~~ they shall be drunken with their own blood, as with sweet wine: and all flesh shall ^bknow that I the LORD *am* thy ^cSaviour and thy ^dRedeemer, the ^emighty One of Jacob. (Your enemies will turn on each other. Speculative theories of various and sundry peoples going forth with a divine decree to destroy the wicked and faithless are without scriptural foundation. DCBM, 1:167.)

1 Nephi 22

Note: Chapter 22:1-12 is Nephi's interpretation of Isaiah 49. Verses 15-17 should be inserted between Isaiah 49 & 50.

CHAPTER 22

Israel shall be scattered upon all the face of the earth—The gentiles shall nurse and nourish Israel with the gospel in the last days—Israel shall be gathered and saved, and the wicked shall burn as stubble—The kingdom of the devil shall be destroyed, and Satan shall be bound. [Between 588 and 570 B.C.]

(This chapter is Nephi's commentary on the two chapters of Isaiah.)

1 AND now it came to pass that after I, Nephi, had read these things which were engraven upon the ^aplates of brass, my brethren came unto me and said unto me: What ^bmeaneth these things which ye have read? Behold, are they to be understood according to things which are ^cspiritual, which shall come to pass according to the spirit and not the flesh?

2 And I, Nephi, said unto them: Behold they were ^amanifest unto the prophet by the voice of the ^bSpirit; for by the Spirit are all things made known unto the ^cprophets, (Joseph F. Smith said: "That Spirit, it must be remembered, is, by way of preeminence, called 'The Spirit of Truth, which proceedeth from the Father.' He teaches all things; and brings to the remembrance of the Saints all the instructions of the Master. He guides into all truth, and as in all truth there is unity or harmony, so, it is believed that if the Saints are in possession of this Spirit, the harmony in the Church of Christ will be superior to the harmony that can be looked for or hoped for, in any other organization whatsoever. And because the Saints have free access to the Holy Spirit, and may walk within his light and fellowship and possess the intelligence which he is able to impart, a stricter harmony among the Saints may be insisted upon than in any other organization of men whatsoever." (*Gospel Doctrine*, p. 131) which shall come upon the children of men according to the flesh.

3 Wherefore, the things of which I have read are things pertaining to things both ^atemporal and spiritual; for it appears that the house of Israel, sooner or later, will be ^bscattered upon all the face of the earth, and also ^camong all nations.

4 And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the ^atribes have been ^bled away; and they are ^cscattered to and fro upon the ^disles of the sea; (Sir Isaac Newton observed that to the Hebrews the continents of Asia and Africa were "the earth", because they had access to them by land, while the parts of the earth to which they sailed over the sea were "the isles of the sea." CBM, 1:214) and whither they are none of us knoweth, save that we know that they have been led away. (It ought to be observed that the lost tribes are not lost in the sense that we do not know where they are. The scriptures plainly tell us they have been scattered among every nation, kindred, tongue and people. How then are they lost? They are lost temporally in the sense that they are in many instances lost to the lands of their inheritance. Of greater importance, they are lost in a spiritual sense: they are lost to the gospel and its saving ordinances, they are lost to the priesthood and all the blessings that flow from it. They are also lost in the sense of identity; they no longer know that they are Israel and that God made covenants with their ancient fathers whereby they might be blessed. They are so intermingled with the Gentiles of the world that they can only be identified by revelation – this revelation must come through ordained patriarchs declaring to them their lineage and promised blessings as the chosen seed, but this only after they have found their way back to the fold of God. In a national sense, the Book of Mormon does much to reveal the identity of the tribes. DCBM, 1:170.)

5 And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded (mixed up together with other

people), because of the Holy One of Israel; for against him will they ^aharden their hearts; wherefore, they shall be scattered among all nations and shall be ^bhated of all men.

6 Nevertheless, after they shall be ^anursed by the ^bGentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their ^cchildren have been carried in their arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel.

7 And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation (United States of America) among the ^aGentiles, yea, even upon the face of this land; and by them shall our seed be ^bscattered.

8 And after our seed is scattered the Lord God will proceed to do a ^amarvelous work among the ^bGentiles, which shall be of great ^cworth unto our seed; wherefore, it is likened unto their being nourished by the ^dGentiles and being carried in their arms and upon their shoulders. (Spencer W.

Kimball said: "A loving father does not despise his children. These [Lamanites] are a chosen people, and this Church has an important part in restoring them to their rightful inheritance. The chasm between what they are and what they will be is opportunity. The gospel furnishes that opportunity; it is ours to give." (*Ensign*, Dec. 1975, p. 7 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.70))

9 And it shall also be of ^aworth unto the Gentiles; and not only unto the Gentiles but ^bunto all the ^chouse of Israel, unto the making known of the ^dcovenants of the Father of heaven unto Abraham, saying: In thy ^eseed shall all the kindreds of the earth be ^fblessed.

10 And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make ^abare his arm in the eyes of the nations. (God will show his power unto men. The power of God, here represented as the Lord making bare his arm, will be manifest by the taking of the gospel and its eternal covenants to all the nations and peoples of the earth. That same God who delivered Israel from the might of Egypt will in the latter days show again his power with greater miracles than those witnessed at the hands of Moses. Jeremiah recorded the Lord's promise thus: Jer 16: 14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The ^aLORD liveth, that brought up the children of Israel out of the land of Egypt; 15 But, The LORD liveth, that ^abrought up the children of Israel from the land of the ^bnorth, and from all the ^clands whither he had driven them: and I will ^dbring them again into their ^eland that I gave unto their fathers. Missionaries must go to the lands that have not yet received them, until the gospel "has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done. HC 4:540. DCBM, 1:172.)

11 Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the ^anations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

12 Wherefore, he will ^abring them again out of ^bcaptivity, and they shall be ^cgathered together to the lands of their ^dinheritance; (Israel is not to gather to one land alone but to many. They have a promised inheritance in the Palestine of old, while the descendants of Joseph have claim upon the Americas, both North and South, and we fully expect to learn of other lands promised to various of the transplanted tribes of Israel. DCBM, 1:173) and they shall be ^ebrought out of obscurity and out of ^fdarkness; ("Scattered Israel is to be freed from the captivity of ignorance and the bondage of false forms of worship. No longer are they to walk in darkness and worship gods of wood and stone or other supposed gods who have neither body, parts, nor passions. Their obscurity has ended, for now they know the true and living God who 'is their Savior and their Redeemer, the Mighty One of Israel.' Jeremiah prophetically described this day, saying: 'O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them

to know mine hand and my might; and they shall know that my name is The Lord.’ (Jeremiah 16:19-21.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 173)) and they shall know that the ^aLord is their ^bSavior and their Redeemer, the ⁱMighty One of Israel.

13 And the blood of that great and ^aabominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall ^bwar among themselves, and the sword of their ^cown hands shall fall upon their own heads, and they shall be drunken with their own blood.

14 And every ^anation which shall war against thee, O house of Israel, shall be turned one against another, and they shall ^bfall into the pit which they digged to ensnare the people of the Lord. And all that ^cfight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the ^ddust and great shall be the fall of it.

15 For behold, saith the prophet, (Zenos. It appears that Malachi either quoted Zenos or received an independent revelation in the same terms. Verses 15;23-24 & Malachi 4:1-2; 3 Nephi 24:1; 25:1.

DCBM, 1:175) the time cometh speedily that Satan shall have no more power (Satan is to be bound by the power of God) over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as ^astubble; and the day cometh that they must be ^bburned. (The earth must be prepared for its terrestrial state by getting rid of those things to do not qualify for such a state.)

16 For the time soon cometh that the fulness of the ^awrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

17 Wherefore, he will ^apreserve the ^brighteous by his power, (The saints are preserved by the hand of God not by personal righteousness. Righteousness is a companion to faith, and together these principles open the heavens so that God’s blessings may be poured upon the Saints. The blessings, however, come from God, not from the goodness and righteousness of the Saints. We acknowledge the hand of God in all things. DCBM, 1:175) 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. (Second Coming) Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. (Mark E. Petersen said: “... in these, the last days, the Lord has predicted that there shall be two simultaneous movements. One of these movements is the great tribulation that shall come upon the world. The wicked will destroy the wicked. The other great movement which will be going forward simultaneously is that there shall be a stone cut out of the mountain without hands, and it shall roll forth and eventually fill the whole earth. The Church to which you and I belong is that stone. It has been cut out of the mountain without hands, and your destiny and mine is to help roll it forth. (D&C 65:2.) Now do you suppose for one moment that the judgments of God are going to interfere with the progress of his work? He is consistent, isn't he?

Although he will pour out his tribulations upon the wicked, he nevertheless will carry forward his work, and his people, under divine protection, will roll forth that stone until eventually it fills the whole earth. And so says the Book of Mormon: “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. “Wherefore, 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.

Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. (1 Nephi 22:16-17.) I believe that. In the midst of all these tribulations God will send fire from heaven, if necessary, to destroy our enemies while we carry forward our work and push that stone until it fills the whole earth! Your destiny is to do that very thing, and this is the kind of protection you will have. You do not need to fear about world conditions. You do not need to fear about anybody. Just serve the Lord and keep his commandments and build the kingdom, and as you do so you will be protected in these last days. God will have his hand over you, and you can plan your lives in confidence. (Conference Report, October 1960, pp. 81-83. as taken from D. Ludlow’s *A Companion to Your Study of the Book of Mormon*, p.122-3) Brigham Young said: “God has been and is our helper, and is on our right and left, and round about us like a wall of fire to defend this people, if they serve him with an undivided heart.” (*Journal of Discourses*, 8:172 as taken from *Latter-day Commentary on the Book of Mormon* compiled

by K. Douglas Bassett, p.74) Joseph Fielding Smith said: "Do not think for a moment that the days of trial are over. They are not. If we keep the commandments of the Lord, we shall prosper, we shall be blessed; the plagues, the calamities that have been promised will be poured out upon the peoples of the earth, and we shall escape them, yea, they shall pass us by. But remember the Lord says if we fail to keep his word, if we walk in the ways of the world, they will not pass us by, but we shall be visited with floods and with fire, with sword and with plague and destruction. We may escape these things through faithfulness." (*Doctrines of Salvation*, 3:34 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.75) Joseph Smith said: "It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death..." (*History of the Church*, 4:11 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.75))

18 Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth (Bruce R. McConkie said: "It may be, for instance, that nothing except the power of faith and the authority of the priesthood can save individuals and congregations from the atomic holocausts that surely shall be." (Conference Report, Apr. 1979, p.133 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.75)); and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel.

19 For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off.

20 And the Lord will surely ^aprepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A ^bprophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be ^ccut off from among the people.

21 And now I, Nephi, declare unto you, that this ^aprophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute ^bjudgment in righteousness.

22 And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—

23 For the time speedily shall come that all ^achurches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become ^bpopular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the ^cdevil are they who need fear, and tremble, and ^dquake; they are those who must be brought low in the dust; they are those who must be ^econsumed as stubble; and this is according to the words of the prophet. (The four areas of trouble: to get gain, to get power, to be popular, to seek the lusts of the flesh.)

24 And the time cometh speedily that the righteous must be led up as ^acalves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great ^bglory. (Millennial)

25 And he ^agathereth his children from the four quarters of the earth; (The message of the Restoration will have spread to all lands. The Book of Mormon in concert with the Bible repetitiously affirms that Israel – the ten tribes included – will be scattered among all nations. The scriptures do not sustain popular expressions which suppose that the lost tribes are anywhere other than scattered among the nations on earth. They will be gathered by the preaching of the elders of the Church – the prophets among them – into the congregations of the Saints then established in their lands. DCBM, 1:178) and he numbereth his ^bsheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find ^cpasture. (The greater part of the gathering of Israel will not

take place until the millennial era. DCBM, 1:178)

26 And because of the ^arighteousness of his people, ^bSatan has no power; (The millennium will be ushered in with power and maintained by righteousness. Satan will be bound by the power of the priesthood and then righteousness will keep him away.) wherefore, he cannot be loosed for the space of ^cmany years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel ^dreigneth.

27 And now behold, I, Nephi, say unto you that all these things must come ^aaccording to the flesh. (These things are not figurative, their fulfillment will be literal. DCBM, 1:179)

28 But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will ^arepent. (Members and non-members will both dwell safely, if they will repent.)

29 And now I, Nephi, make an end; for I durst not speak further as yet concerning these things.

30 Wherefore, my brethren, I would that ye should consider that the things which have been written upon the ^aplates of brass are true; and they testify that a man must be obedient to the commandments of God.

31 Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the ^acommandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen. (Hartman Rector, Jr.: Endure to the end. What does that mean? I believe it means basically three things. One: We must continue to repent for the rest of our lives because we will still make mistakes, and we must go home clean or we can't dwell with the Father and the Son (see D&C 84:74). Two: We must continue to forgive others. If we do not forgive others, we cannot obtain forgiveness ourselves (see D&C 64:9–10). And three: Yes, we must be nice. If we're not nice, I don't think we're going to make it. In other words, we must have charity, which is really love plus sacrifice. Ensign, Nov 1994, 26. Robert D. Hales: We were not sent by Father in Heaven just to be born. We were sent to endure and return to Him with honor. We learn to endure to the end by learning to finish our current responsibilities, and we simply continue doing it all of our lives. We cannot expect to learn endurance in our later years if we have developed the habit of quitting when things get difficult now. Ensign, May 1998, 76-77)

2 Nephi 1

THE SECOND BOOK OF NEPHI

An account of the death of Lehi. Nephi's brethren rebel against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, and so forth. (Why 1st Nephi and 2nd Nephi? First is doctrine and a story. Second is totally doctrinal. Second builds upon the foundation of the First. 33 Chapters, only one has history (5), the rest are doctrinal in nature. Besides testifying of Christ, 2 Nephi includes the following doctrines: • The scattering and gathering of Israel. • The Great Apostasy. • The coming forth of the Book of Mormon and the Restoration of the Church. • The last days and the destruction of the wicked at the Second Coming. • The plan of salvation and the redeeming power of Jesus Christ's Atonement. • The Resurrection of all mankind. Finally, Nephi teaches how obedience to "the doctrine of Christ" (2 Nephi 32:6) leads the Lord's disciples to eternal life.)

CHAPTER 1

Lehi prophesies of a land of liberty—His seed shall be scattered and smitten if they reject the Holy One of Israel—He exhorts his sons to put on the armor of righteousness. [Between 588 and 570 B.C.] (This is like a patriarchal blessing for America. America will be a gathering place for Ephraimites. Deuteronomy also talks about going into the promised land of Israel; the blessings on the land for obedience, and the cursing upon the land for disobedience.)

1 AND now it came to pass that after I, Nephi, had made an end of teaching my brethren, our ^afather, Lehi, also spake many things unto them, and rehearsed unto them, how great things the Lord had done for them in bringing them out of the land of Jerusalem.

2 And he spake unto them concerning their ^arebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea.

3 And he also spake unto them concerning the land of promise, which they had obtained—how ^amerciful the Lord had been in ^bwarning us that we should flee out of the land of Jerusalem.

4 For, behold, said he, I have ^aseen a ^bvision, in which I know that ^cJerusalem is ^ddestroyed; (2 Kings 25 – sometime after 588 BC.) and had we remained in Jerusalem we should also have ^eperished. (Lehi knows he has obtained a land of promise.)

5 But, said he, notwithstanding our afflictions, we have obtained a ^aland of promise, a land which is ^bchoice above all other lands; a land which the Lord God hath ^ccovenanted with me should be a land for the inheritance of my seed. (Orson Pratt said: "Different portions of the earth have been pointed out by the Almighty, from time to time, to His children, as their everlasting inheritance. As instances—Abraham and his posterity, that were worthy, were promised Palestine, Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent... In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been and will be disposed of to the lawful heirs..." (*Journal of Discourses* 1:332-333 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 80)) Yea, the Lord hath ^dcovenanted this land unto me, and to my children forever, and also all those who should be ^eled out of other countries by the hand of the Lord. (The Americas, both North and South, are for Mannaseh and Ephraim. At the April conference of the Church, held at Nauvoo in 1844, the Prophet Joseph Smith declared that the whole of America was Zion. Joseph Fielding Smith, *Doctrines of Salvation*, 3:73-74.)

6 Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall ^anone come into this land save they shall be brought by the hand of the Lord. (It would be hard to suppose that this statement applies to each individual that has come from the Old World to the New. It

apparently refers to groups, not individuals. We know that the Jaredites, the Nephites, and the Mulekites were all brought to this land by the hand of the Lord, notwithstanding the fact that some of their number were unworthy of an inheritance in this promised land. More recent history affords Pilgrims and Puritans as illustrations. Of such the Lord approved in the collective sense but certainly not in the individual sense in all cases. The context of this phrase seems to sustain that conclusion. The preceding verse speaks of those led out of other countries “by the hand of the Lord.” The verse that follows states that the land was consecrated to those the Lord would bring. This does not appear to be inclusive; rather it suggests a selection or choosing on the Lord’s part as to those who will be his covenant people. DCBM, 1:184.)

7 Wherefore, this ^aland is consecrated unto him whom he shall bring (God is aware of their coming.). And if it so be (Prophecy is of two kinds: conditional and unconditional.) that they shall serve him according to the commandments which he hath given, it shall be a land of ^bliberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound ^ccursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (Mark E. Petersen “...We Americans must learn that [our nation] can continue to exist only as it aligns itself with the powers of heaven. If we turn our back upon the Almighty, even by ignoring him, we jeopardize our national future. If we deliberately oppose his purposes, we place ourselves in danger of destruction. These stern facts have been taught to Americans from the beginning of our national history, starting with our first President, George Washington. He realized and he publicly announced that we obtained our independence through an act of providence, since we were far too weak to gain it by ourselves. Knowing this, he warned that if we are to survive as a free and independent nation, we must obey the Almighty God who brought us into being. Abraham Lincoln, another inspired President, said virtually the same thing, warning that if we fail to obey the commandments of God, we shall go down to ruin....It is no imaginary ruin that faces our nation if we reject Jesus Christ, as Lincoln pointed out so dramatically. And it is possible that our greatness can be buried in profound obscurity if we refuse to turn to God.” (Conference Report, Apr. 1968, pp. 59, 61, 62 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.81) Those desiring the protection of heaven must clothe themselves in the robes of righteousness. Where they are, the protecting hand of the Lord will be also. DCBM, 1:185))

8 And behold, it is wisdom that this land should be ^akept as yet from the knowledge of other ^bnations; for behold, many nations would overrun the land, that there would be no place for an inheritance. (Had the knowledge of the Americas been made known even a century earlier, the religion transplanted to the Western World would have been that of the Church of Europe at its lowest stage of decadence. DCBM, 1:185)

9 Wherefore, I, Lehi, have obtained a ^apromise, that ^binasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall ^cprosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall ^dkeep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their ^einheritance; and they shall dwell safely forever. (The land has both a blessing and a curse.)

10 But behold, when the time cometh that they shall dwindle in ^aunbelief, (It doesn’t say *if*, it says *when*; the Lord knew it was going to happen.) after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true ^bMessiah, their Redeemer and their God, behold, the judgments of him that is ^cjust shall rest upon them. (JST Genesis 14: 30 For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to

break mountains, to divide the seas, to dry up waters, to turn them out of their course; 31 To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. This statement restored to us in the JST was undoubtedly in the brass plates. DCBM, 1:187)

11 Yea, he will bring ^aother nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be ^bscattered and smitten.

12 Yea, as one generation passeth to another there shall be ^abloodsheds, and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.

13 O that ye would awake; awake from a deep ^asleep, yea, even from the sleep of ^bhell, and shake off the awful ^cchains by which ye are bound (bad habits Marvin J. Ashton said: “Who among us hasn’t felt the chains of bad habits? These habits may have impeded our progress, may have made us forget who we are, may have destroyed our self-image, may have put our family life in jeopardy, and may have hindered our ability to serve our fellowmen and our God. So many of us tend to say. ‘This is the way I am. I can’t change....’ Lehi warned his sons to ‘shake off the chains’ because he knew that chains restrict our mobility, growth, and happiness. They cause us to become confused and less able to be guided by God’s Spirit... Samuel Johnson wisely shared, ‘The chains of habit are too small to be felt until they are too strong to be broken’ (*International Dictionary of Thoughts*, p. 348)... Living a life of righteousness is a chainbreaker. Many of us today are shackled by the restrictive chains of poor habits. We are bound by inferior self-images created by misconduct and indifference. We are chained by an unwillingness to change for the better.... Shaking off restrictive chains requires action.... It requires commitment, self-discipline, and work. Chains weigh heavily on troubled hearts and souls. They relegate us to lives of no purpose or light. They cause us to become confused and lose the spirit.... These chains cannot be broken by those who live in lust and self-deceit. They can only be broken by people who are willing to change. We must face up to the hard reality of life that damaging chains are broken only by people of courage and commitment who are willing to struggle and weather the pain.... To change or break some of our chains even in a small way means to give up some behavior of habits that have been very important to us in the past.... Even if our present way of life is painful and self-destructive, some of us... become comfortable with it. Those who are committed to improvement break chains by having the courage to try.” (*Ensign*, Nov. 1985, pp. 13-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 83-4)), which are the chains which bind the children of men, that they are carried away captive down to the eternal ^dgulf of misery and woe. (Some foolishly try and justify conduct they know is wrong with, “It’s such a little sin; it won’t matter.” While it may be true that the particular conduct is not at the top of the scale, the more dangerous part is the road that it puts you on. “Little wrongs” just seem to have a way of leading into “bigger wrongs.” The words of the American clergyman Harry Emerson Fosdick provide further instruction here: “The tragic evils of our life are so commonly unintentional. We did not start out for that poor, cheap goal. That aim was not in our minds at all. ... Look to the road you are walking on! He who picks up one end of a stick picks up the other. He who chooses the beginning of a road chooses the place it leads to” (*Living under Tension* [1941], 110–11). W. Eugene Hansen, *Ensign*, May 1996, p. 39. Robert J. Matthews: As defined by Alma, the “chains of hell” are the limitations people place upon themselves because of unbelief. As a result of unbelief, the greater manifestations of the Spirit and the greater gifts of spiritual knowledge are withheld, which leaves individuals unsaved and unaware of eternal things. Alma says that in such a state people are led by the devil down to destruction (Alma 12:11). Such unbelievers are actually in a spiritual deep-freeze and are in danger of freezing to death, but don’t even know that they are cold. Unless they are awakened and aroused and made to exercise, they will die spiritually. The devil slips his chains around them so subtly and carefully that he snares and binds them almost before they realize it. The Book of Mormon: Alma, the Testimony of the World, p. 53)

14 Awake! and arise from the dust, and hear the words of a trembling ^aparent, whose limbs ye must soon lay down in the cold and silent ^bgrave, from whence no traveler can ^creturn; a few more ^ddays and I go the ^eway of all the earth.

15 But behold, the Lord hath ^aredeemed my soul from hell (His calling and election made sure.); I have beheld his ^bglory, and I am encircled about eternally in the ^carms of his ^dlove. (Hugh Nibley said: “To be redeemed is to be atoned. From this it should be clear what kind of oneness is meant by the Atonement--it is being received in a close embrace of the prodigal son, expressing not only forgiveness but oneness of heart and mind that amounts to identity, like a literal family identity as John sets it forth so vividly in chapters 14 through 17 of his Gospel...This is the imagery of the Atonement, the embrace: ‘The Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love’ (2 Nephi 1:15). ‘O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies!’ (2 Nephi 4:33). ‘Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you’ (Alma 5:33).” (*Approaching Zion*, pp. 567, 559))

16 And I desire that ye should remember to observe the ^astatutes and the judgments of the Lord; behold, this hath been the anxiety of my soul from the beginning.

17 My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts the Lord your God should come out in the fulness of his ^awrath upon you, that ye be ^bcut off and destroyed forever;

18 Or, that a ^acursing should come upon you for the space of ^bmany generations; and ye are visited by sword, and by famine, and are hated, and are led according to the will and captivity of the ^cdevil.

19 O my sons, that these things might not come upon you, but that ye might be a choice and a ^afavored people of the Lord. But behold, his will be done; for his ^bways are righteousness forever.

20 And he hath said that: ^aInasmuch as ye shall keep my ^bcommandments ye shall ^cprosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence. (Those who are obedient will prosper both spiritually and temporally in the land.)

21 And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be ^amen, (men of Christ) and be determined in ^bone mind and in one heart (Zion), united in all things (Salvation consists of our learning to think as Christ thinks, believe as he believes, feel as he feels, and do as he would do. Thus in Paul’s language we obtain the mind of Christ, for as the Lord said to those of our dispensation, “If ye are not one ye are not mine. D&C 38:27. DCBM, 1:189), that ye may not come down into captivity;

22 That ye may not be ^acursed with a sore cursing; and also, that ye may not incur the displeasure of a ^bjust God upon you, unto the destruction, yea, the eternal destruction of both soul and body. (“This expression does not have reference to the annihilation of the body and spirit of the wicked. Such an interpretation would contradict many passages of scripture, the better part of which have been spoken by Nephite prophets. The Book of Mormon is most emphatic that the resurrection is universal and that it consists of the inseparable union of body and spirit. (See Alma 11:44-45; Alma 40:19-23.) The body and soul could properly be thought of as having been destroyed in the sense that they come forth in some resurrection other than the first or celestial resurrection. Such was Lehi’s meaning in this instance (see 1 Nephi 14:3).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 189))

23 Awake, my sons; put on the armor of ^arighteousness. Shake off the ^bchains with which ye are bound, and come forth out of obscurity, and arise from the dust.

24 Rebel no more against your brother, whose views have been ^aglorious, and who hath kept the commandments from the time that we left Jerusalem; and who hath been an instrument in the hands of God, in bringing us forth into the land of promise; for were it not for him, we must have perished with ^bhunger in the wilderness; nevertheless, ye sought to ^ctake away his life; yea, and he hath suffered much

sorrow because of you.

25 And I exceedingly fear and tremble because of you, lest he shall suffer again; for behold, ye have ^aaccused him that he sought power and ^bauthority over you; but I know that he hath not sought for power nor authority over you, but he hath sought the glory of God, and your own eternal welfare.

26 And ye have murmured because he hath been plain unto you. Ye say that he hath used ^asharpness; ye say that he hath been angry with you; but behold, his ^bsharpness was the sharpness of the power of the word of God, which was in him; and that which ye call anger was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities. (Nephi's boldness and clarity leave Laman and Lemuel without excuse that they didn't know. They have been given every opportunity to return to God.)

27 And it must needs be that the ^apower of God must be with him, even unto his commanding you that ye must obey. But behold, it was not he, but it was the ^bSpirit of the Lord which was in him, which ^copened his mouth to utterance that he could not shut it.

28 And now my son, Laman, and also Lemuel and Sam, and also my sons who are the sons of Ishmael, behold, if ye will hearken unto the voice of Nephi ye shall not perish. And if ye will hearken unto him I leave unto you a ^ablessing, yea, even my first blessing.

29 But if ye will not hearken unto him I take away my ^afirst blessing, yea, even my blessing, and it shall rest upon him. (The blessing and birthright were traditionally given to the oldest son under the patriarchal order. This practice was modified at times in particular situations: "A patriarch could bless his offspring by calling upon the powers of heaven. As he gave the birthright blessing to one of his sons, for instance, the keys and powers of the priesthood were extended to the next generation. In the patriarchal order, under the law of primogeniture, these priesthood rights normally were to be given to the eldest son." (D. Ludlow, *Encyclopedia of Mormonism*, p. 1138) Bruce R. McConkie said: "Lineage alone does not guarantee the receipt of whatever birthright privileges may be involved in particular cases. Worthiness, ability, and other requisites are also involved. Jacob prevailed over his older brother Esau because 'Esau despised his birthright.' (Gen. 25:24-34; 27; Rom. 9:10-12.) The Lord placed Ephraim (the younger) before Manasseh to fulfil his own purposes (Gen. 48); and Nephi, junior in point of birth to Laman and Lemuel, was made a ruler and a teacher over them, a circumstance that became the cause of much contention for many generations. (1 Ne. 2:22; 16:37-38; 18:10; 2 Ne. 5:3; 19; Mosiah 10:11-17.)" (*Mormon Doctrine*, p. 88))

30 And now, Zoram, I speak unto you: Behold, thou art the ^aservant of Laban; nevertheless, thou hast been brought out of the land of Jerusalem, and I know that thou art a true ^bfriend unto my son, Nephi, forever.

31 Wherefore, because thou hast been faithful thy seed shall be blessed ^awith his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.

32 Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son. (Zoram is an example of how one can inherit covenant blessings through faithfulness.)

2 Nephi 2

Redemption cometh 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.

[Between 588 and 570 B.C.] (One of the best theological chapters in the Book of Mormon. The three pillar concepts are the Creation, the Fall and the Atonement.)

PREACH MY GOSPEL: THE FALL: IN THE GARDEN 2 Nephi 2; Moses 3:15-17; Genesis 1:26-31; Moses 2:26-31; Moses 5:11; Genesis 2:15-17 THE FALL 2 Nephi 2:25; Moses 4; Genesis 3; Alma 12:22-34; Moses 5:10-12

1 AND now, Jacob, I speak unto you: Thou art my ^afirst-born in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren. (Chris Conkling: Every reference to Jacob thus far has included sorrow, suffering, afflictions, or wandering. While some who suffer become insensitive, even brutal, Jacob grew in the opposite direction, just as Lehi foretold. (See 2 Ne. 2:2.) These early afflictions left Jacob with a certain gravity that persisted until the end of his long life, when he concluded his record on an unusually sad note. ... We should not assume, however, that Jacob's life was without joy and comfort. Lehi reveals that Jacob had "beheld in [his] youth [God's] glory" (2 Ne. 2:4), and Nephi notes that "my brother, Jacob, also has seen [the Redeemer] as I have seen him" (2 Ne. 11:3). Despite everything, Jacob had the comfort of an absolute witness of his Messiah. Ensign, Feb 1992, 7-8) **2** Nevertheless, Jacob, my first-born in the wilderness, thou knowest the greatness of God; and he shall consecrate thine ^aafflictions for thy gain. (It is in our extremities that we become acquainted with God, which is life's greatest blessing. The soul of the righteous is sanctified through suffering. To a lamenting Joseph Smith, then incarcerated in the Liberty prison, the Lord granted the assurance, "All these things shall give thee experience and shall be for thy good." D&C 122:7. DCBM, 1:190. Elaine Cannon said: "Adversity in our own lives can bring life's purpose to mind. Bad times have certain scientific value, according to Emerson. In his "Conduct of Life" essays he says that the trying times are occasions a good learner would not miss. One can learn a great deal. Can it be, then, that if one doesn't kick against the pricks, increased understanding comes—the nature of God, the importance of the adventure of life?" (Elaine Cannon, *Adversity*, p. 4) Marion G. Romney said: "If we can bear our afflictions with the understanding, faith, and courage,...we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression... I have seen the remorse and despair in the lives of men who, in the hour of trial, have cursed God and died spiritually. And I have seen people rise to great heights from what seemed to be unbearable burdens." (*Conference Report*, Oct. 1969, pp. 59-60 as taken from the *Book of Mormon Student Manual*, 1981 ed., p. 69) If you have troubles at home with children who stray, if you suffer financial reverses and emotional strain that threaten your homes and your happiness, if you must face loss of life or health, may peace be unto your soul. We will not be tempted beyond our ability to withstand. Our detours and disappointments are the straight and narrow path to Him. Marion G. Romney, CR, Oct 1987.)

3 Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be ^aspent in the service of thy God. Wherefore, I know that thou art redeemed, (Your salvation is sure) because of the righteousness of thy Redeemer; (It's not our righteousness that saves us, but that of the Savior.) for thou hast ^bbeheld that in the ^cfulness of time he cometh to bring salvation unto men. (Jacob has seen in vision the Savior and his mission. D&C 93:1 states, Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.)

4 And thou hast ^abeheld 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, yesterday, today, and forever. And the way is prepared from the fall of man, and ^bsalvation is ^cfree. (Unconditional or general salvation, that which

comes by grace alone without obedience to gospel law, consists in the mere fact of being resurrected. In this sense salvation is synonymous with immortality; it is the inseparable connection of body and spirit so that the resurrected personage lives forever... Conditional or individual salvation, that which comes by grace coupled with gospel obedience, consists in receiving an inheritance in the celestial kingdom of God. This kind of salvation follows faith, repentance, baptism, receipt of the Holy Ghost, and continued righteousness to the end of one's mortal probation. MD, 669-670. We believe that through the sufferings, death, and atonement of Jesus Christ all mankind, without one exception, are to be completely and fully redeemed, both body and spirit, from the endless banishment and curse to which they were consigned by Adam's transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected without any conditions whatever on their part; that is, they are not required to believe or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse without any transgression or agency of their own, and they both alike will be redeemed from that curse, without any agency or conditions on their part. Orson Pratt, *Articles of Faith*, p. 477-78. You have been indebted to other men in the first instance for evidence; on that you have acted; but it is necessary that you receive a testimony from Heaven for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will, therefore, see the necessity of getting this testimony from Heaven. Never cease striving till you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hands upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Saviour in former days laid his hands on his disciples, why not in latter days? *Autobiography of Parley Parker Pratt*, p. 123)

5 And men are instructed sufficiently that they ^aknow good from evil. (Lehi was speaking of those who reach accountability, though he did not explicitly state so. Jacob later made this point clearly. (See 2 Ne. 9:25-26.) Exactly what did Lehi mean when he said, "Men are instructed sufficiently that they know good from evil" and "The law is given unto men"? We know from other places in scripture that the medium or the means by which this instruction comes to all men is known as the Light of Christ. Through and by the Light of Christ, individuals come to a basic level of understanding of good and evil. Gerald N. Lund: *Selected Writings of Gerald N. Lund*, p. 194) And the ^blaw is given unto men. And by the law no flesh is ^cjustified; or, by the law men are ^dcut off. Yea, by the temporal law they were cut off (We can't keep all of the laws all of the time. The law is merciless. Justice.); and also, by the spiritual law they perish from that which is good, and become miserable forever. (Gerald N. Lund: "*By the law no flesh is justified.*" (2 Ne. 2:5.) In that simple statement lies the primary reason why there must be a Redeemer, and so examining Lehi's fifth fundamental at greater length is essential. The word *justified* and its cognate forms *justification*, *justice*, or *just* all have the same basic root meaning. To be "just" means to be right or be in order with God. Therefore to be justified (the process of justification) is defined as the "declaration of right, thus judicial acquittal, the opposite of condemnation. . . . Justification may be defined, in its theological sense, as the nonimputation of sin and the imputation of righteousness. Why was it, then, that Lehi said that *no* flesh is justified by the law? Because no one keeps the law perfectly! If the law of justice were the only thing operating, no one could be justified (declared to be right or just) by virtue of the law alone, because as Paul said, "All have sinned, and come

short of the glory of God." (Rom. 3:23; see also Rom. 5:12; 1 Ne. 10:6.) *Selected Writings of Gerald N. Lund*, p. 195)

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 **ATONEMENT** 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 **THE GOSPEL – THE WAY** 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28 **PREACH MY GOSPEL: THROUGH CHRIST WE CAN BE CLEANSED FROM SIN: GOD SENT HIS SON:** Alma 11:40; John 3:16-17. **CHRIST IS OUR ADVOCATE:** D&C 45:3-5. **SALVATION THROUGH CHRIST:** 2 Nephi 2:6-8; Alma 24:8-9, 14-16; 2 Nephi 9:21-24. **MERCY AND JUSTICE:** Mosiah 15:9; Alma 42:22-25

6 Wherefore, ^aredemption cometh in and through the ^bHoly ^cMessiah; for he is full of ^dgrace and truth.

7 Behold, he offereth himself a ^asacrifice for sin, to answer the ends of the law, (Christ met the demands of the law because he lived a perfect life.) unto all those who have a broken heart and a contrite spirit; and unto ^bnone else can the ^cends of the law be answered.

8 Wherefore, how great the importance 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, ^asave it be through the merits, and mercy, and grace of the Holy Messiah, who ^blayeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the ^cresurrection of the dead, being the first that should rise.

9 Wherefore, he is the firstfruits unto God, inasmuch as he shall make ^aintercession for all the children of men; and they that believe in him shall be saved.

10 And because of the intercession for ^aall, all men come unto God; wherefore, they stand in the presence of him, to be ^bjudged of him according to the truth and ^choliness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the ^dpunishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the ^eatonement— (Russell M. Nelson said: “In the English language, the components are *at-one-meant*, suggesting that a person is at one with another. Other languages employ words that connote either *expiation* or *reconciliation*. *Expiation* means ‘to atone for.’ *Reconciliation* comes from Latin roots *re*, meaning ‘again’; *con*, meaning ‘with’; and *sella*, meaning ‘seat.’ *Reconciliation*, therefore, literally means ‘to sit again with.’...In Hebrew, the basic word for atonement is *kaphar*, a verb that means ‘to cover’ or ‘to forgive.’ Closely related is the Aramaic and Arabic word *kafat*, meaning ‘a close embrace’—no doubt related to the Egyptian ritual embrace....While the words *atone* or *atonement*, in any of their forms, appear only once in the King James translation of the New Testament, they appear 35 times in the Book of Mormon. As another testament of Jesus Christ, it sheds precious light on His Atonement.” (*Ensign*, Nov. 1996, pp.34-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 85))

11 For it must needs be, that there is an ^aopposition in all things. (No virtue can exist without its corresponding evil: Without the evil of danger there could be no courage, without suffering there could be no sympathy, without poverty there could be no generosity, and so forth. Without darkness there could be no light, without cold there could be no hot, without depths there could be no heights. Thus there must be wickedness so there might be righteousness, death so there might be life, that which is satanic so there might be that which is godly. Were there no opposites, all things must remain “a compound in one.” Imagine a world in which all things were the same color, were the same size, and had the same function – a world in which one could neither have nor be without; a world with neither sound nor silence; a world in which there was no beauty or lack of it; a world without love or hate, the sweet or the sour, virtue or vice. DCBM, 1:195) If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, 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, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. (Evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ, our Elder Brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. Brigham Young, Discourses of Brigham Young, p. 70.)

12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no ^apurpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the ^bjustice of God.

13 And if ye shall say there is ^ano 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 ^bthere 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. (It is the existence of opposites coupled with the agency of man that gives meaning and purpose to our mortal probation. Laws are essential to the purposeful life, as is a clear distinction between good and evil. Any therapy that purports to free men from the burden of sin by denying the existence of sin also denies to its adherents that joy and peace which can only be known by obedience to the laws of God. Any religious system in which a profession of faith is accepted as a substitute for true repentance denies its practitioners not only relief from the burden of sin but also the very knowledge of how one obtains God's favor and progresses in the direction of the divine presence. DCBM, 1:195. Ronald Reagan has been quoted as saying, "sometimes when I'm faced with an atheist, I am tempted to invite him to the greatest gourmet dinner that one could ever serve. And when we have finished eating that magnificent dinner to ask him if he believes there's a cook." (*Quote Book #4*, compiled by James H. Patterson, p. 5) James. E. Faust: Being acted upon means somebody else is pulling the strings. Many of you worry about your future. I think every conscientious young man does. But you do not realize what opportunities lie ahead of you. After a lifetime of dealing with human affairs, I am persuaded that your future will be beyond your dreams if you observe the following: 1. Do not live on the edge. 2. Avoid not only evil, but even the appearance of evil. 3. Follow the counsel of Lehi to act for yourselves and not be acted upon. 4. Seek first the kingdom of God and receive the great promise that all else will be added upon you. 5. Follow the counsel of Church leaders. Ensign, Nov 1995, 46-7)

CREATION: 14 And now, my sons, I speak unto you these things for your profit and ^alearning; for there is a God, and he hath ^bcreated all things, both the heavens and the earth, and all things that in them are, both things to act and things to be ^cacted upon. (Agency is the greatest principle next to life itself. David O. McKay.)

15 And to bring about his eternal ^apurposes in the end of man, after he had ^bcreated our first parents, and the beasts of the field and the ^cfowls of the air, and in fine, all things which are created, **it must needs be that there was an opposition;** even the ^dforbidden ^efruit in ^fopposition to the ^gtree of life; the one being sweet and the other bitter. (And you are enticed by the one or the other, and you are enticed equally in either direction. The devil enticeth and inviteth in one direction. At the same time God inviteth and enticeth in the other, and you are pulled between orbits. Which way you go depends on you; you will decide which one you will follow. Neither one is overpowering or irresistible because if that was so then you wouldn't be responsible. You'd say, "It's stronger than I and I have to yield." But that's not so. *Teachings of the Book of Mormon*, 1:275)

16 Wherefore, the Lord God gave unto man that he should ^aact for himself. Wherefore, **man could not ^bact for himself save it should be that he was ^centiced by the one or the other.** (Imbedded in every part of the plan is the right of every man to act for himself, to choose one or the other of the opposites which present themselves before him. If he chooses to do that which is for his welfare, which enables him to

progress, he chooses the good. If he chooses that which retards his progress, he chooses the evil. Whatever conforms to the plan of God for His earth children is good; whatever is opposition to the plan is evil. That is a simple, plain definition of evil. John A. Widtsoe, *Evidences and Reconciliations*, p. 205-6. Richard G. Scott: Difficulty comes when agency is used to make choices that are inconsistent with those covenants. Study the things you do in your discretionary time, that time you are free to control. Do you find that it is centered in those things that are of highest priority and of greatest importance? Or do you unconsciously, consistently fill it with trivia and activities that are not of enduring value nor help you accomplish the purpose for which you came to earth? Think of the long view of life, not just what's going to happen today or tomorrow. *Don't give up what you most want in life for something you think you want now.* *Ensign*, May 1997, p. 54. Marvin J. Ashton: We can choose our reactions to difficulties and challenges. One way to learn how to incorporate the voice of gladness through tragedy or happiness is to learn to apply gospel principles. They never teach us to be overcome by the negative, by gloom, or by cynicism. From guidelines given to us in the scriptures and by the words of prophets, we learn that life is a teaching experience. Self-pity and discouragement do not come from the teachings of the gospel of Jesus Christ. But life can be both bitter and sweet. It is up to us to choose whether we want to reflect the voices of gloom or gladness. *Conference Report*, Apr 1991, p. 24. Neal A. Maxwell: If there is one lament I cannot abide, it is the poor, pitiful, withered cry, "Well, that's just the way I am." You can change anything you want to change, and you can do it very fast. Only Satan would say, "You can't change. You won't change. It's too long and too hard to change. Give up. Give in. You are just the way you are." That is a lie born of desperation. Don't fall for it. *We Believe in Christ*, p. 6-7. Boyd K. Packer: The angels of the devil convince some that they are born to a life from which they cannot escape and are compelled to live in sin. The most wicked of lies is that they cannot change and repent and that they will not be forgiven. That cannot be true. They have forgotten the Atonement of Christ. Christ is the Creator, the Healer. What He made, He can fix. *Ensign*, May 2006, 28)

17 And I, Lehi, according to the things which I have read (on the brass plates), must needs suppose that an ^aangel of God, according to that which is written, had ^bfallen from heaven (Lucifer); wherefore, he became a ^cdevil, having sought that which was evil before God.

FALL: 18 And because he had fallen from heaven, and had become miserable forever, he ^asought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all ^blies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, ^cknowing good and evil.

19 And after Adam and Eve had ^apartaken of the forbidden fruit they were driven out of the garden of ^bEden, to till the earth. (The events associated with the Garden of Eden make it the archetype of our temples. Here Adam received the priesthood, here Adam and Eve walked and talked with God, here our first parents were eternally married by God himself; here they learned of the tree of good and evil and of the tree of life; here they were taught the law of sacrifice and clothed in garments of skin; and from there they ventured into the lone and dreary world that they and their posterity might prove themselves worthy to return again to the divine presence. Joseph Fielding McConkie, *Gospel Symbolism*, p. 258)

20 And they have brought forth children; yea, even the ^afamily of all the earth.

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2

Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 21

And the days of the children of ^amen were prolonged, according to the ^bwill of God, that they might ^crepent while in the flesh; wherefore, their state became a state of ^dprobation, and their time was lengthened, (That is to say, the eternal consequences of sin are temporarily postponed giving mankind an opportunity to repent of their sins. In such a way, those who have gained a knowledge of good and evil by experiencing opposites, can become free from

the eternal consequences of their choices.) according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were ^alost, because of the transgression of their parents.

22 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 they were created; and they must have remained forever, and had no end.

(Adam was in no sense mortal until after his transgression. That his immortal spirit came from another world is verily true, just as it is true of each one of us, for we all lived in the spirit existence before we came into this world and obtained bodies which inherited mortality through the fall of Adam. Joseph Fielding Smith, *Answers to Gospel Questions*, 1:6)

23 And they would have had no ^achildren; wherefore they would have remained in a state of innocence, having no ^bjoy, for they knew no misery; doing no good, for they knew no ^csin. (Joseph Fielding Smith said: Adam and Eve therefore did the very thing that the Lord intended them to do... The Lord said to Adam that if he wished to remain in the garden, then he was not to eat the fruit, but if he desired to eat it and partake of death he was at liberty to do so. So really it was not in the true sense a transgression of a divine commandment.... It was the divine plan from the very beginning that man should be placed on the earth and be subject to mortal conditions and pass through a probationary state as explained in the *Book of Mormon*.” (*Answers to Gospel Questions*, vol. 4, pp. 79-82 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.92) Joseph Fielding Smith: When Adam and Eve were placed in the Garden of Eden, there was no blood in their bodies. Their lives were quickened by spirit; therefore they were in a state where they could have lived forever, and so likewise could every other mortal creature. (II Nephi 2:2-25.) When Adam fell, the change came upon all other living things and even the earth itself became mortal, and all things including the earth were redeemed from death through the atonement of Jesus Christ. *Answers to Gospel Questions*, Vol 3.)

24 But behold, all things have been done in the wisdom of him who ^aknoweth all things.

PREACH MY GOSPEL: THE FALL: IN THE GARDEN 2 Nephi 2; Moses 3:15-17; Genesis 1:26-31; Moses 2:26-31; Moses 5:11; Genesis 2:15-17 **THE FALL** 2 Nephi 2:25; Moses 4; Genesis 3; Alma 12:22-34; Moses 5:10-12 **Scripture Mastery: 25** ^aAdam ^bfell that men might be; and men

^care, that they might have ^djoy. (D&C 93- we won't have a fullness of joy until we're resurrected.

ATONEMENT: **PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD** 2 Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 **CHOICE** 2 Nephi 2:26-29; Joshua 24:15; **GOOD AND EVIL** Moroni 7:12-19; **SIN** Romans 3:23; 1 John 1:8-10; 1 John 3:4; **THE UNCLEAN CANNOT BE WITH GOD** 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 **PREACH MY GOSPEL:** **OBEDIENCE:** **AGENCY:** 2 Nephi 2:26-29; Alma 12:31; D&C 58:26-29; D&C 82:8-10; *Topical Guide: "Agency"*. **OBEDIENCE:** D&C 130:20-21; John 14:15, 21; Ecclesiastes 12:13. **PREACH MY GOSPEL: ACCOUNTABILITY: WHAT DOES IT MEAN TO BE ACCOUNTABLE?** D&C 58:26-33; D&C 101:78; Ezekiel 33:1-6. **WHY IS AGENCY IMPORTANT IN** **ACCOUNTABILITY?** 2 Nephi 2:26-29; Helaman 14:30-31. **HOW SHOULD A MISSIONARY AND A MISSION LEADER WORK TOGETHER?** D&C 38:23-25; Hebrews 13:17-18. 26 And the

^aMessiah cometh in the fulness of time, (“The expression used here has reference to the day of Christ's mortal ministry, usually designated as the meridian of time. Using the same expression as Nephi, Paul wrote, ‘When the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons’ (Galatians 4:4-5). Paul also spoke of ‘the dispensation of the fulness of times’ as the day in which we live- the day in which all things are to be restored (see Ephesians 1:10). Those living before Christ's earthly ministry would properly see his coming as a time of fulness or a time of completion not only of the law of Moses but also of thousands of messianic prophecies. In the revelations of the Restoration the phrase is used to identify our dispensation as the fulness of all past dispensations (see D&C 27:13; D&C 121:31; D&C

124:41; D&C 128:18, 20).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 191)) that he may ^bredeem the children of men from the fall. And because that they are ^credeemed from the fall they have become ^dfree forever, knowing good from evil; (Acquiring a knowledge of good and evil is vital for God’s children. Without it they could not become as he is. Elder James E. Talmage wrote: “A knowledge of good and evil is essential to the advancement that God has made possible for His children to achieve; and this knowledge can be best gained by *actual experience*, with the contrasts of good and its opposite plainly discernible.” *A Study of the Articles of Faith*. 12th ed., rev. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978), 54. Mortality is necessary to the acquisition of the knowledge of good and evil. Elder Talmage said: “A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge.” *Vitality of Mormonism* (Boston: The Gorham Press, 1919), 46. President George Q. Cannon declared: “It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil--of understanding evil and being able to overcome the evil--and by overcoming it receive the exaltation and glory that He has in store for us.” *Journal of Discourses*, 26:190-191.) to act for themselves and not to be acted upon, save it be by the punishment of the ^elaw at the great and last day, according to the commandments which God hath given. (We are free to choose our actions, but not the consequences of those actions. “Standing alone, these verses (verses 22-26) would justify the eternal worth of the Book of Mormon. The most transcendent event in all history was the atoning sacrifice of Christ. The Atonement came in answer to the Fall. Without an understanding of the Fall there can be no meaningful understanding of the Atonement. In turn, to understand the Fall one must understand the nature of the Creation, for it is from the original state in which things were created that they have fallen and to which, through the Atonement, they are in large measure intended to return. These three principles - the Creation, the Fall, and the Atonement - are inseparable and have properly been called the three pillars of eternity. Within the covers of the Bible we can read an account of the Creation, of Adam's fall, and of the events that surrounded Christ's atoning sacrifice. Yet it is to the Book of Mormon that we must turn to learn why things were created as they were, why it was essential to the eternal plan for the salvation of man that Adam fall, and why the blood of Christ needed to be shed in an infinite sacrifice. To this end, few verses have ever been penned that are more instructive than those here written by father Lehi. First, he told us that if Adam had not fallen, all created things- that is, Adam, Eve, plants, animals, and even the earth itself- would have remained forever in the paradisiacal state in which they had been created. None would know death, none would know corruption or change of any kind, and none could produce after their own kind. All must have remained forever as they existed at the completion of the creative act.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 199-200. Henry B. Eyring: we are not the helpless victims of our circumstances. The world tries to tell us that the opposite is true: imperfections in our parents or our faulty genetic inheritance are presented to us as absolving us of personal responsibility. But difficult as circumstances may be, they do not relieve us of accountability for our actions or our inactions. Nephi was right. God gives no commandments to the children of men save He prepares a way for them to obey. The world might be willing to excuse our bad behavior because those around us behave badly. It is not true that the behavior of others removes our responsibility for our own. *Ensign*, Nov 1999, 34)

SCRIPTURE MASTERY: 27 Wherefore, men are ^afree according to the ^bflesh; and ^call things are ^dgiven them which are expedient unto man. (We are granted sufficient knowledge of the mysteries of heaven to save ourselves, yet not enough to negate mortality as a time and place of trial and testing. It is not expedient that we have answers to all things or that we be able to see the end from the beginning. DCBM, 1:102) And they are free to ^echoose ^fliberty and eternal ^glife, through the great Mediator of all men, or to choose captivity and death, (There can be no forced righteousness, for, as Lehi taught us, if there is no opportunity for wickedness, there can be no opportunity for righteousness. DCBM, 1:202)

according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself. (Brigham Young said: “You are aware that many think that the Devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil. The spirit that the Lord puts into a tabernacle of flesh, is under the dictation of the Lord Almighty; but the spirit and body are united in order that the spirit may have a tabernacle, and be exalted; and the spirit is influenced by the body, and the body by the spirit. In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the Devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the Devil then has power to overcome the body and spirit of that man, and he loses both. Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffeted, and step out of the way inadvertently; when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed.” (*Discourses of Brigham Young*, p. 69-70 as taken from the *Book of Mormon Student Manual*, 1981 ed., p. 73-4))

28 And now, my sons, I would that ye should look to the great ^aMediator, (An advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties. Joseph Fielding Smith, *Doctrines of Salvation*, p. 26) and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the ^aevil which is therein, which giveth the spirit of the devil power to ^bcaptivate, (The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. TPJS, p. 181) to bring you down to ^chell, that he may reign over you in his own kingdom. (Elder Orson Pratt discussed why: “By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam’s spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone.” He then explained: “When he sinned, it was with both the body and the spirit that he sinned: it was not only the body that did eat of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity.” He then taught that without the atonement of Christ, the effect of the fall would have brought “an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable.” *Journal of Discourses*, 1:284)

30 I have spoken these few words unto you all, my sons, in the last days of my probation; (For those with a knowledge of the gospel, probation ends at death. For those who have not had the opportunity to hear the gospel in mortality, the days of probation continue into the world of spirits. DCBM, 1:202) 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 ^awelfare of your souls. Amen.

2 Nephi 3

PREACH MY GOSPEL: THE RESTORATION OF THE GOSPEL OF JESUS CHRIST THROUGH JOSEPH SMITH 2 Nephi 3; Ephesians 4:5; D&C 112:30; James 1:5; Ephesians 1:10

Joseph in Egypt saw the Nephites in vision—He prophesied of Joseph Smith, the latter-day seer; of Moses, who would deliver Israel; and of the coming forth of the Book of Mormon. [Between 588 and 570 B.C.] (Joseph Smith, Sr., gave his son Joseph the following Patriarchal blessing: I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold he looked after his posterity in the last days, when they should be scattered and driven by the Gentiles, and wept before the Lord; he sought diligently to know from whence the son should come who should bring forth the word of the Lord, by which they might be enlightened and brought back to the true fold, and his eyes beheld thee, my son; his heart rejoiced and his soul was satisfied and he said; As my blessings are to extend to the utmost bounds of the everlasting hills; as my father's blessing prevailed over the blessings of his progenitors; and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the Zion of God shall stand in the last days; from among my seed, scattered from the Gentiles, shall a choice Seer arise... whose heart shall meditate great wisdom, and whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just... and he shall feed upon the heritage of Jacob his father. Thou [Joseph Smith, Jr.] shall hold the keys of this ministry, even the Presidency of this Church, both in time and in eternity, and thou shalt stand on Mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the Sons of Ephraim, crown them in the name of Jesus Christ. Archibald F. Bennett, Saviors on Mount Zion, p. 68)

1 AND now I speak unto you, Joseph, my ^alast-born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee.

2 And may the Lord consecrate also unto thee this ^aland, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.

3 And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy ^aseed shall not utterly be ^bdestroyed. (If the Nephites were destroyed in 385 AD, how could the descendents of Joseph, presumably numbered with the Nephites, have survived this great battle? It should be remembered that the division of the people into these two camps, the Nephites and the Lamanites, is a vast oversimplification. Jacob records, Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings (Jacob 1:12-13). The Book of Mormon record states that there were Lamanites among the Nephites and Nephites among the Lamanites. These had chosen their allegiance based on religious and political lines and not racial lines. Therefore, it should not be surprising that the promise was given to Joseph that some of his seed would be preserved even after the final destruction of the Nephites. This means that some Josephites who had defected to the Lamanite side would merge with Lamanite society (see Alma 45:13) and the blood of Joseph would be preserved. D & C 3:16-17 explains that the blood of Joseph, Jacob, Nephi and Zoram was preserved and that the testimony of the Book of Mormon was to come to their descendants in the last days. 16 Nevertheless, my ^awork shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the ^btestimony of the Jews, even so shall the ^cknowledge of a ^dSavior come unto my people— 17 And to the ^aNephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—)

4 For behold, thou art the fruit of my loins; and I am a descendant of ^aJoseph (It is not until Alma 10:3

that we learn that Lehi was a descendant of Manasseh, Joseph's son. Lehi's descent through Joseph is crucial to understanding the prophecies of Joseph regarding the family of Lehi. It is also crucial to the "stick of Joseph" doctrine found in Ezekiel 37:16.) who was carried ^bcaptive into Egypt. And great were the ^ccovenants of the Lord which he made unto Joseph. (Lehi is drawing from the plates of brass.)

5 Wherefore, Joseph truly ^asaw our day (A conclusion which can be drawn from our version of the Old Testament is that Joseph's father, Jacob had seen Lehi's day. This is evident in the patriarchal blessings which Jacob gave to his 12 sons. When speaking to Joseph he said, Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall (Gen 49:22). Lehi's family was this branch which ran over the wall. LeGrand Richards taught that "the wall," or great barrier in those ancient days was the ocean which separated the continental masses. Elder Richards also makes it clear that the phrase, "utmost boundaries of the everlasting hills" spoken of in Gen 49:26 has reference to the Rocky Mountains of North and South America (see *A Marvelous Work and a Wonder*, p. 64).) And he obtained a ^bpromise of the Lord, that out of the fruit of his loins the Lord God would raise up a ^crighteous ^dbranch (Lehi's family) unto the house of Israel; not the Messiah, but a branch which was to be broken off (South America, Central America, South Pacific – these are descendants of Lehi and Ephraim and Manasseh.) nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made ^emanifest unto them in the latter days, in the spirit of power, unto the bringing of them out of ^fdarkness unto light—yea, out of hidden darkness and out of captivity unto freedom.

6 For Joseph truly testified, saying: A ^aseer (Joseph Smith the head of this last dispensation who still presides.) shall the Lord my God raise up, (Brigham Young said: "It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained in eternity to preside over this last dispensation." (*Discourses of Brigham Young*, p. 108 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.94)) who shall be a choice seer (The Prophet Joseph Smith brought us the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and many other writings. As far as our records show, he has given us more revealed truth than any prophet who has ever lived upon the face of the earth. LeGrand Richards, CR, Apr. 1981, p. 43) unto the fruit of my ^bloins. (Viewing the life of Joseph of Egypt as a type foretelling the destiny of his tribe in the last days as it centers in the experiences of Joseph Smith, the following parallels are suggested: 1. Because they have forsaken the true way, the older brothers (that is, the Christian churches) have lost the spiritual birthright. The great evidence of this is that the Lord no longer speaks to them. 2. The birthright is then given to the youthful Joseph (Joseph Smith and the tribe of Joseph). Evidencing this, the Lord speaks freely to both. The world has never known a more prolific prophet, one who has recorded more revelation, than the prophet Joseph Smith. The tribe of Joseph, as identified by revelation and found within the restored church, are a people familiar with the spirit of revelation. 3. Joseph (both Prophet and tribe) have been clothed in the same coat or robes of authority that Jacob gave his "most loved" son. Thus they go forth seeking others of the family of Israel to clothe in "robes of righteousness" (D&C 109:76) and to endow with "power from on high" (D&C 38:32). 4. The name *Joseph* is itself a prophecy of events of the last days. The etymology of the name is usually given as "the Lord addeth" or "increaser." Though appropriate, such renderings have veiled a richer meaning. In the Bible account wherein Rachel names her infant son Joseph the Hebrew text reads *Asaph*, which means "he who gathers," "he who causes to return," or perhaps most appropriately "God gathereth" (Genesis 30:24). No more appropriate name could be given to the prophet of the restoration or to the tribe destined to do the work of the gathering than the name of their ancient father who gathered his family in Egypt. 5. Like their ancient father, Joseph Smith and the tribe of Joseph have had

their destiny revealed to them. The dream of the "sheaves in the field," or Joseph's dream of earthly dominion, is matched by the promise given to Joseph of the latter days wherein the Lord has said, "I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; And I will give it unto you for the land of your inheritance, if you seek it with all your hearts" (D&C 38:18-19). Joseph's dream of heavenly dominion, that of the sun, the moon, and the stars, finds fulfillment only in the sealing powers of the priesthood. Jacob interpreted Joseph's dream as having reference to himself (the sun), Rachel (the moon), and Joseph's brothers (the stars) bowing down to Joseph. The unanswerable difficulty that this presented to Bible interpreters is that Rachel had died many years before, while giving birth to Benjamin. The context of promises associated with the sealing power and the assurance given Joseph Smith that the keys and authority he held would never be taken from him in this life or "in the world to come" (D&C 90:3) give meaning to Jacob's interpretation. The promise of the continuation of the family and eternal dominions are granted alike to the faithful of all ages. 6. Joseph Smith in his youthful innocence also shared his visionary promises with his "Christian" brothers, only to be severely rebuked. He recounts: "Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them." (JS-H 1:21.) The Joseph Smith story itself appears to be a type or pattern, the individual experiences of Joseph Smith being but representative of the composite experience of the body of the Church. The rejection in this instance of Joseph's vision typifies the greater rejection by the churches of the world of the testimony of Joseph Smith and the principle of revelation. 7. The thought that Joseph had some promised destiny that was not theirs caused Joseph's brothers anciently to "hate him yet the more." Again our story contains the type or pattern: "I soon found," Joseph Smith said, "that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me" (JS-H 1:22). The popular Jewish author Elie Wiesel in writing of the life of Joseph of Egypt observed: "He aroused hate or love, fear or admiration. Never indifference. Some sought him out, while others avoided him, but nobody failed to notice him. Nobody failed to take a stand for or against him." (Wiesel, Elie. *Messengers of God, Biblical Portraits and Legends*. New York: Random House, 1976., p. 129.) How striking it is that the testimony of both Josephs evoked such reaction! Surely such announcements from obscure boys should have been passed off as youthful prattle, resulting in amusement or perhaps sympathy, but not a murderous hatred. It is truth that kindles the wrath of hell today as it did anciently. Had the Spirit of the Lord found place in the hearts of Joseph's brothers either anciently or in modern times it would have caused rejoicing at the prospect of a divinely appointed leader. Had the brothers disbelieved the prophecies, they certainly had no cause for concern. Their very bitterness in both instances evidenced the truth of the testimony borne. Joseph's brothers were often quarrelsome, envious, and resentful. One matter alone seems to have united them: that of persecuting their younger brother. Such is the type, and so we find Joseph Smith declaring of his "Christian" brothers, "all united to persecute me," this being but the pattern of a quarrelsome world of churches that can agree upon nothing but to oppose Mormonism. 8. It is of interest that the promise of future destiny was given to Joseph of Egypt when he was seventeen years of age (Genesis 37:2). Similarly, it was when Joseph Smith was seventeen that Moroni appeared to him and unfolded the great destiny that was his and many passages of scripture promising the restoration of Israel in the last days (JS-H 1:33-41). 9. As Joseph's brothers

anciently found it impossible to speak "peaceably unto him," so we of the last days can anticipate an endless parade of anti- Mormon literature. 10. Such emotions as noted above constituted the setting in which Joseph of old was sent as a special messenger of his father to his brothers, and such is the setting in which Joseph Smith and his followers are sent as messengers to all the world in the name of the Father. 11. Joseph Smith, like his ancient prototype, obediently responded to the call, knowing full well of his brothers' bitterness toward him. 12. Joseph's brothers, seeing him coming, plotted to betray him. So we find Joseph Smith martyred by those in whom he should have been able to trust, a mob that had in its number leaders of the Christian churches and some who had once been his brothers in the faith of the restored gospel. 13. As Potiphar's wife accused Joseph of her own sins that she might have him cast into prison, so Joseph Smith was accused of the crimes of his enemies who had him cast into prison. 14. "The keeper of the prison" anciently "committed to Joseph's hand all the prisoners that were in the prison" (Genesis 39:22). And so were "committed to Joseph's hand all the prisoners" in the spirit world. As he stands at the head of this dispensation of the gospel on earth, so he stands at its head in the spirit prison. 15. As Joseph was sold into Egypt, so Joseph (the Church in the last days) was forced into the bondage of a desert, where it was assumed that it would perish. As this happened to Joseph when he was seventeen, so it happened to the Church in 1847, or in its seventeenth year. 16. As Joseph interpreted the dreams of those in prison anciently, so Joseph Smith by the power of that same spirit has been able to interpret revelations given to others (the Bible, the papyrus of Abraham, and so on) in our day. Anciently Joseph was granted the title or name Zaphnath- paaneah, "revealer of that which is hidden," as today Joseph Smith is testified of in all the world as a prophet, seer, and revelator. And as Joseph of Egypt prophesied good to one and evil to another, so Joseph Smith has promised blessings to the obedient and sorrow to those rejecting the message of the restored gospel. 17. To the hungry, Pharaoh, lord of Egypt, said, "Go unto Joseph" (Genesis 41:55). As Joseph was the only source of bread to a starving world, so Joseph Smith, to whom the truths and authority of salvation have been revealed, becomes the only source of the bread of life to a world perishing for want of the truth. 18. As Joseph of Egypt was lifted up and sustained by a foreign power, thus enabling him to restore his family, so Joseph of the last days has been lifted up by a great Gentile nation and granted the power to again restore Israel. 19. Joseph's brothers, the ten tribes, will yet come to him (the Church) seeking the bread of everlasting life (D&C 133:26-32). As Joseph of old was a temporal savior to Israel, Joseph (the Church or the tribes of Joseph) will now be recognized as the source of salvation by gathering Israel, who will bow the knee and acknowledge their younger brother. 20. As Joseph opened his arms and granted his wealth to his family anciently, so will Joseph of the last days receive his brothers as once again the family of Israel will be united. 21. As the whole nation of Egypt was blessed anciently because of Joseph, so the United States and all nations of the earth will be blessed because of the labors of the latter-day Joseph. 22. As Joseph saved his family anciently, so Joseph of the last days will be a savior to Israel (D&C 86:11). As the Lord said to Jacob who was nearly blind, "Joseph shall put his hand upon thine eyes" (Genesis 46:4), so he has said to Israel of the last days: "For his word ye shall receive, as if from mine own mouth, in all patience and faith. For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:5-6.) (This chapter was excerpted from Joseph Fielding McConkie, *Gospel Symbolism* [Salt Lake City: Bookcraft, 1999], 37-39.)

7 Yea, Joseph truly said: Thus saith the Lord unto me: A choice ^aseer will I ^braise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the ^cknowledge of the covenants which I have made with thy fathers. (According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph. *Encyclopedia Judaica Jr.* When the Chief Rabbi, Avraham HaKohen Kook was appointed in Palestine in the 1920's, he was asked if the Jews could now build the Temple (destroyed since year 70AD). His response was that the priestly rights

were gone and referred to the great 12th century rabbi Moses Maimonides. Maimonides said in effect, “We are waiting for a Messiah Ben-Joseph, to him will be given the keys of the gathering of Israel, he will restore Temple worship.” There is an abundant amount of imagery still existing in Judaism that can be interpreted as referring to a personal shield or protector. Jews wear garments that have four markings, the knotted strings, on each corner of the *Tallith*. One of the fascinating things in Judaism is the repetitive keeping of customs even long after their meanings have faded. For example, when visiting the Western (Wailing) Wall, you will see reminders of ancient temple worship. Men are on one side, women on the other. Head covering is used and robes (Talith) are placed on one shoulder and then another while certain words are recited. There is a sash (or “girdle”) tied with a bow on one side. Levites wear aprons. Some Jews still remove their shoes when approaching the Wall. Small pieces of paper are placed between the cracks of the old temple wall stones with names written on them, names of people who require special prayers and blessings. There is a minimum of ten who form a prayer circle (Minyan) so that prayers, readings of the scriptures and instructions can be done. Someone is always at hand to assist the person reading or reciting to use correct intonations and to follow proper clothing and recitation procedures. Daniel Rona, *Book of Mormon Supplemental Study Material*, 23)

8 And I will give unto him a commandment that he shall do ^anone other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. (Establishing the kingdom of God on earth, the Book of Mormon, Doctrine and Covenants, etc.)

9 And he shall be great like unto ^aMoses, whom I have said I would raise up unto you, to ^bdeliver my ^cpeople, O house of Israel. (Joseph delivers men from spiritual darkness by giving new scriptures and restoring the fullness of the gospel.)

10 And ^aMoses will I raise up, to deliver thy people out of the land of Egypt.

11 But a ^aseer will I raise up out of the fruit of thy loins; and unto him will I give ^bpower to ^cbring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. (The Book of Mormon has been given as tangible proof that the Bible is true, and that Joseph Smith is a prophet.

When we use the Book of Mormon in preference to the Bible in teaching the gospel to those not of our faith, it has the effect of removing us from the arena of argument over the meaning of Bible texts. To center attention on the Book of Mormon is to pursue a path which leads to the Sacred Grove – that place where the heavens are opened and sure answers given to the honest truth seeker. It is only when the Bible and Book of Mormon are used as one that we gain the power to confound false doctrines, bring an end to contentions, and establish the pure peace of the gospel. DCBM, 1:207)

12 Wherefore, the fruit of thy loins shall (notice that this is not a conditional prophecy, this will happen) ^awrite; (The Book of Mormon) and the fruit of the loins of ^bJudah shall ^cwrite; (The Bible) and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, **(1) unto the ^dconfounding of ^efalse doctrines and (2) laying down of contentions, and (3) establishing ^fpeace among the fruit of thy loins, and (4) ^gbringing them to the ^hknowledge of their fathers in the latter days, and also (5) to the knowledge of my covenants**, saith the Lord. (The stick or record of Judah – The Old Testament and the New Testament – and the stick or record of Ephraim – the Book of Mormon, which is another testament of Jesus Christ – are now woven together in such a way that as you pore over one you are drawn to the other; as you learn from one you are enlightened by the other. They are indeed one in our hands. Ezekiel’s prophecy now stands fulfilled. Boyd K. Packer, CR, Oct 1982, p. 75 Ezekiel 37: 15 ¶ The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one ^astick, and ^bwrite upon it, For ^cJudah, and for the children of Israel his companions: then take another stick, and ^dwrite upon it, For ^eJoseph, the ^fstick of Ephraim, and for all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become ^aone in thine hand.)

13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. (Emma Smith said: “Joseph Smith

(as a young man)...could neither write nor dictate a coherent and well-worded letter, let alone dictate a book like the Book of Mormon, and though I was an active participant in the scenes that transpired, was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me—a marvel and a wonder—as much as to anyone else....My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it...when acting as his scribe, your father (she was being interrogated by her son) would dictate to me hour after hour; and when returning after meals, or interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was an unusual thing for him to do. It would have been improbable that a learned man could do this and for one so ignorant and unlearned as he was, it was simply impossible.” (*The Witnesses of the Book of Mormon*, Preston Nibley, pp. 28-9 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 96))

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; (Moroni told Joseph: They will circulate falsehoods to destroy your reputation; and also will seek to take your life. But remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth. Messenger and Advocate, 2:199) for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise; (Here is where Joseph is saying that prophecy will come to pass.)

15 And his ^aname (The etymology of the name Joseph is usually given as “the Lord addeth,” “may God add” or “increaser.” Though appropriate, such renderings have veiled a richer meaning associated with the name. In Genesis 30:24, where Rachel names her infant son Joseph, the Hebrew text reads Asaph, which means “he who gathers,” he who causes to return,” or perhaps most appropriately, “God gathereth.” Thus the great prophet of the Restoration was given the name that most appropriately describes his divine calling. DCBM, 1:209) shall be called after me (Joseph that was sold into Egypt); and it shall be after the ^bname of his father. (Joseph Smith, Sr. The Prophet’s father was the first to hold the office of patriarch in this dispensation. Such was his right by birth, he being the oldest man of the blood of Joseph. (HC 3:381) meaning that he was the oldest direct lineal descendant of Joseph of Egypt on earth at the time. How appropriate that the first patriarch (head or prince of the tribe) should bear the name of his ancient forefather who saw and prophesied of him! DCBM, 1:210.) And he shall be ^clike unto me; (a savior to the house of Israel) for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring ^dmy people (Ephraim and Manneseh) unto ^esalvation. (D&C 135:3 - Joseph Smith, the ^aProphet and ^bSeer of the Lord, has done more, ^csave Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the ^dfulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord’s anointed in ancient times, has sealed his mission and his works with his own ^eblood; and so has his brother Hyrum. In life they were not divided, and in death they were not ^fseparated!)

16 Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will ^apreserve thy seed forever.

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will ^awrite unto him my law, by the finger of mine own hand; and I will make a ^bspokesman for him.

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a

spokesman (Oliver Cowdery). And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. (Oliver is one of the Three Witnesses. When Oliver fell, Sidney Rigdon became the spokesman. God afterwards revealed that this man, [Sidney Rigdon] was to be a spokesman, and he became the spokesman to this people and to the world for the prophet Joseph. Those who knew Sidney Rigdon, know how wonderfully God inspired him, and with what wonderful eloquence he declared the word of God to the people. He was a mighty man in the hands of God, as a spokesman, as long as the prophet lived, or up to a short time before his death. Thus you see that even this... was predicted about 1,700 years before the birth of the Savior, and was quoted by Lehi 600 years before the same event, and about 2,400 years before its fulfillment, and was translated by the power of God through his servant Joseph, as was predicted. George Q. Cannon, Journal of Discourses, 25:126)

19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the ^afruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them ^bfrom the dust; for I know their faith. (The Book of Mormon)

20 And they shall ^acry from the ^bdust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. (From 421 AD to 1827 = 1406 years passed from the time Moroni buried the plates until Joseph received them)

21 Because of their faith their ^awords shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

22 And now, behold, my son Joseph, after this manner did my father of old ^aprophecy.

23 Wherefore, because of this covenant thou art ^ablessed; for thy seed shall not be destroyed, The seed of Lehi is among us today) for they shall ^bhearken unto the words of the book.

24 And there shall rise up ^aone mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much ^brestoration unto the house of Israel, and unto the seed of thy brethren. (Joseph Smith – who may be one of the seven Archangels spoken of in the Book of Revelation. A dispensation head.)

25 And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

Additional Reading:

JOSEPH SMITH TRANSLATION GENESIS 50: 24-38

Moses, Aaron, and Joseph Smith were all named in this prophecy of Joseph in Egypt. Also, Joseph prophesied that the Book of Mormon would become a companion to the record of Judah. (compare Genesis 50: 24-26; see also 2 Nephi 3)

24 And Joseph said unto his brethren, I die, and go unto my fathers; and I go down to my grave with joy. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage. (Moses)

25 And it shall come to pass that they shall be scattered again; and a branch shall be broken off (Lehi's family), and shall be carried into a far country (The Americas); nevertheless they shall be remembered

in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom.

26 *A seer (Joseph Smith) shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.*

27 *Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins; and unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren.*

28 *And he shall bring them to the knowledge of the covenants which I have made with thy fathers; and he shall do whatsoever work I shall command him.*

29 *And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him who I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son.*

30 *And again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days;*

31 *Wherefore the fruit of thy loins shall write (The Book of Mormon, Doctrine and Covenants, Pearl of Great Price and other writings.), and the fruit of the loins of Judah (Bible) shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines (The Book of Mormon will prove the truth of the Bible), and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.*

32 *And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days.*

33 *And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.*

34 *And the Lord sware unto Joseph that he would preserve his seed forever, saying, I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and he shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod.*

35 *And he shall have judgment, and shall write the word of the Lord. And he shall not speak many words, for I will write unto him my law by the finger of mine own hand. And I will make a spokesman for him, and his name shall be called Aaron.*

36 *And it shall be done unto thee in the last days also, even as I have sworn. Therefore, Joseph said unto his brethren, God will surely visit you, and bring you out of this land, unto the land which he sware unto Abraham, and unto Isaac, and to Jacob.*

37 *And Joseph confirmed many other things unto his brethren, and took an oath of the children of Israel, saying unto them, God will surely visit you, and ye shall carry up my bones from hence.*

38 *So Joseph died when he was an hundred and ten years old; and they embalmed him, and they put him in a coffin in Egypt; and he was kept from burial by the children of Israel, that he might be carried up and laid in the sepulchre with his father. And thus they remembered the oath which they sware unto him.*

BIBLE DICTIONARY

JOSEPH (1)

Son of Rachel, Jacob's second wife (Gen. 30: 22-24; Gen. 37: 3). An extensive account of his life is given in Gen. 37 - 50. The story is especially instructive in showing the discipline of misfortune and also that the Lord rewards his obedient children according to their faithfulness. The story of Joseph is also an illustration of the way in which God works in history, preserving his people. Joseph's valor in resisting the allurements of Potiphar's wife is an unequaled example of faith, chastity, and personal purity. His protection was his faith, as illustrated by his words: "How then can I do this great wickedness, and sin against God" (Gen. 39: 9). In the N.T. Joseph is mentioned only once (Heb. 11: 21-22), as an example of faith.

Joseph obtained the birthright in Israel because he was worthy and because it was his natural right. When Reuben, the actual firstborn, lost the privilege by transgression (1 Chr. 5: 1-2), Joseph, as the firstborn son of Jacob's second wife, was next in line for the blessing. Joseph was a visionary man, a dreamer and interpreter of dreams, "a man in whom the Spirit of God is" (Gen. 41: 38).

Special blessings and prophecies on the head of Joseph and his posterity are found in Gen. 48: 1-22; Gen. 49: 1, 22-26; and Deut. 33: 13-17. When Joseph died in Egypt at age 110, he was embalmed; but, in keeping with his own previous request, he was kept from burial until Moses and the children of Israel took his bones to Canaan, to be buried near his father and other ancestors (Gen. 50: 22-26; Ex. 13: 19; Josh. 24: 32).

Latter-day revelation confirms many of the biblical details about Joseph and adds other important facts (see 2 Ne. 3: 4-22; 2 Ne. 4: 2; Alma 10: 3; Alma 46: 23-27; JST Gen. 50). It is through latter-day revelation that the larger mission of the family of Joseph in the last days is illustrated.

The tribes of Ephraim and Manasseh, Joseph's children, were among the ten tribes of the Northern Kingdom of Israel, and thus among the "lost tribes." Also, one portion of Joseph's descendants came to America about 600 B.C. and established two great peoples. The record of their doings is called the Book of Mormon. It has also been primarily Joseph's descendants whom the Lord has called upon first in these last days to carry the gospel to the nations of the earth, in compliance with the covenant God made with Abraham.

2 Nephi 4

Lehi counsels and blesses his posterity—He dies and is buried—Nephi glories in the goodness of God to him—Nephi puts his trust in the Lord forever. [Between 588 and 570 B.C.]

1 AND now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning ^aJoseph, who was carried into Egypt.

2 For behold, he (Joseph of old) truly prophesied concerning all his seed. And the ^aprophecies which he wrote, there are not many greater. (The stature of Joseph of Egypt as a prophet remains little known even to the Latter-day Saints. From the text restored by Joseph Smith to the book of Genesis we learn that Joseph enjoyed the personal presence of the Lord Jehovah, who covenanted with him relative to his posterity by way of an immutable oath. In this prophecy, quoted in part by Lehi to his son Joseph in the preceding chapter, we learn that he knew of the destiny of Lehi and his family and of the destiny of Joseph Smith. The detail of the knowledge had by the ancient Joseph is remarkable. As an illustration, Joseph Smith, in blessing Oliver Cowdery, said that Oliver would be blessed “according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the seer of the last days and the scribe that should sit with him, and that should be ordained with him, by the hands of the angel in the bush, unto the lesser priesthood, and after [he should] receive the holy priesthood under the hands of those who had been held in reserve for a long season, even those who received it under the hands of the Messiah, while he should dwell in the flesh upon the earth, and should receive the blessings with him, even the seer of the God of Abraham, Isaac and Jacob, saith he, even Joseph of old. (Joseph Fielding Smith, Restoration of the Melchizedek Priesthood, Improvement Era Oct 1904, p. 943. Thus we see that Joseph of Egypt knew not only of Joseph Smith and his role as the great prophet of the Restoration but also of Oliver Cowdery’s role as Joseph’s scribe to bring forth the Book of Mormon, and that Oliver would be Joseph’s companion when the Aaronic and Melchizedek priesthoods were restored. It may well be that the ancient Joseph knew more of our day than we do. Further, we are aware that Joseph of Egypt was the author of a scriptural record which will some day be restored to those of the house of faith. We anticipate that the prophecies of Joseph contained therein will have much to say about the roles of Ephraim and Manasseh in the gathering of Israel in the last days. DCBM, 1:213.) And he prophesied concerning us, and our future generations; and they are written upon the ^bplates of brass. (Nephi mentions the prophecies of Joseph that were written on the brass plates of Laban, and, he concludes, there are not many greater. But where are these great prophecies of Joseph? Why do they not appear in the Old Testament? We do not know the answers to these questions, but the following observations might give some clues as to possible answers. In the first place, Joseph’s prophecies would logically be written most completely on the stick or record of Joseph; thus, they were probably included in detail on the brass plates of Laban. However, Joseph’s prophecies are not found presently in the stick or record of Judah – the Bible. Again, this would indicate that the records on the brass plates of Laban were more comprehensive and complete than the records from which we get our Old Testament. In the second place, evidently some of the writings of Joseph are still in existence but have not been published to the world. Joseph Smith said that he received some papyri scrolls that contained the record of Abraham and Joseph at the same time he obtained the Egyptian mummies from Michael Chandler. Concerning this record, Joseph Smith has written: The record of Abraham and Joseph, found with the mummies, is beautifully written on papyrus, with black, and small part red, ink or paint, in perfect preservation. (History of the Church, 2:348) The Prophet next describes how the mummies and the record came into his possession and then concludes: Thus I have given a brief history of the manner in which the writings of the fathers, Abraham and Joseph, have been preserved, and how I came in possession of the same – a correct translation of which I shall give in its proper place. (Ibid, 2:350-51) The record of Abraham translated by the Prophet was subsequently printed, and it is now known as the book of Abraham in the Pearl of Great Price. However, the translation of the book of Joseph has not yet

been published. Evidently the record of Joseph was translated by the Prophet, but perhaps the reason it was not published was because the great prophecies therein were too great for the people of his day. (Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 130-31) It should be remembered that some of Joseph's prophecies were restored to the Bible when Joseph Smith translated or revised it. That we have today as JST Genesis 50:24-26)

3 Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of my ^afirst-born, I would that ye should give ear unto my words.

4 For the Lord God hath said that: ^aInasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence. (This is the promise and curse upon all who live in the Americas)

5 But behold, my sons and my daughters, I cannot go down to my grave save I should leave a ^ablessing upon you; for behold, I know that if ye are ^bbrought up in the ^cway ye should go ye will not depart from it.

6 Wherefore, if ye are ^acursed, behold, I leave my blessing upon you, that the ^bcursing may be taken from you and be answered upon the ^cheads of your parents. (Joseph Fielding Smith said: "The scripture in question is as follows: '... visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.' "The second Article of Faith reads: 'We believe that men will be punished for their own sins, and not for Adam's transgression.' "...What your question means, as I interpret it, is this: You have an idea that the commandment means that when a man sins his children will be held responsible for his folly and be punished for it, for three or four generations. The commandment does not mean anything of this kind. The Lord never punishes a child for its parents' transgressions. He is just and merciful. The real meaning of this visiting of the iniquity is that when a man transgresses he teaches his children to transgress, and they follow his teachings. It is natural for children to follow in the practices of their fathers and by doing so suffer for the parents' iniquity which they have voluntarily brought upon themselves. Recent research on the development of a child's brain has revealed new insights into how and when a child learns. I quote from a recent study: "From birth, a baby's brain cells proliferate wildly, making connections that may shape a lifetime of experience. The first three years are critical." J. Madeleine Nash, *Time*, Feb. 3, 1997, 49. ... The years from birth to age 10 are the peak years for acquiring the language that will become the foundation for understanding future knowledge and truth... It is an ideal time for parents to read to their children from the scriptures. They will begin to learn the language of the scriptures... One Primary leader shared... that she and her husband read the scriptures to their children – ages 2, 3, and 4 – every night before they go to bed... I must admit I questioned that children so young could understand the language of the scriptures... She said after the first week the language was not an issue. The children love reading together and feeling the Spirit, and it's amazing how much they understand. A very young child's potential for learning and understanding is far greater than we tend to believe. The exciting possibility is that while children are learning new words daily, they can learn the language of the scriptures. In time, through the guidance of parents and teachers, they will grow in their understanding that Heavenly Father is speaking to them through the scriptures, that the scriptures can help them find answers to their problems. Anne G. Wirthlin, *Ensign*, May 1998, 9-10.)

7 Wherefore, because of my blessing the Lord God will ^anot suffer that ye shall perish; wherefore, he will be ^bmerciful unto you and unto your seed forever. (The seed of Laman will continue to our day)

8 And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him.

9 And he spake unto them, saying: Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and

daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed. (The seed of Lemuel will continue to our day)

(Ask students:

- How would you respond if you were a parent and your eight-year-old son told you he didn't want to be baptized?
- How would you respond if your ten-year-old son refused to go to church because he thought it was boring?
- How would you respond if your friend said, "I'm not going on a mission—I would never make a good missionary because my family isn't religious"?
- How would you respond if a friend said, "I can't be like you Mormons because both my mom and dad are alcoholics"?
- How would you respond if you were a bishop and a member of your ward said, "It's my parents' fault I left the Church—they never taught me about the scriptures or anything"?
- How would you respond if a member of your ward said, "I don't see a problem with what I've done—my dad does it all the time"?

Discuss these questions, and then ask:

- When should parents share in the responsibility for their children's actions?
- When shouldn't they be held responsible for their children's actions?

"Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations" ("The Family: A Proclamation to the World," *Ensign*, Nov. 1995, 102).

10 And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of ^aIshmael, yea, and even all his household.

11 And after he had made an end of speaking unto them, he spake unto Sam, saying: Blessed art thou, and thy ^aseed; for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.

12 And it came to pass after my father, Lehi, had ^aspoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed ^bold. And it came to pass that he died, and was buried.

13 And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were ^aangry with me because of the admonitions of the Lord. (Now that their father was dead, they did not have to have respect for him as their patriarch by being nice to Nephi. Now they are free to do what they want.)

PREACH MY GOSPEL: HOW DOES THE LORD WANT US TO APPROACH GOSPEL STUDY? 2 Nephi 4:15-16; D&C 58:26-28; D&C 88:118; 2 Nephi 32:3

14 For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine ^aother plates (large plates of Nephi); for a more history part are written upon mine other plates.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR

RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. 15 And upon ^athese (the small plates) I ^bwrite the things of my soul, and many of the

scriptures which are engraven upon the plates of brass. For my soul ^cdelighteth in the scriptures, and my heart ^dpondereth them, and writeth them for the ^clearning and the profit of my children.

16 Behold, my ^asoul delighteth in the things of the Lord; and my ^bheart pondereth continually upon the things which I have seen and heard.

17 Nevertheless, notwithstanding the great ^agoodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O ^bwretched man that I am! Yea, my heart ^csorroweth because of my flesh; my soul grieveth because of mine iniquities. (The Psalm of Nephi. This psalm contains some of the same elements as those found in the Old Testament.)

18 I am encompassed about, because of the temptations and the sins which do so easily ^abeset me.

19 And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have ^atrusted.

20 My God hath been my ^asupport; he hath led me through mine ^bafflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

21 He hath filled me with his ^alove, even unto the ^bconsuming of my flesh.

22 He hath confounded mine ^aenemies, unto the causing of them to quake before me.

23 Behold, he hath heard my cry by day, and he hath given me ^aknowledge by ^bvisions in the night-time.

24 And by day have I waxed bold in mighty ^aprayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

25 And upon the wings of his Spirit hath my body been ^acarried away upon exceedingly high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them. (All who have been entrusted with a high mountain or temple experience have been given knowledge that they are not at liberty to share. There are many sacred truths revealed to those worthy and ready to receive them that are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him. D&C 76:115-116, DCBM, 1:218)

26 O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath ^avisited men in so much ^bmercy, ^cwhy should my ^dheart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

27 And why should I ^ayield to sin, because of my flesh? Yea, why should I give way to ^btemptations, that the evil one have place in my heart to destroy my ^cpeace and afflict my soul? Why am I ^dangry because of mine enemy?

28 Awake, my soul! No longer ^adroop in sin. Rejoice, O my heart, and give place no more for the ^benemy of my soul.

29 Do not ^aanger again because of mine enemies. Do not slacken my strength because of mine afflictions. ("What is he tempted to do? We soon find out here. To play a rough game is what he is tempted to do. He wants to hit back at Laman and Lemuel. He has a short temper; remember he really lets fly at times. The dispatching of Laban wasn't his idea, but he impulsively grabbed Zoram, held his mouth and told him there was nothing to fear, instead of arguing with him properly. He said that he was large and strong. He could handle Zoram easily enough, and so he did... Sin is waste, the scriptures tell us. You are wasting time and energy with anger because it is not going to get you anywhere. Maybe righteous anger, but this is a brooding anger against his brothers that has been going on and on. Hugh Nibley, TBM, 1:281-82)

30 Rejoice, O my ^aheart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the ^brock of my salvation.

31 O Lord, wilt thou ^aredeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of ^bsin? (Men may fall from grace.)

32 May the gates of hell be shut continually before me, because that my ^aheart is broken and my spirit is contrite! (godly sorrow) O Lord, wilt thou not shut the gates of thy righteousness before me, that I may

^bwalk in the path of the low valley, that I may be strict in the plain road!

33 O Lord, wilt thou encircle me around in the robe of thy ^arighteousness! O Lord, wilt thou make a way for mine escape before mine ^benemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

34 O Lord, I have ^atrusted in thee, and I will ^btrust in thee forever. I will not put my ^ctrust in the arm of flesh; for I know that cursed is he that putteth his ^dtrust in the arm of flesh. (Don't trust in your native abilities) Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

35 Yea, I know that God will give ^aliberally to him that asketh. Yea, my God will give me, if I ^bask ^cnot amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the ^drock of my ^erighteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen. (The nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. TPJS, p. 51 Elder Richard G. Scott: “We see such a limited part of the eternal plan He has fashioned for each one of us. Trust Him, even when in eternal perspective it temporarily hurts very much. Have patience when you are asked to wait when you want immediate action. He may ask you to do things which are powerfully against your will. Exercise faith and say, ‘Let Thy will be done.’ Such experiences, honorably met, prepare you and condition you for yet greater blessings. As your Father, His purpose is your eternal happiness, your continuing development, your increasing capacity. His desire is to share with you all that He has” (in Conference Report, Oct. 1991, 118; or *Ensign*, Nov. 1991, 86).)

The Psalm of Nephi

Reference

2 Nephi 4:17–19

2 Nephi 4:20–25

2 Nephi 4:26–29

2 Nephi 4:30–35

Description

Nephi expresses sorrow for his sins.

Nephi lists his blessings.

Nephi, seeing his blessings, resolves to improve.

Nephi trusts in the Lord and prays that the Lord will redeem him.

2 Nephi 5

The Nephites separate themselves from the Lamanites, keep the law of Moses, and build a temple— Because of their unbelief, the Lamanites are cursed, receive a skin of blackness, and become a scourge unto the Nephites. [Between 588 and 559 B.C.] (The only historical chapter in 2 Nephi)

1 BEHOLD, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the ^aanger of my brethren.

2 But behold, their ^aanger did increase against me, insomuch that they did seek to take away my life. (The brothers won't change, so it's time to leave.)

3 Yea, they did murmur against me, saying: Our younger brother thinks to ^arule over us; and we have had much trial because of him (They are now assuming their place as the heirs of their father, and will not have Nephi to take over as the heir); wherefore, now let us slay him, (If Nephi is dead, then he can't be the heir) that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to ^brule over this people.

4 Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life. (This is the same problem that exists between Jacob and Esau, which is still going on today.)

5 And it came to pass that the Lord did ^awarn me, that I, ^bNephi, should depart from them and flee into the wilderness, and all those who would go with me.

6 Wherefore, it came to pass that I, Nephi, did take my family, and also ^aZoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and **also my sisters**, (“This is the only specific reference in the Book of Mormon that Nephi had sisters as well as brothers. How many sisters there were, whether they were older or younger than Nephi, or what their names may have been are questions not answered in our present Book of Mormon. However, the following statement by Erastus Snow may provide information on some of the sisters of Nephi: ‘The Prophet Joseph informed us that the record of Lehi, was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgment is given us in the first Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters.... ‘ (Journal of Discourses, 23:184.) ‘The words that Ishmael's sons ‘married into Lehi's family’ would seem to indicate that the two sons of Ishmael (see 1 Nephi 7:6) were married to Lehi's daughters (and thus to two of the sisters of Nephi). However, the sisters referred to in 2 Nephi 5:6 are evidently still other sisters, because the sisters mentioned here follow Nephi when the schism with Laman occurs, whereas the sisters of Nephi who were married to the sons of Ishmael evidently stayed with their husbands and joined with Laman. (See Alma 3:7 and 47:35.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, pp. 131-2).) and all those who would go with me. And all those who would go with me were those who believed in the ^bwarnings and the revelations of God; wherefore, they did hearken unto my words. (This is a physical separation between believers and non believers.)

7 And we did take our tents and whatsoever things were possible for us, (see verse 12) and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents. Joseph Fielding Smith: “The Spirit of the Lord will not argue with men, nor abide in them, except they yield obedience to the Lord's commandments. “It is the duty of each member of the Church to live humbly, sincerely, and in strict obedience to the commandments that have been given. If this is done, a man will know the truth. Evidently there are many members of the Church who have not received a testimony simply because they do not make their lives conform to the requirements of the gospel. The Spirit of the Lord cannot dwell in unclean tabernacles, and because of this the knowledge which is promised is not received. Then again, there are members of the Church who take no time to inform themselves by study and faith, and all such are without the inspiration which the faithful are

promised. When this is the case, those who are guilty are easily deceived and are in danger of turning away to false doctrines and theories of men” (*Answers to Gospel Questions*, 3:29–30.)

8 And my people would that we should call the name of the place ^aNephi; wherefore, we did call it Nephi.

9 And all those who were with me did take upon them to call themselves the ^apeople of Nephi.

10 And we did observe to keep the judgments, and the ^astatutes, and the commandments of the Lord in all things, according to the ^blaw of Moses. (They had the Melchizedek priesthood and officiated in the ordinances of the law of sacrifice under the Mosaic laws.)

11 And the Lord was with us; and we did ^aprosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.

12 And I, Nephi, had also brought the records which were engraven upon the ^aplates of brass; and also the ^bball, or ^ccompass, which was prepared for my father by the hand of the Lord, according to that which is written. (Laman and Lemuel will accuse Nephi of stealing these items.)

13 And it came to pass that we began to prosper exceedingly, and to multiply in the land.

14 And I, Nephi, did take the ^asword of Laban, and after the manner of it did make many ^bswords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their ^chatred towards me and my children and those who were called my people.

15 And I did teach my people to ^abuild buildings, and to ^bwork in all ^cmanner of wood, and of ^diron, and of copper, and of ^ebrass, and of steel, and of ^fgold, and of silver, and of precious ores, which were in great abundance.

16 And I, Nephi, did ^abuild a ^btemple; and I did construct it after the manner of the temple of ^cSolomon save it were not built of so many ^dprecious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon’s ^etemple. But the manner of the construction was like unto the temple of ^fSolomon; and the workmanship thereof was exceedingly fine. (Solomon’s temple was only a small building measuring about 90 feet in length and 30 feet in width and height. Hence, it was not larger than many of our meetinghouses. But the children of Israel were proud of their temple because of the very costly ornaments with which it was embellished. Andrew Jensen, CR, Oct 1923, p. 126. The original dimensions of the tabernacle were 45 feet long, 15 feet wide and 15 feet high. Exodus 26. The temple of Solomon was twice as large as the tabernacle. The temple to which Christ made his appearance as recorded in 3 Nephi would, like the temple in our present text, have been fashioned after the temple of Solomon. DCBM 1:223. The Nephites built temples and worshiped in them until around 200AD when they too fell into apostasy, and there remained on the earth no sanctuary recognized by the Lord to which he could come. Joseph Fielding Smith, *Doctrines of Salvation*, 236.)

17 And it came to pass that I, Nephi, did cause my people to be ^aindustrious, and to ^blabor with their ^chands.

18 And it came to pass that they would that I should be their ^aking. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power.

19 And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ^aruler and their teacher. Wherefore, I had been their ruler and their ^bteacher, (all priesthood leaders are teachers) according to the commandments of the Lord, until the time they sought to take away my life.

20 Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will ^anot hearken unto thy words they shall be ^bcut off from the presence of the Lord. And behold, they were ^ccut off from his presence.

21 And he had caused the ^acursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and ^bdelightful, that they might not be ^centicing unto my people the Lord God did cause a ^dskin of ^eblackness (dark, unpleasant) to come upon them.

(This is the only reference in the entire Book of Mormon where a definite color adjective is used to refer

to this mark. All other references call it a “skin of darkness” or a “dark skin.” It is of interest to note that the terms “blackness” and “darkness” are interchangeable in the Hebrew. Even in modern Hebrew it is not unusual for some skilled translator to render a word black whereas other equally skilled translators select *dark* as the best translation. Daniel H. Ludlow, *Companion to Your Study of the Book of Mormon*, 132.)

22 And thus saith the Lord God: I will cause that they shall be ^aloathsome unto thy people, save they shall repent of their iniquities.

23 And cursed shall be the seed of him that ^amixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

24 And because of their ^acursing which was upon them they did become an ^bidle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey. (Apparently they killed for sport, a practice strongly condemned in the scriptures. DCMB, 1:225. See JST Genesis 9:10-11: But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat. And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. There is no statement in the scriptures indicating that the flesh of animals and birds and other living creatures was used as food before the days of Noah. It was after the landing of the ark that the Lord gave his commandment concerning the eating of flesh. There is no inference in the scriptures that it is the privilege of men to slay birds or beasts or to catch fish wantonly... It was intended that all creatures should be happy in their several elements. Therefore to take the life of these creatures wantonly is a sin before the Lord... Man should be more the friend and never an enemy to any living creature. The Lord placed them here. Joseph Fielding Smith, *Improvement Era*, Aug. 1961, 568. The Lord will not judge a single animal for its treatment of man, but He will adjudge the souls of men toward their beasts in this world, for men have a special place. Familiar early Jewish and Christian teaching was that the animals will appear at the bar of God’s judgment to accuse those humans who have wronged them... Animals do possess real rights, “for all things have an equal right to live” as President Joseph F. Smith would say (*Gospel Doctrine* 1:372) Hugh Nibley, *Brother Brigham Challenges the Saints*, 10,12)

25 And the Lord God said unto me: They shall be a scourge unto thy seed, to ^astir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction. (Hugh Nibley said: “One thing the reader of the Book of Mormon is never allowed to forget is that the Nephites lived in a polarized world, in which they were perpetually engaged either in hot or cold wars with the Lamanites. Their basic problem was one of survival; security was an obsession with them...the Nephites had by all human standards ample cause for alarm. Yet from the beginning they received full assurance that God had purposely arranged things that way, and that they had absolutely nothing to fear as long as they behaved themselves. God intended that the Nephites should have hostile Lamanites breathing down their necks: ‘I will curse them even with a sore curse, and they shall have *no power* over thy seed except they shall rebel against me also. And if it so be that they rebel against me, they shall be as a scourge unto thy seed, to stir them up in the ways of remembrance’ (1 Nephi 2:23-24). So it was a blessing to the Nephites after all to have the Lamanites on their doorstep to ‘stir them up to remembrance’ —‘Happy is the man whom God correcteth’ (Job 5:17). No matter how wicked and ferocious and depraved the Lamanites might be (and they were that!), no matter by how much they outnumbered the Nephites, darkly closing in on all sides, no matter how insidiously they spied and intrigued and infiltrated and hatched their diabolical plots and breathed their bloody threats and pushed their formidable preparations for all-out war, *they were not the Nephite problem*. They were merely kept there to remind the Nephites of their real problem, which was to walk uprightly before the Lord.” (*Since Cumorah*, 2nd ed., pp. 338-9.) 1 Nephi 2:20-24 is the theme of the Book of Mormon. This is the rule for the promised land. Obey God or be swept off. Teachings of the Book of Mormon, 1:126.)

26 And it came to pass that I, Nephi, did ^aconsecrate Jacob and Joseph, that they should be ^bpriests and

^cteachers over the land of my people. (The subject of Priesthood among the Nephites is an interesting one. At first glance, it would appear that Jacob and Joseph were ordained to be priests and teachers in the Aaronic Priesthood. However, there was no Aaronic Priesthood prior to Christ among the Nephites. During Mosaic times, only descendants of the tribe of Levi held the Levitical or Aaronic Priesthood. Since the Nephites and Ishmaelites were descendants of Manasseh and Ephraim, respectively, they were not heirs to the Levitical Priesthood. Therefore, Nephi, Jacob and Joseph held the Melchizedek Priesthood. Joseph Fielding Smith said: “The Nephites were descendants of Joseph. Lehi discovered this when reading the brass plates. He was a descendant of Manasseh, and Ishmael, who accompanied him with his family, was of the tribe of Ephraim. Therefore there were no Levites who accompanied Lehi to the Western Hemisphere. Under these conditions the Nephites officiated by virtue of the Melchizedek Priesthood from the days of Lehi to the days of the appearance of our Savior among them.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 1: 124.) While some have argued that the term “priests and teachers” referred not to offices of the priesthood but rather to callings in the church, the scriptural evidence in the Book of Mormon does not support this contention (see Jarom 1:11, Mosiah 23:17; 25:19, Alma 4:7; 6:1; 15:13; 23:4; 45:23, Moro 3:1). Can a priest be a priest without priesthood? Of course not. Among the Nephites, the offices of priest and teacher were ordained offices of the Melchizedek Priesthood. This is what Alma taught, ‘I would that ye should remember that the Lord God ordained *priests*, after his holy order, which was after the order of his Son, to teach these things unto the people’ (Alma 13:1, italics added, see also D&C 76:57, and commentary for Moroni 3:1) “Jacob reminds us that he and his brother Joseph had been appointed priests and teachers among the people under the hands of Nephi (see 2 Nephi 5:26). These callings are descriptive of their labors in the Melchizedek Priesthood, rather than offices in the Aaronic Priesthood as we know them. So far as we know, there was no Aaronic Priesthood among the Nephites, until, possibly, the coming of Christ to America. (See *Promised Messiah*, p. 412; *New Witness*, P. 348.)” (Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 9.))

27 And it came to pass that we lived after the manner of ^ahappiness. (A state of mind. They are pleased with the things of God.)

28 *And thirty years had passed away from the time we left Jerusalem.

29 And I, Nephi, had kept the ^arecords upon my plates (the large plates), which I had made, of my people thus far.

30 And it came to pass that the Lord God said unto me: ^aMake other plates (small plates of Nephi); and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

(First Nephi through at least to King Benjamin in Mosiah were on the small plates of Nephi)

31 Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made ^athese plates upon which I have engraven these things.

32 And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates.

33 And if my people desire to know the more particular part of the history of my people they must search mine ^aother ^bplates. (The large plates, from which the 116 pages of manuscript were stolen.)

34 And it sufficeth me to say that *forty years had passed away, and we had already had wars and contentions with our brethren. (They didn't move far enough away from Laman and Lemuel.)

* Verse 28 [569 B.C.]; Verse 34 [559 B.C.].

2 Nephi 6

Jacob recounts Jewish history: Their Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the gentiles; and their latter-day restoration when they believe in the Messiah. [Between 559 and 545 B.C.]

1 **THE** ^awords of Jacob, the brother of Nephi, which he spake unto the people of Nephi:

2 Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy ^aorder, (Melchizedek priesthood. The phrase “his holy order” is reminiscent of the full name of the Melchizedek priesthood, or *the Holy Priesthood after the Order of the Son of God* (D&C 107:3). This was the priesthood held by the Nephites. Although there were descendants of Manasseh (Lehi), Ephraim (Ishmael), and Judah (Mulek) among the Nephites, there was not any of the blood of Levi. Therefore, they did not hold the Levitical or Aaronic priesthood. Bruce R. McConkie said: “It should be noted that those consecrated priests and teachers among the Nephites were not receiving offices in the lesser priesthood, for there was no Aaronic Priesthood among the Nephites from the time Lehi left Jerusalem down to the ministry of Christ among them.” (*Mormon Doctrine*, 776)) and having been consecrated (set apart) by my brother Nephi, unto whom ye look as a ^bking or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.

3 Nevertheless, I speak unto you again; for I am desirous for the ^awelfare of your souls. (He truly cared for those whom he served) Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are ^bwritten (upon the brass plates), from the creation of the world. (Jacob has already been diligent in teaching them)

4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you (from the brass plates) the words of ^aIsaiah. And they are the words which my brother has desired that I should speak unto you (Nephi is the presiding authority at this conference). And I speak unto you for your sakes, that ye may learn and glorify the name of your God. (Why is the study of Isaiah so important?)

5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be ^alikened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel. (2 Nephi 11: 2 And now I, Nephi, write ^amore of the words of ^bIsaiah, for my soul delighteth in his words. (Of the importance of the prophecies of Isaiah, the Bible Dictionary states: “Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other O.T. prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet. The Lord told the Nephites that ‘great are the words of Isaiah,’ and that all things Isaiah spoke of the house of Israel and of the gentiles would be fulfilled (3 Ne 23:1-3). “...The reader today has no greater written commentary and guide to understanding Isaiah than the Book of Mormon and the Doctrine and Covenants. As one understands these works better he will understand Isaiah better, and as one understands Isaiah better, he more fully comprehends the mission of the Savior, and the meaning of the covenant that was placed upon Abraham and his seed by which all the families of the earth would be blessed.” Bible Dictionary. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily ^csaw my ^dRedeemer, even as I have seen him. 3 Nephi 23:

1 **AND** now, behold, I say unto you, that ye ought to ^asearch these things. Yea, a commandment (This is more than a suggestion.) I give unto you that ye search these things diligently; for great are the words of ^bIsaiah. (If our eternal salvation depends upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them – and who shall say that such is not the case! –

how shall we fare in that great day when with Nephi we shall stand before the pleasing bar of Him who said: Great are the words of Isaiah? It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them. For that matter, why should either Nephi or Isaiah know anything that is withheld from us? Does not that God who is no respecter of persons treat all his children alike? Has he not given us his promise and recited to us the terms and conditions of his law pursuant to which he will reveal to us what he has revealed to them? Bruce R. McConkie, *Ten Keys to Understanding Isaiah*, Ensign, Oct 1973, p. 78. 2 For surely **he spake as touching all things concerning my people** which are of the house of Israel; ^atherefore it must needs be that he must speak also to the Gentiles. (The gathering of Israel includes the invitation to the Gentiles to gather with Israel.)

6 And now, these are the words: ^aThus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my ^bstandard to the people; (“The Lord prophesied through Isaiah that in the last days he would set up his standard to the people of the earth. This ‘standard’ evidently refers to The Church of Jesus Christ of Latter-day Saints, as is indicated in this statement by President Marion G. Romney: This Church is the standard which Isaiah said the Lord would set up for the people in the latter days. This Church was given to be a light to the world and to be a standard for God's people and for the Gentiles to seek to. This Church is the ensign on the mountain spoken of by the Old Testament prophets. It is the way, the truth, and the life. (Conference Report, April 1961, p. 119)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 135)) and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

7 And ^akings shall be thy nursing fathers, and their queens thy nursing mothers; (Kings and queens may refer to those endowed in the temple) they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that ^bI am the Lord; for they shall not be ashamed that ^cwait for me. (Verses 6 & 7 were from Isaiah 49:22-23. See below.)

8 And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at ^aJerusalem, from whence we came, have been ^bslain and ^ccarried away captive. (Jacob first tells of the **destruction and scattering** of Israel, then of the promise of the **gathering and restoring** of Israel.)

9 Nevertheless, the Lord has shown unto me that **they should ^areturn again**. And he also has shown unto me that the Lord God, **the Holy One of Israel, should manifest himself unto them in the flesh**; and after he should manifest himself **they should ^bscourge him and ^ccrucify him**, according to the words of the angel who spake it unto me.

10 And after **they have ^ahardened their hearts and ^bstiffened their necks against the Holy One of Israel**, behold, the ^cjudgments of the Holy One of Israel shall come upon them. And the day cometh that **they shall be smitten and afflicted**.

11 Wherefore, after **they are driven to and fro**, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to ^aperish, because of the prayers of the faithful; they shall be **scattered, and smitten, and hated**; nevertheless, the Lord will be merciful unto them, that ^bwhen they shall come to the ^cknowledge of their Redeemer, **they shall be ^dgathered together again** to the ^elands of their inheritance. (Jacob wrote of lands of inheritance rather than a land of inheritance. It is reasonable to suppose that God has entered into special covenants with many to whom he has promised various lands as a symbol of the future inheritance that will be theirs if they are faithful in keeping the covenants of this estate. DCBM, 1:230. Much of the old Jewish bitterness against Christ has ceased; many now accept him as a great Rabbi, though not the Son of God. A few have accepted him in the full sense, coming into the true Church. But the great conversion of the Jews, their return to the truth as a nation, is destined to follow the Second Coming of their Messiah. MD, 722.)

12 And blessed are the ^aGentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and ^babominable church, **they shall be saved**; (A temporal rather than a spiritual salvation is spoken of

in this verse. The promise extended to those who do not fight against Zion is not exaltation but rather an assurance that they will not be destroyed when the wicked perish. 2 Nephi 10:6, DCBM, 1:230) for the Lord God will fulfil his ^ccovenants which he has made unto his children; and for this cause the prophet has written these things.

13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ^aashamed. **For the people of the Lord are they who ^bwait for him; for they still wait for the coming of the Messiah.** (D&C 98:1-3: 1 VERILY I say unto you my friends, ^afear not, let your hearts be comforted; yea, rejoice evermore, and in everything give ^bthanks; 2 ^aWaiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted. 3 Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been ^aafflicted shall work together for your ^bgood, and to my name's glory, saith the Lord.)

14 And behold, according to the words of the prophet, **the Messiah will set himself again the ^asecond time to recover them;** (Restoration of Israel) wherefore, he will ^bmanifest himself unto them in power and great glory, unto the ^cdestruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him. (Not many of the Jews, I take it from my reading of the scriptures, will believe in Christ before he comes. The Book of Mormon tells us that they shall begin to believe in him (2 Nephi 30:7). They are now beginning to believe in him. The Jews today look upon Christ as a great Rabbi. They have accepted him as one of their great teachers; they have said that “He is Jew of Jew, the greatest Rabbi of them all,” as one has stated it. When the gospel was restored in 1830, if a Jew had mentioned the name of Christ in one of the synagogues, he would have been rebuked. Had a rabbi referred to him, the congregation would have arisen and left the building. And so, we see the sentiment has changed. Now I state this on Jewish authority that they are beginning to believe in Christ, and some of them are accepting the gospel. But in the main they will gather to Jerusalem in their unbelief; the gospel will be preached to them; some of them will believe. Not all of the Gentiles have believed when the gospel has been proclaimed to them, but the great body of the Jews who are there assembled will not receive Christ as their Redeemer until he comes himself and makes himself manifest unto them. Joseph Fielding Smith, Doctrines of Salvation, 3:9)

15 And they that believe not in him shall be ^adestroyed, both by ^bfire, and by tempest, and by earthquakes, and by ^cbloodsheds, and by ^dpestilence, and by ^efamine. And they shall know that the Lord is God, the Holy One of Israel. (Zechariah is another prophet who has plainly spoken of these great events. According to his predictions the nations will gather and lay siege to Jerusalem. Part of the city will fall, with dire consequences to its inhabitants, when a great earthquake will come, the Mount of Olives will cleave in twain, and the persecuted people will flee into this valley for safety. At that particular time will the Savior come as their Deliverer and show them his hands and his feet. They will look upon him and ask him where he received his wounds, and he will tell them they were received in the house of his friends – he is Jesus Christ, their Redeemer. Then will they fall to the ground and mourn, every family apart, because their ancestors persecuted their King and the children have followed in the footsteps of the fathers. At that time shall come the redemption of the Jews. Jerusalem shall then be rebuilt and the promises that it shall become a holy city will be fulfilled. The punishment which shall come upon those who lay siege to this land will be their destruction. The prophets have portrayed this in much detail with all its horrors. Smith, Doctrines of Salvation, 3:47)

16 ^aFor shall the prey be taken from the mighty, or the ^blawful captive delivered?

17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; ^afor **the ^bMighty God shall ^cdeliver his covenant people.** For thus saith the Lord: I will contend with them that contendeth with thee—

18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their

own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy^a Redeemer, the ^bMighty One of Jacob. (These last three verses are from Isaiah 49:24-26)

2 Nephi 7

Isaiah speaks Messianically—Messiah shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded—Compare Isaiah 50. [Between 559 and 545 B.C.]

ISAIAH CHAPTER 50

Isaiah speaks Messianically—Messiah shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded. (Scriptures marked in orange are from the Book of Mormon, purple from the JST, strikethroughs are changes made in the Book of Mormon from the JST or King James version. The Book of Mormon follows the Septuagint rather than the Masoretic Text which is 1,000 years later than the Septuagint. The King James version is the latest version and the one that has strayed most from the original text. Hugh Nibley, *Teachings of the Book of Mormon*, 1:290-91.)

1 (JST - Yea for thus saith the Lord, Have I put thee away, or have I cast thee off forever? For) ^aTHUS saith the LORD, Where *is* the bill of your mother's ^bdivorcement? To whom ~~I~~ have I put (thee) away? Or (to) which of my creditors ~~is it to whom I~~ have (I) sold you? (Yea, to whom have I sold you?) (JST 2) Behold, for your ^ciniquities have ye sold yourselves, and for your transgressions is your ^dmother put away. (The Lord has not divorced us nor sold us into slavery. God cannot ever be in debt. Through sin they have sold themselves. In the time of Isaiah, if a man was pressed by his creditors, he had the possibility of relieving his debt by selling his children as slaves. And if he died, a creditor might take his children as payment. This slavery was not permanent; the person was indentured to work for a fixed number of years. In answer to the question "To whom has the Lord ever been in debt?" Isaiah answers that the Lord is indebted to no one and therefore has not been forced to sell Israel; Israel's separation and captivity is her own fault. Victor L. Ludlow, *Isaiah: Prophet, Seer, and Poet*, 420.)

2 Wherefore, when I came, (there) ~~was there~~ no man? when I called, ~~was~~ (yea,) there (was) none to answer? (O House of Israel) Is my ^ahand shortened at all, that it cannot redeem,² or have I no ^bpower to deliver? (JST 3) behold, at my rebuke I ^cdry up the sea, I make the (ir) rivers a wilderness: (and) their fish (to) stinketh, because ~~there is no~~ (the) water(s are dried up), and (they) dieth ~~for~~ (because of) thirst. (Jeffrey R. Holland said: "These children will have a happy home and sealed parents yet. In the last days that bill of divorcement against their mother will be set aside, and so will the demands of any creditors. The Lord is in debt to no one, so neither will his children be. He alone can pay the price for the salvation of Israel and the establishment of Zion. His wrath is turned away, and he will not castoff his bride or allow her children to be sold into slavery. As for the shortening of his hands, the scriptures repeatedly testify that the reach of God's arm is more than adequate, the extent of his grace entirely sufficient. He can always claim and embrace the Israel that he loves. In spite of their unfaithfulness, his hand remains constant, not shortened or slackened or withheld." (*Christ and the New Covenant*, 84-85, as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 32-33))

3 I clothe the heavens with blackness, and I make sackcloth their covering. (The Lord said in Matthew 24:29-30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then...they shall see the Son of man coming in the clouds of heaven with power and great glory." Perhaps earthquakes and volcanic activity will cover the heavens with blackness. Elder Bruce R. McConkie said: "I clothe the heavens with blackness, and there is no more revelation... Thus saith our God. Such is his promise, spoken prophetically of our day. And here, given in modern times is his announcement that as he spake, so has it come to pass: "Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face. (D&C 112:23) *Millennial Messiah*, 209. The blackness may also symbolize mourning for the destruction

of the wicked at the Second Coming.)

Verses 4-9 is known as the “servant song.” Christ is the servant during the meridian of time.

4 The Lord GOD hath given me the tongue of the ^alearned, (Christ will speak with knowledge and eloquence) that I should know how to speak a ^bword in season ~~to him that is weary~~ (unto thee, O house of Israel, when ye are weary.): (He will know what to say at the right time.) he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. (He receives revelation.)

5 ¶ The Lord GOD hath ~~opened (appointed)~~ (opened) mine ^aear(s), and I was not ^brebellious, neither turned away back. (He fulfilled his mission)

6 I ^agave my ^bback to the ^csmilers, and my ^dcheeks to them that plucked off the hair: (The servant gave his cheeks to those who pluck out the hair...The Oriental regarded the beard as a sign of freedom and respect, and to pluck out the hair of the beard is to show utter contempt.) I ^ehid not my face from ^fshame and ^gspitting. (1 Ne 19:9 - And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they ^aspit upon him, and he suffereth it, because of his loving ^bkindness and his ^clong-suffering towards the children of men.) (This obviously has reference to the mortal ministry of Jesus Christ. Jesus of Nazareth was scourged according to the Roman practice of scourging (Matt 27:26): “Flogging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt. The usual instrument was a short whip...with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals...For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers (lictors) or by one who alternated positions. The severity of the scourging depended on the disposition of lictors and was intended to weaken the victim to a state just short of collapse or death. After the scourging; the soldiers often taunted their victim.” (“On the Physical Death of Jesus Christ,” *Journal of the American Medical Association*, Mar. 1986, vol. 255, no. 11, p. 1457) The phrase, ‘I hid not my face from shame and spitting’, is fulfilled twice. When Jesus was before Caiaphas and the Sanhedrin, he was spat upon. This happened again at the hands of the Roman soldiers: ‘Then did they (the members of the Sanhedrin) spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?’ (Matt 26:67-68) ‘And when they (the Roman soldiers) had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.’ (Matt 27:29-30))

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. (Elder Bruce R. McConkie said of the Savior: The course of his life was toward the cross, and he was steadfast and immovable in his determination to follow this very course, one laid out for him by his Father...Clearly, there was no turning back. President Hinckley: “We cannot say it frequently enough. Turn away from youthful lusts. Stay away from drugs. They can absolutely destroy you. Avoid them as you would a terrible disease, for that is what they become. Avoid foul and filthy talk. It can lead to destruction. Be absolutely honest. Dishonesty can corrupt and destroy. Observe the Word of Wisdom. You cannot smoke; you must not smoke. You must not chew tobacco. You cannot drink liquor. . . . You must rise above these things which beckon with a seductive call. Be prayerful. Call on the Lord in faith, and He will hear your prayers. He loves you. He wishes to bless you. He will do so if you live worthy of His blessing” (in Conference Report, Apr. 1997, 70; or Ensign, May 1997, 49).)

8 ~~He is~~ (and the Lord is) near (and he) ~~that~~ ^ajustifieth me; (JST 6) who will contend with me? let us stand together: (like two lawyers standing together to plead their cases) who *is* mine adversary? let him come near ~~to~~ me. (and I will smite him with the strength of my mouth.)

9 Behold (For), the Lord GOD will help me; (and all they which) ~~who is he that~~ shall condemn me? lo, behold they all (they) shall wax ^aold as a garment; (and) the ^bmoth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the ^avoice of his ^bservant, that walketh *in* ^cdarkness, and hath no ^dlight? let him ^etrust in the name of the LORD, and ^fstay upon his God.

11 Behold, all ye that kindle ~~(th)~~ a fire, that compass *yourselves* about with sparks(;) (this expression refers to those who walk in their own way, according to their own will, rather than according to the will and direction of the Lord.) walk in the ^alight of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in ^bsorrow. (This has reference to the judgments that will come upon the wicked in the last days. The Lord has said that ‘Vengeance is mine, I will repay’ (Rom 12:19). In this instance, the vengeance of the Lord is patiently held in reserve for approximately 2000 years. Then the wicked will receive their just reward. Isaiah describes the wicked in verses 9-11 and then promises, ‘This shall ye have of mine hand—ye shall lie down in sorrow.’ This is a good example of how Isaiah speaks Messianically. In verse 7, he is referring to an event which took place during Christ’s mortal ministry. In verse 8, he is referring to an event which will take place during His Second Coming. This is commonly done in Isaiah’s and other prophets’ writings. There is no statement which makes it clear that these events will occur in two separate appearances or that the Messiah will be crucified before any of the apocalyptic punishments will be administered. In the meridian of time, there was confusion about what things the Messiah would do. The Jews expected Christ to destroy their enemies and become a political leader. They had a history of military heroes who were referred to as saviors (Neh 9:27). The Messiah was expected to come to deliver the Jews from the oppression of the Romans. Without the benefit of hindsight, it would have been difficult to know which prophecies referred to Christ’s first coming and which applied to his second unless one had seen it in vision as had Nephi and Jacob.)

2 Nephi 8

In the last days, the Lord shall comfort Zion and gather Israel—The redeemed shall come to Zion amid great joy—Compare Isaiah 51 and 52:1-2. [Between 559 and 545 B.C.]

ISAIAH CHAPTER 51

In the last days, the Lord shall comfort Zion and gather Israel—The redeemed shall come to Zion amid great joy. (The Second Coming of Christ will usher in the great Millennium. During this blessed period, divine authority will be administered from two great cities: the New Jerusalem and the Old Jerusalem. This chapter tells the story of the redemption of these two great cities. Verses 1-16 speak in general of Zion, the New Jerusalem, that great city which is yet to be built upon the American continent. Verses 17-23 speak of the redemption of the Old Jerusalem.)

1 ^aHEARKEN (un)to me, ye that follow after righteousness, ~~ye that seek the LORD~~: look unto the ^brock (from) whence ye are hewn, and to the hole of the pit (from) whence ye are digged. (Our origins, ancestry, and heritage)

2 Look unto ^aAbraham your ^bfather, and unto Sarah (she) that bare you: for I called him ^calone, and ^dblessed him, ~~and increased him~~.

3 For the LORD shall ^acomfort ^bZion: he will comfort all her waste places; (Jerusalem shall be restored) and he will make her wilderness like ^cEden, and her desert like the ^dgarden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. (The earth will be renewed and receive its paradisiacal glory. Also, when we truly come to Zion, which means a union with one another and with our God, the wilderness and desert areas of our souls will be renewed and blessed.)

4 ¶ Hearken unto me, my people; (the Latter-day Saints are the Lord's people) and give ear unto me, O my nation: for a ^alaw shall proceed from me, and I will make my judgment to rest for a light of the people. (The law has now come, it is the fullness of his everlasting gospel, by it he will judge the world and it now stands as a light for all men.) (Orson Pratt said: "We also read that out of Zion shall go forth the law. We also read that Zion is to become so glorious, in times to come, that the nations that are afar will say to one another, 'Surely Zion is the City of our God, for the Lord is there; his power is there, his glory is there,' etc. Now if there be a time, in the history of the latter-day Zion, that the power of God will be made manifest in their midst, so as to stir up the nations afar off, causing them to exclaim that Zion is truly the City of God; her laws are divine; let us become subject to her laws; do you suppose that we, with our present organization, after perfecting it as much as we can expect to, could be ready and prepared to send forth laws to foreign nations for their government? No. There would then be persons ordained and set apart for various purposes, not to bestow any new Priesthood, for it is all included in the everlasting and eternal Priesthood, after the order of the Son of God; but to set apart persons already holding the Priesthood in the great organization; to receive divine laws; or, in other words, to regulate the nations, according to the laws of Zion; that they may understand her laws, and know what the divine government is, by which they are to be governed; in other words, ministers or plenipotentiaries are to be sent forth to transact business among all nations and peoples who willingly shall become subject to the laws of Zion. As to the rebellious nations, there will be none left alive. As it is written, 'that nation or kingdom that will not serve thee shall perish.' 'Those nations shall be utterly wasted away;' consequently, the nations left, who are not totally destroyed will be anxious to be governed by the laws of Zion. Hence there will be an organization before the winding-up scene that will control the nations politically, giving them the privilege of remaining in their own land if they choose to do so, but subject to the laws of Zion." (Journal of Discourses, vol 19, May 20, 1877, p.14))

5 My righteousness is near; (the Millennial day is almost here) my ^asalvation is gone forth, (The gospel is being preached to prepare a people for the coming day.) and mine arms shall ^bjudge the people; the ^cisles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes (open your spiritual eyes) to the heavens, (O ye saints of the Most High) and look upon the earth beneath: (read the signs of the times) for the heavens shall ^avanish away like smoke, and the earth shall ^bwax ^cold like a garment, and they that dwell therein shall die in like manner: (this old world shall die, there shall be a new heaven and a new earth, it will be a millennial earth) but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people in whose ^aheart ~~is~~ (I have written) my law; ^bfear ye not the ^creproach of ^dmen, neither be ye afraid of their ^erevilings. (Joseph Smith said: “I have reason to think that the Church is being purged... So long as men are under the law of God, they have no fears. DHC 6:477. Most fears... do not, as a rule, just happen. We nurse them and feed them until, from as inconsequential trifle, they have grown to monstrous proportions... A young man told me that he could not sleep. He gave me along psychological explanation of how this had come about, “Can you help me get rid of this obsession?” he asked. “No,” was my reply. “Then what can I do?” he implored. “Run around the block at night until you are ready to drop. What you need is exertion. You have put too much of your physical energies into imagining things. If you run hard enough, you will automatically relax and go to sleep. You have thought yourself into this fear with your mind, you can run yourself out of it with your legs” – and he did... It is true that many people who are obsessed by nagging fears might find a new interest in life if they became concerned about other people through participating in community activities. Every step in the conquest of fear requires, at the outset, an act of will... As Emerson said, do the thing you fear and the death of fear is certain. Actually our fears are the forces that make us, when dealt with by decisive action, or that break us if dealt with by indecision [or] procrastination... at the bottom of most fears, both mild and severe, will be found an overactive mind and an underactive body. Hence, I have advised many people, in their quest for happiness, to use their heads less and their arms and legs more – in useful work or play. We generate fears while we sit; we overcome them by action. Fear is nature’s warning signal to get busy. In its mild and initial stages, fear takes the form of... criticism of, certain activities and people... The world is full of malcontents... who, because they will not change themselves, talk about changing the entire system... Through conversation they rationalize their anger with the world, instead of becoming enraged with themselves and flying into worthwhile action. Henry C. Link, PhD, *Getting the Most Out of Life*, p. 85-88. Normal Vincent Peale: You were not born with the worry habit. You acquired it. Worry... is derived from an old Anglo-Saxon word meaning “to choke.” If someone were to put his fingers around your throat and press hard, cutting off the flow of vital power, it would be a dramatic demonstration of what you do to yourself by long-held and habitual worry... Fear is the most powerful of all thoughts with one exception, and the one exception is faith. Faith can always overcome fear. Faith is the one power against which fear cannot stand... Master faith and you will automatically master fear... Fear something over a long period of time and there is a real possibility that by fearing you may actually help bring it to pass. The Bible contains a line which is... terrible in its truth: “For the thing which I greatly feared is come upon me.” Job 3:25. Of course it will, for if you fear something continuously you tend to create conditions in your mind propitious to the development of that which you fear. An atmosphere is encouraged in which it can take root and grow. You tend to draw it to yourself. *The Power of Positive Thinking*, p. 122-26. Let us recognize that fear comes not of God, but rather that this gnawing, destructive element comes from the adversary of truth and righteousness. Fear is the antithesis of faith. It is corrosive in its effects, even deadly. *Teachings of Gordon B. Hinckley*, p. 220)

8 For the ^amoth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. (Everything will end, except the Lord’s salvation.)

9 ¶ Awake, awake, put on ^astrength, O arm of the LORD; awake, as in the ancient days, ~~in the generations of old~~. (Israel is calling upon the Lord for deliverance as he once did to free Israel from Egypt.) Art thou not ~~he~~ (he) that hath cut Rahab (Egypt), and wounded the ^bdragon (Pharaoh)? (God has power over all his enemies)

10 *Art* thou not ~~#~~ (he who) ~~which~~ hath ^adried the sea, the waters of the great deep; that hath made the depths of the sea a ^bway for the ^cransomed to pass over? (Crossing of the Red Sea.)

11 Therefore the ^aredeemed of the LORD shall ^breturn, and come with singing unto Zion; (the Latter-day Saints) and everlasting ^cjoy (and holiness) *shall be* upon their head(s) (priesthood ordinances from the temple); they shall obtain gladness and joy; *and* sorrow and ^dmourning shall flee away. (Millennium)

12 I (am he, yea), ~~even~~-I, *am* he that comforteth you: (behold) who *art* thou, that thou shouldst be ^aafraid of ~~a~~ man ~~that~~ (who) shall die, and of the son of man ~~which~~ (who) shall be made ~~as~~ (like unto) grass; (Don't fear man, trust in the Lord. Elder Bruce R. McConkie said: "We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands" (in Conference Report, Mar–Apr. 1979, 133; or *Ensign*, May 1979, 93).)

13 And ^aforgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the ^bearth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile (Israel that was carried away, and those who wander in sin) hasteneth that he may be loosed, and that he should not die in the ^apit, nor that his bread should fail. (Christ is the bread of life.)

15 But I *am* the LORD thy God, ~~that divided the~~ ^asea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my ^awords in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people. (Elder Bruce R. McConkie said that expressions such as this "mean that the name of the Lord Jehovah has been placed upon his people, and they, knowing the name by which they are called, are heirs of salvation.")

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the ^acup of his ^bfury; thou hast drunken the dregs of the ^ccup of trembling, *and* wrung ~~them~~ out. (The last drops of the cup of wrath will be wrung out for Israel to drink, including the sediment in the bottom of the cup which may symbolize the bitterest trials.) (Bruce R. McConkie said: "Daniel spoke prophetically of a day when there would be 'the abomination that maketh desolate' (Dan. 11:31; 12:11), and the phrase was re coined in New Testament times to say, 'the abomination of desolation, spoken of by Daniel the prophet.' (Matt. 24:15)... These conditions of desolation, born of abomination and wickedness, were to occur twice in fulfilment of Daniel's words. The first was to be when the Roman legions under Titus, in 70 A.D., laid siege to Jerusalem, destroying and scattering the people, leaving not one stone upon another in the desecrated temple, and spreading such terror and devastation as has seldom if ever been equalled on earth. Of those days Moses had foretold that the straitness of the siege would cause parents to eat their own children and great loathing and evil to abound. (Deut. 28.) And of the same events our Lord was led to say: 'For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. And except those days should be shortened, there should none of their flesh be saved.' (Jos. Smith 1:12-20.) Then, speaking of the last days, of the days following the restoration of the gospel and its declaration 'for a witness unto all nations,' our Lord said: 'And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.' (Jos. Smith 1:31-32.) That is: Jerusalem again will be under siege ('For I will gather all nations against Jerusalem to battle'); again the severity of the siege and the extremities of brutal conflict, born of wickedness and abomination, will lead to great devastation and desolation ('and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity'). (Zech. 14.) It will be during this siege that Christ will come, the wicked will be destroyed, and the millennial era commenced." (*Mormon Doctrine*, p. 12))

18 (And) *There is* none to guide her (Israel has lost both the priesthood and the gifts of the Spirit) among

all the sons ~~whom~~ she hath brought forth; neither ~~is there any~~ that taketh her by the hand of all the sons ~~that~~ she hath brought up.

19 These ^atwo ~~things~~ (sons) are come unto thee; (God has sent two priesthood holders to assist and bless her. These two are the two witnesses spoken of in Revelation 11:3-12, who will testify in Jerusalem for three and a half years, who will be killed and left dead in the streets, and who then will be resurrected and lifted up to meet Jesus Christ when he returns to make his appearance to the Jews. These two will be members of the Quorum of the Twelve or First Presidency.) ~~who (they)~~ (who) shall be sorry for thee?² (thy) desolation, and destruction, (Joseph Smith said: “If we are not sanctified and gathered to the places God has appointed... we must fall, we cannot stand, we cannot be saved, for God will gather out his Saints from the gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered.” TPJS, p. 71) ~~and the famine, and the sword: (and) by whom shall I comfort thee?~~ (Revelation 11:3-12: 3 And I will give ^apower unto my two ^bwitnesses, and they shall prophesy a thousand two hundred *and* threescore days, (3 ½ years) clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to ^aturn them to blood, and to smite the earth with all ^bplagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall ^aovercome them, and ^bkill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was ^acrucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.) (Who are these two prophets? The D&C 77:15 states: Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers. “Their ministry will take place after the latter-day temple has been built in Old Jerusalem, after some of the Jews who dwell there have been converted, and just before Armageddon and the return of the Lord Jesus. ... Who will these witnesses be? We do not know, except that they will be followers of Joseph Smith; they will hold the holy Melchizedek Priesthood; they will be members of the Church of Jesus Christ of Latter-day Saints. It is reasonable to suppose, knowing how the Lord has always dealt with his people in all ages, that they will be two members of the Council of the Twelve or of the First Presidency of the Church. Bruce R. McConkie, Millennial Messiah, p. 390)

20 Thy sons have fainted, (save these two) they lie at the head of all the streets, as a ^awild bull in a net: they are full of the fury of the **LORD**, the rebuke of thy God. (During the Second Abomination of Desolation, when Jerusalem shall be under siege, there will be two great prophets which will prophesy in the streets of Jerusalem for 3½ years. Their story is told in the book of Revelation 12:2-12: 2 But the court which is without the temple leave out, and measure it not (Leave it unsanctified and unprotected.); for it is given (God will allow) unto the Gentiles: and the holy city shall they tread under foot (To show contempt for sacred things and to persecute, even destroy others.) forty and two months. (Parley P. Pratt said: John informs us that, after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty two months, during which time there will be two Prophets continually prophesying and working mighty miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two Prophets continue. But, after a struggle of three years and a

half, they at length succeed in destroying these two Prophets, and then overrunning much of the city, they send gifts to each other because of the death of the two Prophets, and in the meantime will not allow their dead bodies to be put in the graves, but suffer them to lie in the streets of Jerusalem three days and a half. Voice of Warning, p. 41-42) 3 And I will give power unto my two witnesses, (Two witnesses fulfill the ancient Israelite law of witnesses. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. Their prophetic ministry to rebellious Jewry shall be the same in length as was our Lord's personal ministry among their rebellious forebears. DNTC, 3:509-510.) and they shall prophesy a thousand two hundred and threescore days (3 ½ years), clothed in sackcloth. 4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.) 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. (Similar power to Enoch to thwart armies, Moses to smite plagues, and Elijah to seal the heavens.) 6 These have power to shut heaven, that it rain not in the days of their prophecy (like Elijah): and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will (like Moses). (The two Prophets will have the sealing power.) 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. (The worldwide community will be involved at least emotionally in the slaying of the two prophets.) 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.) 21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine: (iniquity) 22 Thus saith thy Lord the LORD, and thy God ~~that~~ ^apleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, ~~even~~ the dregs of the cup of my fury; thou shalt no more drink it again: 23 But I will put it into the ^ahand of them that ^bafflict thee; ~~which~~ (who) have said to thy soul, ^cBow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

ISAIAH CHAPTER 52

In the last days, Zion shall return and Israel be redeemed—Messiah shall deal prudently and be exalted. (The first two verses are the last two verses of Chapter 8 of 2 Nephi.)

1 ^aAWAKE, awake; put on thy ^bstrength, (Joseph Smith said that Isaiah had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel, and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage, also to return to that power which she had lost. D&C 113:8) O ^cZion; put

on thy ^dbeautiful ^egarments, (take off the garments of slavery and put on royal garments, even garments of the temple. One way she puts on beautiful garments is by living the law of consecration. Garments are also priesthood power restored in the last days.) O ^fJerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 ^aShake thyself from the dust; (remove sin from your life) ^barise, ~~and~~ sit down, (no longer sit in the dust as a slave but sit on your royal throne) O Jerusalem: loose thyself from the ^cbands of thy neck, O captive daughter of Zion. (Joseph Smith wrote: “The scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation...The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.” D&C 113:10.)

2 Nephi 9

Make a list with two columns. In one column list all the verses in Chapter 9 that contain O, and then in the next column list all verses in Chapter 9 that contain WO. Discuss the two lists.

Jews shall be gathered in all their lands of promise—Atonement ransoms man from the fall—The bodies of the dead shall come forth from the grave, and their spirits from hell and from paradise—They shall be judged—Atonement saves from death, hell, the devil, and endless torment—The righteous to be saved in the kingdom of God—Penalties for sins set forth—The Holy One of Israel is the keeper of the gate. [Between 559 and 545 B.C.] (“The ninth chapter of II Nephi . . . should be carefully read by every person seeking salvation” (Joseph Fielding Smith, Answers to Gospel Questions, 4:57).)

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 ATONEMENT 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 THE GOSPEL – THE WAY 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

1 AND now, my beloved brethren, I have read these things that ye might know concerning the^a covenants of the Lord that he has covenanted with all the house of Israel—
2 That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be^a restored to the true church and fold of God; when they shall be^b gathered home to the^c lands of their inheritance, and shall be established in all their lands of promise. (Through the years the policy of gathering has undergone some important changes. Nephi saw that congregations of gathered Israelites would be upon “all the face of the earth.” (1 Nephi 14:12-14) Nineteenth century members of the Church were taught to gather not only into the Church but into the Great Basin of the Rocky Mountains as well. During the administration of President David O. McKay the policy was changed and members are now counseled to gather in their own lands. (This happened after the building of temples outside of the United States.) President Spencer W. Kimball thus explains the present practice of the Church: Stakes were organized first in the United States in the more concentrated areas, but the Lord made known that other places should be appointed for stakes in the regions round about. Then he indicated that when the time comes that there is no more room for them in the more settled areas, that stakes shall be organized in overseas areas...Migration to America is not necessary any longer. There are temples available to most of the people. The Church leaders from the headquarters of the Church are visiting the various countries. The area conferences, such as this one, are being held periodically in the populous areas of the Church. CR, Stockholm Sweden Area Conference, 1974, p. 5-6. Elder Bruce R. McConkie put it this way: “The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people. Ensign, July 1973, p. 5)
3 Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and^a lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.
4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our^a flesh must waste away and die; nevertheless, in our^b bodies we shall see God. (The Lord God is merciful and gracious, eager to reward the faithful with knowledge and power. There are no secrets he will not make known, no mysteries he will not reveal as soon as the Saints are able to bear them. The things of eternity are to be known. Indeed, all things, from days of old and for ages to come will be unveiled unto those who love the Lord and seek to acquire his virtues. These blessings are

granted, however, only to those who search much. DCBM, 1:234)

5 Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great ^aCreator that he ^bsuffereth himself to become ^csubject unto man in the flesh, and ^ddie for ^eall men, that all men might become subject unto him.

PREACH MY GOSPEL: WHAT IS THE NATURE OF GOD THE FATHER AND JESUS CHRIST? 1 Nephi 17:36; 3 Nephi 27:13-22; John 3:16-17; 2 Nephi 9:6; D&C 38:1-3; Acts 17:27-29; Mosiah 4:9; D&C 130:22; Romans 8:16; 3 Nephi 12:48; Moses 1:39; Hebrews 12:9; 3 Nephi 14:9-11; Matthew 5:48; 1 John 4:7-9 **PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION** 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 **ATONEMENT** 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 **THE GOSPEL – THE WAY** 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

6 For as ^adeath hath passed upon all men, (Since everything is going to die and become corrupted, someone has to intervene in our behalf.) to fulfil the merciful ^bplan of the great Creator, there must needs be a **power of ^cresurrection**, and the resurrection must needs come unto man by reason of the ^dfall; and the fall came by reason of ^etransgression; (Adam's partaking of the fruit of the tree of knowledge of good and evil is properly referred to as a transgression, not as a sin. Transgression in this instance centers our attention on a broken law, rather than on willful disobedience. Joseph Smith taught that "Adam did not commit sin in eating the fruits, for God had decreed that he should eat and fall. (The Words of Joseph Smith, p. 63) DCBM, 1:235) and because man became fallen they were ^fcut off from the ^gpresence of the Lord.

(Spiritual Death)

7 Wherefore, it **must needs be an ^ainfinite** (This is an unlimited capacity to recompose things that have broken down – to bring them back together as they were in their original state, restoring and integrating. Hugh Nibley, TBM, 1:292-3) **^batonement—save it should be an infinite atonement** (Bruce R. McConkie said: "When the prophets speak of an infinite atonement, they mean just that. Its effects cover all men, the earth itself and all forms of life thereon, and reach out into the endless expanses of eternity....Now our Lord's jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is under the Father, the creator of worlds without number (Moses 1:33). And through the power of his atonement the inhabitants of these worlds, the revelation says, 'are begotten sons and daughters unto God' (DC 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths." (*Mormon Doctrine*, pp. 64-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 113-4) It is infinite in the sense that it is timeless – embracing past, present and future. It is infinite in the sense that it conquers the most universal reality in mortal existence – death. An infinite atonement must bring life to all that is subject to death. The Atonement is infinite in that it encompasses all the worlds Christ created. It is infinite because Christ himself is an infinite being. DCBM, 1:237-8) **this corruption could not put on incorruption.** (Once something has died it can't be brought back without Someone's help) Wherefore, the ^cfirst judgment which came upon man must needs have ^dremained to an endless duration. And if so, **this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.** (As he put it, corruption is a one-way process that is irreversible: "This corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to endless duration" (2 Nephi 9:7). It could not be reversed. Incorruption can put on corruption — something can decay and break down, particles breaking down into smaller and lighter particles — but you can never reverse the process. Nevertheless, something is making it reverse. This is what the scientists talk about. It is baffling everybody. In fact, Henry Eyring, at the University of Utah, talked about it years ago. The theory is that the universe is exploding, because it was wound up tight. But what wound it up? You have

to start out with that. “This corruption could not put on incorruption,” wherefore this death and decay “which came upon man must needs have remained to an endless duration.” And notice how he rubs it in: “If so, this flesh must have laid down to rot and to crumble” — that is, to disintegrate into mother earth — “to rise no more” (2 Nephi 9:7). That is the second law of nature, but according to Jacob, it is the first to which nature is subjected — the inexorable and irreversible trend toward corruption and disintegration; it can’t be reversed. It rises no more, crumbles, rots, and remains that way endlessly, for an endless duration. This would spell an end to everything, were it not that another force works against it. “Wherefore, it must needs be an infinite atonement” (2 Nephi 9:7), he says — in effect, a principle of unlimited application. An infinite principle is at work here. “It should be infinite” — Jacob insists on that. It can’t be limited, it can’t be provisional, it can’t be a mere expediency; it is an infinite principle, just as much as the other principle is. Without an infinite atonement, “this corruption could not put on incorruption.” We could not save ourselves from entropy. Someone else must be there to do it. Notice what atonement means: reversal of the degradative process, a returning to its former state, being integrated or united again — “at-one.” What results when particles break down? They separate. Decay is always from heavier to lighter particles. But “atonement” brings particles back together again. Bringing anything back to its original state is at-one-ment. According to the law of nature (those are Jacob’s words — according to the first principle), that could never happen. We noted that both the physicist and the biologist were aware of an ordering and organizing agent that opposes the second law. Matthews pays tribute to the Pythagoreans: “Why is it then that when we come to examine the inanimate world we find it controlled by laws which can only be put in mathematical terms?” For that matter, what do *I* know about it? Yet all inanimate nature conducts itself according to mathematical principles conceived of as pure theory by the human mind. Somebody must be working things out. And so we begin with the creation story. There is matter. That is the first law: matter was always there. There is unorganized matter. Or as Lyall Watson says, “The normal state of matter is chaos.” It always is and it always will be. The normal state of matter is to be unorganized. There is unorganized matter; let us go down and organize it into a world. That mysterious somebody is at work, bringing order from chaos. It would be easy to say we were making up a story, if we didn’t have a world to prove it. Somebody went down and organized it. Matter was always there, always in its normal state of chaos; and long ago the protons should have all broken down, yet here is the world. (Hugh Nibley, *Temple and Cosmos: Beyond This Ignorant Present*, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1992], 10-14.)

8 O the ^awisdom of God, his ^bmercy and ^cgrace! For behold, if the ^dflesh should rise no more our spirits must become subject to that angel who ^efell from before the presence of the Eternal God, and became the ^fdevil, to rise no more.

9 And our spirits must have become ^alike unto him, and we become devils, ^bangels to a ^cdevil, to be ^dshut out from the presence of our God (the opposite of the atonement), and to remain with the father of ^elies, in misery, like unto himself (Misery and lies are the opposite of grace and truth. TBM, 1:294); yea, to that being who ^fbeguiled our first parents, who ^gtransformeth himself nigh unto an ^hangel of light, and ⁱstirreth up the children of men unto ^jsecret combinations of murder and all manner of secret works of darkness. (Speaking of this, Elder McConkie wrote: “O the wisdom of God, his mercy and grace!” Jacob exults. Why? Because if there were no atonement, there would be no resurrection; and if there were no resurrection, “our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the Father of lies, in misery, like unto himself.” (2 Ne. 9:8 9.) That is to say, if there were no resurrection, which comes by the grace of God, all men would be sons of perdition, the most horrible and awful punishment in all the eternities. (Bruce R. McConkie, *The Promised Messiah*, p.347) He [Satan] is among us...He is right in the system. In fact, the system is his. That’s how he is able to form the secret combinations of murder and all manner of secret works of darkness that fill the world today.

Remember, he told us when he lost his temper what he was going to do. He was going to take money and buy up the power and rule in a horrible way upon this earth, and that's what he has done. So he has a very powerful tool to use, and he is using it very effectively today. Consider the elections. What wins elections now? Every expert will tell us it's money. Hugh Nibley, TBM, 1:294-5.)

10 **O** how great the ^agoodness of our God, who prepareth a way for our ^bescape from the grasp of this **awful monster**; yea, that monster, ^cdeath and ^dhell, which I call the death of the body, and also the death of the spirit.

11 And because of the way of ^adeliverance of our God, the Holy One of Israel, this ^bdeath, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

12 And this ^adeath of which I have spoken, which is the spiritual death, shall deliver up its dead; which **spiritual death is ^bhell**; wherefore, death and hell must ^cdeliver up their dead, and hell must deliver up its ^dcaptive ^espirits, and the grave must deliver up its captive ^fbodies, and the bodies and the ^gspirits of men will be ^hrestored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

13 **O** how great the ^aplan of our God! For on the other hand, the ^bparadise of God must deliver up the spirits of the righteous, (When the gospel is preached to the spirits in prison, the success attending that preaching will be far greater than that attending the preaching of our elders in this life. I believe there will be very few indeed of those spirits who will not gladly receive the gospel when it is carried to them. The circumstances there will be a thousand times more favorable. Lorenzo Snow, Latter-day Prophets Speak, p. 35) and the grave deliver up the body of the righteous; and the spirit and the body is ^crestored to itself again, and **all men become incorruptible, and ^dimmortal**, (All who inherit a kingdom of glory will enter those kingdoms with a whole and perfect physical body, clean and free from the taints of sin. Full payment for his every sin will have been made by the unrepentant sinner, even the uttermost farthing paid. DCBM, 1:241) and they are living souls (**spirit and body reunited**), having a ^eperfect ^fknowledge like unto us in the flesh, save it be that our knowledge shall be perfect. (This verse has no reference to gaining a fullness of knowledge in and after the resurrection. We will not know all things at the time of our resurrection, but will come to know things as God knows them, in due time. (D&C 93:19) In the words of Joseph Smith, omniscience is not to be had immediately at death or even at the time of our rise from death. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. TPJS, p. 348)

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. JUDGMENT: 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. KINGDOMS OF GLORY: 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. ETERNAL LIFE: 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44

14 Wherefore, we shall have a ^aperfect ^bknowledge of all our ^cguilt, and our ^duncleanness, and our ^enakedness; (not covered by the atonement, subject to the penalties of sin) and the righteous shall have a perfect knowledge of their enjoyment, and their ^frighteousness, being ^gclothed with ^hpurity, yea, even with the ⁱrobe of righteousness. (Pres. Joseph F. Smith, speaking of that perfect knowledge, said, "May I say to you that in reality a man cannot forget anything? He may have a lapse of memory; he may not be able to recall at the moment a thing that he knows, or words that he has spoken; he may not have the power at his will to call up these events and words; but let God Almighty touch the mainspring of the memory, and awaken recollection, and you will find then that you have not even forgotten a single idle word that you have spoken. I believe the word of God to be true, and therefore, I warn the youth of Zion, as well as those who are advanced in years, to beware of saying wicked things, of speaking evil, and taking in vain the name of sacred things and sacred beings. Guard your words, that you may not offend even man, much less offend God. (Gospel Doctrine, p. 311) John Taylor said: "God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily

comprehended. Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept—that does not die—man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor—has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind—that record that cannot lie—will in that day be unfolded before God and angels, and those who shall sit as judges.” (*Journal of Discourses*, pp. 77-9))

15 And it shall come to pass that when **all men** shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the ^ajudgment-seat of the Holy One of Israel; and then cometh the ^bjudgment, and then must they be judged according to the holy judgment of God. (The resurrection precedes the final judgment. In a sense, this judgment is a formality so far as concerns assigning persons to their respective kingdoms of glory. All who have entered mortality will be resurrected, but they will come forth with different kinds of bodies – some celestial, some terrestrial, some telestial, and some with bodies incapable of enduring any degree of glory. The body we receive in the resurrection determines the glory we receive in the kingdoms that are prepared. The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked. *Millennial Messiah*, p. 520, DCBM, 1:243-4)

16 And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal ^aword, which cannot ^bpass away, that they who are righteous shall be righteous still, and they who are ^cfilthy shall be ^dfilthy still; wherefore, they who are filthy are the ^edevil and his angels; and they shall go away into ^feverlasting fire, prepared for them; and their ^gtorment is as a ^hlake of fire and brimstone, whose flame ascendeth up forever and ever and has no end. (Joseph Smith said: “A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.” (*Teachings of the Prophet Joseph Smith*, p.357)

17 **O** the greatness and the ^ajustice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be ^bfulfilled.

18 But, behold, the ^arighteous, the ^bsaints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the ^ccrosses of the world, and despised the shame of it, they shall ^dinherit the ^ekingdom of God, which was prepared for them ^ffrom the foundation of the world, (Eternal life was conditionally promised to the faithful in premortality. The conditions were that they would be required to come to earth, join the Lord’s church, receive the ordinances of salvation, and be obedient to the Lord’s commandments, yielding to the enticings of the Holy Spirit throughout their lives. As they did this, that calling and election to eternal life, granted to them in premortality, would be made sure. TPJS, p. 189, DCBM, 1:246) and their ^gjoy shall be full ^hforever.

19 **O** the greatness of the mercy of our God, the Holy One of Israel! For he ^adelivereth his saints from that ^bawful monster the devil, and death, and ^chell, and that lake of fire and brimstone, which is endless torment.

20 **O** how great the ^aholiness of our God! For he ^bknoweth ^call things, and there is not anything save he knows it. (Without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him. Joseph Smith, Lectures of Faith, 4:11. The notion that our God is still progressing in knowledge – that he is gaining new truths – seems to have come from a faulty interpretation of the Prophet Joseph Smith’s King Follett Sermon and a misunderstanding of what is meant by eternal progression. God progresses in the sense that his kingdoms expand and his dominions multiply (D&C 132:31, 63, Moses 1:39). Joseph Smith described our Father’s progression in the King Follett Sermon. Speaking as Christ might speak, the Prophet said: “I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself.” The Prophet therefore concluded: “So that Jesus treads in the tracks of his Father, and inherits what God did before: and God is thus glorified and exalted in the salvation and exaltation of all his children.” TPJS, 347-8. The idea that God progresses in any manner other than through the exaltation of his children is without scriptural support. DCBM, 1:247. President Smith indicates possible areas in which God is progressing (glory, honor, etc.), and then concludes, “Do you not see that it is in this manner that our Eternal Father is progressing? Not by seeking knowledge which he does not have, for such a thought cannot be maintained in the light of scripture. It is not through ignorance and learning hidden truth that he progresses for if there are truths which he does not know, then these things are greater than he, and this cannot be. Unlocking the Book of Mormon, 74.)

PREACH MY GOSPEL: THROUGH CHRIST WE CAN BE CLEANSED FROM SIN: GOD

SENT HIS SON: Alma 11:40; John 3:16-17. CHRIST IS OUR ADVOCATE: D&C 45:3-5.

SALVATION THROUGH CHRIST: 2 Nephi 2:6-8; Alma 24:8-9, 14-16; 2 Nephi 9:21-24.

MERCY AND JUSTICE: Mosiah 15:9; Alma 42:22-25 21 And he cometh into the world that he may

^asave **all men** if they will hearken unto his voice; for behold, he suffereth the pains of **all men**, yea, the ^bpains of every living creature, both men, women, and children, who belong to the family of ^cAdam. (Mortals are of infinite worth because they have been purchased at an infinite cost by an infinite being. DCBM, 1:248. James E. Talmage said: “Christ’s agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, ‘the prince of this world’ could inflict. The frightful struggle incident to the temptations immediately following the Lord’s baptism was surpassed and overshadowed by this supreme contest with the powers of evil. In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world. Modern revelation assists us to a partial understanding of the awful experience. In March 1830, the glorified Lord, Jesus Christ, thus spake: ‘For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble

because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink – nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.’ (D&C 19:16-9) From the terrible conflict in Gethsemane, Christ emerged a victor. Though in the dark tribulation of that fearful hour He had pleaded that the bitter cup be removed from His lips, the request, however oft repeated, was always conditional; the accomplishment of the Father’s will was never lost sight of as the object of the Son’s supreme desire. The further tragedy of the night, and the cruel inflictions that awaited Him on the morrow, to culminate in the frightful tortures of the cross, could not exceed the bitter anguish through which He had successfully passed.” (*Jesus the Christ*, pp. 613-4.)

22 And he suffereth this that the resurrection might pass upon **all men**, that **all** might stand before him at the great and judgment day. (First comes the resurrection, then the final judgment. All men and women will stand with bodies of flesh and bones before the Holy One of Israel. There they will await the divine decree whereby he who sees and knows all things consigns each person (except sons of perdition) to an appropriate kingdom of glory. DCBM, 1:249)

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: “Faith” Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST’S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4.

23 And he commandeth **all men** that they must ^arepent, and be ^bbaptized in his name, having perfect ^cfaith in the Holy One of Israel, or they cannot be saved in the kingdom of God. (“The teachings of Jacob clearly indicate that the early Nephites considered baptism an essential ordinance of the gospel. (2 Nephi 9:23-24.) Nephi also taught the necessity of baptism (2 Nephi 31:5-13), and then, referring to the baptism of the Savior, he counseled his followers to ‘do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water’ (2 Nephi 31:17). Concerning baptisms by the early Nephites, Joseph Fielding Smith has written: The Book of Mormon teaches us that baptism for the remission of sins was a fundamental principle of the gospel among the Nephites from the time of Lehi all through their history. ... All through the Book of Mormon there are references to baptism as an ordinance for the remission of sins. What their word for baptism was is not revealed, but in the translation the Prophet Joseph Smith used the familiar expression of our time. (Answers to Gospel Questions, 2:66.) The Lord indicates in the Pearl of Great Price that baptism has been practiced as an ordinance of the gospel since the fall of Adam (Moses 5:58; 6:52), with Adam himself being baptized (Moses 6:64-65). The purpose and necessity of baptism is clearly and beautifully explained by the Lord in this scripture. (Moses 6:52-63.) The following statement provides additional information on the baptisms performed before the birth of Christ: In the former ages of the world, before the Savior came in the flesh, ‘the saints’ were baptized in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then the saints were baptized in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but one Lord, one faith, one baptism, and one God and father of us all, even so there was but one door to the mansions of bliss. Amen. (Times and Seasons,

3:905.) (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 139))

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 9:24; 2 Nephi 31:14-20; 3 Nephi 27:16-17; Matthew 10:22. BLESSINGS OF THOSE WHO ENDURE: 1 Nephi 13:37; 3 Nephi 15:9; D&C 14:7.

²⁴ And if they will not repent and believe in his ^aname, and be baptized in his name, and ^bendure to the end, they must be ^cdamned; for the Lord God, the Holy One of Israel, has spoken it.

²⁵ Wherefore, he has given a ^alaw; and where there is ^bno ^claw given there is no ^dpunishment; (The law of justification also assures that no person in all eternity will be punished for disobedience to a law of which he or she was ignorant. DCBM, 1:251. **Our judgment will also include the desires of our hearts.**

Dallin Oaks said: “I believe that our Father in Heaven will receive the true desires of our hearts as a substitute for actions that are genuinely impossible.” The law of God can reward a righteous desire because an omniscient God can discern it. As revealed through the prophet of this dispensation, God is a discerner of the thoughts and intents of the heart. (D&C 33:1) DCBM, 1:251) **and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.**

(Orson F. Whitney said: “What is Sin? Sin is the transgression of divine law. A man sins when he violates his conscience, going contrary to light and knowledge—not the light and knowledge that comes from his neighbor, but that which has come to himself. He sins when he does the opposite of what he knows to be right. Up to that point he only blunders. One may suffer painful consequences for only blundering, but he cannot commit sin unless he knows better than to do the thing in which the sin consists.” (*Cowley & Whitney on Doctrine*, pp. 435-436 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 119) According to the technical definition of sin it consists in the violation of law, and in this strict sense sin may be committed inadvertently or in ignorance. It is plain, however, from the scriptural doctrine of human responsibility and the unerring justice of God, that in his transgressions as in his righteous deeds man will be judged according to his ability to comprehend and obey law. To him who has never been made acquainted with a higher law the requirements of that law do not apply in their fullness. For sins committed without knowledge – that is, for laws violated in ignorance – a propitiation has been provided in the atonement wrought through the sacrifice of the Savior; and sinners of this class do not stand condemned, but shall be given opportunity yet to learn and to accept or reject the principles of the Gospel. James E. Talmage, *The Articles of Faith*, p. 58)

²⁶ For the ^aatonement satisfieth the demands of his ^bjustice upon all those who ^chave not the ^dlaw given to them, that they are ^edelivered from that awful monster, death and ^fhell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them ^gbreath, which is the Holy One of Israel. (Jesus Christ assisted by a host of the noble and great ones, acting under the direction of Elohim, his Father, was the creator of worlds without number. When Christ speaks of man’s creation he is speaking in behalf of the Father. “When it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. All things were created by the Son, using the power delegated by the Father, except man. In the spirit and again in the flesh, man was created by the Father. There was no delegation of authority where the crowning creature of creation was concerned. Bruce R. McConkie, *Promised Messiah*, p. 62, DCBM, 1:252)

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2 Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11

²⁷ But **wo** unto him that has the ^alaw given, yea, that has all the commandments of God, like unto us, and that ^btransgresseth them, and that ^cwasteth the days of his ^dprobation, for awful is his state! (Of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. D&C 82:3)

PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi

9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: “Humility, Humble”. WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. **SCRIPTURE MASTERY: 28 O**

that cunning^a plan of the evil one! O the^b vainness, and the frailties, and the^c foolishness of men! When they are^d learned they think they are^e wise, and they^f hearken not unto the^g counsel of God, for they set it aside, supposing they know of themselves, wherefore, their^h wisdom is foolishness and it profiteth them not. And they shall perish. (Boyd K. Packer said: “There is almost a universal

tendency for men and women who are specialists in an academic discipline to judge the Church against the principles of their profession. There is a great need in my mind for us, as students and as teachers, to consciously and continually subjugate this tendency and relegate our professional training to a position secondary to the principles of the gospel of Jesus Christ. In other words, rather than to judge the Church and its program against the principles of our profession, we would do well to set the Church and its accepted program as the rule, then judge our academic training against this rule.” (*BYU Speeches of the year*, 1969, p. 6 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 119-20))

29 But to be^a learned is good if they^b hearken unto the^c counsels of God. (There is danger in thinking that we are wiser than our parents, the bishop, the prophet, Heavenly Father.)

30 But wo unto the^a rich, who are^b rich as to the things of the^c world. (The love of money is the root of all evil. (1 Timothy 6:10)) For because they are rich they despise the^d poor, and they persecute the meek, and their^e hearts are upon their treasures; wherefore, their^f treasure is their god. And behold, their^g treasure shall perish with them also. (He gives this long list of horrendous offenses here... But at the head of the list is the rich. Nibley, TBM, 1:300. The world would have us believe that the Lord helps those who help themselves, while Jacob seems to be saying that the Lord helps those who help others. This places wealth and education in a different light. When we use wealth and education to serve our fellow beings, we are placing ourselves in a better position to gain the Lord’s approval. In this way a person uses wealth and education not as weapons to separate himself from others in a vain attempt to rise above the rest, but as tools to serve and life his fellowman. K. Douglas Bassett, *Life Lessons from the Book of Mormon*, p. 122-24.)

31 And wo unto the deaf that will not^a hear; for they shall perish.

32 Wo unto the^a blind that will not see; for they shall perish also.

33 Wo unto the^a uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.

34 Wo unto the^a liar, for he shall be thrust down to^b hell.

35 Wo unto the^a murderer who deliberately^b killeth, for he shall^c die. (Premeditated murder is a sin unto death, meaning one for which there is no forgiveness. No murderer hath eternal life abiding in him.

Joseph Smith said: A murderer is one that sheds innocent blood and cannot have forgiveness. TPJS, p. 339. Elder Bruce R. McConkie said: “Murder is a sin unto death at least concerning the members of the Church, to whom this revelation (D&C 42) which is entitled the law of the Church was addressed. We do know that there are murders committed by Gentiles for which they at least can repent, be baptized, and receive a remission of their sins. See 3 Nephi 30:1-2. *New Witness*, p. 231. DCBM, 1:257)

36 Wo unto them who commit^a whoredoms, for they shall be thrust down to hell.

37 Yea, wo unto those that^a worship idols, for the devil of all devils delighteth in them.

38 And, in fine, wo unto all those who die in their^a sins; for they shall^b return to God (People do not return directly to the presence of God at death but go into the world of spirits, there to await the resurrection, at which time they prepare to see God face to face. DCBM, 1:258), and behold his face, (Nothing is going to startle us more when we pass through the veil to the other side than to realize how well we know our father and how familiar his face is to us. Ezra Taft Benson, *BYU Speeches of the Year*,

313.) and remain in their sins.

39 O, my beloved brethren, remember the awfulness in ^atransgressing against that Holy God, and also the awfulness of yielding to the enticings of that ^bcunning one. Remember, to be ^ccarnally-minded is ^ddeath, and to be ^espiritually-minded is ^flife ^geternal. (Elder Spencer W. Kimball: “There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit” (in Conference Report, Apr. 1951, 105).)

40 O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will ^arevile against the ^btruth; for I have spoken the words of your Maker. I know that the words of truth are ^chard against all ^duncleanness; but the ^erighteous fear them not, for they love the truth and are not shaken.

41 O then, my beloved brethren, ^acome unto the Lord (repent), the Holy One. Remember that his paths are righteous. Behold, the ^bway for man is ^cnarrow, but it lieth in a straight course before him, and the keeper of the ^dgate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name. (Brigham Young said: “Let me give you a definition in brief. Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell.” (*Discourses of Brigham Young*, compiled by John A. Widstoe, p. 416))

42 And whoso ^aknocketh, to him will he open; and the ^bwise, and the learned, and they that are rich, who are puffed up because of their ^clearning, and their ^dwisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves ^efools before God, and come down in the depths of ^fhumility, he will not open unto them.

43 But the things of the wise and the ^aprudent shall be ^bhid from them forever—yea, that happiness which is prepared for the saints.

44 O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his ^aall-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I ^bshook your iniquities from my soul, and that I stand with brightness before him, and am ^crid of your blood.

45 O, my beloved brethren, turn away from your sins; shake off the ^achains of him that would bind you fast; come unto that God who is the ^brock of your salvation.

46 Prepare your souls for that glorious day when ^ajustice shall be administered unto the righteous, even the day of ^bjudgment, that ye may not shrink with awful fear; that ye may not remember your awful ^cguilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God ^dAlmighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath ^eobtained me, that I am a prey to his awful misery.

47 But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin?

48 Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a ^ateacher, it must needs be expedient that I ^bteach you the consequences of sin.

49 Behold, my soul abhorreth sin, and my heart ^adelighteth in righteousness; and I will ^bpraise the holy name of my God. (“The Holy Ghost is a sanctifier....One who lives worthy of the guidance and cleansing influence of the Spirit will, in process of time, become sanctified. Sanctification is the process whereby one comes to hate the worldliness he once loved and love the holiness and righteousness he once hated. To be sanctified is not only to be free from sin but also to be free from the effects of sin, free from sinfulness itself, the very desire to sin. One who is sanctified comes to look upon sin with

abhorrence (cf. Mosiah 5:2; Alma 13:12; Alma 19:33).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 263))

PREACH MY GOSPEL: STUDY THE SCRIPTURES: 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32.

50 Come, my brethren, every one that ^athirsteth, come ye to the ^bwaters; and he that hath no ^cmoney, come buy and eat; yea, come buy wine and milk without money and without price.

51 Wherefore, do not spend money for that which is of no worth, nor your ^alabor for that which cannot ^bsatisfy. Hearken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel, and ^cfeast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.

52 Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give ^athanks unto his holy name by night. Let your hearts ^brejoice. (President Gordon B. Hinckley: “The most satisfying experience I have is to see what this gospel does for people. It gives them a new outlook on life. It gives them a perspective that they have never felt before. It raises their sights to things noble and divine. Something happens to them that is miraculous to behold. They look to Christ and come alive” (in Conference Report, Apr. 1997, 68; or *Ensign*, May 1997, 48).)

53 And behold how great the ^acovenants of the Lord, and how great his ^bcondescensions unto the children of men; and because of his greatness, and his ^cgrace and ^dmercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, (This is a literal promise.) but that he would ^epreserve them; and in future generations they shall become a righteous ^fbranch unto the house of Israel.

54 And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen. (Because of the power of his discourse, he sends his listeners home to ponder on his words. They will then come back together tomorrow to hear the rest of this talk. Much like when Jesus visited the Nephites, preached to them, and then told them to go home and ponder His words and return tomorrow for more.)

2 Nephi 10

Jews shall crucify their God—They shall be scattered until they begin to believe in him—America shall be a land of liberty where no king shall rule—Be reconciled to God and gain salvation through his grace. [Between 559 and 545 B.C.]

1 AND now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous ^abranch of which I have spoken.

2 For behold, the ^apromises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of ^bunbelief, nevertheless, God will be merciful unto many; and our children shall be ^crestored, that they may come to that which will give them the true knowledge of their Redeemer.

3 Wherefore, as I said unto you, it must needs be expedient that Christ (This is the first time in the Book of Mormon that the name/title Christ is used. From this point forward it is used 300 times in the Book of Mormon. The name Jesus is not revealed until 2 Nephi 25 by Nephi.)—for in the last night the ^aangel spake unto me that this should be his name—should ^bcome among the ^cJews, among those who are the more wicked part of the world; and they shall ^dcrucify him (The prophecy was the more remarkable because crucifixion was unknown to Hebrew law. The Mosaic code prescribed the penalty of death in four forms: stoning, burning, beheading, and strangling. DCBM, 1:266)—for thus it behooveth our God, and there is none other nation on earth that would ^ccrucify their ^fGod. (“This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did then, they would put Him to death. Joseph Smith, TPJS, p. 328)

4 For should the mighty ^amiracles be wrought among other nations they would repent, and know that he be their God.

5 But because of ^apriestcrafts and iniquities, they at Jerusalem will ^bstiffen their necks against him, that he be ^ccrucified.

6 Wherefore, because of their iniquities, destructions, famines, ^apestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be ^bscattered among all nations.

7 But behold, thus saith the ^aLord God: ^bWhen the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be ^crestored in the flesh, upon the earth, unto the ^dlands of their inheritance.

8 And it shall come to pass that they shall be ^agathered in from their long dispersion, from the ^bisles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in ^ccarrying them forth to the lands of their inheritance.

9 ^aYea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the ^bpromises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

10 But behold, this land, said God, shall be a land of thine inheritance, **and the ^aGentiles shall be blessed upon the land.** (Joseph Fielding Smith said: “There is strong presumptive evidence in the blessings given by Israel to his son Joseph, and his grandsons Ephraim and Manasseh, as recorded in Genesis, that they were to inherit a land far from Jerusalem and become a multitude of nations. Joseph was promised that his inheritance should be to the ‘utmost bounds of the everlasting hills’; (Genesis 49:26.) that he was ‘a fruitful bough by a well whose branches run over the wall.’ (Genesis 49:22.) Moreover, he was to receive a greater inheritance than his progenitors, who were given the land of Palestine. The Book of Mormon is the record of the descendants of Joseph who were led across the ‘great waters’ to inherit this western land, which is designated as being choice above all other lands. Surely these blessings could not be realized in Palestine. Joseph and his sons did not become a multitude of nations there; the tribes of Ephraim and Manasseh did not receive a more

wonderful inheritance in Palestine than any other of the tribes of Israel. There the chief honors were conferred first on Benjamin and then on Judah. Here in America all these promises were fulfilled when the descendants of Joseph possessed the land given as their inheritance. There are many references in the Bible to Zion, a land, or place, separate and distinct from Jerusalem. Such passages are found in the second chapter of Isaiah and the fourth chapter of Micah. It would be foolish to say that these references to Zion were to the hill in Jerusalem where David dwelt. Through modern revelation the Lord has made it known that the American continent is Zion. It is to be on this land that the city Zion, the New Jerusalem, shall be built.” (*A Book of Mormon Treasury: Selections from the Improvement Era*, p. 191-2) With the translation of the Book of Mormon many of the descendants of Joseph were made known. Who could have made that great discovery without a revelation from the Lord? The Lamanites are of Israel. Lehi was a descendant of Manasseh. We are informed that Ishmael, whose children joined the family of Lehi, was of Ephraim. In this way children belonging to these two tribes were planted in America. It is true that others also came, and it is just possible that the Lord, remembering his promise to Joseph, sent with the Mulekites others of the tribes of Joseph. At any rate, this land was given to them as their everlasting inheritance. They have inherited it in the past. They will do so more fully in the future. We are told that there was a prophecy in the destruction of the coat of many colors worn by Joseph. (See Gen. 37:31-35.) Part of it was preserved, and Jacob, before his death, prophesied that as a remnant of the coat was preserved so should a remnant of Joseph’s posterity be preserved: ‘And he said, Even as this remnant of garment of my son’s hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.’ (Alma 46:24.) That remnant now found among the Lamanites shall eventually partake of the blessings of the gospel. They shall unite with the remnant which is being gathered from among the nations and they shall be blessed of the Lord forever.” (*The Way to Perfection*, p. 121))

11 And this land shall be **a land of^a liberty** unto the Gentiles, and there shall be **no^b kings** upon the land, who shall raise up unto the Gentiles. (The Lord will protect the Americas for the teaching of the gospel and the establishing of his covenant. None that fight against him will prosper. DCBM, 1:268. “It is remarkable that so few attempts have been made to establish thrones in America. Perhaps the most substantial barrier has been the Monroe Doctrine, although, there has, for the most part, been so little real force behind that ‘doctrine’ that its very weakness has invited more than one European monarch to attempt to ‘smash it.’ It defied all the world to attempt to set up any authority of their own, or to interfere with any of the independent governments then existing in North or South America....In a word the real meaning of the Monroe Doctrine is, ‘Hands off’ and that too, to all the world....One could imagine that the Book of Mormon prophet might have been standing at the elbow of President Monroe when he signed the document as it was handed to him by the Secretary of State, John Quincy Adams. For the Monroe Doctrine is nothing more than the Book of Mormon prophecy put in the form of a state paper. It has been tested and tried. It has been called the ‘most magnificent bluff in history, and so far the most successful.’ At any rate, it has stood. It has been affirmed and re-affirmed by President after President until it is now upheld and proclaimed as with the voice of a hundred millions of people.” (Nephi Lowell Morris, *Prophecies of Joseph Smith and Their Fulfillment*, pp. 136-138 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 125))

12 And I will fortify this land **^aagainst all other nations.**

13 And he that **^afighteth against Zion shall ^bperish**, saith God. (Matthias Cowley said: “Another striking prediction contained in the Book of Mormon is the following: ‘And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles; and I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; For he that raiseth up a king against me shall perish, for I, the Lord, the king of

heaven, will be their king, and I will be a light unto them forever, that hear my words.’ (2 Nephi 10: 11-14.) Gradually, yet with certain progress, has the government of kings been abolished from the American continent until nearly all governments in North and South America are republics. Canada is still under the rule of Great Britain, but is managed in such a manner that the liberties of the people are almost, if not quite equal to those of a republican territory. Those who know the history of the effort to make Maximilian a king in Mexico also know how terribly the words of the Book of Mormon have been verified: ‘For he that raiseth up a king unto me shall perish.’ ‘This continent is the land of Zion, ‘and he that fighteth against Zion shall perish, saith God.’ Before the late Spanish-American war, George Q. Cannon read these predictions from the Book of Mormon before a congregation in the Tabernacle, and with a knowledge that these prophecies were given of the Lord foretold the result of the war and the certain banishment of Spanish kingly power from the American isles. Other prophecies of the sacred volume have been verified since its publication to the world. Those verified should establish faith in reasonable minds that the unfulfilled parts will surely come to pass.” (*Cowley’s Talks on Doctrine*, p. 183-4))

14 For he that raiseth up a ^aking against me shall perish, **for I, the Lord, the ^bking of heaven, will be their king**, and I will be a ^clight unto them forever, that hear my words.

15 Wherefore, for this cause, that my ^acovenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the ^bsecret works of ^cdarkness, and of murders, and of abominations.

16 Wherefore, he that ^afighteth against ^bZion, both Jew and Gentile, both bond and free, both male and female, ^cshall perish; for ^dthey are they who are the ^ewhore of all the earth; for ^fthey who are ^gnot for me are ^hagainst me, saith our God.

17 For I will ^afulfil my ^bpromises which I have made unto the children of men, that I will do unto them while they are in the flesh—

18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will ^asoften the hearts of the ^bGentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be ^cblessed and ^dnumbered among the house of Israel.

19 Wherefore, I will ^aconsecrate (to separate or make sacred) this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a **choice land**, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been ^adriven out of the land of our inheritance; but we have been led to a ^bbetter land, for the Lord has made the sea our ^cpath, and we are upon an ^disle of the sea.

21 But great are the promises of the Lord unto them who are upon the ^aisles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.

22 For behold, the Lord God has ^aled away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.

23 Therefore, ^acheer up your hearts, and remember that ye are ^bfree to ^cact for yourselves—to ^dchoose the way of everlasting death or the way of eternal life. (Cheer up, the atonement is real. We will be reconciled to God if we repent and stay on the straight and narrow path.)

24 Wherefore, my beloved brethren, ^areconcile yourselves to the ^bwill of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the ^cgrace of God that ye are ^dsaved.

25 Wherefore, may God ^araise you from death by the power of the resurrection, and also from

everlasting death by the power of the ^batonement, that ye may be received into the ^ceternal kingdom of God, that ye may praise him through grace divine. Amen.

2 Nephi 11

Chapter 11 is the introduction to the 13 Isaiah chapters that follow.

16 Chapters are quoted in the Book of Mormon. Another 31 paraphrases in the Book of Mormon.

The Savior challenged us to search the words of Isaiah for they are great. Nephi told us: 2 Nephi 25:4 - Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the ^aspirit of ^bprophecy. When the Savior visited the Nephites following his resurrection he said regarding the writings of Isaiah after quoting Isaiah 54, in 3 Nephi 23:1-3 - AND now, behold, I say unto you, that ye ought to ^asearch these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of ^bIsaiah. 2 For surely he spake as touching all things concerning my people which are of the house of Israel; ^atherefore it must needs be that he must speak also to the Gentiles. 3 And all things that he spake have been and ^ashall be, even according to the words which he spake. Elder Bruce R. McConkie said: “It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them.” (*Ten Keys to Understanding Isaiah*, p. 78) Here are the basic keys to be able to better understand Isaiah:

1. Pay the price in study and effort.
2. Have the spirit of prophecy
3. Understand the manner of prophesying of the Jews
4. Become familiar with the geography of the Holy Land and regions surrounding it
5. Learn of the judgments of God and the fulfillment of his prophecies
6. Understand the historical setting of Isaiah’s writings
7. Use the Book of Mormon
8. Study all scriptures and learn them thoroughly
9. Use the edition of the Bible published by the Church
10. Isaiah is understood line upon line.

Another thing to keep in mind is that Isaiah did not always speak in chronological order, so each chapter needs to be looked at carefully within its own historical context.

According to Jewish authorities, Isaiah’s father Amoz was the brother of Amaziah, the father of Uzziah, which would make Isaiah of royal lineage and a cousin of Uzziah, king of Judah. His ministry was between 742-700 BC. The covenant people were not carrying out their mission to bless the nations of the earth and were resisting all of God’s efforts to reclaim them.

Jacob saw his Redeemer—The law of Moses typifies Christ and proves he shall come. [Between 559 and 545 B.C.]

1 AND now, ^aJacob spake many more things (we only have a small portion of the records) to my people at that time; nevertheless only these things have I caused to be ^bwritten, for the things which I have written sufficeth me.

2 And now I, Nephi, write ^amore of the words of ^bIsaiah, for **my soul delighteth in his words.** (Of the importance of the prophecies of Isaiah, the Bible Dictionary states: “Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other O.T. prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more

than from any other prophet. The Lord told the Nephites that ‘great are the words of Isaiah,’ and that all things Isaiah spoke of the house of Israel and of the gentiles would be fulfilled (3 Ne 23:1-3). “...The reader today has no greater written commentary and guide to understanding Isaiah than the Book of Mormon and the Doctrine and Covenants. As one understands these works better he will understand Isaiah better, and as one understands Isaiah better, he more fully comprehends the mission of the Savior, and the meaning of the covenant that was placed upon Abraham and his seed by which all the families of the earth would be blessed.”) For **I will liken his words unto my people**, and I will send them forth unto all my children, for **he verily ^csaw my ^dRedeemer, even as I have seen him.**

3 And my brother, **Jacob, also has ^aseen him** as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of ^bthree, God hath said, I will establish my word. (the law of witnesses – 3 – Isaiah, Nephi and Jacob)

Nevertheless, God sendeth more ^cwitnesses, (the 8 witnesses, plus others) and he proveth all his words. (Jeffrey R. Holland said: “I am suggesting here that Nephi, Jacob, and Isaiah are three early types and shadows of Oliver Cowdery, David Whitmer, and Martin Harris, if you will—witnesses positioned right at the front of the book where Oliver, David, and Martin would be positioned—that Nephi, Jacob, and Isaiah are the three great ancient witnesses of the Book of Mormon—or more particularly, the first three great witnesses in the Book of Mormon testifying to the divinity of Jesus Christ, the Son of God, he who will be the central, commanding, presiding figure throughout the Book of Mormon. Nephi stresses this idea himself when he writes in the eleventh chapter of 2 Nephi: [verses 2-3].”)

4 Behold, **my soul delighteth in ^aproving unto my people the truth of the ^bcoming of Christ**; for, for this end hath the ^claw of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the ^dtypifying of him.

5 And also **my soul delighteth in the ^acovenants of the Lord** which he hath made to our fathers; yea, **my soul delighteth in his ^bgrace, and in his justice, and power, and mercy in the great and eternal plan of ^cdeliverance from death.** (Plan of salvation)

6 And **my soul delighteth in proving unto my people that ^asave Christ should come all men must perish.** (Since this is Nephi’s introduction to Isaiah, what will Isaiah focus on? Christ.)

7 For if there be ^ano Christ there be no God; and if there be no God we are not, for there could have been no ^bcreation. But there is a God, and ^che is Christ, and he cometh in the fulness of his own time.

8 And now I write ^asome of the words of Isaiah, that whoso of my people shall see these words may lift up their hearts and rejoice for all men. Now these are the words, and ye may liken them unto you and unto all men. (“Gospel principles do not tarnish with time, nor do they apply with greater effect in one day than in another. The Lord has said, ‘What I say unto one I say unto all’ (D&C 93:49). The art of gospel teaching is to make timeless principles timely. Nephi did this by taking those prophecies that were made to the entire house of Israel and specifically applying them to his own family, who are part of the house of Israel.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 149) Gene R. Cook: “It is absolutely essential to apply the scriptures to yourself...[when] we’re searching to apply them to our own hearts is when they really come alive...If you really want to come unto the Lord, if you really want to draw close to Him and find out how He is, how He works, how He thinks, what He counts to be important and what He doesn’t, you’ll find it in the scriptures.” (*LDS Church News, Deseret News*, Nov. 19, 1988) Brigham Young: “Do you read the Scriptures, my brethren and sisters, as though you were writing them, a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation, or as you are with your workmen or with your households.” (*Discourses of Brigham Young*, p. 128 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.63))

2 Nephi 12

Write the following phrases on pieces of poster board and display the posters in the room. Refer to them periodically as you study 2 Nephi 12–24.

- The Scattering of Israel
- The Gathering of Israel
- The Millennium
- Prophecies about Jesus Christ

Show students these four phrases. Explain that Isaiah wrote about many topics and often jumps quickly from one to another. But in 2 Nephi 12–24 he frequently returns to these four major topics. Ask students to watch for how often these topics are taught and what Isaiah says about them.

Isaiah sees the latter-day temple, gathering of Israel, and Millennial judgment and peace—The proud and wicked shall be brought low at the Second Coming—Compare 2 Nephi 12. [Between 559 and 545 B.C.] (Here Nephi is quoting Isaiah. Anytime one prophet quotes another prophet, the law of witnesses applies.)

1 THE word that ^aIsaiah the son of Amoz ^bsaw concerning Judah and Jerusalem.

2 And it shall come to pass in the ^alast days, (The principle features of both Zions will be the temple that will be established in each Zion, and the Lord who will sit as king in the throne rooms of the temples (D&C 133:12-13) 12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion. 13 And let them who be of ^aJudah flee unto ^bJerusalem, unto the ^cmountains of the Lord's ^dhouse.) (JST when) ~~the~~ the ^bmountain of the LORD's ^chouse shall be ^destablished in the top of the mountains, and shall be exalted (The temple represents the highest point on earth which symbolically connects heaven and earth; it is where God's word is revealed to his prophets.) above the hills; and all ^enations shall flow unto it. (The Prophet Joseph Smith said: "All nations (which means some people from all nations) shall come to obey the God of all nations and to build the kingdom of God. For something to flow like a river, up a mountain, a power greater than gravity must be at work; this power is the power of God and of the temple.)

3 And many people shall go and say, Come ye, and let us ^ago up to the ^bmountain of the LORD, to the ^chouse of the God of Jacob; and he will ^dteach us of his ways, (The Lord will teach us through revelation given through his prophets and apostles, through the scriptures, and by way of personal revelation. Specifically, we will learn of God's ways in his temple.) and we will walk in his paths: for out of ^eZion shall go forth the ^flaw, and the word of the LORD from Jerusalem. (The Salt Lake Temple and Conference Center. President Hinckley, Oct Conf. 2000, p. 89. Law is Constitutional of the United States of America – President Harold B. Lee. See Micah.4:1-2, These will be the two religious capitals for the kingdom of God during the millennium. One will be located in Independence, Missouri; the other will be found in old Jerusalem. Both centers will be called Zion and Jerusalem, and they will possess great temples.)

4 And he shall ^ajudge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn ^bwar any more. (During the Millennium. Joseph Smith: "There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth." (*Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 268.) "Give me the money that has been spent on war, and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship, consecrated to the gospel of peace." (Charles Sumner, as quoted by Gordon B. Hinckley, *Ensign*, Mar. 1971, 20)" (K. Douglas

Bassett, *Commentaries on Isaiah in the Book of Mormon*, [American Fork, UT: Covenant Publishing Co., 2003], 37))

5 (this verse Isaiah switches back to his own time) O house of Jacob, come ye, and let us ^awalk in the ^blight of the LORD. (added by BofM and JST: yea, come, for ye have all ^agone astray, every one to his ^bwicked ways. 2 Nephi 12:5)

6 ¶ (Isaiah is speaking to the Lord in prayer.) Therefore (JST and BofM – O Lord,) thou hast forsaken thy people the house of Jacob, (Isaiah lists Israel’s sins.) because they ^abe replenished from the east, (They looked to Assyria and their gods for religion.) and (hearken unto) ~~are~~ ^bsoothsayers (false prophets) like the Philistines, and they ^cplease (Heb means to “clasp hands” or to participate and make covenants in apostate temple systems with those who are not affiliated with the true Israelite temple. It also means that they should not intermarry with those who do not belong to the covenant Israel.) themselves in the children of strangers.

7 Their land also is full of silver and gold, (the people were wealthy and materialistic and did not seek God first) neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots: (horses and chariots are a symbol of warfare)

8 Their land also is full of ^aidols; they ^bworship the work of their own hands, that which their own fingers have made:

9 And the ^amean (poor) man ^bboweth (not – BofM and JST) down, and the great man humbleth himself (not, JST and BofM 2 Ne 12:9): therefore forgive them not. (Not worshipping the true God. Isaiah has testified against Israel and now according to the custom of the court the judge will deliver his sentence. In this case, the judgment will be delivered by Jesus Christ during the “day of Jehovah.” See v 12.)

10 ¶ (The events that will accompany the Second Coming will be dreadful for the wicked and the proud and haughty; they will be brought down into the dust through the power, might, and glory of Jesus Christ, and God alone will be exalted.) (JST – O ye wicked ones) Enter into the rock, and hide thee in the dust, for fear of the LORD, and for ~~the glory~~ (the glory) of his majesty (JST shall smite thee).

11 (JST And it shall come to pass that) The lofty looks of (JST ~~men~~) ~~man~~ (man) shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be ^aexalted in that ^bday.

12 For the ^aday of the LORD of hosts (JST soon cometh upon all nations, yea upon everyone; yea) ~~shall~~ *be* upon ~~every one that is~~ (JST the) ^bproud and lofty, and upon every *one* (JST who) ~~that~~ *is* lifted up; and he shall be brought ^clow:

13 (JST Yea and the day of the Lord shall come) And upon all the ^acedars of Lebanon, (JST for they) ~~that~~ *are* high and lifted up, and upon all the oaks of Bashan, (Symbolically, the scriptures consistently use trees to represent men. Green trees are righteous people and dry trees represent the wicked. Oaks and cedars are like proud people, who, Isaiah informs us, are “high and lifted up,” and the “day of the Lord” shall come upon them too.)

14 And upon all the high mountains, and upon all the hills (JST and upon all the nations) ~~that~~ (which) *are* lifted up, (false temples)

15 (JST And upon every people) And upon every high tower, and upon every fenced wall, (Man’s attempts to protect themselves.)

16 (And upon all the ships of the ^asea, JST and 2 Ne 12:16) And upon all the ^aships of Tarshish, and upon all pleasant pictures. (pleasure crafts. “Pleasant pictures” refers to the standard or figure heads of the ships. Reynolds, Sjudahl, Commentary on the Book of Mormon, p. 325. [The ships of the sea] The added phrase from the Book of Mormon is also found in the ancient Greek (Septuagint) text. “All the ships of the sea,” represents the commercial enterprises of the proud and lofty. Tarshish is believed to be a location in Spain. Her ships were renowned for their strength, size, and ability to successfully complete long voyages. These too will be stripped from the wicked when the Lord returns. Brewster, Isaiah Plain and Simple, 20.)

17 And the loftiness of man shall be bowed down, and the ^ahaughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the ^aidols he shall utterly abolish.

19 And they shall go into the ^aholes of the rocks, and into the caves of the earth, for (the) ^bfear of the LORD, (JST shall come upon them) and ~~f~~or the glory of his majesty (JST shall smite them), when he ariseth to shake terribly the earth.

20 In that day (Second Coming) a man shall ^acast his idols of silver, and his idols of gold, which (JST he hath) ~~they~~ made ~~each-one~~ for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD (JST shall come upon them), and ~~f~~or the glory of his majesty (JST ~~of the Lord~~ (of his glory) shall smite them), when he ariseth to shake terribly the earth.

22 Cease ye from ^aman, whose breath *is* in his nostrils: for ^bwherein is he to be accounted of? (Don't trust in the arm of flesh.)

2 Nephi 13

Judah and Jerusalem shall be punished for their disobedience—The Lord pleads for and judges his people—The daughters of Zion cursed and tormented for their worldliness—Compare 2 Nephi 13.
(Verses 1-8 is a chiasmus)

1 ^aFOR, behold, the Lord, the LORD of hosts, doth take away from ^bJerusalem (A) and from Judah the stay (supply) and the staff (support), the whole (JST staff) stay of ^cbread, (B) and the whole stay of water, (physical and spiritual famine – pulling all of the props out will cause it to fall)

2 The mighty man, (C) and the man of war, the judge, and the prophet, and the prudent, and the ^aancient,

3 The captain of fifty, and the honourable man, (D) and the counsellor, and ^athe cunning artificer, and the ^beloquent orator. (Isaiah lists 11 types of people as a way to represent all who achieve community honor status. All these will be removed from Jerusalem.)

4 And I will give ^achildren (JST unto them) to be their princes, and babes (E) shall rule over them. (These terms may refer to the untrained and young who will become rulers because community authority has been taken away by the Lord.)

5 And the people shall be oppressed, every one (F) by another, and every one by his neighbour (anarchy): the child shall behave himself proudly against the ^aancient, (E') and the base against the honourable. (no respect for authority, no common sense)

6 When a man shall take hold of his brother of the house of his father, (JST and shall say) saying, Thou hast clothing, be thou our ruler (D'), and let (JST not) this ^aruin (JST come) be under thy hand:

7 In that day shall he swear, saying, I will not be (C') ^aan healer; for in my house is neither bread (B') nor clothing: make me not a ruler of the people.

8 For ^aJerusalem is ruined (A'), and Judah is ^bfallen: because their tongue(s) and their doings (JST have been) ~~are~~ against the LORD, to provoke the eyes of his glory. (The people would be so desolate for leadership that they would select rulers because they had the distinction of being able to dress decently, but even family leaders would refuse to help.)

9 ¶ The she(o)w of their countenance doth witness against them; (Isaiah warned that the disobedient cannot hide the effects of their transgression from others.) and (JST doth) they declare their ^asin (JST to be even) as ^bSodom, they (JST cannot) hide it ~~not~~. Woe unto their soul(s)! for they have rewarded evil unto themselves. (verses 6-9 describe the conditions after the city's destruction in 587BC. The prophet Jeremiah, an eyewitness to Judah's fall, recorded it vividly in Jer 40-42)

10 Say ye (JST un) to the ^arighteous, that it (JST is) shall be well with (JST them) him: for they shall ^beat the fruit of their doings.

11 Woe unto the ^awicked! (JST for they shall perish) it shall be ill with him: for ^bthe reward of (JST their) his hands shall be (JST upon them) given him.

12 ¶ (JST And) As ~~for~~ my people, children are their oppressors, and ^awomen rule over them (untrained and young – breakdown of traditional family, men are weak leaders. President Ezra Taft Benson said: And so today, the undermining of the home and family is on the increase, with the devil anxiously working to displace the father as the head of the home and create rebellion among the children. The Book of Mormon describes this condition when it states, “And my people, children are their oppressors, and women rule over them.” And then these words follow – and consider these words seriously when you think of those political leaders who are promoting birth control and abortion: “O my people, they who lead thee cause thee to err and destroy the way of thy paths. CR, Oct 1970, p.21). O my people, they (JST who) which ^blead thee cause thee to err, and destroy the way of thy paths. (leadership without gospel values)

13 (Another courtroom scene where the Lord is both prosecutor and judge. Remember, Christ is both our advocate and our judge.) The LORD standeth up to ^aplead, and standeth to judge the people.

14 The LORD will enter into ^ajudgment with the ^bancients of his people, and the ^cprinces thereof: for ye have ^deaten up the vineyard; (those who should have been protectors of the people have oppressed the people) the ^espoil of the ^fpoor ~~is~~ in your houses.

15 What mean ye (JST ?) ~~that~~ ye ^abeat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the ^adaughters of Zion (Society is lost when women turn to evil. This does not refer to women only, but men, too. It means for people to dress modestly. Answers to Gospel Questions 5:172-74) are ^bhaughty, and ^cwalk with stretched forth necks and ^dwanton eyes, walking and ^emincing *as* they go, and making a tinkling with their feet: (The anklets were generally so wrought as in walking to make a sound like little bells. Sometimes the two ankle-rings were fastened together, which would oblige the fair wearer to walk with small, mincing steps. Alfred Edersheim, Sketches of Jewish Social Life, p. 201)

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will ^adiscover their secret parts. (This is an idiom which means they would be put to shame.)

18 In that day the Lord will take away the bravery of *their* tinkling ornaments ~~about their feet~~, and ~~their~~ ^acauls, and ~~their~~ ^bround tires like the moon, (Originally that word “tyre” meant “an ornamentation, dress or apparel.” The word “attire” comes of the same origin and the modern reference to an automobile tire, etc., comes from the original sense that the tire was the “attire,” “clothing,” or covering of the wheel. Loren Marin, Isaiah: An Ensign to the Nations, p. 165-74)

19 The chains (a type of earring), and the bracelets, and the ^amufflers, (veils)

20 The bonnets, and the ornaments of the legs, (This may refer to a stepping chain which was worn by women fastened to the ankle band of each leg so that the wearer was forced to walk elegantly with short steps. Bells were often attached to this chain to make a sound. Loren Martin, Isaiah: An Ensign to the Nations, 165-74) and the headbands, (The term in Hebrew means “a band or sash worn around the waist. Loren Martin, Isaiah: An Ensign to the Nations, 165-74) and the tablets, (perfume boxes or an ornament of precious metals or jewelry of a flat form, worn about the person.) and the earrings, (stands for amulets or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formula were inscribed.)

21 The rings, (signet ring) and nose jewels,

22 The ^achangeable suits of ^bapparel, and the mantles, and the wimples (shawls), and the crisping pins, (Heb for purse)

23 The ^aglasses, (mirror or transparent clothing. “Glasses,” are probably the small metallic mirrors. The Septuagint, however, and a number of eminent commentators, understand the word to mean “transparent garments,” referring to the garments of this gauze or other material so delicately made as to reveal the form of the wearer. James M. Freeman, Manners and Customs of the Bible, p. 253) and the fine linen, (A wide garment made of linen, worn on a naked body, under the outer clothes.) and the hoods (turbans), and the veils.

24 And it shall come to pass, ~~that~~ instead of sweet smell there shall be stink; (from all of the dead bodies killed in battle) and instead of a girdle ^aa rent; and instead of well set hair ^bbaldness; (slaves had shaved heads) and instead of ^ca stomacher (nice robe) a girding of sackcloth; ~~and~~ ^dburning (branding a mark of a slave) instead of ^ebeauty. (Wilford Woodruff: “I have been hoping...that the sayings contained in that chapter [Isa. 3] would never apply to the daughters of Zion in our day; but I believe they will...Some of the daughters of Zion do not seem willing to forsake the fashions of Babylon. I to such would say hasten it, and let the woe that is threatened on this account come, that we may get through with it, then we can go on and build up the Zion of God on the earth...Think not, ye elders of Israel, ye sons and daughters of Zion, that we are going to live after the order of Babylon always. We are not. We shall be chastised and afflicted, and shall feel the chastening rod of the Almighty, unless we serve the Lord our God, and build up his kingdom.” (*The Discourses of Wilford Woodruff*, 226-227 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas

Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 82) The description does not really refer to “women.” The phrase “daughters of Zion” is an idiom, a “Hebraism of scripture.” It is symbolic. It refers to those who are or ought to be building Zion. It refers to the people as a whole. Loren Martin, Isaiah: An Ensign to the Nations, 162.)

25 Thy ^amen shall fall by the sword, and thy mighty in the war.

26 And her (Jerusalem) ^agates shall ^blament and ^cmourn; and she (shall be) ~~being~~ ^ddesolate (and) shall sit upon the ^eground.

2 Nephi 14

Zion and her daughters shall be redeemed and cleansed in the Millennial day—Compare 2 Nephi 14.

(Verse 1 belongs with the previous chapter) 1 AND in that day ^aseven women (shows the scarcity of men after the battle - seven may be symbolic or literal) shall take hold of one ^bman, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy ^cname, to take away our ^dreproach. (The conditions under which these women would accept this marriage are contrary to the Lord's order of marriage. In the proper covenant relationship, the husband is supposed to take care of the wife. D&C 132:58-61. "...seven women' (meaning simply a lot of women) will request a man's hand in marriage. Economic problems will be such that these women will be willing to provide their own food and clothing, contrary to the usual marriage customs. According to the Hebrew scriptures (Exodus 21:10), a man was required to provide a wife with food and clothing; but in this case Isaiah observes that the women are willing to waive that right. Having a good knowledge of the importance of marriage, they request a man to take away their reproach. In Isaiah's day and, indeed, in many parts of the Near East today, it was and is a disgrace to remain unmarried." (*Book of Mormon compendium*, by Sidney Sperry, chapter 11, 2 Nephi14))

2 In that day shall the ^abranch (Jesus Christ is called the branch. Also, an offshoot of the house of Israel is often called "a righteous branch." Jacob 2:25, 1 Ne 15:12, 2 Ne 3:5) of the LORD be ^bbeautiful and glorious, and the ^cfruit of the earth ~~shall be~~ excellent and comely ~~for~~ (to) them that are ^descaped (survivors of the coming destruction – the escaped of Israel will consist of both Jews and other members of the house of Israel D&C 133:11-13) of Israel. (The fruit are the righteous of Israel who are true temple worshippers, for they shall be called "holy" or a temple people.)

3 And it shall come to pass, (JST they that are) ~~that he that is~~ ^aleft in ^bZion, and ~~he that~~ remaineth in ^cJerusalem, shall be called holy, ~~even~~ every one that is ^dwritten among the living in Jerusalem: (It is significant that the survivors of God's judgment will be a temple-oriented people, for it is their temple orientation that will help them escape his judgments. We have been commanded, "Stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly. D&C 87:8; 45:32)

(Moroni quotes 4 & 5 When Moroni visited Joseph Smith, he quoted v. 4&5 and said that this prophecy was soon to be fulfilled.) 4 ^aWhen the Lord shall have ^bwashed away the filth of the daughters of Zion (cleansed the earth), and shall have ^cpurged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of ^dburning. (Second Coming) (Being cleansed is a process in which the Holy Ghost plays a prominent role. Joseph Smith taught that "as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham." Teachings, p. 149-50 (The glory of Zion shall be her defense. Elder Orson Pratt suggested that the fulfillment of Isaiah's prophecy would be literal: "The time is to come when God will meet with all the congregation of his Saints, and to show his approval, and that he does love them, he will work a miracle by covering them in the cloud of his glory. I do not mean something that is invisible, but I mean that same order of things which once existed on the earth so far as the tabernacle of Moses was concerned, which was carried in the midst of the children of Israel as they journeyed in the wilderness...But in the latter days there will be people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God, - a pillar of flaming fire by night. Did you ever hear of any city that was thus favored and blessed since the day that Isaiah delivered this prophecy? No, it is a latter-day work, one that God must consummate in the latter

times when he begins to reveal himself, and show forth his power among the nations.” Journal of Discourses 16:82)

5 And the LORD will create upon every dwelling place of mount ^aZion, and upon her assemblies, a ^bcloud and smoke by day, and the shining of a flaming ^cfire by night: for upon all (everyone) the glory (of Zion) shall be a defence. (This should read “Canopy.” Thus Zion and her inhabitants shall be protected by God from spiritual harm in the same way that individuals are protected from physical harm by seeking shelter during the heat of the day or in great storms.)

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of ^arefuge, and for a covert from storm and from rain. The storms remove the wicked out of their places as chaff is removed from the wheat, while the righteous, like wheat, are gathered into protected units and preserved in the Lord’s temples and other holy places. Joseph Smith: “...The time is soon coming, when no man will have any peace but in Zion and her stakes. “I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of man has said that the mother shall be against the daughters, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place.” (*Teachings of the Prophet Joseph Smith*, p. 161 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 134))

2 Nephi 15

The Lord's vineyard (Israel) shall become desolate and his people be scattered—Woes shall come upon them in their apostate and scattered state—The Lord shall lift an ensign and gather Israel—Compare 2 Nephi 15.

This chapter is divided into two parts. Part 1: 1-7 is the song of the vineyard and Part 2: 8-30 the bitter crop that is produced. The song contains two parts. 1-6 the song, 7 the interpretation. The Lord, who planted the bride in a fertile hill and provided for her expected her to bring forth good seed or fruit. But instead she brought fourth bad fruit, and so the bridegroom let her go to waste, reaping the natural consequences of her sowing. The song shows the great love and attention that the Lord has shown to the house of Israel throughout the ages, including in our own dispensation.

1 (JST And then) ^aNow will I sing ^bto my wellbeloved a song of my beloved (Christ) touching his ^cvineyard. (Israel) My wellbeloved hath a vineyard ^din a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower (set prophets) in the midst of it, and also made a winepress therein (for a good harvest): and he looked that it should bring forth grapes (faithful people), and it brought forth wild grapes. (apostasy)

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. (I'll give you the facts, you be the judge.)

4 What could have been done more to my vineyard, that I have not done in it? (The main question) wherefore, when I looked (planned) that it should bring forth grapes, (it) brought ~~it~~ forth ^awild grapes?()

5 And now go to; I will tell you what I will do to my ^avineyard: I will ^btake away the hedge (divine protection) thereof, and it shall be eaten up; and (I will) break down the ^cwall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns (false doctrines and behaviors): I will also command the clouds that they rain no rain upon it. (the spirit withdraws and no prophets)

7 For the ^avineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for ^bjudgment, ~~but~~ (and) behold oppression; for righteousness, but behold ^ca cry. (riotous living) (A parable of the destruction and scattering of Israel (Judah))

8-25 presents a series of six woes, all of which demonstrate the low spiritual state of certain groups. The first woe (8-10) speaks out against the improper use of land; the second (11-17) contains the prophetic word on the manner in which those of the world improperly and with evil intent eat, drink, and make merry; the third (18-19) is directed against those who are wicked and mock God and his divine plan; the fourth (20) speaks against liars and those who fight against the things of God; the fifth (21) deals with conceited individuals who believe themselves to be wise; and the sixth (22-23) accuses those who give bribes and belittle the righteous.

8 ¶ Woe unto them that ^ajoin ^bhouse to house, *that* lay field to field, till *there be* no place, that they may ^cbe placed alone in the midst of the earth! (This refers to building up great landed estates by oppressive means. This woe is pronounced on the wealthy landowners who covet and buy up property, thus depriving the poor of their heritage. Hoyt W. Brewster, Jr., *Isaiah Plain and Simple*, 46. Ownership of property is not condemned. The only question is, how did the owner get it, and to what use does he put it? Reynolds & Sjodahl, *Commentary on the Book of Mormon*, 1:334)

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one ^abath, (8 ½ gallons) and the seed of an homer (6 ½ bushels)

of seed) shall yield an ephah (a ½ bushel). (This shows how unproductive the land will become because of wickedness. The KJV states ten acres, but the Hebrew reads ten yoke or the amount ten yoke of oxen could plow in a day, which is equivalent to about five acres. Terry B. Ball, *Voice of Old Testament Prophets: The 26th Annual Sidney B. Sperry Symposium*, 59)

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, ~~and~~ ^awine inflame them!

12 And the harp, and the ^aviol, (lyre) the ^btabret, (drum) and pipe (instruments associated with worship of the Lord), and wine, are in their feasts: but they ^cregard not the ^dwork of the LORD, neither consider the operation of his hands. (hypocritical worship)

13 ¶ Therefore my people are gone into ^acaptivity, because *they have* no ^bknowledge: (revelation) and their honourable men *are* famished, and their multitude dried up with thirst. (The Prophet Joseph Smith said: “The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence, it needs revelation to assist us, and give us knowledge of the things of God.” *Teachings*, p. 217)

14 Therefore hell hath enlarged herself, (they had to add on to hell to make room for you) and opened her mouth without measure (in riotous living): and their glory, and their multitude, and their ^apomp, and he that rejoiceth, shall descend into it.

15 And the mean (poor) man shall be brought down, and the mighty man shall be humbled, and the eyes of the ^alofty shall be humbled: (everyone needs humbling)

16 But the LORD of hosts shall be exalted in ^ajudgment, and God that is ^bholy shall be sanctified in righteousness. (The Lord will triumph)

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. (destruction complete)

18 Woe unto them that ^adraw iniquity with cords of ^bvanity, and sin ^cas it were with a cart rope: (you are tethered to your sins)

19 That say, Let him make ^aspeed, *and* ^bhasten his work, that we may ^csee *it*: and let the counsel of the ^dHoly One of Israel draw nigh and come, that we may know *it*! (It is up to God to prove to us that he exists)

20 ¶ Woe unto them that call ^aevil ^bgood, and good evil; that put ^cdarkness for ^dlight, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto ~~them that are~~ (the) ^awise in their own ^beyes, and ^cprudent in their own sight!

22 Woe unto ~~them that are~~ (JST the) mighty to ^adrink ^bwine, and men of strength to mingle strong drink:

23 Which ^ajustify the ^bwicked for reward, (bribes) and ^ctake away the righteousness of the righteous from him! (deprive the innocent of their rights)

24 Therefore as the fire devoureth the ^astubble, and the flame consumeth the chaff, ~~so~~ their ^broot shall be as rottenness (no posterity in the next life), and their blossom(s) shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the ^aanger of the LORD kindled against his people, and he hath ^bstretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, **but his hand is stretched out still.** (you can still repent)

(This section introduces two divine activities that will attract members of the house of Israel to their gathering places or their lands of promise. God will hold up a flag, or standard, or ensign unto all the nations of the earth around which Israel may rally; and God will attract the attention of Israel through a hiss or a whistle. A third divine activity is listed in a later section of Isaiah: God will cause a trumpet to be blown, which will serve as a signal for the tribes to gather around the ensign. 18:3,7. These three

activities symbolize the manner by which the earth's inhabitants will be called to Zion in the latter days after they accept the gospel of Jesus Christ.)

26 ¶ And he will lift (The Lord will play an active role in the restoration of the gospel in the latter-days.) up an ^aensign (a flag or rallying point, the true gospel) to the nations from far (America is far from Israel), and will ^bhiss (whistle, signal) unto them from the ^cend of the earth: and, behold, they shall ^dcome with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: (Nothing will impede those who come to Zion. The Saints will not be weary, stumble or sleep, and their loins will be girded, their shoes will be latched, and their equipment and vehicles will be ready and prepared. Those who gather to Zion are compared to a strong and mighty lion in its prime, who roars, catches its prey and carries it away with no fear.)

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: (This is the protection God will provide to those who come to Zion.)

29 Their roaring ~~shall be~~ like a lion, (JST 29) they shall roar like young ^alions: yea, they shall roar, and lay hold of the ^bprey, and shall carry ~~it~~-away safe, and none shall deliver ~~it~~. (None will stop the gathering)

30 And in that day they shall roar against them like the roaring of the sea: and if ~~one~~ (JST they) look unto the land, (the land of the wicked) behold darkness *and* sorrow, and the ^alight is ^bdarkened in the heavens thereof. (The spiritual light will not be found among the wicked. Elder LeGrand Richards said that Isaiah's prophecies of the restoration of the gospel would occur in the times when there are trains and airplanes. Although he couldn't name them by name, he certainly describes them. Israel Do You Know, p. 182.)

2 Nephi 16

Isaiah sees the Lord—His sins are forgiven—He is called to prophesy—He prophesies of the rejection by the Jews of Christ’s teachings—A remnant shall return—Compare 2 Nephi 16.

1 ^aIN the year that king Uzziah died (about 740BC) I ^bsaw also the ^cLord sitting upon a ^dthrone, high and lifted up, (exalted) and ^ehis train (skirt of his robe, authority or power, Heb: wake, light) filled the temple. (Joseph Smith informs us that Isaiah’s vision was connected to the experience wherein his calling and election were made sure and he was given the gift of the Second Comforter, Jesus Christ. *Teachings*, p. 150-151)

2 Above it stood the ^aseraphims: (angels) each one had six wings; with twain he covered his face (shows respect for God), and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, (three times represents the very best) is the ^aLORD of hosts: the whole earth is full of his ^bglory.

4 And the ^aposts of the door moved (shook) at the voice of him that cried, and the house was filled with ^bsmoke. (Isaiah is trying to explain what it was like to see a vision of the celestial realms, but words don’t do it justice. The Prophet Joseph Smith said, “Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experiences of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.” *Teachings*, p. 324)

5 ¶ Then said I, Woe is (unto) me! for I am ^aundone; (completely overwhelmed) because I am a man of ^bunclean (so imperfect) lips, and I dwell in the midst of a people of unclean lips: for mine eyes have ^cseen the ^dKing, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live ^acoal in his hand, which he had taken with the tongs from off the altar (atonement):

7 And he laid it upon my ^amouth, and said, Lo, this (atonement) hath touched thy lips; and thine iniquity is ^btaken away, and thy sin purged. (The result of the atonement. The Holy Ghost cleanses by fire and makes us equal to our callings)

8 Also I heard the voice of the Lord, saying, Whom shall I ^asend, and who will go for us? Then said I (said), Here am I; ^bsend me. (Because of the atonement, Isaiah has confidence to accept his call. Isaiah was sent to bear witness of Christ. Each of us that have been given a work to do in helping to build God’s Kingdom on earth also said; Here am I, send me.)

9 ¶ And he said, Go, and tell this people, ^aHear ye indeed, but (JST they understood) ^bunderstand not; and see ye indeed, but (JST they) ^cperceived not. (These are those who are so spiritually dead as not to understand the words of the prophets.)

10 Make the ^aheart of this people fat, and make their ears heavy, and ^bshut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. (The last half of Isaiah 6:10 may be misread that the Lord does not want the people to be converted and healed. The real meaning of the last part of the verse, as it is fully quoted in the New Testament [Acts 28:26-27; Matthew 13:14-15] is a declaration that the people did not want to understand, lest they should be converted so that the Lord could heal them. Monte S. Nyman, *Great Are the Words of Isaiah*, 50-51)

11 Then said I, Lord, ^ahow long? And he (JST said) answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, (as long as there are people)

12 And the LORD have removed men far away, (Israel exiled into other nations.) and there (shall) be a great forsaking in the midst of the land.

13 ¶ But yet ~~in it~~ (JST there) shall be a tenth (remnant), and (JST they) ~~it~~ (Israel) shall return, and shall

be eaten (pruned as by animals, apostates cut out): as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the ^bsubstance thereof. (Some of Israel would survive the destruction and scattering. Israel may look dead, but there is still life in it. Both kinds of trees are robust and cannot be destroyed merely by chopping them down, for the remaining stumps will regenerate the tree by sending forth new shoots. Terry Ball, Thy People Shall Be My People and Thy God My God, 29)

2 Nephi 17

Since chapter 7-14 are not Old Testament lessons, I have not gone back and inserted the JST verses. These are strictly from the Book of Mormon.

Ephraim and Syria wage war against Judah—Christ shall be born of a virgin—Compare Isaiah 7. [Between 559 and 545 B.C.] (This prophecy has a direct application for us although it was literally fulfilled when Assyria invaded ancient Israel. Assyria is a type and symbol of the warring nations that will exist in the latter days, shortly before the Second Coming. The text provides a number of clues regarding this, including Isaiah's fourfold use of the formula "in that day", a phrase that often pertains to our own day. Further, if we accept the Lord's sign of Immanuel (i.e., if we accept Jesus Christ and his atonement), we will be protected during the wars in the last days. The central messages for us in the section are that we should trust the Lord's word that comes through his prophet, rather than rely on the arm of flesh, and Judah's inhabitants should find comfort in knowing that a "remnant of Israel shall return" to Israel, as the Lord has promised. *Understanding Isaiah*, p. 68)

1 ^aAND it came to pass in the days of ^bAhaz the son of ^cJotham, the son of Uzziah, king of Judah, that ^dRezin, king of Syria, and ^ePekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub (A remnant shall return) thy son, at the end of the ^aconduit of the upper pool in the highway of the fuller's field;

4 And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands (smoldering wood), for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.

7 Thus saith the Lord God: ^aIt shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus, Rezin; and within three score and five years shall Ephraim be ^abroken that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will ^anot believe surely ye shall not be established.

10 Moreover, the Lord spake again unto Ahaz, saying:

11 Ask thee a ^asign of the Lord thy God; ask it either in the depths, or in the heights above.

12 But Ahaz said: I will not ask, neither will I ^atempt the Lord.

13 And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore, the Lord himself shall give you a sign (This prophecy has dual application. It refers to Isaiah's son and it refers to Jesus Christ. Isaiah's wife was a prophetess, not a virgin, but she was to bear a son.)—Behold, a ^avirgin shall conceive, and shall bear a son, and shall call his name ^bImmanuel. (Messianic prophecy.)

15 Butter and ^ahoney shall he eat, that he may know to refuse the evil and to choose the good.

16 For ^abefore the child shall know to refuse the evil and choose the good, (Before he is 8 years old) the land that thou abhorrest (the northern kingdom of Ephraim) shall be forsaken of ^bboth her kings.

(Ephraim's and Syria's. Jeffrey R. Holland: There are plural or parallel elements to this prophecy, as with so much of Isaiah's writing. The most immediate meaning was probably focused on Isaiah's wife, a pure and good woman who brought forth a son about this time, the child becoming a type and shadow of

the greater, later fulfillment of the prophecy that would be realized in the birth of Jesus Christ. The symbolism in the dual prophecy acquires additional importance when we realize that Isaiah's wife may have been of royal blood, and therefore her son would have been royalty of the line of David. Here again is a type, a prefiguration of the greater Immanuel, Jesus Christ, the ultimate son of David, the royal King who would be born of a literal virgin. Indeed, his title *Immanuel* would be carried forward to the latter days, being applied to the Savior in section 128 verse 22 of the Doctrine and Covenants. *Christ and the New Covenant*, 79)

17 The Lord shall ^abring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that ^bEphraim departed from Judah, the king of Assyria.

18 And it shall come to pass **in that day** (When the prophet uses the phrase "in that day" he is usually referring to our day.) that the Lord shall hiss (whistle) for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria. (The fly and the bee refer to soldiers. They shall be everywhere in the kingdom of Judah. Donald W. Parry: The Lord will signal or prompt the Assyrian armies (here referred to as "bees") to come down on Judah. The *Lord shall whistle* to the bees is a symbol built on an actual ancient practice, for Cyrillus of Alexandria (ca. a.d. 400) wrote about beekeepers who whistled to bees to get them to return to their hives. *Understanding Isaiah*, 78)

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 **In the same day** shall the Lord shave with a ^arazor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard. (Those sold into slavery are shaved all over their bodies. This also means that no part of the land will be free.)

21 And it shall come to pass **in that day**, a man shall nourish a young cow and two sheep; (These refer to the desolation that will exist after the Assyrian invasion and destruction.)

22 And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass **in that day**, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns. (The grapes shall be thorns.)

24 With arrows and with bows shall men come thither, because all the land shall become briers and thorns. (This prophecy was fulfilled when Assyria overran the land in 721 BC.)

25 And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

2 Nephi 18

Christ shall be as a stone of stumbling and a rock of offense—Seek the Lord, not peeping wizards—Turn to the law and to the testimony for guidance—Compare Isaiah 8. [Between 559 and 545 B.C.] (Isaiah presents three images of Jesus Christ that have special meaning for us today – water, temple and light. First Jesus is as essential to our spiritual salvation as water is to our physical salvation; that is to say, without water we will die physically, and without Christ we will die spiritually. Second, we will find peace and comfort in Jesus Christ if we permit him to be our temple (the focus of our worship), our cornerstone (the chief part of the building) and our sure foundation (where we can find sure footing). Third, as we walk through mortality, which is like passing in the shadow or in darkness, we receive great hope, comfort, and joy when we accept Jesus as our great light. Understanding Isaiah, p. 80)

1 MOREOVER, the word of the Lord said unto me: Take thee a great ^aroll, and write in it with a man's pen, concerning ^bMaher-shalal-hash-baz. (to speed, spoil, hasten plunder. Israel will be destroyed quickly.)

2 And I took unto me faithful ^awitnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess (similar to the virgin Mary); and she conceived and bare a son. Then said the Lord to me: ^aCall his name, Maher-shalal-hash-baz. (He is a type of Christ)

4 For behold, ^athe child shall ^bnot have knowledge to cry, My father, and my mother (about two to three years), before the riches of Damascus and the ^cspoil of ^dSamaria shall be taken away before the king of ^eAssyria. (This prophecy means that before 2 or 3 years, the invasion of Assyria will occur.)

5 The Lord spake also unto me again, saying: (Isaiah is talking about two types of water – the soft, rolling waters of Shiloah located near the temple mount of Jerusalem, and the waters of the Euphrates, a great river that often floods out of control. The waters of Shiloah are controlled and inviting, whereas the Euphrates is dangerous and destructive. The waters of Shiloah bring life to those who drink them; the Euphrates brings death to those who are swept up in its flood. Isaiah's images of the two waters are symbolic; the former represents Jesus, the King of Heaven, who is likened to the waters of life; the latter is the king of Assyria, who leads his great, destructive armies and "cover the earth [like a flood...and] destroy the inhabitants thereof." *Understanding Isaiah*, p. 83)

6 Forasmuch as this people refuseth the waters of ^aShiloah that go softly, and rejoice in ^bRezin (king of Syria) and Remaliah's son; (Pekah, king of Israel)

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river (Euphrates), strong and many, even the king of ^aAssyria and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah; he shall overflow and go over, he shall ^areach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ^aAssociate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. (Although the inhabitants of the world attempt to protect themselves with temporal weapons, they will be destroyed or broken in pieces. The twice repeated phrase is probably the result of a scribal error. The repetition is not found in the Isaiah Scroll of the Dead Sea Scrolls. Understanding Isaiah, p. 85)

10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

11 For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

12 Say ye not, A confederacy, to all to whom this people shall say, A ^aconfederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of Hosts himself (The literal translation from the Hebrew text reads, “make him a temple, the Lord of Hosts” meaning let the Lord be your temple, your place of holiness. Understanding Isaiah, p. 86), and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a ^astone of ^bstumbling, and for a ^crock of ^doffense to both the houses of Israel, for a gin and a ^esnare to the inhabitants of Jerusalem. (Because Israel would reject the Messiah, they shall have troubles. Neal A. Maxwell said: “A stumbling block is defined as involving ‘something repugnant to one’s prejudices’ (The Oxford English Dictionary)...A stumbling block of the Jews of Jesus’ day, for instance, was their expectations about what the Messiah would do, such as emancipating them politically. To them, Jesus was not an emancipator, and his death was an unfulfilling stumbling block. This irony had been prophesied. The Greeks, on the other hand, regarded the whole idea of a resurrecting messiah as foolishness. (See Isaiah 8:14; 1 Corinthians 1:23; 1 Peter 2:8; 2 Nephi 18:14.)” (A Wonderful Flood of Light [Salt Lake City: Bookcraft, 1990], 71.))

15 And many among them shall ^astumble and fall, and be broken, and be snared, and be taken.

16 ^aBind up the testimony, seal the law among my disciples. (These actions fit into a divine sequence; the saints must first receive their endowments, then warn the world’s inhabitants of God’s coming judgments, which will be followed by the binding up of the testimony and the sealing of the law; finally the judgments of God will come. After the Lord’s people have testified to and warned the nations, they will figuratively “bind” “tie up” or “shut up” their testimonies and “affix a seal” to the law of God. Understanding Isaiah, p. 88)

17 And I will wait upon the Lord (be patient), that ^ahideth his face from the house of Jacob, and I will look for him. (The literal translation reads “I will hope for him.” Spencer W. Kimball: Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery. The sufferings of our Savior were part of his education. *Faith Precedes the Miracle*, 98. Neal A. Maxwell: Since the Lord wants a people “tried in all things” (D&C 136:31), how specifically will we be tried? He tells us, I will try the faith and the patience of my people (see [Mosiah 23:21](#)). Since faith in the timing of the Lord may be tried, let us learn to say not only, “Thy will be done,” but patiently also, “Thy timing be done.” Ensign, May 2001, 59-61.)

18 Behold, I and the children whom the Lord hath given me are for ^asigns and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion. (Isaiah and his family are for signs to Israel. Israel will be destroyed, but later will be restored.)

19 And when they shall say unto you: Seek unto them that have ^afamiliar spirits, and unto ^bwizards that peep (whisper) and mutter—^cshould not a people seek unto their God for the living to hear from the dead? (Orson F. Whitney: “To those in quest of spiritual light, this word of counsel: Seek it only in the Lord’s appointed way. Follow the advice of the Apostle James and the example of Joseph the Prophet. Never go upon the Devil’s ground. Keep away from all deceptive influence. One may believe in hypnotism, without being a hypnotist, without surrendering one’s will to the will of the person exercising that power—a very dangerous power when wielded by an unprincipled possessor. In like manner, one may believe spiritualism real, without becoming a spiritualist, without attending ‘séances,’ without consulting ‘mediums,’ without putting trust in planchettes, ouija boards, automatic pencils, false impersonations, or in any way encouraging the advances of designing spirits, who thus gain an ascendancy over their victims, leading them into mazes of delusion, and often into depths of despair. Go not after them; and if they come to you, put them to the test. ‘Try the spirits.’ (1 Jn. 4:1) If they speak not according to revealed truth, if they conform not to divine standards, ‘it is because there is no light in them.’ (Isa. 8:20)” (Saturday Night Thoughts [Salt Lake City: Deseret News, 1921], 311 - 312 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 146))

20 To the ^alaw and to the testimony; and if they speak not according to this word, it is because there is

no light in them. (The Spirit of the Lord was withdrawn from them.)

21 And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth and behold trouble, and ^adarkness, dimness of anguish, and shall be driven to darkness.

2 Nephi 19

Isaiah speaks Messianically—The people in darkness to see a great Light—Unto us a child is born—He shall be the Prince of Peace and shall reign on David’s throne—Compare Isaiah 9. [Between 559 and 545 B.C.]

1 ^aNEVERTHELESS, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the ^bland of ^cZebulun, and the land of ^dNaphtali, (During Jesus’ day, these were the lands of Galilee.) and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

2 The people that walked in darkness have seen a great light (The Messiah); they that dwell in the land of the shadow of death, upon them hath the light shined. (Jesus lived in Galilee and was the light to the people who knew him.)

3 Thou hast multiplied the nation (Abraham’s posterity), and ^aincreased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. (3-7 deal with the coronation of Jesus as King of kings during the Millennium. W. Cleon Skousen: In the King James Version this verse states that the people would NOT increase their joy, but the Book of Mormon gives the correct rendition. In fact, the King James translators inserted a marginal note indicating there was some question about the word “not.” The Revised Standard Version leaves out the “not” just as the Book of Mormon did nearly a century earlier. The word “not” obviously contradicts the next two phrases, which say that the joy of the people will be so exuberant that it will be similar to the happiness which always accompanies the gathering in of the harvest, or the happiness of those occasions when the booty is about to be distributed after a long, hard-fought campaign for victory. *Isaiah Speaks to Modern Times*, 222)

4 For thou hast broken the yoke of ^ahis burden, and the staff of his shoulder, the rod of his ^boppressor. (tools of the master over slaves. In biblical times, the staff and rod were used by taskmasters on slaves. A yoke was a wooden frame designed to harness together beasts of burden. These three items – the yoke, staff, and rod – signify oppression, or the burdens placed on Israel by its neighbors. Parry, *Visualizing Isaiah*, 79)

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but ^athis shall be with burning and fuel of fire.

6 For (All of the preceding has happened “because”) unto us a ^achild is born, unto us a son is given; and the ^bgovernment shall be upon his shoulder (Jeffrey R. Holland said: “The fact that the government would eventually be upon his shoulders affirms what all the world will one day acknowledge—that he is Lord of lords and King of kings and will one day rule over the earth and his Church in person....All can take comfort from the fact that because the government—and the burdens thereof—will be upon his shoulders, they will be lifted in great measure from our own. This is yet another reference in Isaiah to the Atonement, the bearing away of our sins (or at very least in this reference, our temporal burdens) on the shoulders of Christ.” (*Christ and the New Covenant*, 80-81 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 150)); and his name shall be called, Wonderful, Counselor (In Hebrew it reads: Wonderful Counsellor), The ^cMighty God, The ^dEverlasting Father (Neal A. Maxwell said: “Jesus is even described as the Father, because he is the Father-Creator of this and other worlds. Furthermore, he is the Father of all who are born again spiritually. When we take upon ourselves his name and covenant to keep his commandments, we then become his sons and daughters, ‘the children of Christ.’ Additionally, since he and the Father are one in attributes and in purpose, Jesus acts for the Father through divine investiture, sometimes speaking as the Father.” (*Mosiah, Salvation Only Through Christ*, ed. By Nyman and Tate, pp. 5-6 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 62)), The Prince of ^ePeace. (These titles of Christ represent the type of service he would render to his

people. He has four titles: wonderful Counselor, mighty God, everlasting Father, and prince of Peace.)

7 Of the increase of ^agovernment and peace ^bthere is no end, upon the throne of ^cDavid, and upon his kingdom to order it (The confusion of the telestial world will be replaced by the society of Christ), and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this. (Isaiah 9:9-10:4 is divided into four subsections. The first deals with pride (9:8-12), the second concerns evil leaders (9:13-17), the third decries the lack of love and kindness for others (9:18-21), and the fourth refers to social injustice (10:1-4). The four subsections are part of a single prophecy but are divided structurally with an identical poetic refrain at the end of each section: “For all this his anger is not turned away, **but his hand is stretched out still.**” Understanding Isaiah, p. 97.)

8 The Lord sent his word unto Jacob and it hath lighted upon Israel (This is directed to Ephraim, the northern kingdom. It also applies to us today.).

9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:

10 The bricks are fallen down, but we will build with hewn ^astones; the sycamores are cut down, but we will change them into ^bcedars.

11 Therefore the Lord shall set up the adversaries of ^aRezin against him, and join his enemies together;

12 The Syrians before and the Philistines behind; and they shall ^adevour Israel with open mouth. For all this his ^banger is not turned away, **but his hand is stretched out still.**

13 For the people turneth not (they don’t repent) unto ^ahim that smiteth them, neither do they seek the Lord of Hosts.

14 Therefore will the Lord cut off from Israel head and tail, (The “head” (government) and the “tail” (false prophets). Nyman, Great Are the Words of Isaiah, 69) branch and rush ^ain one day.

15 The ^aancient, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the ^aleaders of this people cause them to err; and they that are ^bled of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have ^amercy on their fatherless and ^bwidows; for ^cevery one of them is a hypocrite and an ^devildoer, and every mouth speaketh ^efolly. For all this his anger is not turned away, but his ^fhand is stretched out still.

18 For ^awickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the Lord of Hosts is the ^aland darkened, and the people shall be as the fuel of the fire; ^bno man shall spare his brother. (The wicked shall destroy each other.)

20 And he ^ashall snatch on the right hand and be hungry; and he shall ^beat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm— (There will be a famine)

21 Manasseh, ^aEphraim; and Ephraim, Manasseh (Ephraim will be against Manasseh and Manasseh will be against Ephraim, and they will also be against Judah.); they together shall be against ^bJudah. For all this his anger is not turned away, **but his hand is stretched out still.** (In spite of Israel’s rejection of Christ, His hand would still be outstretched beckoning for them to return to him.)

2 Nephi 20

Destruction of Assyria is a type of destruction of wicked at the Second Coming—Few people shall be left after the Lord comes again—Remnant of Jacob shall return in that day—Compare Isaiah 10. [Between 559 and 545 B.C.]

1 ^aWO unto them that decree ^bunrighteous decrees, and that write grievousness which they have prescribed;

2 To turn away the needy from judgment, and to take away the right from the ^apoor of my people, that ^bwidows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, **but his hand is stretched out still.**

5 O Assyrian (**wicked nations of the last days**), the rod of mine anger, and the staff in their hand is ^atheir indignation.

6 I will send him ^aagainst a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.

8 For he saith: Are not my ^aprinces altogether kings?

9 Is not ^aCalno as ^bCarchemish? Is not Hamath as Arpad? Is not Samaria as ^cDamascus? (**These are the cities destroyed by Assyria.**)

10 As ^amy hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her ^aidols, so do to Jerusalem and to her idols?

12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion (**the temple mount**) and upon Jerusalem, I will punish the fruit (**works**) of the stout heart of the king of ^aAssyria, and the glory of his high looks. (**The destruction of Assyria is a type of the destruction of the wicked at the Second Coming.**)

13 For ^ahe saith: By the strength of ^bmy hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man;

14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ^aax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a ^afire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

19 And the ^arest of the trees of his forest shall be few, that a child may write them. (**The righteous that survive the Second Coming will be few, compared to those alive before his coming.**)

20 And it shall come to pass **in that day**, that the remnant of Israel, and such as are escaped of the ^ahouse of Jacob, shall no more again ^bstay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

21 The ^aremnant shall return, yea, even the remnant of Jacob, unto the mighty God.

22 For though thy people ^aIsrael be as the sand of the sea, yet a remnant of them shall ^breturn; the ^cconsumption decreed shall overflow with righteousness. (The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world. TPJS, p. 330.)

23 For the Lord God of Hosts shall make a ^aconsumption, even determined in all the land.

24 Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, (The whole of America is Zion itself, from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. Joseph Smith, Teachings, 362) ^abe not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the ^bmanner of Egypt. (The enemies of God will be destroyed.)

25 For yet a very little while, and the ^aindignation shall cease, and mine anger in their destruction.

26 And the Lord of Hosts shall ^astir up a scourge for him according to the slaughter of ^bMidian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of ^cEgypt.

27 And it shall come to pass in that day that his ^aburden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the ^banointing.

28 ^aHe is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

29 They are gone over the ^apassage; they have taken up their lodging at ^bGeba; Ramath is afraid; ^cGibeah of Saul is fled.

30 Lift up the voice, O daughter of ^aGallim; cause it to be heard unto Laish, O poor ^bAnathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at ^aNob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the ^ahigh ones of stature shall be ^bhewn down; and the ^chaughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one. (Faithful latter-day saints are part of that remnant of Jacob who are trusting in the Lord and starting to overflow with righteousness.)

2 Nephi 21

Stem of Jesse (Christ) shall judge in righteousness—The knowledge of God shall cover the earth in the Millennium—The Lord shall raise an ensign and gather Israel—Compare Isaiah 11. [Between 559 and 545 B.C.] (This chapter was quoted by Moroni to Joseph Smith and said it was about to be fulfilled.)

1 ^aAND there shall ^bcome forth a rod out of the ^cstem (Christ) of Jesse, and a branch (Christ) shall grow out of his roots. (D&C 113: 1 WHO is the ^aStem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? 2 Verily thus saith the Lord: It is Christ. 3 What is the ^arod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? 4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of ^aEphraim, or of the house of Joseph, on whom there is laid much ^bpower. 5 What is the ^aroot of Jesse spoken of in the 10th verse of the 11th chapter? 6 Behold, thus saith the Lord, it is a ^adescendant of Jesse, as well as of Joseph, unto whom rightly belongs the ^bpriesthood, and the ^ckeys of the kingdom, for an ^densign, and for the gathering of my people in the ^elast days. “The Book of Mormon contains an important prophecy about a descendant of the ancient Joseph who would also be named Joseph and who would do a great work of salvation among the Israelites to bring them to the knowledge of God’s covenants in the last days. (2 Ne. 3:6-11, 14-15.) Joseph Smith, Jr., is this Joseph. His patriarchal blessing identifies him as the heir to the promises of Ephraim (son of the ancient Joseph), and he is called a pure Ephraimite by Brigham Young. (DS 3:250-54; WTP, pp. 125-27) “There is not the same recorded evidence of Joseph Smith being a descendant of Jesse through the tribe of Judah. However, there were occasions in earlier Church history when a number of the brethren, including Joseph Smith, claimed that they shared lineage with Jesus in the tribe of Judah. (See *Life of Heber C. Kimball* [1988], p. 185; JD 4:248; *Journal of President Rudger Clawson*, pp. 374-75; *Ivins Journal*, p. 21.) “In short, Joseph Smith fulfills the requirements as a descendant of Joseph through his son Ephraim. He was also a descendant of Judah through Jesse, and he may have descended through the same lineage as Jesus.” (*Isaiah: Prophet, Seer, and Poet*, by Victor L. Ludlow, p. 172) Brigham Young: “It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father’s father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained in eternity to preside over this last dispensation.” (*Discourses of Brigham Young*, p. 108 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.94) Bruce R. McConkie: “Christ is the Son of David, the Seed of David, the inheritor, through Mary his mother, of the blood of the great king. He is also called the Stem of Jesse and the Branch, meaning Branch of David. Messianic prophecies under these headings deal with the power and dominion he shall wield as he sits on David’s throne, and have reference almost exclusively to his second sojourn on planet earth. “Jesse was the father of David. Isaiah speaks of the Stem of Jesse, whom he also designates as a branch growing out of the root of that ancient worthy. He recites how the Spirit of the Lord shall rest upon him; how he shall be mighty in judgment; how he shall smite the earth and slay the wicked; and how the lamb and the lion shall lie down together in that day—all of which has reference to the Second Coming and the millennial era thereby ushered in. (Isa.11.) As to the identity of the Stem of Jesse, the revealed word says: ‘Verily thus saith the Lord: It is Christ.’ (D&C 113:1-2.) This also means that the Branch is Christ, as we shall now see from other related scriptures. “By the mouth of Jeremiah, the Lord foretells the ancient scattering and the latter-day gathering of his chosen Israel. After they have been gathered ‘out of all countries wither I have driven them,’ after the kingdom has been restored to Israel as desired by the ancient apostles, in Acts 1:6, then this eventuality, yet future and millennial in nature, shall be fulfilled:

'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.' (Jer 23:3-6) That is to say, the King who shall reign personally upon the earth during the Millennium shall be the Branch who grew out of the house of David. He shall execute judgment and justice in all the earth because he is the Lord Jehovah, even him whom we call Christ. "Through Zechariah the Lord spoke similarly: 'Thus saith the Lord of hosts:..I will bring forth my servant the BRANCH...I will remove the iniquity of the land in one day [meaning that the wicked shall be destroyed and the millennial era of peace and righteousness commence]. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.' (Zech. 3:7-10.) Of that glorious millennial day the Lord says also: 'Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne.' (Zech. 6:12-13.) "That the branch of David is Christ is perfectly clear. (*The Promised Messiah*, pp. 192-194 as taken from the 1981 Old Testament Institute Manual, p. 148))

2 And the ^aSpirit of the Lord shall rest upon him, the spirit of ^bwisdom and ^cunderstanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord; and he shall not ^ajudge after the sight of his eyes, neither reprove after the hearing of his ears.

4 But with ^arighteousness shall he ^bjudge the poor, and reprove with equity for the ^cmeek of the earth; and he shall ^dsmite the earth with the ^erod of his mouth, and with the breath of his lips shall he slay the wicked. (Joseph Fielding Smith: In that day there shall be no "divided Christianity." All who will not repent and receive the gospel shall soon be removed, and they who shall remain shall learn to worship the true and living God in spirit and in truth. The Church of Jesus Christ shall have sway over all the earth, for Christ shall be the King and Deliverer. Peace shall prevail both among men and among beasts. Satan shall be bound and his dominion, which he has held by usurpation and fraud since the beginning of the earth's temporal existence, shall come to an end. The rightful King shall reign and his saints shall possess the kingdom according to the vision of Daniel. Jerusalem shall become a righteous city when Israel is gathered and redeemed. Zion also shall be cleansed of all iniquity, and in that day, when Christ shall rule, the word of the Lord to Isaiah shall be fulfilled, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." *Doctrines of Salvation*, 1:168-69. During all these years men dwelling in mortality will have the privilege of associating with those who have received their resurrection. Our Lord and Savior will be a familiar figure among the righteous saints. Instruction will be given by resurrected prophets. How could wickedness remain under such conditions? Those who have passed through the resurrection will not, however, dwell with those in mortality. They will not stay in earthly, or human homes nor sleep in the beds of mortals. Such a thing would be inconsistent. Joseph Smith has said: Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell on the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousands years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.-*Compendium*, pp. 274-5. The question naturally will arise, if the wicked are to be destroyed when Christ comes, then how can there be wicked men on the earth during the Millennium, as stated by Joseph Smith and Isaiah? It is quite evident that the "wickedness" during that time will be among those who are heathen, or have not come into the Church, and their wickedness consists of failure to receive the Gospel of Jesus Christ. Men will be free from the temptations of Satan; peace will be in the hearts of all men, and it is decreed that in time all will receive the truth, for the Gospel is to cover the earth as the waters do the sea. *The Way to Perfection*, 312-14)

5 And ^arighteousness shall be the girdle of his loins, (The Scriptures often make symbolic use of the girdle. When Jesus said to His disciples: "Let your loins be girdled about," it was as if He had said: "Be

as men who have a long race to run; gather up the folds of your flowing robes, and fasten them with your girdle; that nothing may keep you back or impede your steps.” In Bible language, “to be girded” means: “to be ready for action.” Fred H. Wight, *Manners and Customs of Bible Lands*, 93-94) and faithfulness the girdle of his reins. (Christ will judge us by looking into our hearts.)

6 The ^awolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling (fatling is probably not correctly translated, it should most likely be feed, they shall feed together) together; and a little child shall lead them. (Millennial day. Joseph Smith: “In pitching my tent we found three massasaguas, or prairie rattlesnakes, which the brethren were about to kill, but I said, ‘Let them alone—don’t hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the suckling child can play with the serpent in safety.’ The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird or an animal of any kind during my journey unless it became necessary in order to preserve ourselves from hunger.” (*History of the Church*, vol. 2, pp. 71-2) Hugh Nibley: “In Paradise, as everybody knows, all creatures lived together in peace. So too, in Zion when it is restored to the earth, the lion shall lie down with the lamb. God's other creatures are an important part of the picture of heaven. A marvelous statement by Joseph Smith on this subject gives us a flash of insight into an amazing future: ‘John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.’ Brigham Young said: ‘The millennium consists in this, every heart in the Church and kingdom of God being united in one. . . . All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy . . . and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man.’” (*Approaching Zion*, p. 13))

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den.

9 They shall ^anot hurt nor ^bdestroy in all my holy mountain, for the ^cearth shall be full of the ^dknowledge of the Lord, as the waters cover the sea. (Joseph Fielding Smith: “The gospel will be taught far more intensely and with greater power during the millennium until all the inhabitants of the earth shall embrace it. Satan shall be bound so that he cannot tempt any man. Should any man refuse to repent and accept the gospel under those conditions then he would be accursed. Through the revelations given to the prophets we learn that during the reign of Jesus Christ for a thousand years, eventually all people will embrace the truth. Isaiah prophesied of the millennium as follows: [Isa 11:6-9 quoted] “This chapter in Isaiah Moroni quoted to the Prophet Joseph Smith and said to him it was about to be fulfilled. If the knowledge of the Lord covers the earth as the waters do the sea, then it must be universally received. Moreover, the promise of the Lord through Jeremiah is that it will no longer be necessary for anyone to teach his neighbor, ‘. . . saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.’” (*Answers to Gospel Questions*, vol. 1, p. 111) Joseph Fielding Smith: “Some members of the Church have an erroneous idea that when the millennium comes all of the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium. Eventually, however, the knowledge of the Lord will cover the earth as the waters do the sea. But there will be need for the preaching of the gospel, after the

millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away.” (*Doctrines of Salvation*, 1:86 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 181-182) Orson Pratt: Children will grow up without sin unto salvation, as a general thing, . . . mortality still continues, that people are subject to plagues, subject to pain, and subject to be afflicted. . . . when Jesus has been here in person a thousand years, and all the ancient Saints that have been resurrected, and the modern Saints also, after they have lived upon the earth for the space of a thousand years, it seems that Satan is to be loosed out of his prison, and permitted to go forth and tempt. Whom shall he tempt? Those whom Jesus has brought from heaven? No, they are beyond temptation. Whom will he tempt? Those that are yet mortal—the innumerable inhabitants of the earth. . . . He will tempt them. He will go out into the four quarters of the earth, and gather together all that he can overcome. . . . Satan will gather up his hosts, that have apostatized from the truth, and he will marshal them round about the city, and fire will descend from God out of heaven, and devour that portion of the army of Satan that is still mortal. . . . they will be consumed, the same as the wicked will have been consumed over a thousand years before that. JD, 21:324-26)

10 And in that day there shall be a ^aroot of Jesse, (Joseph Smith) which shall stand for an ensign of the people; to it shall the ^bGentiles seek; and his ^crest shall be glorious. (The root of Jesse spoken of is interpreted in D&C 113:6 as follows, ‘it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.’ This individual must be Joseph Smith. He is also spoken of as the “rod” in verse 1. “Quite obviously the ‘root of Jesse’ is a man, a descendant of Jesse and Joseph (as the Lord explains), who seems to have a great mission to perform in connection with gathering the remnant of Israel, as explained in Isaiah 11:11-16. I suggest that the ‘rod’ of verse 1 and the ‘root of Jesse’ of verse 10 refer to the same man, Joseph Smith. If the ‘rod’ in D&C 113:4 is the ‘servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph’, note that in verse 6 he seems to be more closely defined as a ‘descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.’ (Italics added.) Who better fits the description of the words in italics than Joseph Smith (see D&C 27:12-13; 86:8-11; 110:1-16; 115:18-19)? He rightly holds the priesthood and its keys by lineage, and surely no one disputes the fact that the keys of the ‘gathering of my people’ were conferred on him by Moses in the Kirtland Temple, April 3, 1836.” (“The problem of the ‘Rod’ and the ‘Root of Jesse’ in Isaiah 11,” *Improvement Era*, Oct. 1966, pp. 869, 914-15. as taken from the D&C Institute Manual, 1981, pp. 283-4) A careful reading of Romans 15:12 reveals that Paul refers to this Isaiah passage as having reference to Christ not Joseph Smith. This is natural because many of the early Apostles thought that the term “last days” referred to the time period in which they were living. Dr. Sidney B. Sperry has suggested that Paul was not correct in using this scripture to refer to Christ. “Examination of Romans 15:12 demonstrates that Paul was closely following the Septuagint LXX, (Greek translation) text of Isaiah 11:10 rather than the Hebrew. As a matter of fact, the LXX version is only a paraphrase of the original Hebrew. We notice that the Greek version of Isaiah 11:1 translates the Hebrew text, ‘stem of Jesse,’ as the ‘root of Jesse’ and uses the same phrase in Isaiah 11:10. Of interest is the fact that the Greek word *riza* (root) is used in both verses to translate different Hebrew words. Paul would be quick to discern that the ‘root of Jesse’ of the LXX text of Isaiah 11:1-5 was the Christ. And when he observed that the phrase ‘root of Jesse’ was used again in verse 10, he would naturally assume that it, too, had reference to the Christ. Hence the reason for his quotation in Romans 15:12.” (*Book of Mormon Compendium*, p. 227 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 144) Hoyt W. Brewster, Jr.: Who, then, is the “root of Jesse?” It appears that the Prophet Joseph Smith is both the “rod” and the “root” that will come from Jesse. (See BMC, 223; DCBM 1:281; GAWI, 73-74.) He is the one upon whom the keys of the kingdom were bestowed,

including the keys of the gathering of Israel. (See D&C 13:1; 27:12-13; 90:2-3; 110:11-16.) However, Victor Ludlow suggested that "Joseph Smith might not be the only 'root of Jesse' in these last days. Many presidents of the Church have been related to him by blood, and all have held the priesthood and the keys of the kingdom that he held. The 'root of Jesse' could also be that particular prophet who will hold the keys when Christ returns to preside personally over his kingdom. The term could even represent the office of the president of the Church. In any case, the 'root of Jesse' designates a great leader in the Church of Jesus Christ in this dispensation." (IPSP, 174.))

11 And it shall come to pass in that day (the last days) that the Lord shall set his hand again the ^asecond time to recover the remnant of his people which shall be left, from ^bAssyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from ^cShinar, and from Hamath, and from the islands of the sea. (Joseph Smith "The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of his people, which have been left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Isaiah xi, Romans xi: 25, 26 and 27, and also Jeremiah xxxi: 31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made. "Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time... "Thus after this chosen family had rejected Christ and His proposals, the heralds of salvation said to them, 'Lo, we turn unto the Gentiles;' and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off." (*History of the Church*, vol. 1, p. 313) Wilford Woodruff "Isaiah's soul seemed to be on fire, and his mind wrapt in the visions of the Almighty, while he declared, in the name of the Lord, that it should come to pass in the last days that God should set His hand again the second time to recover the remnant of His people, assemble the outcasts of Israel, gather together the dispersed of Judah, destroy the tongue of the Egyptian sea and make men go over dry-shod, gather them to Jerusalem on horses, mules, swift beasts, and in chariots, and rebuild Jerusalem upon her own heaps; while, at the same time, the destroyer of the Gentiles will be on his way; and while God was turning the captivity of Israel, he would put all their curses and afflictions upon the heads of the Gentiles, their enemies, who had not sought to recover, but to destroy them, and had trodden them under foot from generation to generation. At the same time the standard should be lifted up, that the honest in heart, the meek of the earth among the Gentiles, should seek unto it; and that Zion should be redeemed and be built up a holy city, that the glory and power of God should rest upon her, and be seen upon her; that the watchman upon Mount Ephraim might cry—'Arise ye, and let us go up unto Zion, the city of the Lord our God;' that the Gentiles might come to her light, and kings to the brightness of her rising; that the Saints of God may have a place to flee to and stand in holy places while judgment works in the earth; that when the sword of God that is bathed in heaven falls upon Idumea, or the world,—when the Lord pleads with all flesh by sword and by fire, and the slain of the Lord are many, the Saints may escape these calamities by fleeing to the places of refuge, like Lot and Noah." (*History of the Church*, vol. 6, p. 26))

12 And he shall set up an ^aensign for the nations, and shall assemble the ^boutcasts of Israel, and ^cgather together the dispersed of Judah from the four corners of the earth. (Gordon B. Hinckley: "Rising above the Salt Lake Valley is a dome-shaped peak. Brigham Young saw it in a vision before the Saints left Nauvoo. He saw an ensign descend upon the hill and heard the voice of Joseph Smith say, 'Build under that point ... and you will prosper and have peace.' When Brigham Young first arrived in the valley, he immediately recognized the peak. On the morning of July 26, 1847, the men who would eventually comprise the new First Presidency, along with several members of the Twelve, climbed its slopes. This small group of priesthood leaders gazed out upon the valley below. 'This is where we will plant the

soles of our feet,' President Young said, 'and where the Lord will place his name amongst his people.' As I now stand at Ensign Peak and see the valley below, I marvel at the foresight of that little group. These prophets, dressed in old, travel-worn clothes, standing in boots they had worn for more than a thousand miles, spoke of a millennial vision. It was both bold and audacious. It was almost unbelievable. Here they were, almost a thousand miles from the nearest settlement to the east and almost eight hundred miles from the Pacific coast. They were in an untried climate. They had never raised a crop here. They had not built a structure of any kind. They were exiles, driven from their fair city on the Mississippi into this desert region of the West. But they were possessed of a vision drawn from the scriptures and words of revelation: 'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth' (Isa. 11:12)." ("Faith in Every Footstep: The Epic Pioneer Journey," *Ensign*, May 1997, 64 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 184-185))

13 The ^aenvy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not ^benvy ^cJudah, and Judah shall not vex Ephraim. (LeGrand Richards "We are from Ephraim. The Lord expects us, since we are the custodians of his gospel as restored in these latter days, according to my understanding, to extend the hand of friendship to Judah, because after all we are all descendants of the prophets Abraham, Isaac, and Jacob, and we come under the promises that through their descendants should all the nations of the earth be blessed. I do not know how the enmity and the envy between Ephraim and Judah can disappear except that we of the house of Ephraim, who have the custody of the gospel, should lead out in trying to bring to this branch of the house of Israel the blessings of the restored gospel... And it seems to me that the only way that the tribe of Judah can be sanctified to dwell in his presence forever and ever will be when we bring to them the gospel of the Lord Jesus Christ as the Savior promised them it would be brought in the latter days." (*Conference Report*, Oct. 1956, pp. 23-24 as taken from the 1981 Old Testament Institute Manual, p. 150))

14 But they shall fly upon the shoulders of the ^aPhilistines towards the west; they shall spoil them of the east together; they shall lay their hand upon ^bEdom and ^cMoab; and the children of Ammon shall obey them. (Seven hundred years before the birth of the Savior, the Prophet Isaiah, looking down the vista of time, saw the Latter-day gathering of the scattered House of Israel, and said concerning them: "They shall fly upon the shoulders of the Philistines toward the West." We recognize the fulfillment of that prophecy in the founding of this church by Joseph Smith, a lineal descendant of Abraham, Isaac, and Jacob, who thus lifted the Ensign for the gathering of their descendants from their long dispersion among the nations. But a part of the fulfillment rests with the Gentiles. Their steamships, their railroads, their means of rapid transit and communication – these are the shoulders of the Philistines, upon which the children of Ephraim have been and are being brought to the West, to the land of Zion, where the New Jerusalem is to rise, where the pure in heart will assemble, and the necessary preparation be made for the coming of the Lord in his glory. God works outside as well as inside his Church, and uses big things and little things for the accomplishment of his purposes. Orson F. Whitney, CR, Oct 1919, p. 69)

15 And the Lord shall utterly ^adestroy the tongue (tongue should be translated "gulf") of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over ^bdry shod.

16 And there shall be a ^ahighway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

2 Nephi 22

In the millennial day all men shall praise the Lord—He shall dwell among them—Compare Isaiah 12. [Between 559 and 545 B.C.] (These are two hymns to be sung to the Lord in the future.)

1 ^aAND **in that day** thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedest me.

2 Behold, God is my salvation; I will ^atrust, and not be afraid; for the Lord ^bJEHOVAH is my ^cstrength and my ^dsong; he also has become my salvation.

3 Therefore, with joy shall ye draw ^awater out of the wells of salvation.

4 And **in that day** shall ye say: ^aPraise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 ^aSing unto the Lord; for he hath done excellent things; this is known in all the earth.

6 ^aCry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

2 Nephi 23

Destruction of Babylon is a type of destruction at Second Coming—It shall be a day of wrath and vengeance—Babylon (the world) shall fall forever—Compare Isaiah 13. [Between 559 and 545 B.C.]

1 ^aTHE burden (a prophecy of doom) of ^bBabylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain (temple), exalt the voice unto them, ^ashake the hand, that they may go into the gates of the nobles. (These three signs are evidence to the world of the truth of the restoration of the gospel: lift the ensign, call with a voice and beckon with the hand.)

3 I have commanded my sanctified ones, (“Jehovah’s *sanctified ones* (Josh. 3:5) are those who are temple worthy, who actually attend the temple, and who are made holy by Christ’s power. In ancient Israel the soldiers prepared for the holy war by participating in holy rituals connected with the temple (Deut. 23:10-15). In this dispensation, Jesus Christ’s soldiers (members of the Church) prepare for the battle against Babylon by participating in temple rituals.” (Donald W. Parry, Jay A. Parry, and Tina M. Peterson, *Understanding Isaiah*, 131 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 200)) I have also called my ^amighty ones, for mine anger is not upon them that rejoice in my highness.

4 The noise (voice) of the multitude in the mountains like as of a great people, a tumultuous noise of the ^akingdoms of nations ^bgathered together, the Lord of Hosts mustereth the hosts of the battle.

5 They come from a far country, (America is far from Israel.) from the end of heaven, (The end of heaven my simply suggest the farthest reaches of the earth. Parry, *Understanding Isaiah*, 132) yea, the Lord, and the weapons of his indignation, to destroy the whole land.

6 Howl ye, for the ^aday of the Lord is at hand (The Second Coming); it shall come as a destruction from the Almighty. (Brigham Young: “Do you think there is calamity abroad now among the people?” Not much. All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, ‘Come home; I will now preach my own sermons to the nations of the earth,’ all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction... You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbours, of their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them. You may think that the little you hear of now is grievous; yet the faithful of God’s people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.” (*Journal of Discourses*, 26 vols. [London: Latter-day Saints’ Book Depot, 1854-1886], 8: 123 - 124.))

7 Therefore shall all hands be faint, every man’s heart shall ^amelt; (fear)

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames.

9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall ^adestroy the sinners thereof out of it.

10 For the ^astars of heaven and the ^bconstellations thereof shall not give their ^clight; the ^dsun shall be darkened in his going forth, and the moon shall not cause her light to shine. (The air will be filled with smoke and pollution such that we won’t be able to see the sun, moon or stars. This could be because of the great earthquake when the continents are brought back together.)

11 And I will ^apunish the world for evil, and the ^bwicked for their iniquity; I will cause the arrogance of the ^cproud to cease, and will lay down the haughtiness of the terrible.

12 I will make a ^aman more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore, I will ^ashake the heavens, and the earth shall ^bremove out of her place, (“When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven...When man fell, the earth fell into space, and took up its abode in this planetary system...This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father.” (*Journal of Discourses*, 17:143 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 204)) in the wrath of the Lord of Hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, (gazelle) and as a sheep that no man taketh up; and they shall every man turn to his own people, and flee every one into his own ^aland.

15 Every one that is proud shall be thrust through; yea, and every one that is ^ajoined to the wicked shall fall by the sword.

16 Their ^achildren also shall be ^bdashed to pieces before their eyes; their houses shall be spoiled and their wives ravished.

17 Behold, I will stir up the ^aMedes against them, which shall not regard silver and gold, nor shall they delight in it.

18 Their bows shall also dash the young men to pieces; and they shall have no ^apity on the fruit of the womb; their eyes shall not spare children.

19 And ^aBabylon, (Satan’s kingdom, or the world) the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew ^bSodom and Gomorrah.

20 It shall never be ^ainhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But ^awild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish. (These destructions are the same that John recorded in Revelation 9, 11, 16, 17, 18)

2 Nephi 24

Israel shall be gathered and shall enjoy millennial rest—Lucifer cast out of heaven for rebellion—Israel shall triumph over Babylon (the world)—Compare Isaiah 14. [Between 559 and 545 B.C.]

1 ^aFOR the Lord will have mercy on Jacob, and will yet ^bchoose Israel, and set them in their own land; and the ^cstrangers (Gentiles that are converted.) shall be joined with them, and they shall cleave to the house of Jacob. (These verses refer to the Millennial rest of Israel. Bruce R. McConkie: “Such spiritual blessings as come to the Gentiles shall be theirs because they cleave unto Israel. ‘And the people’—the Gentiles—‘shall take them, and bring them to their place: and the house of Israel shall possess them’—the Gentiles—‘in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.’ (Isa. 14:1-7.) Israel shall rule; the Gentiles shall serve; the kingdom is the Lord’s. His people are the governing ones—such is the meaning of Isaiah’s imagery.” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 316.))

2 And the people shall take them and bring them to their place; yea, from far unto the ends of the earth; and they shall return to their ^alands of promise. And the house of Israel shall ^bpossess them, and the land of the Lord shall be for ^cservants and handmaids; and they shall take them captives unto whom they were captives; and they shall ^drule over their oppressors.

3 And it shall come to pass **in that day** that the Lord shall give thee ^arest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. (Israel will be at peace)

4 And it shall come to pass **in that day**, that thou shalt take up this proverb ^aagainst the king of ^bBabylon, and say: How hath the oppressor ceased, the golden city ceased!

5 The Lord hath broken the staff of the ^awicked, the scepters of the rulers.

6 ^aHe who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at ^arest, and is quiet; they break forth into ^bsinging.

8 Yea, the fir-trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

9 ^aHell from beneath is moved for thee to meet thee at thy coming; it stirreth up the ^bdead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave; the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

12 ^aHow art thou fallen from heaven, O ^bLucifer, (Lucifer means “light bearer” or “shining one.”) son of the morning! Art thou cut down to the ground, which did weaken the nations!

13 For thou hast said in thy heart: ^aI will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;

14 ^aI will ascend above the heights of the clouds; I will be like the Most High.

15 Yet thou shalt be brought down to hell, to the sides of the ^apit.

16 They that see thee shall narrowly look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

17 And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

18 All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house. (Babylon fell in its day, and spiritual Babylon will yet fall.)

19 But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the ^aseed of ^bevil-doers shall never be renowned.

21 Prepare slaughter for his children for the ^ainiquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the ^aname, and remnant, and son, and ^bnephew, saith the Lord.

23 I will also make it a ^apossession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts.

24 The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—

25 That I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his ^ayoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations.

27 For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

28 In the year that king ^aAhaz died was this burden.

29 Rejoice not thou, whole Palestina, because the rod of him that ^asmote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his ^bfruit shall be a ^cfiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall then answer the messengers of the nations? That the Lord hath founded ^aZion, and the ^bpoor of his people shall trust in it.

2 Nephi 25

Nephi glories in plainness—Isaiah’s prophecies shall be understood in the last days—The Jews shall return from Babylon, crucify the Messiah, and be scattered and scourged—They shall be restored when they believe in the Messiah—He shall first come six hundred years after Lehi left Jerusalem—Nephites keep the law of Moses and believe in Christ, who is the Holy One of Israel. [Between 559 and 545 B.C.]

1 NOW I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were ^ahard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.

2 For I, Nephi, have not taught them many things concerning the manner of the Jews; for their ^aworks were works of darkness, and their doings were doings of abominations.

3 Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, ^athat they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken.

4 Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the ^aspirit of ^bprophecy. But I give unto you a ^cprophecy, according to the spirit which is in me; wherefore I shall prophesy according to the ^dplainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in ^eplainness unto my people, that they may learn.

5 Yea, and my soul delighteth in the words of ^aIsaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the ^bJews, and I know that the Jews do ^cunderstand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

6 But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which ^ahath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

7 But behold, I proceed with mine own prophecy, according to my ^aplainness; in the which I ^bknow that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass. (When we understand Isaiah, then we will know we are in the last days.)

8 Wherefore, they are of ^aworth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine ^bown people; for I know that they shall be of great worth unto them in the ^clast days; for in that day shall they understand them; wherefore, for their good have I written them. (These first 8 verses represent Nephi’s keys to understanding Isaiah. DCBM, 1:283)

9 And as one generation hath been ^adestroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were ^bforetold them by the prophets of the Lord. (The Lord sends prophets to warn us of the destruction.)

10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left ^aJerusalem; nevertheless, they ^bhardened their hearts; and according to my prophecy they have been destroyed, save it be those which are ^ccarried away ^dcaptive into Babylon. (Nebuchadnezzar destroyed and took captive many in Jerusalem. 587 BC)

11 And now this I speak because of the ^aspirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be ^brestored again to the ^cland (The 1830 edition says “lands.”) of their inheritance. (Restoration of the

Jews under Cyrus of Persia.)

12 But, behold, they shall have ^awars, and rumors of wars; and when the day cometh that the ^bOnly Begotten of the Father, yea, even the Father of heaven and of earth, shall ^cmanifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks. (The Jews will reject Christ.)

13 (The death and resurrection of Christ.) Behold, they will ^acrucify him; and after he is laid in a ^bsepulchre for the space of ^cthree days he shall ^drise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have ^eseen his day, and my heart doth magnify his holy name.

14 And behold it shall come to pass that after the ^aMessiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be ^bdestroyed again; for ^cwo unto them that fight against God and the people of his ^dchurch. (Jerusalem will be destroyed by the Romans in 70AD.)

15 Wherefore, the ^aJews shall be ^bscattered among all nations; yea, and also ^cBabylon shall be destroyed; wherefore, the Jews shall be scattered by other nations. (Scattering of the Jews)

16 And after they have been ^ascattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to ^bbelieve in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and ^cclean hands, (One of the primary reasons for gathering Israel was to construct temples so that the ordinances of salvation and the glories of God’s kingdom might be revealed to the chosen lineage. TPJS, p. 307-8. There must be many Jews that live in Jerusalem that will join the Church because it will be Jews that are LDS that will build the temple in Jerusalem.) and look not forward any more for ^danother Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things. (The Jews will accept Christ as their Messiah. One of the purposes of the Book of Mormon is to convince the Jews that Jesus is the Christ.)

17 And the Lord will set his hand again the second time to ^arestore his people from their lost and fallen state. Wherefore, he will proceed to do a ^bmarvelous work and a wonder (The reestablishing of Jerusalem.) among the children of men. (Heber J. Grant: “Truly a great and marvelous work has come forth and been proclaimed in every land and in every clime all over the wide world. The gospel of Jesus Christ has been restored--by a personal visitation of the apostles Peter, James and John, laying their hands upon the heads of Oliver Cowdery and the Prophet Joseph Smith and ordaining them to the apostleship; by a personal visitation of John the Baptist, who baptized the Savior, laying his hands upon Oliver Cowdery and Joseph Smith and ordaining them to the Aaronic, or the lesser priesthood--the gospel is again restored to the earth, with the power and authority that existed in the days of the Savior. Millions of dollars in money have been expended for erecting and maintaining temples wherein ordinances are performed for the salvation of those who have died without a knowledge of the gospel. All these things bear witness of the inspiration of God to that man Joseph Smith, when he delivered this statement in a revelation to his father, that a great and a marvelous work was about to come forth among the children of men.” (Conference Report, Apr. 1920, p. 4))

18 Wherefore, he shall bring forth ^ahis ^bwords (those other books) unto them, which words shall ^cjudge them at the last day, for they shall be given them for the purpose of ^dconvincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a ^efalse Messiah which should deceive the people; for there is save one ^fMessiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.

19 For according to the words of the prophets, the ^aMessiah cometh in ^bsix hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the ^cangel

of God, his ^dname shall be Jesus Christ, the ^cSon of God.

20 And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that ^abrought Israel up out of the land of Egypt, and gave unto Moses power that he should ^bheal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the ^cserpent which he did raise up before them, and also gave him power that he should smite the ^drock and the water should come forth; yea, behold I say unto you, that as these things are ^ctrue, and as the Lord God liveth, there is none other ^fname given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

21 Wherefore, for this cause hath the Lord God promised unto me that these things which I ^awrite shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never ^bperish as long as the earth should stand.

22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be ^ajudged of them according to the words which are written.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: "Faith" Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. 23 For we labor diligently to write, to ^apersuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by ^bgrace that we are saved, after all we can ^cdo. (However good a person's works, he could not be saved had Jesus not died for his and everyone else's sins. And however powerful the saving grace of Christ, it brings exaltation to no man who does not comply with the works of the gospel. Spencer W. Kimball, Teachings of Spencer W. Kimball, p. 70. Bruce R. McConkie: "Man cannot save himself. He cannot be saved by the works of the Mosaic law; he cannot be saved by the works of the gospel. Man cannot resurrect himself; neither Mosaic works nor gospel works can bring him forth from the grave. The resurrection comes by the grace of God; all men are resurrected, and in that sense all are saved by grace alone. And further: No man can raise himself unto eternal life; he cannot create a state of salvation and provide the means to obtain it. Man cannot create the kingdom of God, nor can he save himself in such a kingdom. If it were not for the grace of God, as shown forth in the redemption of his Son, there would be no eternal life. Neither the works of the Mosaic law nor the works of Christian righteousness, standing alone, without the grace of God as manifest in the sacrifice of his Son could save a man. Salvation does not come into being by the works of men; it comes because of Christ and his atonement. Because there was such an atonement, man can have faith, perform the works of righteousness, endure to the end, and 'work out [his] own salvation with fear and trembling.' (Philippians 2:12.) "Nephi's teachings accord with Paul's. 'Believe in Christ,' the American Hebrew exhorts, 'and be reconciled to God; for we know that it is by grace that we are saved, after all we can do.' (2 Nephi 25:23.) His brother Jacob also accords: 'Reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.' (2 Nephi 10:24.) But perhaps no one has ever expounded the doctrine of salvation by grace better than Moroni did in these words: 'Come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ.' Hear it, O all men: the grace of God, in the full sense, in the sense of salvation, is manifest only

to those who, through righteousness become perfect in Christ. 'And if by the grace of God ye are perfect in Christ,' Moroni continues, 'ye can in nowise deny the power of God. And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.' (Moroni 10:32-33.) God be thanked and God be praised for his goodness and grace unto the children of men." (A New Witness for the Articles of Faith, p. 150))
24 And, notwithstanding we believe in Christ, we ^akeep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. (Keeping the law keeps you on the path. It's a discipline.)

25 For, for this end was the ^alaw given; wherefore the law hath become ^bdead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.

PREACH MY GOSPEL: STUDY THE SCRIPTURES: 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32. 26 And we ^atalk of Christ, we rejoice in Christ, we preach of Christ, we ^bprophecy of Christ, (This was how the law of Moses was supposed to be lived.) and we write according to our prophecies, that our ^cchildren may know to what source they may look for a ^dremission of their sins. (Ezra Taft Benson: "Those who are committed to Christ 'stand as witnesses of God at all times and in all things, and in all places' that they may be in 'even until death' (Mosiah 18:9). They 'retain the name' of Christ 'written always' in their hearts (Mosiah 5:12). They take upon themselves 'the name of Christ, having a determination to serve him to the end' (Moroni 6:3). When we live a Christ-centered life, 'we talk of Christ, we rejoice in Christ, we preach of Christ' (2 Nephi 25:26). We 'receive the pleasing word of God, and feast upon his love' (Jacob 3:2). Even when Nephi's soul was grieved because of his iniquities, he said, 'I know in whom I have trusted. My God hath been my support.' (2 Nephi 4:19-20.) We remember Alma's counsel: 'Let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let all thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever. Counsel with the Lord in all thy doings.' (Alma 37:36-37.)" (The Teachings of Ezra Taft Benson, p. 11) Spencer W. Kimball: "Parents must first teach of Christ. We can see that not all activities we could engage in are of equal weight, even though they may appropriately be a part of a spiritually balanced family unity development program. Some concerns have higher priorities. We remember the words of Nephi as he counseled: 'And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ ... that our children may know to what source they may look.' (2 Nephi 25:26.) What inner strength would be in every person if he knew that the Master and His teachings were indeed his great source of guidance, his great source of correct example, his great source of help! That is our prime goal in all our teaching in the home. (The Teachings of Spencer W. Kimball, p. 333) Carlos E. Asay: "I emphasize the 'all-ness' of the baptismal commitment. Witnessing of God is not confined to a specific time, place, or circumstance. It is not something to be done once and then forgotten. It is not something to be reserved for a select few. It is not something to be jealously hoarded. Those who enter the Church through the waters of baptism covenant to do what Nephi declared: 'For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. . . . And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.' (2 Nephi 25:23, 26.)" (The Seven M's of Missionary Service, chapter 3 under the heading, "A Warning") Bruce R. McConkie: "In pleading with men to believe in Christ and be reconciled to God so as to gain a remission of their sins, Nephi said: '...we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ,...[for] the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.' (2 Ne. 25:26, 29.) "Thus we are bold to extol his holy name, to

proclaim that he is the Lord Jehovah, the Great I Am, the Creator of heaven and earth and all things which in them are. And thus we testify that he is the God of Israel, the promised Messiah, the Only Begotten, the Son of God. “Our proclamation is that he came into the world to ransom men from the temporal and spiritual death brought upon them through the fall of Adam; that he was born of Mary, inheriting from her the power of mortality, which is the power to die; that he is literally the Son of God, in the same sense in which all men are the offspring of mortal fathers; and that he inherited from his Father the power of immortality, which is the power to live. “We know that because he is the Only Begotten in the flesh, he was able to work out the infinite and eternal atonement, whereby all men are raised in immortality, which is redemption from the temporal fall, while those who believe and obey his laws are raised also unto eternal life, which is redemption from the spiritual fall.” (*Conference Report*, Oct. 1970, p. 127))

27 Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

28 And now behold, my people, ye are a ^astiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a ^btestimony against you; for they are sufficient to ^cteach any man the ^dright way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

29 And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and ^aworship him with all your ^bmight, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.

30 And, inasmuch as it shall be expedient, ye must keep the ^aperformances and ^bordinances of God until the law shall be fulfilled which was given unto Moses.

2 Nephi 26

Christ shall minister to the Nephites—Nephi foresees the destruction of his people—They shall speak from the dust—The gentiles shall build up false churches and secret combinations—The Lord forbids men to practice priestcrafts. [Between 559 and 545 B.C.]

- 1 AND after Christ shall have ^arisen from the dead he shall ^bshow himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the ^claw which ye shall do.
- 2 For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people.
- 3 And after the Messiah shall come there shall be ^asigns given unto my people of his ^bbirth, and also of his ^cdeath and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the ^dprophets, and the saints, and stone them, and slay them; wherefore the cry of the ^eblood of the saints shall ascend up to God from the ground against them.
- 4 Wherefore, all those who are proud, and that do wickedly, the day that cometh shall ^aburn them up, saith the Lord of Hosts, for they shall be as stubble.
- 5 And they that kill the ^aprophets, and the saints, the depths of the earth shall ^bswallow them up, saith the Lord of Hosts; and ^cmountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder.
- 6 And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the ^afire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.
- 7 ^aO the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are ^bjust.
- 8 But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with ^asteadfastness for the signs which are given, notwithstanding all ^bpersecution—behold, they are they which shall ^cnot perish. (All we need to do is be righteous.)
- 9 But the Son of righteousness shall ^aappear unto them; and he shall ^bheal them, and they shall have ^cpeace with him, until ^dthree generations shall have passed away, and many of the ^efourth generation shall have passed away in righteousness.
- 10 And when these things have passed away a speedy ^adestruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their ^bfoolishness they shall reap destruction; for because they yield unto the devil and ^cchoose works of ^ddarkness rather than light, therefore they must go down to ^ehell.
- 11 For the Spirit of the Lord will not always ^astrive with man. (Pride is the enemy of God and the root of all sins.) And when the Spirit ^bceaseth to strive with man then cometh speedy destruction, and this grieveth my soul. (Recently, to the faculty of the Church Educational System, President Boyd K. Packer of the Quorum of the Twelve declared that time is already upon us. “The world is spiraling downward at an ever-quicken pace,” said President Packer, “I am sorry to tell you that it will not get better.” He then declared: “I know of nothing in the history of the Church or in the history of the world to compare with our present circumstances. Nothing happened in Sodom and Gomorrah which exceeds in wickedness and depravity that surrounds us now At Sodom and Gomorrah these things were localized. Now they are spread across the world, and they are among us.” Boyd K. Packer, “The One Pure Defense,” Address to CES Religious Educators, 6 February 2004, Salt Lake Tabernacle (2004 by Intellectual Reserve, Inc.), p. 4. President John Taylor said, you can know the difference between the Spirit of the Lord and the spirit of the adversary, when you find that you are happy and contented, that you love your fellows, that you are anxious for their welfare; and you can tell that you do not have that

Spirit when you are full of animosity and feel that you would like to knock somebody down. Teachings of the Presidents of the Church, Heber J. Grant, 152)

12 And as I spake concerning the ^aconvincing of the ^bJews (Nephi uses the word Jew in a broad sense meaning Israel.), that Jesus is the ^cvery Christ (The very purpose of the Book of Mormon is to testify that Jesus is the Christ.), it must needs be that the Gentiles be convinced also that Jesus is the Christ, the ^dEternal ^eGod;

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

13 And that he ^amanifesteth himself unto all those who believe in him, by the power of the ^bHoly Ghost; yea, unto every nation, kindred, tongue, and people, working mighty ^cmiracles, signs, and wonders, among the children of men according to their ^dfaith.

14 But behold, I prophesy unto you concerning the ^alast days; concerning the days when the Lord God shall ^bbring these things forth unto the children of men.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48.

15 After my seed and the seed of my brethren shall have ^adwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have ^bcamped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust (Nephi is quoting from Isaiah 29:4: And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the ^adust, and thy voice shall be, as of one that hath a familiar spirit, out of the ^bground, and thy speech shall whisper out of the dust.), even that they are not, yet the words of the righteous shall be written, and the ^cprayers of the faithful shall be heard, and all those who have ^ddwindled in unbelief shall not be forgotten.

16 For those who shall be destroyed shall ^aspeak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust. (A careful reading of this scripture, particularly when read together with Nephi’s explanation, would indicate that the term it ‘hath a familiar spirit’ means that this record (the Book of Mormon) would speak with a familiar voice to those who already have the Bible. In other words, Nephi is evidently saying here that the doctrinal teachings of the Book of Mormon would seem familiar to people who had already read and accepted the Bible. Daniel H. Ludlow, A Companion to Your Study of the Book of Mormon, p. 146)

17 For thus saith the Lord God: They shall ^awrite the things which shall be done among them, and they shall be written and ^bsealed up in a book, and those who have dwindled in ^cunbelief shall not have them, for they ^dseek to destroy the things of God.

18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their ^aterrible ones shall be as ^bchaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

19 And it shall come to pass, that those who have dwindled in unbelief shall be ^asmitten by the hand of the Gentiles.

PREACH MY GOSPEL: THE GREAT APOSTASY 1 Nephi 13; Acts 20:28-30; 2 Nephi 26:20-21; Galatians 1:6-9; 2 Nephi 28; 2 Thessalonians 2:1-12 (JST verses 2,3, 7-9); 1 Timothy 4:1-3; 2 Timothy 4:3-4; 2 Peter 2:1-2; Amos 8:11-12 20 And the Gentiles are lifted up in the ^apride of their

eyes, and have ^bstumbled, because of the greatness of their ^cstumbling block, that they have built up many ^dchurches; (The idea has spread that since there are so many churches on the earth, they must all be good. This is a source of their not being able to find the true church.) nevertheless, they ^eput down the power and miracles of God (People will not believe in the ministering of angels or of miracles in our day.), and preach up unto themselves their own wisdom and their own ^flearning, that they may get gain and grind upon the face of the poor. (The number of different churches in society is inversely proportional to the knowledge of truth, the increase of churches opens the door to a proliferation of false doctrines and the shared impotence of ecumenism. Further, the union of the unilluminated results in reliance upon the arm of flesh and the mind of man. Those who study to be learned in regard to matters of faith and religion while rejecting the reality of revelation and modern revelators find themselves turning to naturalistic explanations for the works and wonders of the Almighty. DCBM, 1:308)

21 And there are many churches built up which cause ^aenvyings, and ^bstrifes, and ^cmalice.

22 And there are also secret ^acombinations, even as in times of old, according to the combinations of the ^bdevil, for he is the founder of all these things; yea, the founder of murder, and ^cworks of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

23 For behold, my beloved brethren, I say unto you that the Lord God worketh not in ^adarkness. (Bruce R. McConkie: I desire to counsel the Latter-day Saints to take an affirmative, wholesome attitude toward world and national conditions; to turn their backs on everything that is evil and destructive; to look for that which is good and edifying in all things... In view of all that prevails in the world, it might be easy to center our attention on negative or evil things... I am fully aware of the divine decree to be actively engaged in a good cause... The issue, I think, is not what we should do but how we should do it; and I maintain that the most beneficial and productive thing which Latter-day Saints can do to strengthen every good and proper cause is to live and teach the principles of the everlasting gospel... We must cease to find fault and look for good in government and in the world. We must take an affirmative, wholesome approach to all things. CR, Oct 1973, 55-56)

24 He doeth not ^aanything save it be for the benefit of the world; for he ^bloveth the world, even that he layeth down his own life that he may draw ^call men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. (God's purpose is to save all who will be saved. It is an article of our faith "that all mankind may be saved, by obedience to the laws and ordinances of the gospel. Articles of Faith 1:3. No person was promised in premortality eternal life on an unconditional basis, and likewise no soul was condemned as reprobate before the foundations of the earth were laid. TPJS, p. 189, Doctrines of Salvation 1:61)

25 Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: ^aCome unto me all ye ^bends of the earth, ^cbuy milk and honey, without money and without price. ("Elder Marion G. Romney explained what price is required: 'When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values.... 'I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is whole hearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints.... A half-hearted performance is not enough.'" (Conference Report, Oct. 1949, p. 39 as recorded in the O.T. Institute Manual, p. 203))

26 Behold, hath he commanded any that they should ^adepart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

27 Hath he commanded any that they should not partake of his ^asalvation? Behold I say unto you, Nay; but he hath ^bgiven it free for all men; and he hath commanded his people that they should persuade all men to ^crepentance.

28 Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but ^aall men are privileged the one ^blike unto the other, and none are forbidden.

29 He commandeth that there shall be no ^apriestcrafts; for, behold, priestcrafts are that men preach and set ^bthemselves up for a light unto the world, that they may get ^cgain and ^dpraise of the world; but they seek not the ^ewelfare of Zion. (Hugh Nibley: “Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.” That's very interesting when he says, ‘They seek not the welfare of Zion.’ He's talking about somebody who is in Zion in that case who sets himself up for a light and wants to get gain and praise. Well, I know lots of businessmen and others who have had a free ride on the Church. That's done quite commonly. They set themselves up for a light. Many of them have been high priests-bishops, stake presidents, etc. My father was one of them; he cashed in on it. It's sad. But you'll find that in every church, too. We might as well be frank about these things. How do we deal with these people? The next verse makes it clear. You should have charity; you don't judge them at all. Of course not.”(*Teachings of the Book of Mormon*, Lecture 21, p. 335) Bruce R. McConkie: “Priesthood and priestcraft are two opposites; one is of God, the other of the devil. When ministers claim but do not possess the priesthood; when they set themselves up as lights to their congregations, but do not preach the pure and full gospel; when their interest is in gaining personal popularity and financial gain, rather than in caring for the poor and ministering to the wants and needs of their fellow men -- they are engaged, in a greater or lesser degree, in the practice of priestcrafts. “Apostasy is born of priestcrafts (2 Ne. 10:5; 3 Ne. 16:10; D. & C. 33:4), for those who engage in them follow vain things, teach false doctrines, love riches, and aspire to personal honors. (Alma 1:12, 16.) Men are commanded to repent of their priestcrafts (3 Ne. 30:2), and eventually, in the millennial day, these great evils will be done away. (3 Ne. 21:19.)” (*Mormon Doctrine*, p. 593-4) In an American Dictionary printed at the time of the Book of Mormon was being translated, priestcraft is defined as “the stratagems and frauds of priests; fraud or imposition in religious concerns; management of selfish and ambitious priests to gain wealth and power, or to impose on the credulity of others.” Noah Webster, *An American Dictionary of the English Language*, [1828], “priestcraft”. The Priesthood is usually defined as being “the power of God delegated to man to administer the ordinances of the gospel.” This is a true definition, but I like to add to it an interpretation in terms of service. The power is not static. The extent of it varies with a man's worthiness and capacity to hold and use it. Stephen L. Richards, *The Church in War and Peace*, 42.)

PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary “Charity”. HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a.

30 Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have ^acharity, which ^bcharity is ^clove. (The antidote to priestcraft is charity. The only desire in service should be to build up the kingdom of God.) And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish. (Bruce R. McConkie: “Above all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. (2 Ne. 26:30; Moro. 7:47; 8:25-26.)” (*Mormon Doctrine*, p. 121))

31 But the ^alaborer in ^bZion shall labor for Zion; for if they labor for ^cmoney they shall perish.

32 And again, the Lord God hath ^acommanded that men should not murder; that they should not lie; that they should not ^bsteal; that they should not take the name of the Lord their God in ^cvain; that they should not ^denvy; that they should not have ^emalice; that they should not contend one with another; that they should not commit ^fwhoredoms; and that they should do none of these things; for whoso doeth them

shall perish.

33 For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he ^ainviteth them ^ball to ^ccome unto him and partake of his goodness; and he ^ddenieth none that come unto him, black and white, ^ebond and free, male and female; and he remembereth the ^fheathen; and all are alike unto God, both Jew and Gentile.

Give students a copy of the accompanying chart as a handout, or duplicate it on the board. Use the version included in the appendix (p. 293), which leaves the “Fulfilled” column blank. Divide students into four groups, and assign each group one of the chart’s four categories. Have the groups read the prophecies and scriptures for their category and find additional scriptures that show each prophecy has been fulfilled. Tell them that after ten minutes you will give them a hint to help them in their search. After ten minutes, give them the references from the “Fulfilled” column, but not in the correct order. Have them work five to ten minutes longer, and invite them to choose a spokesperson for their group.

1. Prophecies Concerning the Coming of Jesus Christ to the Americas		
Prophecy	Declared	Fulfilled
Christ would show Himself to the Nephites.	2 Nephi 26:1	3 Nephi 11:8-10
There would be great wars between the Nephites and Lamanites.	2 Nephi 26:2	Mormon 1:8
The Nephites would be shown signs of Christ’s birth, death, and Resurrection.	2 Nephi 26:3	3 Nephi 1:15-21; 8:3, 19-20, 23
At the time of Christ’s death, there would be terrible destructions and the wicked would perish.	2 Nephi 26:4-6	3 Nephi 8:5-25
The righteous who looked forward to Christ would not perish in the destruction at the time of His death.	2 Nephi 26:8	3 Nephi 10:12-13
2. Prophecies Concerning the Book of Mormon Peoples after Christ’s Coming		
Prophecy	Declared	Fulfilled
There would be a great period of peace in America after Christ’s coming.	2 Nephi 26:9	4 Nephi
The Nephites would be destroyed shortly after the fourth generation following Christ’s visit to America	2 Nephi 26:10,18	Mormon 8:7
The descendants of the Book of Mormon peoples would dwindle in unbelief after the destruction of the Nephite nation.	2 Nephi 26:15	Mormon 8:8-10
3. Prophecies Concerning the Last Days		
Prophecy	Declared	Fulfilled
The Gentiles would suffer from pride and would stumble spiritually. There would be many churches built up, causing envyings, strife, and malice.	2 Nephi 26:20-21	JS-H 1:5-6
There would be secret combinations	2 Nephi 26:22	D&C 42:65
4. Prophecies Concerning the Coming Forth of the Book of Mormon		
Prophecy	Declared	Fulfilled
The Book of Mormon would be delivered to an unlearned man (the Prophet Joseph Smith).	2 Nephi 27:9	JS-H 1:50
Three witnesses, and a few others, would see the plates containing the record of the Nephites.	2 Nephi 27:12-14	D&C 5:11; 17
God would command that some of the unsealed portion of the Book of Mormon be delivered to the learned.	2 Nephi 27:15	JS-H 1:63-64

The learned man would ask for the plates to translate them.	2 Nephi 27:15	JS-H 1:65
The learned man would say he could not read the book because it was sealed.	2 Nephi 27:17	JS-H 1:65

2 Nephi 27

Darkness and apostasy shall cover the earth in the last days—The Book of Mormon shall come forth—Three witnesses shall testify of the book—The learned man cannot read the sealed book—The Lord shall do a marvelous work and a wonder—Compare Isaiah 29. [Between 559 and 545 B.C.]

1 BUT, behold, in the ^alast days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be ^bdrunken with iniquity and all manner of abominations—

2 And when that day shall come they shall be ^avisited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the ^bflame of devouring fire.

3 And all the ^anations that ^bfight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion (all the gathering places of the saints).

4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be ^adrunken but not with wine, ye shall stagger but not with strong drink.

5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your ^aeyes, and ye have ^brejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

6 And it shall come to pass that the Lord God shall bring forth unto ^ayou the words of a ^bbook, (Book of Mormon) and they shall be the words of them which have slumbered.

7 And behold the book (the gold plates) shall be ^asealed; and in the book shall be a ^brevelation from God, from the beginning of the world to the ^cending thereof. (2/3 of the plates, or about 4 inches, were a revelation of the world from beginning to end written by the Brother of Jared. Ether 4:4-5. Elder Bruce R. McConkie said: Of this much we are quite certain: when, during the Millennium, the sealed portion of the Book of Mormon is translated, it will give an account of life in preexistence; of the creation of all things; of the fall and the atonement and the Second Coming; of temple ordinances in their fullness; of the ministry and mission of translated beings; of life in the spirit world, in both paradise and hell; of the kingdoms of glory to be inhabited by resurrected beings, and many such like things.” The Bible – A Sealed Book. CES Address August 1984.)

8 Wherefore, because of the things which are ^asealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

9 But the book shall be delivered unto a man (Joseph Smith), and he (Joseph Smith) shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he (Joseph Smith) shall deliver these words unto ^aanother; (Charles Anthon)

10 (This is the commentary on verses 6-9) But the words which are ^asealed he shall not deliver (Joseph was not going to deliver the plates), neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they ^breveal all things from the foundation of the world unto the end thereof. (These revelations were written by the Brother of Jared. The sealed portion contains a revelation of “all things from the foundation of the world unto the end thereof.” But where did it come from? The Book of Mormon tells us that as well. A careful reading of Ether 3:35-4:7 will show that the brother of Jared saw “all that would be . . . even unto the ends of the earth.” (Ether 3:25) Those same verses will show that Moroni wrote “upon these plates the very things which the brother of

Jared saw. . .” (Ether 4:4) After they were written, Moroni tells us that “the Lord commanded me that I should seal them up.” How and when will we get these things? **1.** “. . . the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people.” (2 Nephi 27:8) **2.** “And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ . . .” (2 Nephi 27:11) **3.** “. . . then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men. (2 Nephi 27:22) **4.** And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations . . . (Ether 4:7). Ted L. Gibbons, LDS Living, Lesson 10.)

11 And the day cometh that the words of the book which were sealed shall be read upon the house tops (During the Millennium); and they shall be read by the power of Christ; and all things shall be ^arevealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth. (Joseph Fielding Smith: “Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.” (Conference Report, Oct. 1961, pp. 19-20 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 156. It seems apparent, under all the circumstances, that the sealed portion of the Book of Mormon will not come forth until after the Lord Jesus comes. Bruce R. McConkie, *Millennial Messiah*, p. 114. See D&C 101:32-34.)

12 Wherefore, at that day when the book shall be delivered unto the man (Joseph Smith) of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that ^athree ^bwitnesses (Oliver Cowdery, David Whitmer, Martin Harris. Ether 5:2-3: 2 And behold, ye (Joseph Smith) may be privileged that ye may show the plates unto ^athose who shall assist to bring forth this work; 3 And unto ^athree shall they be shown by the power of God; wherefore they shall ^bknow of a surety that these things are ^ctrue.) shall behold it, by the power of God, besides him (Joseph Smith) to whom the book shall be delivered; and they (Joseph and the three witnesses) shall testify to the truth of the book and the things therein. (There is a significant difference between what the three witnesses experienced and what the eight witnesses saw. The scripture says that the three witnesses shall behold it, by the power of God. This means that rather than Joseph Smith just showing them the plates, they were given the privilege of seeing Moroni, of hearing a voice from heaven proclaim the truth of the record, of beholding the Liahona, sword of Laban, the Urim and Thummim, and the breastplate. The eight witnesses, in contrast, saw the plates, but the witness was not given by the power of God. Rather it was given according to the will of God (v. 13). In the course of the work of translation we ascertained that three special witnesses were to be provided by the Lord, to whom He would grant that they should see the plates from which this work [the Book of Mormon] should be translated; and that these witnesses should bear witness of the same...Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer and the aforementioned Martin Harris (who had come to inquire after our progress in the work) that they [should] have me inquire of the Lord to know if they might not obtain of him the privilege to be these three special witnesses; and finally they became so very solicitous, and urged me so much to inquire that at length I complied; and through the Urim and Thummim, I obtained of the Lord for them the following. (HC 1:52-53) Section 17 of the D&C follows, a revelation given to the three men whose testimony would accompany every copy of the Book of Mormon. In that revelation the Savior said: 1 BEHOLD, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a ^aview of the ^bplates, and also of the

^cbreastplate, the ^dsword of Laban, the ^eUrim and Thummim, which were given to the ^fbrother of Jared upon the mount, when he talked with the Lord ^gface to face, and the ^hmiraculous directors which were given to Lehi while in the wilderness, on the borders of the ⁱRed Sea. 2 And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old. 3 And after that you have obtained faith, and have seen them with your eyes, you shall ^atestify of them, by the power of God; 4 And this you shall do that my servant Joseph Smith, Jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. 5 And ye shall testify that you have seen them, even as my servant Joseph Smith, Jun., has seen them; for it is by my power that he has seen them, and it is because he had faith. 6 And he has translated the ^abook, even that ^bpart which I have commanded him, and as your Lord and your God liveth it is true. 7 Wherefore, you have received the same power, and the same faith, and the same gift like unto him; 8 And if you do these last ^acommandments of mine, which I have given you, the ^bgates of hell shall not prevail against you; for my ^cgrace is sufficient for you, and you shall be ^dlifted up at the last day. 9 And I, Jesus Christ, your ^aLord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen. After the three witnesses had been visited by the angel Moroni, after they had been shown the Book of Mormon plates and had heard the voice of God bearing witness of the sacred record and commanding them thereafter to bear a like witness, the burden of Joseph the Prophet was immeasurably lighter. His mother, Lucy Mack Smith, wrote: "When they returned to the house [after their experience with the angel and the plates] it was between three and four o'clock p.m. Mrs. Whitmer, Mr. Smith [Joseph Smith, Sr.] and myself, were sitting in a bedroom at the time. On coming in, Joseph threw himself down beside me, and exclaimed, 'Father, mother, you do not know how happy I am: the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves, that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not any longer to be entirely alone in the world.'" Upon this, Martin Harris came in: he seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did David and Oliver, adding that no tongue could express the joy of their hearts, and the greatness of the things which they had both seen and heard. (History of Joseph Smith by His Mother, p. 152-53.)

13 And there is ^anone other which shall view it, save it be a few (Mary Whitmer and others. The eight witnesses were Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith. These eight were shown the plates by the Prophet Joseph Smith.) according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were ^bfrom the dead. (This has reference to the eight witnesses and Mary Whitmer. The eight witnesses, as described above were allowed to handle the plates and view the characters. This is in contrast to the three witnesses who did not handle the plates but had the pages turned for them by the angel Moroni (see commentary on how the 3 witnesses received their witness.) The story of Mary Whitmer is interesting. She had been making great sacrifices in the Whitmer home to allow the work to progress. One day, while wearily performing her labors she saw the angel Moroni who showed her the plates. The story is told by her daughter who had inquired of Joseph as to the location of plates: "I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my mother (Mary) was going to milk the cows, when she was met out near the yard by the same old man (judging by her description of him) who said to her: 'You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper therefore that you should receive a witness that your faith may be strengthened.' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it therefore of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor

was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings and nerved her up for her increased responsibilities.” (“Report of Elders Orson Pratt and Joseph F. Smith,” *Millennial Star* 40 (9 Dec 1878):772-73 as taken from *Testimony of the Book of Mormon Witnesses* by Preston Nibley) It is remarkable to note that Mary Whitmer was the only woman to behold the plates. Even Emma, who acted as a scribe and was an untiring support of Joseph’s work, never saw the plates unless they were covered in some way. The only members of the prophet’s family who ever saw the plates were Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith who were only allowed to see them as part of the group of eight witnesses.)

14 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses (8 others) as seemeth him good will he establish his word (The book is spoken of as being "sealed." Because a portion of the gold plates obtained by Joseph Smith was sealed, we have generally identified that portion as the sealed book spoken of in Isaiah 29 and 2 Nephi 27. However, neither Isaiah nor Nephi clearly differentiate between the sealed and unsealed portions of the book. It may be that the "seal" Nephi was speaking of is that the message of the Book of Mormon (even the unsealed and published part) is "sealed" to anyone without faith, to anyone who trusts in the learning of the world and rejects the revelations of God. Although the book itself (meaning the gold plates) would be "hid from the world," the message of the book (except the sealed portion) is to go forth to all the world. In order to make the record legally binding, or, in scriptural terminology, in order to "establish his word," the Lord promised to provide three witnesses "besides him to whom the book [would] be delivered." These witnesses would behold the book "by the power of God," and would "testify to the truth of the book and the things therein." (2 Ne. 27:12, 14.) Those familiar with the history of the Church and with the Book of Mormon will recognize the fulfillment of this in the Testimony of Three Witnesses, printed in every copy of the Book of Mormon. (See also D&C 17.) The law of witnesses is discussed in Deuteronomy 19:15, which states that one witness is not sufficient to completely establish a matter, and that "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." This principle is renewed in the New Testament by the Savior and the apostles. (John 5:31-39; 8:13-18; 2 Cor. 13:1; 1 Tim. 5:19.) The stipulation that there be witnesses does not mean that the testimony of one witness cannot also be true, but rather that two or three witnesses make the matter legally binding. It is the Lord's way of leaving the unbeliever without excuse. Robert Matthews); and wo be unto him that ^arejecteth the word of God!

15 But behold, it shall come to pass that the Lord God shall say unto him (Joseph Smith) to whom he shall deliver the book: Take these words which are not sealed and deliver them to another (Martin Harris), that he may show them unto the learned (Charles Anthon), saying: ^aRead this, I pray thee. And the learned (Charles Anthon) shall say: Bring hither the book, and I will read them.

16 And now, because of the glory of the world and to get ^again will they say this, and not for the glory of God. (Charles Anthon could not have translated the reformed Egyptian, because no man knew it at this time. The work of Champollion, the French genius who broke the Egyptian language code through the Rosetta Stone had not yet made its way to the United States.)

17 And the man (Martin Harris) shall say: I cannot bring the book, for it is sealed.

18 Then shall the learned (Charles Anthon and Samuel Mitchill) say: I cannot read it.

19 Wherefore it shall come to pass, that the Lord God will ^adeliver again (Moroni took the plates away after Martin lost the manuscript, and then returned the plates to Joseph to allow him to continue translating.) the book and the words thereof to him (Joseph Smith) that is not learned; and the man (Joseph Smith) that is not learned shall say: I am not learned. (Martin Harris recorded the following history: “I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyric, and Arabic; and he said they were true characters. He gave me a certificate,

certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. "He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation." (*History of the Church*, vol. 1, p. 20) Neal A. Maxwell: "This is not solely a reference to professor Anthon, since the plural pronoun *they* is used (2 Ne 27:20). The reference suggests a mind-set of most of the learned of the world, who by and large, do not take the Book of Mormon seriously. Even when they read it, they do not *really* read it, except with a mind-set which excludes miracles, including the miracle of the book's coming forth by the 'gift and power of God.'" (*First Nephi, The Doctrinal Foundation, BYU Religious Studies center*, p. 9 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 157))

20 Then shall the Lord God say unto him (Joseph Smith): The learned shall not read them, for they have rejected them, and I am ^aable to do mine own work; wherefore thou shalt read the words which I shall give unto thee. (The Lord then repeatedly said that he would show to the world that he "can do his own work" (vv. 20-21) by causing the unlearned man to translate the book by miraculous means. In other words, the Lord will bring forth his word by faith, and not by the learning of men. The point is unmistakably clear that the Lord did not want the Book of Mormon to come forth by the wisdom of the world. Such would have been contrary to the way God has always worked with the human family. It is by faith and miracles, not by pride, learning, and worldly means, that God brings forth his word. To assure us that God will work only by faith, Nephi quoted the Lord as saying: "I am able to do my own work . . . for behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith" (vv. 21, 23). "Therefore," said the Lord, "I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid" (v. 26). This is a strong rejection by the Lord of the pride and the learning of the world and a bold insistence that the Lord can do his own work his own way. As a result of the coming forth of the Book of Mormon, many who were "blind" shall see, many who were "deaf" shall hear, and many "that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (vv. 29-35). Robert Matthews.)

Have students scan 2 Nephi 27:21-35 to find prophecies about our day that have not yet been completely fulfilled. List them on the board. President Ezra Taft Benson: All the words of the Lord will be fulfilled, whether He gives the words Himself or through inspiration and revelation to His servants to declare those words, and the Holy Spirit bears testimony to all who seek to know the truth of the revelations and commandments. *The Teachings of Ezra Taft Benson*, p. 333-34.

21 (This is God speaking personally to Joseph Smith:) ^aTouch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work. (The Lord builds his kingdom by those who have faith.)

22 Wherefore, when thou (Joseph Smith) hast read the words which I have commanded thee, and obtained the ^awitnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me (given back to Moroni), that I may preserve the words which thou hast not read (The brother of Jared's writings), until I shall see fit in mine own ^bwisdom to ^creveal all things unto the children of men. (D&C 133: 36 And now, verily saith the Lord, that these things might be known among

you, O inhabitants of the earth, I have sent forth mine ^aangel flying through the midst of heaven, having the everlasting ^bgospel, who hath appeared unto some and hath committed it unto man, who shall appear unto ^cmany that dwell on the earth. Moroni still has a work to perform. He will appear unto many.

Joseph Fielding Smith: “The question has been asked many times of our elders: Where are the plates? Does the Church have in its possession the plates from which the Book of Mormon was translated by Joseph Smith? “When the answer is given that the plates were received again by the Angel Moroni, who through the centuries since they were hid up unto the Lord has been their special guardian, the reply is generally made: What a wonderful aid it would be to your people in convincing the world of the truth of your story if you could show the plates to prove that Joseph Smith really had them. Perhaps it is natural for a man who hears for the first time the story of Joseph Smith and the coming forth of the Book of Mormon to propound such a question and to think that the plates, if they had been placed in some museum where the public could examine them, would have added much to prove the authenticity of the Prophet's story. With deeper reflection we discover that this would not have been the case, for it is not the way the Lord proves his truth, now or at any other time. However, in surprise, and in some cases with an incredulous smile, the propounder of this question turns away feeling that such an answer as he has received is an admission that Joseph Smith never had the plates and practiced a fraud upon the public. It is well in considering this matter to remember the words of the Lord to Isaiah: ‘For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’ (Isa 55:8) If the Lord had followed the thoughts of men and had commanded Joseph Smith to place the plates in some repository where they could have been inspected by the curious public, it would have led to endless disputations. Enemies of the Church would not have been convinced and would have contended most bitterly that the plates were spurious. No one could have read them for the characters engraved on them are unknown to the savants of the present age. The Lord does not convince men of his truth by placing before their eyes and in their hands tangible evidence, as a lawyer may do before the court, marking it exhibit A and exhibit B, and then expect it to be accepted. The Lord expects the searcher after truth to approach him with a contrite spirit and with sincerity of purpose; if he will do this and keep the commandments of the Lord, he shall receive the witness through the Holy Spirit and shall know the truth.” (*Doctrines of Salvation*, vol. 3, pp. 227-8))

23 For behold, I am God; and I am a God of ^amiracles; and I will show unto the ^bworld that I am the same yesterday, today, and forever; and I ^cwork not among the children of men save it be ^daccording to their faith.

24 And again it shall come to pass that the Lord shall say unto him (Joseph Smith) that shall read the words that shall be delivered him: (verses 24-35 are from the brass plates.)

25 ^aForasmuch as this people draw near unto me with their mouth, and with their lips do ^bhonor me, but have removed their ^chearts far from me, and their fear towards me is taught by the ^dprecepts of men—
26 Therefore, I will proceed to do a ^amarvelous work among this people, yea, a ^bmarvelous work and a wonder, for the ^cwisdom of their wise and ^dlearned shall perish, and the ^eunderstanding of their ^fprudent shall be hid.

27 And ^awo unto them that seek deep to hide their ^bcounsel (secrets) from the Lord! And their works are in the ^cdark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the ^dpotter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I ^cknow all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the ^afruitful field shall be esteemed as a forest.

29 ^aAnd in that day shall the ^bdeaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

30 And the ^ameeke also shall increase, and their ^bjoy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

31 For assuredly as the Lord liveth they shall see that the ^aterrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;

32 And they that make a man an ^aoffender for a word, and lay a snare for him that reproveth in the ^bgate, (place of public meetings) and ^cturn aside the just for a thing of naught.

33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall ^anot now be ashamed, neither shall his face now wax pale.

34 But when he ^aseeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify (reverence) the Holy One of Jacob, and shall fear the God of Israel.

35 They also that ^aerred in spirit shall come to understanding, and they that murmured shall ^blearn doctrine. (The Book of Mormon will correct false doctrine.)

ISAIAH CHAPTER 29

Nephites shall speak as a voice from the dust—The apostasy, restoration of the gospel, and coming forth of Book of Mormon are foretold—Compare 2 Nephi 27.

Verses 1-10 – Jerusalem to be brought down by the Lord

Jerusalem is sometimes used as a generic name not just the city but of the entire nation. These first few verses are not just of Jerusalem but of another people from Jerusalem, the Nephites.

^aWOE to ^bAriel, to Ariel, (Jerusalem) the city ^cwhere David dwelt! add ye year to year; let them kill sacrifices. (Orson Pratt said: “After the Messiah came and was sacrificed for the sins of the world, the Jew continued to kill sacrifices when they should have been done away; they added year to year to the laws of Moses.” Keep on doing what you’re doing, it will do you no good. When Titus attacked Jerusalem in 66AD, 1,100,000 were killed and blood literally flowed in the streets.)

2 Yet I will distress Ariel, and there shall be heaviness and ^asorrow: and it (the Nephites) shall be unto (JST) ~~me~~ as Ariel. (It shall become a proper Zion)

3 And (JST That) I (the Lord) will ^acamp against (JST her) ~~thee~~ round about, and will lay siege against (her) ~~thee~~ with a mount, and I will raise forts against (her) ~~thee~~. (you will be chastened until you repent)

4 And (she) ~~thou~~ (the Nephite Israelites and the Jaredites) shalt be brought down, and shalt speak out of the ground, and (her) ~~thy~~ speech shall be low out of the ^adust, and (her) ~~thy~~ voice shall be, as of one that hath a familiar spirit, out of the ^bground, and (her) ~~thy~~ speech shall whisper out of the dust. (The dead Nephites, our Israelite brothers, who came out of Jerusalem, and the Jaredites speak to us from the dust to warn this nation.)

5 Moreover the multitude of (her) ~~thy~~ strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away (countless): yea, it shall be at an instant suddenly.

2 Nephi 26:15 After my seed and the seed of my brethren shall have ^adwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have ^bcamped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the ^cprayers of the faithful shall be heard, and all those who have ^ddwindled in unbelief shall not be forgotten.

16 For those who shall be destroyed shall ^aspeak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their

speech shall whisper out of the dust.

17 For thus saith the Lord God: They shall ^awrite the things which shall be done among them, and they shall be written and ^bsealed up in a book, and those who have dwindled in ^cunbelief shall not have them, for they ^dseek to destroy the things of God.

18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their ^aterrible ones shall be as ^bchaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

6 ~~Thou~~ (JST For they Israel's enemies) shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring ^afire. (2 Nephi 6:15 - And they that believe not in him shall be ^adestroyed, both by ^bfire, and by tempest, and by earthquakes, and by ^cbloodsheds, and by ^dpestilence, and by ^efamine. And they shall know that the Lord is God, the Holy One of Israel.)

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 (Yea,) It shall (be unto them) even be as when an hungry man (who) dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or (like unto) as when a thirsty man (who) dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: (Yea, even) so shall the multitude of all the nations be, that ^afight against mount ^bZion. (persecutors of the saints are never satisfied, they always want more)

9 ¶ (For, behold, all ye that do iniquity,) Stay yourselves, and wonder; (for ye shall) cry ye out, and cry: (yea, ye shall be) they are ^adrunken, but not with wine; (ye shall) they stagger, but not with strong drink. (no prophets to lead them)

10 For (behold) the LORD hath poured out upon you the spirit of deep ^asleep, (spiritual darkness) (For, behold, ye have) and hath closed your ^beyes: (and ye have rejected) the ^cprophets and your rulers, (and) the ^dseers hath he ^ecovered. (because of your iniquities)

2 Nephi 27:2 And when that day shall come they shall be ^avisited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the ^bflame of devouring fire.

3 And all the ^anations that ^bfight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.

4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be ^adrunken but not with wine, ye shall stagger but not with strong drink.

5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your ^aeyes, and ye have ^brejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

Verses 11-14 (JST 11-26) – The Book of Mormon: A marvelous work and a wonder

(11 And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered. (the Jaredites and Nephites)

12 And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. (this is emphasized three times through verse 16)

13 Wherefore because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be

kept from them. (the sealed portion will be revealed in the Lord's own time, but not in the day of wickedness)

14 But the book shall be delivered unto a man, (Joseph Smith) and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another (Martin Harris delivered the words to Charles Anthon), but the words that are sealed he shall not deliver, neither shall he deliver the book.

15 For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord (the sealed portion will come forth in the Lord's time table), that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

16 And the day cometh, that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

17 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken (Joseph Smith), the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses (David Whitmer, Martin Harris and Oliver Cowdery) shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. (Testimony of Three Witnesses)

18 And there is none other which shall view it, save it be a few (eight others – Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel Smith) according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as it were from the dead.

19 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good (others may also behold the plates - Joseph and Emma Smith and Oliver Cowdery lived in the home of Peter and **Mary Whitmer**, David Whitmer's parents, for a time during the translation of the Book of Mormon. Much of the extra work of having these guests fell on **Mary Whitmer**, but she never complained. One day, as she went to the barn to milk the cows, she met a kindly old man, who was actually the angel Moroni, who had the plates at that time. Moroni said to her, "You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper therefore that you should receive a witness that your faith may be strengthened." Then he showed her the gold plates. This experience strengthened the whole Whitmer family. (See "Report of Elders Orson Pratt and Joseph F. Smith," *Millennial Star*, 9 Dec. 1878, pp. 772-73; see also *Church History in the Fulness of Times* [Church Educational System manual (32502), 1993], pp. 57-58.) will he establish his word; and woe be unto him that rejecteth the word of God.

20 But, behold, it shall come to pass, that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee. (to Charles Anthon)

11 (20) ~~And the vision of all (scriptures) is become unto you (Israelites who are spiritually dead) as the words of a^a book (Book of Mormon) that is^b sealed, (because you refuse to hearken to the scriptures they might as well be as sealed and unreadable to you like the copy of the characters from the Book of Mormon plates) which^c men (Joseph Smith encouraged and Martin Harris delivered) deliver to one that is learned (Charles Anthon of Columbia College in New York City, Feb 1828), saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:~~ (Writings were also shown to Luther Braddock and Samuel Mitchell.) 2 Nephi 27:15 But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: ^aRead this, I pray thee. And the learned shall say: Bring hither the book, and I will read them. 16 And now, because of the glory of the world and to get ^again will they say this, and not for the glory of God. 17 And the man shall say: I cannot bring the book, for it is sealed. 18 Then shall the learned say: I cannot read it.

21 And the learned shall say, Bring hither the book and I will read them; and now because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it. (During the meeting between Martin Harris and Charles Anthon, Anthon asked Harris to deliver the gold plates to him so that he could translate them. Harris replied that “part of the plates were sealed, and the [he] was forbidden to bring them,” to which Anthon responded, “I cannot read a sealed book.” JS-H 1:65)

22 Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

23 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

24 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me (after the translation of plates, Moroni took the plates from the Prophet JS-H 1:59.), that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men.

25 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men, save it be according to their faith.

12 ~~And the book is delivered to^a him (Joseph Smith) that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (I can't read it without God's help)~~

26 And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

13 ¶ ~~Wherefore the Lord said, Forasmuch as this people^a draw near *me* with their^b mouth, and with their lips do^c honour me, but have^d removed their^e heart far from me (they are spiritually dead), and their^f fear toward me is taught by the^g precept of men:~~

14 ~~Therefore, behold, I will proceed to do a^a marvellous (astonishing)^b work among this people, *even* a marvellous work and a wonder (the restoration of the gospel): for the^c wisdom of their wise *men* shall^d perish, (revealed truth cuts through falsehood) and the^e understanding of their^f prudent *men* shall be hid. (false philosophies and false scientific conclusions etc. fade away via the light of truth)~~

Verses 15-24 (JST 27-32) – The meek rejoice in the Book of Mormon

27 And woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us and who knoweth us? And they also say, Surely, your turning of things upside down shall be esteemed as the potter's clay.

15 ~~Woe unto them that seek deep to hide their^a counsel from the LORD, and their works are in the dark, and they say, Who^b seeth us? and who knoweth us? (the wicked think they can get away with their wickedness)~~

28 But behold, I will show unto them, saith the Lord of hosts, that I know all their works. For, shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

16 Surely your turning of things upside down (foolish perversion of the truth) shall be esteemed as the potter's clay: for shall the ^awork say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 29 But behold, saith the Lord of hosts, I will show unto the children of men, that ~~It~~ it is not yet a very little while (after the coming forth of the Book of Mormon), and Lebanon (the Holy Land) shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? (Israel will blossom after the restoration. The turning of Lebanon into a fruitful field seems to be a sign for the earth's inhabitants that the Book of Mormon has come forth. Elder Mark E. Petersen said: "Not only did the prophets predict [the Book of Mormon's] appearance, but Isaiah set a limit on the time of its publication. That time limit was related to the period when fertility would return to Palestine. Isaiah said that the book would come forth first, and then added that in a very little while...Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as forest. The time limit was expired. This new volume of scripture must have come forth before now or Isaiah was not a true prophet, for Palestine is fruitful again." CR Oct 1965, p. 61)

18 ¶ (30) And in that ^aday shall the deaf hear the words of the ^bbook, and the ^ceyes of the blind shall see out of ^dobscurity, and out of darkness. (As a result of the Book of Mormon and restoration, the spiritually deaf and blind will be healed. President Ezra Taft Benson said: "There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path.") 19 (continuation of verse 30: and) The meek also shall increase (and) ^atheir ^ajoy (shall be) in the LORD, and the ^bpoor among men shall rejoice in the Holy One of Israel. (the righteous will know the Savior again)

20 31 For, assuredly as the Lord liveth, they shall see that ~~For~~ the terrible one is brought to nought, and the scorner is consumed, and all that ^awatch for iniquity are ^bcut off: (the restored truth will eventually expose wickedness and overthrow it) 21 (continuation of verse 31: and they) That make a man an ^aoffender for a word (by unjust lawsuits and corrupt judicial systems), and lay a snare for him that reproveth in ^bthe gate, (try to eliminate honest people in government) and ^cturn aside the just for a thing of nought. (replace truth and honesty with lies)

22 (32) Therefore thus saith the LORD, who redeemed Abraham, concerning the ^ahouse of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. (Jacob will no longer have to be embarrassed by the wicked behavior of his posterity. The Book of Mormon will cause his offspring to keep the commandments. We will know the gospel well because of the Book of Mormon.) (continuation of verse 32) 23 But when he seeth his children (posterity), the ^awork of (my) ~~mine~~ hands (who are finally righteous), in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall ^bfear the ^cGod of Israel. (Israel will return to God in the last days) (continuation of verse 32)

24 They also that ^aerred in spirit shall come to understanding, and they that murmured shall ^blearn doctrine. (by way of the Book of Mormon and restoration of the Church. Orson Pratt taught: "Oh, how precious must be the contents of a book which shall deliver us from all the errors taught by the precepts of uninspired men! Oh, how gratifying to poor, ignorant, erring mortals who have murmured because of the multiplicity of contradictory doctrines that have perplexed and distracted their minds, to read the plain, pure and most precious word of God, revealed in the Book of Mormon!" Orson Pratt's Works, p. 278-279)

2 Nephi 27:25 ^aForasmuch as this people draw near unto me with their mouth, and with their lips do ^bhonor me, but have removed their ^chearts far from me, and their fear towards me is taught by the ^dprecepts of men—

26 Therefore, I will proceed to do a ^amarvelous work among this people, yea, a ^bmarvelous work and a wonder, for the ^cwisdom of their wise and ^dlearned shall perish, and the ^eunderstanding of their ^fprudent shall be hid.

27 And ^awo unto them that seek deep to hide their ^bcounsel from the Lord! And their works are in the

^cdark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the ^dpotter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I ^cknow all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the ^afruitful field shall be esteemed as a forest.

29 ^aAnd in that day shall the ^bdeaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

30 And the ^ameeke also shall increase, and their ^bjoy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

31 For assuredly as the Lord liveth they shall see that the ^aterrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;

32 And they that make a man an ^aoffender for a word, and lay a snare for him that reproveth in the ^bgate, and ^cturn aside the just for a thing of naught.

33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall ^anot now be ashamed, neither shall his face now wax pale.

34 But when he ^aseeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

35 They also that ^aerred in spirit shall come to understanding, and they that murmured shall ^blearn doctrine.

2 Nephi 28

Many false churches shall be built up in the last days—They shall teach false and vain and foolish doctrines—Apostasy shall abound because of false teachers—The devil shall rage in the hearts of men—He shall teach all manner of false doctrines. [Between 559 and 545 B.C.]

PREACH MY GOSPEL: THE GREAT APOSTASY 1 Nephi 13; Acts 20:28-30; 2 Nephi 26:20-21; Galatians 1:6-9; 2 Nephi 28; 2 Thessalonians 2:1-12 (JST verses 2,3, 7-9); 1 Timothy 4:1-3; 2

Timothy 4:3-4; 2 Peter 2:1-2; Amos 8:11-12 I AND now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained (compelled) me; wherefore, I know that they must surely come to pass.

2 And the things which shall be written out of the ^abook (Book of Mormon) shall be of great ^bworth unto the children of men, and especially unto our seed, which is a ^cremnant of the house of Israel.

3 For it shall come to pass in that day that the ^achurches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up ^bchurches, and not unto the Lord— (“This prophecy was fulfilled with exactness in the early years of the nineteenth century. ‘There was in the place where we lived,’ Joseph Smith wrote, ‘an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, 'Lo, here!' and others 'Lo there!' Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist’ (Joseph Smith History 1:5). That is, ‘upon inquiring [about] the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another, each one pointing to his own particular creed as the summum bonum of perfections.’ (HC 4:536.) “Most religious orders in our modern day are prone to take a moderate stance toward a single true church; many claim that ‘all roads lead to Rome,’ that all churches teach the truth, and that because God is so merciful everyone will eventually inherit heaven's blessings. Doctrines are thus diluted and witnesses watered down such that (at least in the minds of a surprising number of modernists) all notions of ‘one Lord, one faith, and one baptism’ are nullified through an indiscriminating ecumenism.” (McConkie and Millet, Doctrinal Commentary on the Book of Mormon, vol. 1, p. 329))

4 And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their ^alearning, and deny the ^bHoly Ghost (In the sense that they reject the restored gospel and thus do not allow themselves access to the Spirit's influence or power. DCBM, 1:330), which giveth utterance.

5 And they ^adeny the ^bpower of God, the Holy One of Israel; and they say unto the people: Harken unto us, and hear ye our precept (the precepts of men); for behold there is ^cno God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

6 Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of ^amiracles; he hath done his work.

SCRIPTURE MASTERY: 7 Yea, and there shall be many which shall say: ^aEat, drink, and be merry, for tomorrow we die; and it shall be well with us.

8 And there shall also be many which shall say: ^aEat, drink, and be ^bmerry; nevertheless, fear God—he will ^cjustify in committing a little ^dsin; yea, ^elie a little, take the advantage of one because of his words, dig a ^fpit for thy neighbor; there is ^gno harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. (George Albert Smith: “I want you to note that: ‘He will justify in committing a little sin.’ That cunning adversary knowing that if he could only get a man or

woman to do a little wrong, that far they had gone into his territory, that far they were in his power. 'Nevertheless, fear God, he will justify in committing a little sin, yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God.' Isn't that just exactly what the devil says to the children of men today as plainly as it is written here? Oh, commit a little sin, that won't do any harm, lie a little, that won't do any particular damage, the Lord will forgive that and you will only be beaten with a few stripes and at last you shall be saved in the kingdom of God. That is what he says to the man or the woman who has been taught the Word of Wisdom when he says, oh, drink a little tea, that won't hurt you; use a little tobacco, that won't make any difference: a little liquor won't do any harm. These are little things; he always does it a little at a time, not all at once. That is what I would like us to remember, my brethren, this morning. It is these insignificant insidious whisperings that betray mankind and that place us in the power of the devil. (*Conference Report*, Apr. 1918, p. 39-40) Of those within the Church, Elder Dallin H. Oaks noted: "We are concerned that some people have a very lax attitude toward sin. Some young people say, 'I'll just have a few free ones, and then I'll repent quickly and go on a mission (or get married in the temple), and everything will be all right.' Young people are not the only ones with a lax attitude toward sin. We know of mature members of the Church who commit serious transgressions knowingly and deliberately, relying on their supposed ability to repent speedily and be 'as good as new.' Such persons want the present convenience or enjoyment of sin and the future effects of righteousness, in that order. They want to experience the sin but avoid its effects. The Book of Mormon describes such persons: 'And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.' (2 Ne. 28:8.) The attitudes and positions of such persons are exactly opposite those of the Savior, who never experienced sin, but whose atoning sacrifice subjected him to all of its anguish.")

9 Yea, and there shall be many which shall teach after this manner, ^afalse and vain and ^bfoolish ^cdoctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

10 And the ^ablood of the saints shall cry from the ground against them.

11 Yea, they have all gone out of the ^away; they have become ^bcorrupted.

12 Because of ^apride, and because of ^bfalse teachers, and ^cfalse doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

13 They ^arob the ^bpoor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their ^cpride they are puffed up.

14 They wear ^astiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and ^bwhoredoms, they have all ^cgone astray save it be a ^dfew, who are the humble followers of Christ; nevertheless, they are ^eled, that in many instances they do ^ferr because they are taught by the precepts of men. (One of the assertions of these chapters is that the conditions described are not isolated or local, but that they are worldwide, universal, and deeply entrenched among all peoples. This is not to say that there are no good people, nor people who desire to do good. But as Nephi observed, the whole of mankind "have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.) The tenor of Nephi's prophecy is that the whole world is engulfed in pride, sophistry, worldly learning, false teaching, and wickedness. The apostasy has infiltrated the churches, but also false thinking and false philosophy have penetrated every avenue in human activity: educational institutions, government, families, business, industry, and all else. In the midst of this, the Book of Mormon comes to light, by miraculous means, to guide those who have faith. It is especially effective because, having been hidden

in the earth for centuries and translated miraculously, it still contains its original purity and plainness. Robert Matthews. This is a solemn warning! Even the humble followers of Christ “do err because they are taught by the precepts of men.” Take a look at your life and your family. In what ways have you been taught by the precepts of men? Has worldly teaching influenced your choices of media? Your business practices? Your relationship with family members? Your sense of right and wrong? Your sense of outrage? President George Q. Cannon suggested a way to evaluate our status: “If the breach is daily widening between ourselves and the world . . . we may be assured that our progress is certain, however slow. On the opposite hand, if our feeling and affections, our appetites and desires, are in unison with the world around us and we freely fraternize with them . . . we should do well to examine ourselves.” (Millennial Star 23 [5 October]: 645-46. Cited by Ezra Taft Benson, C.R., Oct. 1969, p. 15))

15 O the ^awise, and the learned, and the rich, that are puffed up in the ^bpride of their ^chearts, and all those who preach ^dfalse doctrines, and all those who commit ^ewhoredoms, and pervert the right way of the Lord, ^fwo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!
16 Wo unto them that ^aturn aside the just for a thing of naught and ^brevile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are ^cfully ripe in iniquity they shall perish.

17 But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

18 But behold, that great and ^aabominable church, the ^bwhore of all the earth, must ^ctumble to the earth, and great must be the fall thereof.

19 For the kingdom of the devil must ^ashake, and they which belong to it must needs be stirred up unto repentance (To the devil’s chagrin, many persons in the last days who had once been a part of that great and abominable church – all churches save that of the Lamb – will forsake the pageantry and praises of the secular congregations to seek for that approbation which only the Lord God can give. Responding to that inner urge to worship the true and living God, they have gathered and will yet gather to the congregation of the Saints, endure the crosses of the world, and come to despise the shame of it. This prophetic utterance also pertains to persons with membership in The Church of Jesus Christ of Latter-day Saints but whose lives have not been wholly consecrated to the Lord. These are they whose lack of commitment has barred them from the blessings of full citizenship in the kingdom of God. These face a day of decision: It is either the kingdom of God or the kingdom of the devil. Those who continue to waver are eventually wafted into the hellish hordes of Beezelezebub. DCBM, 1:337-338), or the ^bdevil will grasp them with his everlasting ^cchains, and they be stirred up to anger, and perish;

20 For behold, at that day shall he ^arage in the ^bhearts of the children of men, and stir them up to anger against that which is good. (Those who are uneducated)

21 And others will he ^apacify, (Apathy) and lull them away into carnal ^bsecurity, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the ^cdevil ^dcheateth their souls, and leadeth them away carefully down to hell. (Spencer W. Kimball: “We have discussed elsewhere that other class of people who are basically unrepentant because they are not ‘doing the commandments.’ They 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.” (*Miracle of Forgiveness*, pp. 211-2 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 160) Nephi summarized the worldly conditions and the success of the devil with an extensive statement about how the devil works. The devil causes some to fight against the things that are good—even to the extent that he “rages in their hearts” to stir them up to anger. Others he pacifies and lulls away into false security, and they say, “All is well,” “Zion prospers,” everything is fine. Some he flatters and tells that “there is no hell and no devil,” and because they believe it, they fail to see the war, or fail to sense that they have any obligation in the matter. Or they might think they are serving the Lord, when in reality they are too passive, or

perhaps too vigorous. This is seduction of the worst and most devilish sort, because it leads otherwise honest souls to think they are serving God when in reality they are not. Joseph Smith wrote that "nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." "And thus," said Nephi, "the devil cheateth their souls, and leadeth them away carefully down to hell . . . and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance." (2 Ne. 28:20-22.) Or, as Nephi explained in another place, the devil leads people "by the neck" first "with a flaxen cord, until he bindeth them with his strong cords forever." (2 Ne. 26:22.) Robert Matthews. Security is something everyone wishes to have. There is nothing wrong with that. "The real issue," said Elder Charles Didier, "has always been where and how to find righteous security as opposed to carnal security." Continuing, he said, "we will call righteous security spiritual

security." [http://www.meridianmagazine.com/gospeldoctrine/bom/040224bom10print.html - edn24#_edn24](http://www.meridianmagazine.com/gospeldoctrine/bom/040224bom10print.html-edn24#_edn24) Carnal security is trust in things of the world rather than the things of God. When that happens, the centrality of God in our lives is replaced with things that really cannot offer true security in the end. Those caught up in a false sense of security fail to discern the continual danger of the natural man. Nor do they sense the urgency of the atonement. Thus, President Spencer W. Kimball taught, "Zion is to be in the world and not of the world, not dulled by a sense of carnal security, nor paralyzed by materialism. No, Zion is not things of the lower, but of the higher order, things that exalt the mind and sanctify the heart.")

22 And behold, others he ^aflattereth away, and telleth them there is no ^bhell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears (The educated), until he grasps them with his awful ^cchains, from whence there is no deliverance.

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. JUDGMENT: 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. KINGDOMS OF GLORY: 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. ETERNAL LIFE: 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44

23 Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be ^ajudged according to their works, from whence they must go into the place prepared for them, even a ^blake of fire and brimstone, which is endless torment.

24 Therefore, wo (deep distress, suffering, or grief) be unto him that is at ^aease in Zion!

25 Wo be unto him that crieth: All is well! (Members of the Church. A general woe is pronounced upon the member of the Church who is at ease in Zion, the man or woman who is not on guard against evil, who is not courageous in the fight against spiritual stupor and apathy. Those who have enlisted in the army of the Lord must ever be vigilant, ever on guard. DCBM, 1:340-341.)

26 Yea, wo be unto him that ^ahearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

27 Yea, wo be unto him that saith: We have received, and we ^aneed no more!

28 And in fine, wo unto all those who tremble, and are ^aangry because of ^bthe truth of God! (Liberals of our day.) For behold, he that is built upon the ^crock ^dreceiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

29 Wo be unto him that shall say: We have received the word of God, and we ^aneed ^bno more of the word of God, for we have enough! (From what we can draw from the scriptures relative to the teaching of heaven, we are induced to think that much instruction has been given to man since the beginning which we do not possess now. This may not agree with the opinions of some of our friends who are bold to say that we have everything written in our Bible which God ever spoke to man since the world began, and that if He had ever said anything more we should certainly have received it. But we ask, does it remain for a people who never had faith enough to call down one scrip of revelation from heaven, and

for all they have now are indebted to the faith of another people who lived hundreds and thousands of years before them, does it remain for them to say how much God has spoken and how much He has not spoken? We have what we have, and the Bible contains what it does contain: but to say that God never said anything more to man than is there recorded, would be saying at once that we have at last received a revelation: for it must require one to advance thus far, because it is nowhere said in that volume by the mouth of God, that He would not, after giving what is there contained, speak again; and if any man has found out for a fact that the Bible contains all that God ever revealed to man he has ascertained it by an immediate revelation, other than has been previously written by the prophets and apostles. TPJS, p. 61)

30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon ^aprecept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn ^bwisdom; for unto him that ^creceiveth I will give ^dmore; and from them that shall say, We have enough, from them shall be taken away even that which they have.

(Elder Neal A. Maxwell warned of the dangers of this kind of attitude in these words: “Events and circumstances in the last days make it imperative for us as members of the Church to become more grounded, rooted, established, and settled (see Col. 1:23; Col. 2:7; 2 Pet. 1:12). Jesus said to His disciples, ‘settle this in your hearts, that ye will do the things which I shall teach, and command you’ (JST Luke 14:28). If not so settled, the turbulence will be severe. If settled, we will not be ‘tossed to and fro,’ whether by rumors, false doctrines, or by the behavioral and intellectual fashions of the world. Nor will we get caught up in the ‘talk show’ mentality, spending our time like ancient Athenians ‘in nothing else, but either to tell, or to hear some new thing’ (Acts 17:21). Why be concerned with the passing preferences of the world anyway? ‘For the fashion of this world passeth away’ (1 Cor. 7:31).” Such members of the Church, he said, “give of their time yet withhold themselves, being present without giving of their presence and going through the superficial motions of membership instead of the deep emotions of consecrated discipleship.”)

31 Cursed is he that putteth his ^atrust in man, or maketh flesh his arm, or shall hearken unto the ^bprecepts of men, save their precepts shall be given by the power of the Holy Ghost.

32 ^aWo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and ^bcome unto me; for mine ^carm is lengthened out all the day long, saith the Lord God of Hosts. (Joseph Smith: “Thus after this chosen family (the house of Israel) had rejected Christ and His proposals, the heralds of salvation said to them, ‘Lo we turn unto the Gentiles;’ and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established (see Isaiah 24:5); and have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Have not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them, and send forth His judgments to scourge them for their wickedness? This is certainly the case.” (*Teachings of the Prophet Joseph Smith*, p. 15) It would be difficult to miss the underlying message of 2 Nephi 26-28, that the devil has been highly successful in beguiling humanity; corrupting the scriptures; invading the churches; and causing widespread wickedness, murders, deceptions, and apostasy. At the same time, the Lord, through faith and miracles, has brought forth his scriptures, especially the Book of Mormon, as a beacon to all who love righteousness. The deception of pride, riches, worldly learning, and public acclaim are clearly outlined in this prophecy. Again we see that the mission of the Book of Mormon is not only to tell us what the gospel of Jesus Christ is, but also to detail what the gospel is not. Robert Matthews.)

2 Nephi 29

The Bible and the Book of Mormon serve as witnesses that the gospel of Jesus Christ is true. This satisfies the Lord's law of witnesses.

Many gentiles shall reject the Book of Mormon—They shall say: We need no more Bible—The Lord speaks to many nations—He will judge the world out of the books thus written. [Between 559 and 545 B.C.]

PREACH MY GOSPEL: STUDY THE SCRIPTURES: 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32. 1 BUT behold, there shall be many—at that day when I shall proceed to do a^a marvelous work among them, (Why is the Lord going to do a marvelous work?) (1) that I may remember my^b covenants which I have made unto the children of men, (2) that I may set my hand again the^c second time to recover my people, which are of the house of Israel; 2 And also, (3) that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; (4) and that the^a words of your seed should proceed forth out of my mouth unto your seed; and my words shall^b hiss (whistle or something to get one's attention “We, the members of the Church, and particularly the missionaries, have to be the ‘hissers,’ or the tellers and testifiers, of the Book of Mormon unto the ends of the earth” (in Conference Report, Apr. 1975, 96; or *Ensign*, May 1975, 65).) forth unto the^c ends of the earth, for a^d standard (The Book of Mormon) unto my people, which are of the house of Israel; (Bruce R. McConkie: “Many ancient prophecies foretold that in the last days the Lord would set up an ensign to the nations, a standard to which Israel and the righteous of all nations might gather. (Isa. 5:26; 11:10-12; 18:3; 30:17-26; 31:9; 49:22; 62:10; Zech. 9:16.) This ensign is the new and everlasting covenant, the gospel of salvation (D. & C. 49:9); it is the great latter-day Zion (D. & C. 64:41-43); it is The Church of Jesus Christ of Latter-day Saints.” (*Mormon Doctrine*, p. 228))

PREACH MY GOSPEL: THE BOOK OF MORMON AND THE BIBLE SUPPORT EACH OTHER: WHAT DOES THE BIBLE SAY ABOUT THE BOOK OF MORMON? John 10:16; Isaiah 29:4, 11-18; Ezekiel 37:15-17; Bible Dictionary: “Ephraim, Stick of”. WHAT DOES THE BOOK OF MORMON SAY ABOUT THE BIBLE? 1 Nephi 13:30-29, 40-41; 2 Nephi 29:3-14; 3 Nephi 23:1; Mormon 7:8-9. IN WHAT WAYS DO BOTH BOOKS SERVE AS TESTAMENTS OF CHRIST? 2 Nephi 29:8; John 20:31; Acts 10:43. 3 And because my words shall hiss forth—many of the Gentiles shall say: A^a Bible! A Bible! We have got a Bible, and there cannot be any more Bible. (“The argument is, as the Lord suggests, most foolish. It is our modern counterpart to those of Jesus' day who rejected him in the pretense of being loyal to the Law of Moses, the irony being that loyalty to the Law of Moses demanded acceptance of Jesus as the Christ. The purpose of the Law of Moses was to teach and testify of Christ. Such is also the purpose of the Book of Mormon, it being the most Christ-centered book ever written. Yet it is rejected in the name of loyalty to the Bible. The logical extension of such reasoning would be to reject the Gospel of Mark in the name of loyalty to Matthew or to reject the witness of Peter in the pretense of loyalty to Paul and his teachings.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 347) “The fundamental error of Bible cultists is the doctrine of Bible infallibility. This tenet holds that the Bible must be ‘completely authoritative and trustworthy in all that it asserts as factual, whether in matters of theology, history, or science.’ The Bible, it is held, ‘does not contain error of any kind.’ “It has to be significant that the Bible makes no such claim for itself: There is not a single passage of scripture that can properly be used to sustain such a view. For is there any agreement among those maintaining such a position as to what version of the Bible should be used or what the Bible is saying on a host of matters. “...To claim for the Bible what it does not claim for itself is to misuse the Bible. The Bible does not claim to be the constitution of the

church, it does not claim to be infallible, nor does it claim to be the answer in all things. What the Bible does claim is that whenever God had a people that he acknowledged as his own he spoke to them through living prophets who then added those words to the canon of scripture. The purpose and spirit of the Bible is to open the heavens, not to seal them.” (McConkie and Millet, *Sustaining and Defending the Faith*, pp. 40, 50))

4 But thus saith the Lord God: O fools, they shall have a ^aBible; and it shall proceed forth from the ^bJews, mine ancient covenant people. And what ^cthank they the ^dJews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

5 O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have ^acursed them, and have ^bhated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

6 Thou fool, that shall say: A ^aBible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

7 Know ye not that there are more ^anations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the ^bisles of the sea; and that I rule in the heavens above and in the ^cearth beneath; and I bring forth my ^dword unto the children of men, yea, even upon all (It seems that the gospel has been taught in all nations of the earth.) the nations of the earth? (B.

H. Roberts: “Elder B. H. Roberts offered the following counsel on this principle: While the Church of Jesus Christ of Latter-day Saints is established for the instruction of men; and is one of God’s instrumentalities for making known the truth, yet he is not limited to that institution for such purposes, neither in time nor place. God raises up wise men . . . of their own tongue and nationality, speaking to them through means that they can comprehend; not always giving a fulness of truth such as may be found in the fulness of the gospel of Jesus Christ; but always giving that measure of truth that the people are prepared to receive. Mormonism holds, then, that all the great teachers [those who teach principles of truth and virtue] are servants of God; among all nations and in all ages. They are inspired men, appointed to instruct God’s children according to the conditions in the midst of which he finds them. . . . Wherever God finds a soul sufficiently enlightened and pure; one with whom his Spirit can communicate, lo! he makes of him a teacher of men. While the path of sensuality and darkness may be that which most men tread, a few . . . have been led along the upward path; a few in all countries and generations have been wisdom seekers, or seekers of God. They have been so because the Divine Word of Wisdom has looked upon them, choosing them for the knowledge and service of himself. (*Defense of the Faith and the Saints* 1:512–13 from *Joseph Smith, the Choice Seer*, McConkie and Millet, chapter 2))

PREACH MY GOSPEL: HOW SHOULD YOU USE THE BOOK OF MORMON IN YOUR MISSIONARY WORK? 1 Nephi 13:39; Moroni 10:3-5; D&C 42:12-14; 2 Nephi 29:8-10; D&C 20:5-16 PREACH MY GOSPEL: THE BOOK OF MORMON AND THE BIBLE SUPPORT EACH OTHER: WHAT DOES THE BIBLE SAY ABOUT THE BOOK OF MORMON? John 10:16; Isaiah 29:4, 11-18; Ezekiel 37:15-17; Bible Dictionary: “Ephraim, Stick of”. WHAT DOES THE BOOK OF MORMON SAY ABOUT THE BIBLE? 1 Nephi 13:30-29, 40-41; 2 Nephi 29:3-14; 3 Nephi 23:1; Mormon 7:8-9. IN WHAT WAYS DO BOTH BOOKS SERVE AS TESTAMENTS OF CHRIST? 2 Nephi 29:8; John 20:31; Acts 10:43. 8 Wherefore murmur ye, because that ye shall receive more of my word? (Wouldn’t every Christian love to hear more of the words of the Lord?) Know ye not that the ^atestimony of ^btwo nations (Judah and Ephraim) is a ^cwitness unto you that I am God, that I remember one ^dnation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two ^enations shall run together the testimony of the two nations shall run together also. (Neal A. Maxwell: “The splendid Book of Mormon advises that a third scriptural witness is yet to come from the lost tribes (see 2 Ne 29:12-14). . . . We do not know when and how this will occur, but we are safe in assuming that the third book will have the same

fundamental focus as the Book of Mormon—‘that...their seed [too]...may be brought to a knowledge of me, their Redeemer’ (3 Ne 16:4). If there is a title page in that third set of sacred records, it is not likely to differ in purpose from the title page in the Book of Mormon, except for its focus on still other peoples who likewise received a personal visit from the resurrected Jesus (see 3 Ne 15:20-24; 16:1-4).” (*First Nephi, The Doctrinal Foundation, BYU Religious Studies Center*, p. 15 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 163) “Lost books are among the treasures yet to come forth. Over twenty of these are mentioned in the existing scriptures. Perhaps most startling and voluminous will be the records of the lost tribes of Israel (see 2 Ne 29:13). We would not even know of the impending third witness for Christ except through the precious Book of Mormon, the second witness for Christ! This third set of sacred records will thus complete a triad of truth. Then, just as the Perfect Shepherd has said, ‘My word also shall be gathered in one’ (v. 14). There will be ‘one fold and one shepherd’ (1 Ne 22:25 in a welding together of all the Christian dispensations of human history (see DC 128:18).” (*Ensign*, Nov. 1986, p. 52 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 163) The Lord then showed that there are to be three major written testimonies of Christ to come forth: (1) the Bible (of the Jews), (2) the Book of Mormon (of the Nephites), and (3) the records of the lost tribes of Israel, which we do not yet have. These three records are to be shared by each group so that each will eventually have the records of the others. And when Israel is gathered, the records will also be gathered. (2 Ne. 29:13-14.) By these three records, the law of witnesses will be honored and the word of God established. These records do not consist only of single books from each major branch of Israel. Just as the Bible is a collection of many books, and the Book of Mormon is a collection also, likewise the record of the ten lost tribes will probably be a collection of various books. It will tell us, when it is received, about the Savior's visit to the ten tribes after his appearance to the Nephites. However, since Ephraim was the leading tribe among the lost tribes anciently, perhaps our present Doctrine and Covenants should be viewed in perspective as a witness for Jesus Christ among latter-day Ephraim, to be combined someday with the other records of the lost tribes when they come forth. Among the things to be accomplished by the multiple books of scripture are: (1) to give a multiple witness of Christ; (2) to show that the Lord does speak the same gospel to one people as to another, and (3) to prove that God does honor his covenant that he made with Abraham, promising to remember his seed forever. (2 Ne. 29:14.) Robert Matthews.)

9 And I do this that I may prove unto many that I am the ^asame yesterday, today, and forever; and that I speak forth my ^bwords according to mine own pleasure. And because that I have spoken one ^cword ye need not suppose that I cannot speak another; for my ^dwork is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

10 Wherefore, because that ye have a Bible ye need not suppose that it contains all my ^awords; neither ^bneed ye suppose that I have not caused more to be written.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. 11 For I command ^aall men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall ^bwrite the words which I speak unto them; for out of the ^cbooks which shall be written I will ^djudge the world, every man according to their works, according to that which is written. (Other books are yet to come out testifying of Jesus Christ.)

12 For behold, I shall speak unto the ^aJews and they shall ^bwrite it; and I shall also speak unto the Nephites and they shall ^cwrite it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto ^dall nations of the earth and they shall write it. (Bruce R. McConkie: “We have no knowledge of the location or condition of that part of the Ten Tribes who went into the north country.” (*Compendium*, p. 88.) “Esdras, an apocryphal writer,

records this version of their escape from Assyria: ‘Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter times; and now when they shall begin to come, The Highest shall stay the stream again, that they may go through.’ (*Apocrypha*, 2 Esdras 13:40-47) “...The Lost Tribes are not lost unto the Lord. In their northward journeyings they were led by prophets and inspired leaders. They had their Moses and their Lehi, were guided by the spirit of revelation, kept the law of Moses, and carried with them the statutes and judgments which the Lord had given them in age past. They were still a distinct people many hundreds of years later, for the resurrected Lord visited and ministered among them following his ministry on this continent among the Nephites. (3 Ne. 16:1-4; 17:4.) Obviously he taught them in the same way and gave them the same truths which he gave his followers in Jerusalem and on the American continent; and obviously they recorded his teachings, thus creating volumes of scripture comparable to the Bible and Book of Mormon. (2 Ne. 29:12-14.) In due course the Lost Tribes of Israel will return and come to the children of Ephraim to receive their blessings. This great gathering will take place under the direction of the President of The Church of Jesus Christ of Latter-day Saints, for he holds the keys of ‘the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.’ (D. & C. 110:11.) Keys are the right of presidency the power to direct; and by this power the Lost Tribes will return, with ‘their prophets’ and their scriptures to ‘be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.’ (D. & C. 133:26-35.)” (*Mormon Doctrine*, pp. 455-8))

13 And it shall come to pass that the ^aJews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the ^blost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. (The splendid Book of Mormon advises that a third scriptural witness is yet to come from the lost tribes. We do not know when and how this will occur, but we are safe in assuming that the third book will have the same fundamental focus as the Book of Mormon – ‘that their seed [too]... may be brought to a knowledge of me, their Redeemer.’ If there is a title page in that third set of sacred records, it is not likely to differ in purpose from the title page in the Book of Mormon, except for its focus on still other peoples who likewise received a personal visit from the resurrected Jesus. Neal A. Maxwell, *First Nephi*, The Doctrinal Foundation, 15)

14 And it shall come to pass that my people, which are of the ^ahouse of Israel, shall be gathered home unto the ^blands of their possessions; and my word also shall be gathered in ^cone. And I will show unto them that fight against my word and against my ^dpeople, who are of the ^ehouse of Israel, that I am God, and that I ^fcovenanted with ^gAbraham that I would remember his ^hseed ⁱforever.

2 Nephi 30

Converted gentiles shall be numbered with the covenant people—Many Lamanites and Jews shall believe the word and become a delightsome people—Israel shall be restored and the wicked destroyed. [Between 559 and 545 B.C.]

1 AND now behold, my beloved brethren, I would speak unto you; for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise ^aperish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed.

2 For behold, I say unto you that as many of the Gentiles as will repent are the ^acovenant people of the Lord; and as many of the ^bJews as will not repent shall be ^ccast off; (This refers to all Israel, not just Jews) for the Lord ^dcovenanteth with none save it be with them that ^erepent and believe in his Son, who is the Holy One of Israel.

3 And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles (The Book of Mormon will be written in a Gentile nation, America. They will be given the first opportunity to be taught the gospel. If they reject it, the gospel will be taken from them and given to the Jews.), and sealed up again unto the Lord, there shall be many which shall ^abelieve the words which are written; and ^bthey shall carry them forth unto the ^cremnant of our seed. (As the resurrection was the tangible evidence that Jesus was the Christ for those living in the meridian of time, so the Book of Mormon is the tangible evidence of the truthfulness of the restored gospel in this dispensation. DCBM, 1:355)

4 And then shall the remnant of our seed (The descendants of Lehi) know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews (They were citizens of Judah, not of the tribe. They were of the tribe of Joseph through Manasseh and Ephraim.).

5 And the gospel of Jesus Christ shall be declared among ^athem; wherefore, ^bthey shall be restored unto the ^cknowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. (“In its overall structure, the Book of Mormon begins and ends with concern for the Lamanites receiving the gospel. Reiterating the main points from the title page, Nephi says that through the Book of Mormon the Lamanites shall know they are of Israel and through it ‘they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ’ (2 Nephi 30:5; see 30:1-6). Then toward the end, Mormon says much the same thing: ‘Know ye that ye are of the house of Israel. . . . Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ’ (Mormon 7:2, 5). At the physical center of the book is the narrative of the conversion of the Lamanites. This central part begins with the decree of the king of the Lamanites that Ammon and his brethren should be free to preach the word of God throughout all the land, and ends with gratitude by these great missionaries for the thousands of Lamanite souls ‘brought to behold the marvelous light of God’ (Alma 26:3). The narrative high point of the book is the ministry of the resurrected Savior. While discoursing to both the Lamanites and Nephites before him, Jesus as well speaks to their descendants, saying that the Book of Mormon ‘shall come forth of the Father, from [the Gentiles] unto you’ (3 Nephi 21:3). He confirms the prophecies of Isaiah that in the last days the children of Lehi will be gathered both physically and spiritually. ‘Then is the fulfilling,’ he says, ‘of the covenant which the Father hath made unto his people, O house of Israel’ (3 Nephi 20:12).” (FARMS: Review of Books, vol. 2-1990, Richard D. Rust “The Book of Mormon, Designed for Our Day”, p. 16) We see the Father fulfilling this covenant as the missionaries have success preaching the gospel among the descendants of the Nephites and Lamanites in Central and South America. The Book of Mormon is the history of their ancestors and it rings true to them. Nevertheless, these missionary successes have come relatively recently—as the following quotes explain. Spencer W. Kimball: “This year (1947) the Uruguayan Mission has been opened, and today with that mission and Brazil and Argentina, we have in

South America 169 missionaries working among the Lamanites. This, of course, is in fulfilment of the dreams of the brethren and particularly the promise and prayer of Elder Melvin J. Ballard when on the 25th of December in 1925 he stood on the banks of El Rio de La Plata at Buenos Aires, and under the weeping willow trees there, blessed South America. He said this, among other things: ‘...I turn the key, unlock, and open the door for the preaching of the gospel in all these South American nations, and rebuke, and command to be stayed, every power that would oppose the preaching of the gospel in these lands. And we do bless and dedicate these nations, and this land for the preaching of the gospel’ (The Improvement Era, April, 1926, pp. 575, 576.)” (*Conference Report*, Oct. 1947, p. 18) After Elder Ballard blessed the land for the preaching of the gospel, the rate of growth of those who have been restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ is staggering: “Church members in Latin America, especially in Mexico, Central America, and western South America, regard themselves as being among the descendants of the Nephites and Lamanites described in the Book of Mormon and hence as heirs to the great promises contained in that volume. In no other area was there greater Church growth during the third quarter of the twentieth century: Church membership in Latin America skyrocketed from less than 9,000 in 1950 to over 650,000 just three decades later. In 1950 only .8 percent of all Latter-day Saints lived in Latin America, while by 1980 the figure had reached 16.4 percent.” (Richard O. Cowan, *The Church in the Twentieth Century*, 1985, p. 270) President Kimball, while still an apostle, described the success of earlier missionary efforts amongst the Indians of North America: “There was a period back in 1875-6 when there were great numbers of Indians who came into the Church. There was Chief Poko-Tel-Lo from the Snake River, who, with his entire band, was baptized into the Church, and they left Salt Lake City going back to their homes determined to refrain from all evil practices. The old chief said that the other Indians were interested, and there would be many who would be baptized. There were fifty from the north who came down. Chief Alma with twenty-two of his people from the Salmon River country came down and were baptized into the Church. The chief made the prediction that there would be hundreds and thousands of the Indians come into the Church. Orson Pratt baptized fifty-two and blessed nine papooses down at Mount Pleasant in June of that year. In July there were eighty-five of Kanosh’s band who were baptized into the Church, and the following year there were forty-one men and thirty-nine women, Indians, baptized down at Kanab. It seems that there were a great many baptisms also up in the Malad country. I quote from The Deseret News of July 22, 1875: ‘... Yesterday we met with Brother G. W. Hill, who has charge of a colony of several hundred Indians, mostly of the Shoshone, Bannock, and Pah Ute tribes. They are Indians who have come forward and demanded to be baptized. The location is in Malad Valley, Idaho Territory. . . . They declare their intention to wander about no more, but to lead industrious lives, at peace with all their fellow creatures, refraining from stealing and from all manner of bad practices, and abide by the conditions of their baptism, which are that they shall cease every species of wrongdoing. Elder Hill has baptized about three hundred since last spring.’” (*Conference Report*, Oct. 1947, p. 17))

6 And then shall they rejoice; for they shall ^aknow that it is a blessing unto them from the hand of God; and their ^bscales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a ^cpure and a ^ddelightful people. (“In earlier editions of the Book of Mormon this phrase read ‘white and a delightful people.’ The manuscript that the Prophet prepared for the 1840 edition was changed to ‘pure’ rather than ‘white.’ In the theological sense the difference is slight, ‘white’ being the symbol of purity (see Alma 5:24; Mormon 9:6; Revelation 19:8).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 356) Hugh Nibley “White means delightful if you consider the various meanings of white. Next he says that the Jews ‘shall also become a delightful people.’ Were the Jews black? This is using white and delightful in the broadest sense, as against the dark and uncivilized.” (*Teachings of the Book of Mormon*, Lecture 22, p. 357-8)

7 And it shall come to pass that the ^aJews which are scattered also shall ^bbegin to believe in Christ

(There are about 2 ½ million Jews in Jerusalem today. But they do not believe that Jesus is the Christ. Through the Book of Mormon, many Jews will begin to believe in Christ and be gathered into the gospel of Christ. Jews are beginning to soften toward Christ.); and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.

8 And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the ^arestoration of his people upon the earth. (Because of the Lord's promise that when the Ten Tribes return their prophets will lead them (D&C 133:26) some have supposed that they were not a part of the Apostasy. If both the Apostasy and the Restoration are to be universal, as so many of our prophets have testified, then this could hardly be the case. The prophets who lead the Lost Tribes in their return – the priesthood leaders among them – will be called and ordained by that prophet holding the keys of the gathering of Israel and the leading of the Ten Tribes from the lands of the north (D&C 110:11). The Lord's house has ever been and ever will be a house of order. DCBM, 1:357. Ezra Taft Benson: "My beloved brethren and sisters, for some years now I have been deeply concerned that we are not using the Book of Mormon as God intends. As I participated in the Mexico City Temple dedication, I received the distinct impression that God is not pleased with our neglect of the Book of Mormon. . . . The Book of Mormon is for both member and nonmember. Combined with the Spirit of the Lord, the Book of Mormon is the greatest single tool which God has given us to convert the world. If we are to have the harvest of souls that President Kimball envisions, then we must use the instrument which God has designed for that task—the Book of Mormon" (in Conference Report, Oct. 1984, 4–7; or *Ensign*, Nov. 1984, 6–7).)

9 And with righteousness shall the ^aLord God ^bjudge the poor, and reprove with equity for the ^cmeekest of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

10 For the ^atime speedily cometh that the Lord God shall cause a great ^bdivision among the people, and the wicked will he ^cdestroy; and he will ^dspare his people, yea, even if it so be that he must ^edestroy the wicked by fire.

11 And ^arighteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. (These verses are quoted from Isaiah 11:5-9 and 2 Nephi 21:5-9)

12 And then shall the wolf ^adwell with the lamb; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together; and a little child shall lead them. (William Phelps: "When these days come, every thing will be in its place. The beasts of the field, and the fowls of the air, instead of feeding upon flesh, will feed upon the herb and the grain, as was given them in the beginning. Then man will not shed the blood of his fellow man, nor beast the blood of its fellow beast, nor fowl the blood of its fellow fowl; but the Spirit of the Lord will be poured out upon all flesh, the curse be taken from off the earth, when it will become an inheritance for the poor and the meek, when there will be peace thereon and good will towards man." (*The Evening and Morning Star*, vol. 2, no. 13, June 1833, p. 102) Orson F. Whitney: "Prophets have predicted and poets have sung, all down the ages, of a time to come when the earth would rest; when man would cease his inhumanity to man, when they would beat their swords into plowshares and their spears into pruning hooks; when nation would not rise against nation, neither would they learn war any more; when the animal kingdom would subsist solely upon the vegetable kingdom, when the lion would eat straw like the ox, the lion and the lamb lie down together and a little child lead them; when peace would spread her white wings over this planet and grim-visaged war, smoothing his wrinkled front, should sit at her feet and learn wisdom for a thousand years."

(*Collected discourses 1868-1898*, ed. by B.H. Stuy, vol. 4, Orson F. Whitney, Aug. 12 1894) Joseph Smith: "In pitching my tent we found three massasaguas, or prairie rattlesnakes, which the brethren were about to kill, but I said, 'Let them alone--don't hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the suckling child can play with

the serpent in safety.’ The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird or an animal of any kind during my journey unless it became necessary in order to preserve ourselves from hunger.” (*History of the Church*, vol. 2, pp. 71-2) Hugh Nibley: “In Paradise, as everybody knows, all creatures lived together in peace. So too, in Zion when it is restored to the earth, the lion shall lie down with the lamb. God's other creatures are an important part of the picture of heaven. A marvelous statement by Joseph Smith on this subject gives us a flash of insight into an amazing future: ‘John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.’ Brigham Young said: ‘The millennium consists in this, every heart in the Church and kingdom of God being united in one. . . . All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy . . . and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man.’” (*Approaching Zion*, p. 13))

13 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

14 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den.

15 They shall not hurt nor destroy in all my holy ^amountain; for the earth shall be full of the ^bknowledge of the Lord as the waters cover the sea. (Joseph Fielding Smith: “The gospel will be taught far more intensely and with greater power during the millennium until all the inhabitants of the earth shall embrace it. Satan shall be bound so that he cannot tempt any man. Should any man refuse to repent and accept the gospel under those conditions then he would be accursed. Through the revelations given to the prophets we learn that during the reign of Jesus Christ for a thousand years, eventually all people will embrace the truth. Isaiah prophesied of the millennium as follows: [Isa 11:6-9 quoted: 6 The ^awolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of ^athe asp, and the weaned child shall put his hand on the ^bcockatrice’ den. 9 They shall not ^ahurt nor ^bdestroy in all my holy ^cmountain: for the ^dearth shall be full of the ^eknowledge of the LORD, as the waters cover the sea. This chapter in Isaiah Moroni quoted to the Prophet Joseph Smith and said to him it was about to be fulfilled. If the knowledge of the Lord covers the earth as the waters do the sea, then it must be universally received. Moreover, the promise of the Lord through Jeremiah is that it will no longer be necessary for anyone to teach his neighbor, ‘. . . saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.’ (*Answers to Gospel Questions*, vol. 1, p. 111))

16 Wherefore, the things of ^aall nations shall be made known; yea, all things shall be made ^bknown unto the children of men.

17 There is nothing which is secret save it shall be ^arevealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed (worldly contracts shall be undone.) upon the earth save it shall be loosed. (President John Taylor emphasized this: ‘Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept. Man sleeps for a time in the grave, and by and by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before him with whom we have to do; we cannot hide them; it would be in vain then for a man to say, ‘I did not do so and so’; the command would be, unravel and read the record which he has made of himself and let it testify in relation to these things, and all could gaze upon it.’” (*Miracle of Forgiveness*, p. 108-9))

18 Wherefore, all things which have been revealed unto the children of men shall at that ^aday be revealed; and Satan shall have power over the hearts of the children of men ^bno more, for a long time. And now, my beloved brethren, I make an end of my sayings.

2 Nephi 31

This passage marks a transition point. Nephi is going to change subjects—from the workings of the Lord in the future to the practicalities of living the gospel. Chapters 31-33 represent the conclusion of Nephi's great record. True to form, Nephi will speak in great plainness so that there can be no question as to what one must do to obtain eternal life. Let's look at the subject matter of the next three chapters as a handbook or recipe for obtaining eternal life. Nephi discusses repentance (v. 5, 11-13), baptism (v. 4-19), the gift of the Holy Ghost (v. 12-18), obedience (v. 10-12), enduring to the end (v. 15-16, 20), following Christ (v. 10, 16), faith, hope, and charity (v. 20, 2 Ne 33:8-11), feasting on the words of Christ (v. 20, 2 Ne 32:3), following the Spirit (2 Ne 32:5,8), and prayer (2 Ne 32:8-9). What a brilliant collection of principles! A more complete blueprint for salvation could hardly be written.

Elder Jeffrey R. Holland wrote: "In a marvelous final testimony to his people, as well as to the unborn and unseen of the last dispensation yet to come, Nephi made 'an end' of his prophesying (including prophesying about the coming forth of the Book of Mormon) and concluded his writing—and his lifetime of teaching—with a 'few words . . . concerning the doctrine of Christ' [2 Nephi 31:1–2]. . . . 'The 'doctrine of Christ' as taught by Nephi in his grand, summational discourse focuses on faith in the Lord Jesus Christ, repentance, baptism by immersion, receiving the gift of the Holy Ghost, and enduring to the end. It does not, in this declaration, attempt to cover the entire plan of salvation, all the virtues of a Christian life, or the rewards that await us in differing degrees of heavenly glory. It does not, in this declaration, deal with the offices of the priesthood, the ordinances of the temple, or many other true doctrines. All these are important, but as used in the Book of Mormon, 'the doctrine of Christ' is simple and direct. It focuses on the first principles of the gospel exclusively, including an expression of encouragement to endure, to persist, to press on. Indeed, it is in the clarity and simplicity of 'the doctrine of Christ' that its impact is found. Nephi knew it would be so. He wrote, 'I shall speak unto you plainly, according to the plainness of my prophesying' [2 Nephi 31:2]" (*Christ and the New Covenant*, 49-50)

Nephi tells why Christ was baptized—Men must follow Christ, be baptized, receive the Holy Ghost, and endure to the end to be saved—Repentance and baptism are the gate to the strait and narrow path—Eternal life comes to those who keep the commandments after baptism. [Between 559 and 545 B.C.] (About 55 years have passed since they left Jerusalem. Nephi was probably about 70 years old.)

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 ATONEMENT 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 THE GOSPEL – THE WAY 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

1 AND now I, Nephi, make an end of my ^aprophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few of the ^bwords of my brother Jacob.

2 Wherefore, the things which I have written sufficeth me, save it be a few words which I ^amust speak concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying. (Elder Boyd K. Packer: "True doctrine, understood, changes attitudes and behavior. "The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior. Preoccupation with unworthy behavior can lead to unworthy behavior. That is why we stress so forcefully the study of the doctrines of the gospel" (in Conference Report, Oct. 1986, 20; or *Ensign*, Nov. 1986, 17).)

3 For my soul delighteth in ^aplainness; (Hugh Nibley: "If the Book of Mormon said only what we

wanted it to we wouldn't need it. But we do need it. It is written 'according to the plainness of the word of God' (Jacob 2:11), 'in plainness, even as plain as word can be' (2 Nephi 32:7). It needs no handbook (not even this one) to explain its meaning. 'I glory in plainness,' said Nephi (2 Nephi 33:6), 'for my soul delighteth in plainness; for after this manner doth the Lord God work, . . . for he speaketh unto men according to their language, unto their understanding' (2 Nephi 31:3). So that leaves us pretty much without excuse." (*Since Cumorah*, p. 387)) for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the^b understanding; for he speaketh unto men according to their^c language, unto their understanding.

PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4.

⁴ Wherefore, I would that ye should remember that I have spoken unto you concerning that^a prophet (John the Baptist) which the Lord showed unto me, (Nephi saw a vision of the mortal ministry of Christ.) that should baptize the^b Lamb of God, which should take away the sins of the world.

⁵ And now, if the Lamb of God, he being^a holy, should have need to be^b baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be^c baptized, yea, even by water! ("Nephi, to dramatize the importance of baptism, tells us that the Savior had to be baptized to "fulfill all righteousness" (2 Nephi 31:5). The doctrine is both little understood and marvelously important. In the high spiritual sense there is no righteousness without willing submission to all the ordinances of salvation. No more perfect example could be found than Christ himself. Christ, who was sinless, had to be baptized in order to be considered righteous. To be righteous, as the word is used in its highest spiritual sense, means far more than being sinless, pure, or merely good. Righteousness is not simply the absence of evil or impropriety; it is the active seeking of the mind and will of the Father and compliance with that will once it has been obtained. . . . Neither John nor Jesus could have been considered righteous had the baptism not taken place. In the general sense, righteousness was understood to embrace the filling of obligations or the observance of legal requirements. In a more strictly religious sense, it was understood to mean conforming to the will of the Father." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 361) Bruce R. McConkie: "Nephi explains that Christ did fulfill all righteousness in being baptized in that: 1. He humbled himself before the Father; 2. He covenanted to be obedient and keep the Father's commandment; 3. He had to be baptized to gain admission to the celestial kingdom; and 4. He set an example for all men to follow. (2 Ne. 31:4-11.) Our Lord's baptism 'showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.' (2 Ne. 31:9.) If even the King of the kingdom could not return to his high state of pre-existent exaltation without complying with his own eternal law for admission to that kingdom, how can any man expect a celestial inheritance without an authorized and approved baptism?" (*Mormon Doctrine*, p. 71) As baptism was required of Christ so that he might be an heir of salvation, so it is required of all who seek that blessing. Extending this principle beyond the ordinances of baptism, Joseph Smith taught that "if a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. TPJS, p. 308. Christ is our example in all things. He ceases to be that if we excuse him from compliance with the ordinances of salvation or the obligation to keep the commandments. It would hardly be consistent to announce one system of salvation for Christ and another for the rest of mankind, and then to stoutly maintain that Christ's actions are the example to be followed. . . Christ was not

baptized for a remission of sins, for he neither had committed sin nor would do so. He required neither redemption nor deliverance. Our Savior was baptized because baptism is requisite for entrance into the kingdom of God. DCBM, 1:361-3. Would Christ command us to be married and have children if he did not do it himself?)

6 And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be ^aobedient unto him in keeping his commandments.

8 Wherefore, after he was baptized with water the Holy Ghost descended upon him in the ^aform of a ^bdove. (The past tense is used regarding Jesus' baptism. Hebrew text is in "prophetic perfect." This was a natural way for Hebrews to speak. Isaiah 1 uses this "prophetic perfect" in speaking of the destruction of Israel as if it already happened. When prophets speak in the future tense, they are usually conditional prophecies. Joseph Smith taught that the Holy Ghost descended in the "sign" of the dove. The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence. TPJS, p. 275-76)

9 And again, it showeth unto the children of men the straitness of the path, and the narrowness of the ^agate, by which they should enter, he having set the ^bexample before them.

PREACH MY GOSPEL: WHAT IS THE GOSPEL, OR DOCTRINE OF CHRIST? 2 Nephi

31:10-21; 3 Nephi 11:31-41; 3 Nephi 27:13-22 10 And he said unto the children of men: ^aFollow thou me. Wherefore, my beloved brethren, can we ^bfollow Jesus save we shall be willing to keep the commandments of the Father?

PREACH MY GOSPEL: THE GIFT OF THE HOLY GHOST: NATURE OF THE HOLY

GHOSE: D&C 130:22-23; John 3:1-8; Galatians 5:22-23; Bible Dictionary: "Earnest: and "Holy Ghost". BLESSINGS AND INFLUENCE FROM THE HOLY GHOST: 2 Nephi 32:1-5; 2 Nephi 33:1-2; Moses 6:61; John 14:26; Topical Guide, "Holy Ghost, Comforter: and "Holy Ghost, Gifts of". IMPORTANCE OF THE GIFT OF THE HOLY GHOST: 2 Nephi 31:11-12, 18, 21; 3 Nephi 18:36-37; 3 Nephi 19:13; 3 Nephi 27:19-20; D&C 19:31; D&C 33:15; Acts 19:1-6.

11 And the Father said: **Repent** ye, repent ye, and **be baptized** in the name of my Beloved Son. (Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost. TPJS, p. 198. Baptism serves four purposes: 1. It is for the remission of sins. 2. It admits the repentant person to membership in the Church and kingdom of God on earth. 3. It is the gate to the celestial kingdom of heaven, that is, it starts a person out on the straight and narrow path which leads to eternal life. 4. It is the means whereby the door to personal sanctification is opened. Mormon Doctrine, p. 70.)

PREACH MY GOSPEL: IN WHAT WAYS IS THE GIFT OF THE HOLY GHOST ONE OF THE GREATEST GIFTS WE CAN RECEIVE? 3 Nephi 19:1-13; John 3:5; Galatians 5:22-25; D&C 45:56-57; John 14:26; Topical Guide: Holy Ghost, Gift of. WHY SHOULD CONVERTS DESIRE THE GIFT OF THE HOLY GHOST? 2 Nephi 31:12-17; Acts 8:14-17; Acts 19:1-6; 2

Nephi 32:1-5 12 And also, the voice of the Son came unto me, (2 Nephi 31 is a most distinctive scriptural text. In verse 11 Nephi records the words of the Father to him. In verse 12 the voice of the Son comes to him. The pattern repeats itself in reverse order in verses 14 and 15; in verse 14 we have a record of that spoken by the voice of the Son, verse 15 the voice of the Father. Apparently Nephi finds himself in conversation with both members of the Godhead. If such is the case, this is a singular

occasion, inasmuch as revelation since the fall has normally come by and through Jehovah, who is Jesus Christ. The prophet Enoch seems to have had an experience similar to Nephi's (Moses 7:50, 53, 59). Those instances wherein Elohim has appeared or spoken have been for the purpose of introducing Jesus Christ as His Son. In compliance with the principle of divine investiture of authority, there are also numerous instances wherein the Son has spoken for and in behalf of the Father. DCBM, 1:364 However, for those who have had the Second Comforter, Joseph Smith explained that Christ will introduce us to the Father, so maybe this is actually a record of Nephi being instructed by the Father.) saying: He that is baptized in my name, to him will the Father ^agive the Holy Ghost, like unto me; (An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection that is possessed by God himself. But these are possessed by man, in his rudimental state, in a subordinate sense of the word. Or, in other words, these attributes are in embryo and are to be gradually developed. They resemble a bud, a germ, which gradually develops into bloom, and then, by progress, produces the mature fruit after its own kind. The gift of the Holy Ghost adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands, and purifies all the natural passions and affections and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates, and matures all the fine-toned sympathies, joys, tastes, kindred feelings, and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness, and charity. It develops beauty of person, form, and features. It tends to health, vigor, animation, and social feeling. It invigorates all the faculties of the physical and intellectual man. It strengthens and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being. Parley P. Pratt, Key to the Science of Theology, p. 61) wherefore, ^bfollow me, and do the things which ye have seen me do. (Follow the example of Jesus, be baptized like He was.)

PREACH MY GOSPEL: SEARCH THE FOLLOWING SCRIPTURES AND MAKE A LIST OF THE QUALIFICATIONS AND COVENANT OF BAPTISM. DISCUSS HOW TO TEACH THOSE REQUIREMENTS TO OTHERS. 2 Nephi 31:13; Alma 7:14-16; Moroni 6:1-4; Mosiah 18:8-10; 3 Nephi 11:21-41; D&C 20:37

¹³ Wherefore, my beloved brethren, I know that if ye shall ^afollow the Son, with full purpose of heart, acting no ^bhypocrisy and no deception before God, but with real ^cintent, repenting of your sins, witnessing unto the Father that ye are ^dwilling to take upon you the ^ename of Christ, by ^fbaptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the ^gbaptism of fire and of the Holy Ghost; and then can ye speak with the ^htongue of angels (2 Nephi 32:3), and shout praises unto the Holy One of Israel. (Bruce R. McConkie: “The baptism of the Spirit is called the baptism of fire and of the Holy Ghost...By the power of the Holy Ghost -- who is the Sanctifier (3 Ne. 27:19-21) -- dross iniquity, carnality, sensuality, and every evil thing is burned out of the repentant soul as if by fire; the cleansed person becomes literally a new creature of the Holy Ghost. (Mosiah 27:24-26.) He is born again. “The baptism of fire is not something in addition to the receipt of the Holy Ghost; rather, it is the actual enjoyment of the gift which is offered by the laying on of hands at the time of baptism. ‘Remission of sins,’ the Lord says, comes ‘by baptism and by fire, yea, even the Holy Ghost.’ (D. & C. 19:31; 2 Ne. 31:17.)” (*Mormon Doctrine*, p. 73) Joseph Smith: “You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.” (*Teachings of the Prophet Joseph Smith*, p. 366 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 166))

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 9:24; 2 Nephi 31:14-20; 3 Nephi 27:16-17; Matthew 10:22. BLESSINGS OF THOSE WHO ENDURE: 1 Nephi 13:37; 3 Nephi 15:9; D&C 14:7.

¹⁴ But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should ^adeny me, it

would have been ^bbetter for you that ye had not known me. (The worst enemies of the Church are among those who were once members of it. Such leave the Church but find it impossible to leave it alone. Thereafter, their lives are devoted to opposition to those truths that once afforded them peace and joy. Obviously it would have been better for them to have never known the truth than to become enemies to it. DCBM, 1:366)

15 And I heard a voice from the Father, saying: Yea, the ^awords of my Beloved are true and faithful. He that ^bendureth to the ^cend, the same shall be saved. (Neal A. Maxwell : “Our emphasis, therefore, should be on ‘doing’ and ‘becoming,’ not just on surviving; on serving others, not just serving time. Thus this quality of graceful endurance includes, but is more than, hanging on ‘for one moment more.’ Passing beyond breaking points without breaking takes the form of endurance.” (*Not My Will, But Thine*, p. 115) “Hence we are not merely to exist to the end but are to persist in coping with what is occurring in the holy present. If we will follow the example of ‘the Son of the living God,’ great things await us (see 2 Nephi 31:16). ‘Nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come’ (D&C 63:20). ‘And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory’ (D&C 101:35). Even yesterday’s spiritual experience, however, does not guarantee us against tomorrow’s relapse. Persistence thus matters greatly. More than a few, for instance, have had supernal, spiritual experiences only to fall away later; or, more often, merely to pull off to the side of the road, though intending only a brief rest stop. Hence the emphasis on enduring well to the end is wise, simply because we are at risk till the end!...Included in the enduring process is meeting the test of being constantly improved. Remodeling is costly and painful. But how can we realistically expect the arduous process of putting off the old man and putting on the new man to be otherwise?” (*If Thou Endure It Well*, p. 122-3) Marion G. Romney: “If I had the power, I would impress every member of the Church with the transcendent import to himself of strictly obeying the principles of the gospel. In these remarks I hope I can so present this matter that at least one of you will join with me in a resolution to make a greater effort to do so in the future than we have ever made in the past. With the great prize of eternal life set before us, and in light of the emphasis the Lord has put upon the fact that this eternal life is attainable only upon condition that we ‘endure to the end, in following the example of the Son of the living God,’ it does seem to me, that no Latter-day Saint should be content to stand day after day in the same place on the way to eternal life. “...Because there are so many people about us who have no vision of the goal to which we are inspired by the gospel, we are in danger of becoming surfeited with the things of the world and are apt to slacken in our daily striving to move onward in our quest for eternal life. It has therefore been one of the burdens of Church leadership in all dispensations to encourage the Saints to keep these things constantly in their remembrance.” (*Conference Report*, Oct. 1956, p. 16) Elder M. Russell Ballard of the Quorum of the Twelve Apostles said: “Today, tomorrow, next week is the time for our preparation. In fact, it’s a lifelong effort; it does not stop until we are SAFELY DEAD with our testimony still burning very brightly. We ought to reverence life and cherish every minute of it. It should be so precious to us that we feel compelled to commit ourselves to making each day the very best day that we can, preparing ourselves someday to meet our Heavenly Father.”)

16 And now, my beloved brethren, I know by this that unless a man shall ^aendure to the end, in following the ^bexample of the Son of the living God, he cannot be saved.

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. JUDGMENT: 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. KINGDOMS OF GLORY: 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. ETERNAL LIFE: 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44 17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye

might know the gate by which ye should enter. **For the gate by which ye should enter is repentance and ^abaptism by water;** and then cometh a ^bremission of your sins by fire and by the Holy Ghost. (The gate is both repentance and baptism. The gift of the Holy Ghost brings about a remission of sins. Baptism is the gate to the path that leads to exaltation. Bruce R. McConkie: “Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost. It is then that sin and dross and evil are burned out of our souls as though by fire. The baptism of the Holy Ghost is the baptism of fire” (*A New Witness for the Articles of Faith* [1985], 290). Henry B. Eyring: “You can invite the Holy Ghost’s companionship in your life. And you can know when he is there, and when he withdraws. And when he is your companion, you can have confidence that the Atonement is working in your life. . . . You will feel the influence of the Holy Ghost helping you, and you will feel approval. And you will know that, for at least those minutes, the power of the Holy Ghost was with you. And you will know that some healing came into your soul, for the Spirit will not dwell in an unclean tabernacle. His influence cleanses. Not only is your feeling the influence of the Holy Ghost a sign that the Atonement, the cure for sin, is working in your life, but you will also know that a preventative against sin is working” (“Come unto Christ,” in *Brigham Young University 1989–90 Devotional and Fireside Speeches* [1990], 41).)

18 And then are ye in this ^astrait and narrow ^bpath which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which ^cwitnesses of the ^dFather and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

PREACH MY GOSPEL: STUDY THE SCRIPTURES: 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32.

19 And now, my beloved brethren, after ye have gotten into this strait and narrow ^apath, I would ask if all is ^bdone? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken ^cfaith in him, ^drelying wholly upon the merits of him who is mighty to ^esave. (“It is essential for any person to have an actual knowledge that the course of life which he is pursuing is according to the will of God to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient Saints to endure all their afflictions and persecutions and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance (Heb 10:34). Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take not only the spoiling of their goods and the wasting of their substance joyfully, but also to suffer death in its most horrid forms knowing (not merely believing) that when this 'earthly house of this tabernacle [was] dissolved, we have a building of God, an house not made with hands, eternal in the heavens' Such was and always will be the situation of the Saints of God. Unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds and faint...For a man to lay down his all-his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ-requires more than mere belief or supposition that he is doing the will of God. It requires actual knowledge, realizing that when their sufferings are ended, he will enter into eternal rest and be a partaker of the glory of God.” Joseph Smith, *Lectures on Faith*, p. 67-68)

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 31:20-21; Moroni 6:4; D&C 20:37; Articles of Faith 1:3; John 14:15, 21; Ephesians 4:11-14; Philippians 2:12. PREACH MY GOSPEL: HOPE: WHAT IS HOPE AND WHAT DO WE HOPE FOR? 2 Nephi 31:20; Alma 58:10-11; Ether 12:4, 32; Moroni 7:40-48; D&C 59:23; D&C 138:14; Romans 8:24-25; Hebrews 6:10-20; Topical Guide “Hope”. 20 Wherefore, ye must press forward with a ^asteadfastness in Christ

(One is steadfast in Christ when he pursues an undeviating course of obedience and righteousness. DCBM, 1:367), having a perfect brightness of ^bhope, and a ^clove of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and ^dendure to the end (of your mortal life), behold, thus saith the Father: Ye shall have ^eeternal life. (Bruce R. McConkie: “Sometimes someone will say: ‘Well, I have been baptized into the Church; I am a member of the Church; I am a member of the Church; I’ll just go along and live an ordinary sort of life; I won’t commit any great crimes; I’ll live a reasonably good Christian life; and eventually I will gain the kingdom of God.’ I don’t understand it that way. I think that baptism is a gate. It is a gate which puts us on a path; and the name of the path is the straight and narrow path. The straight and narrow path leads upward from the gate of baptism to the celestial kingdom of heaven. After a person has entered the gate of baptism, he has to press forward with a steadfastness in Christ, as Nephi expresses it, having a perfect brightness of hope, and a love of God and of all men; and if he endures to the end, then he gains the promised reward.” (*Conference Report*, Oct. 1950, p. 16 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.34) Neal A. Maxwell: “We need to feast upon the words of Christ in the scriptures and as these words come to us from living prophets. Just nibbling occasionally will not do. (See 2 Nephi 31:20 and 32:3.) Feasting means partaking with relish and delight and savoring—not gorging episodically in heedless hunger, but partaking gratefully, dining with delight, at a sumptuous spread carefully and lovingly prepared by prophet-chefs over the centuries. These words plus the gift of the Holy Ghost will tell us all things we should do. The scriptures, ancient and continuing, are the key of knowledge...Appreciation for and the acceptance of the scriptures and the words of the living prophets are much more important steps than many realize. The Lord has said, ‘. . . he that will not believe my words will not believe me—that I am.’ (Ether 4:12.) To turn aside His teachings is to turn away from Him, and disdain for His doctrines is disdain for Him.” (*Wherefore, Ye Must Press Forward*, p. 28) “Since feasting on the word of God has a ‘more powerful effect upon the minds of the people than... anything else’ (Alma 31:5), the more of the word of God we have and act upon, the more we will press forward. Much spiritual energy is necessary for the marathon of discipleship.” (*A Wonderful Flood of Light*, p. 11) After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints. TPJS, p. 150. One who has made his or her calling and election sure has met and passed the tests of mortality. For him the day of judgment has been advanced, and the Lord seals an exaltation upon him. DCBM, 1:368)

21 And now, behold, my beloved brethren, this is the ^away; and there is ^bnone other way nor ^cname given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the ^ddoctrine of Christ (The doctrine of Christ is the plan and system whereby the children of God fulfill all righteousness through taking upon themselves the name of Christ in baptism, receiving and obeying the principles and ordinances of the gospel, and then enduring to the end in faith. DCBM, 1:368), and the only and true doctrine of the ^eFather, and of the Son, and of the Holy Ghost, which is ^fone God, without end. Amen.

2 Nephi 32

Angels speak by the power of the Holy Ghost—Men must pray and gain knowledge for themselves from the Holy Ghost. [Between 559 and 545 B.C.]

PREACH MY GOSPEL: IN WHAT WAYS IS THE GIFT OF THE HOLY GHOST ONE OF THE GREATEST GIFTS WE CAN RECEIVE? 3 Nephi 19:1-13; John 3:5; Galatians 5:22-25; D&C 45:56-57; John 14:26; Topical Guide: Holy Ghost, Gift of. **WHY SHOULD CONVERTS DESIRE THE GIFT OF THE HOLY GHOST?** 2 Nephi 31:12-17; Acts 8:14-17; Acts 19:1-6; 2 Nephi 32:1-5 **PREACH MY GOSPEL: THE GIFT OF THE HOLY GHOST: NATURE OF THE HOLY GHOSE:** D&C 130:22-23; John 3:1-8; Galatians 5:22-23; Bible Dictionary: “Earnest: and “Holy Ghost”. **BLESSINGS AND INFLUENCE FROM THE HOLY GHOST:** 2 Nephi 32:1-5; 2 Nephi 33:1-2; Moses 6:61; John 14:26; Topical Guide, “Holy Ghost, Comforter: and “Holy Ghost, Gifts of”. **IMPORTANCE OF THE GIFT OF THE HOLY GHOST:** 2 Nephi 31:11-12, 18, 21; 3 Nephi 18:36-37; 3 Nephi 19:13; 3 Nephi 27:19-20; D&C 19:31; D&C 33:15; Acts 19:1-6. **PREACH MY GOSPEL: KNOWLEDGE: HOW DOES KNOWLEDGE ASSIST IN DOING THE LORD’S WORK?** Alma 17:2-3; D&C 88:77-80; **HOW CAN YOU OBTAIN KNOWLEDGE?** 2 Nephi 32:1-5; Moroni 10:5; D&C 42:61; D&C 76:5-10; D&C 88:118; Bible Dictionary “Knowledge”. **1 AND** now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way (Now that you’re on the path, what are you going to do? Ask the Lord for guidance and the Holy Ghost will guide you.). But, behold, why do ye ponder these things in your hearts?

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. **WHAT SHOULD I DO?** 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. **WHAT SHOULD I SAY?** 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. **HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS?** Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. **WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM?** Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. **2** Do ye not remember that I said unto you that after ye had ^areceived the Holy Ghost ye could speak with the ^btongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost? (We are not being told simply that those who are properly baptized and have received the Holy Ghost can receive revelation; what we are being told is that it cannot be denied them. As the day follows the night so the light of heaven will shine upon them. By it Nephi here taught that such will be shown all things that they should do; and Joseph Smith was told that by it we might know all things that are expedient for us. Such is the doctrine of Christ. By the light of the Spirit that path leading to the presence of God is clearly marked, and all that we must do to traverse that path is plainly manifest. DCBM, 1:369)

PREACH MY GOSPEL: HOW DOES THE LORD WANT US TO APPROACH GOSPEL STUDY? 2 Nephi 4:15-16; D&C 58:26-28; D&C 88:118; 2 Nephi 32:3 **PREACH MY GOSPEL: STUDY THE SCRIPTURES:** 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32. **Scripture Mastery** **3** ^aAngels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, ^bfeast upon the ^cwords of Christ; for behold, the words of Christ will ^dtell you all things what ye should do. (As you read the scriptures, the Spirit will tell you what to do with your life. Enduring to the end including doing all the things we’re supposed to do in this life. Bruce R. McConkie: “Loaves and fishes perish, but there is a food which is eternal, ‘which endureth unto everlasting life.’ This is the food he is prepared to give them; it is the everlasting

word, the word of truth, the gospel of salvation. As the woman of Samaria was invited to drink living water and never thirst more; so they were invited to eat living bread and never hunger more. This bread was available, without money and without price, from the Son of Man.” (*The Mortal Messiah*, Book 2, p. 371) Ezra Taft Benson: “More than at any time in our history we have need for greater spirituality. The way to develop greater spirituality is to feast on the words of Christ as revealed in the scriptures. One of the most significant happenings in recent Church history is the publication of the new editions of the standard works with the new footnotes and other helps. I think we can say without exaggeration that never before in any dispensation have the Saints been so abundantly blessed with the words of the Lord and His prophets. Now our challenge is to do as the Lord commanded: “Study my word which hath gone forth among the children of men” (D&C 11:22). (*Conference Report*, April 1984, p. 7) Elder Rulon T. Burton: “I add my voice to these wise and inspired brethren [referencing President Spencer W. Kimball, Bruce R. McConkie and Boyd K. Packer] and say to you that one of the most important things you can do as priesthood leaders is to immerse yourselves in the scriptures. Search them diligently. Feast upon the words of Christ. Learn the doctrine. Master the principles that are found therein. There are few other efforts that will bring greater dividends to your calling. There are few other ways to gain greater inspiration as you serve.” (From the General Priesthood Meeting, Apr. 1986, as quoted in the *Ensign*, May 1986, p. 81-2))

4 Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ^aask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark. **PREACH MY GOSPEL: WHAT IS THE HOLY GHOST’S ROLE IN HELPING US LEARN THE GOSPEL? 2 Nephi 32:5; D&C 11:12-14; John 16:13; Alma 5:45-46; D&C 39:5-6; 1 Corinthians 2:9-14; Moroni 10:5; John 14:26** 5 For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will ^ashow (revelations of God to you personally) unto you all things what ye should do. (“There is no doubt, if a person lives according to the revelations given to God’s people, he may have the Spirit of the Lord to signify to him His will, and to guide and to direct him in the discharge of his duties, in his temporal as well as his spiritual exercises. I am satisfied, however, that in this respect, we live far beneath our privileges.” (Discourses of Brigham Young, sel. and arr. by John A. Widtsoe, Salt Lake City: Deseret Book Co., 1973, p. 32. If a man is baptized and ordained to the Holy Priesthood, and is called upon to perform duties which pertain to that Priesthood, it does not follow that he must always have the Holy Ghost in person present with him when he performs his duty, but every righteous act which he may perform legally will be in force and effect, and will be acknowledged of God, and the more of the Spirit of God he possesses in his ministrations, the better for himself, and those will not suffer any loss unto whom he administers. Therefore, the presentation or gift of the Holy Ghost simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment. Joseph F. Smith, *Gospel Doctrine*, p. 60-61)

6 Behold, this is the doctrine of Christ, and there will be no more doctrine given (Nephi tells his people that there shall be no more doctrine given them until Christ personally ministers among them. The full significance of this prophecy comes only in the reading of his visit in 3 Nephi. Let it suffice at this point to say that at that time the law of Moses was done away with among the Nephite people, the covenant of sacrament given them, and government of the Church reorganized with the calling of the Twelve, and undoubtedly Christ instructed them in the performance of vicarious ordinances as he did among the people of the Old World during his forty-day ministry. DCBM, 1:370) until after he shall ^amanifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.

7 And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance (Joseph Fielding Smith: “Now what were the consequences of not praying, as they are recorded in this book regarding the Nephite people? Let me tell you. In the very same chapter, and in the verse preceding...Nephi says this: “Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall

manifest himself unto you in the flesh... When he shall manifest himself unto you in the flesh, the things which he shall say unto you ye shall observe to do. And now I, Nephi, cannot say more.' "Why not? Because the people had refused to pray. Because they had hardened their hearts, even in his day. Therefore the Lord closed his mouth, and said, there shall be no more doctrine till Christ comes, so far as you are concerned, and I cannot say more, because the Lord won't permit it. 'The spirit stoppeth mine utterance, and I am left to mourn because of the unbelief and the ignorance and the stiffneckedness of men, for they will not search knowledge nor understand great knowledge when it is given unto them in plainness, even as plain as word can be.' Now that applies in our day. We have members of the Church to whom this ought to be read. They are not here; they do not come to conference. But men who have hardened their hearts, men who will not pray, men who will not search knowledge, who are not acquainted with the revelations of God as they have been made known unto us in these books and given unto us in this dispensation, notwithstanding the fact that the knowledge which has been given unto us is plain and easily to be understood. They shut their hearts against it, and refuse to search and to find that which the Lord has declared, which is for their eternal salvation and the salvation of all the world. Naturally such people are in darkness. We cannot afford to do that." (*Conference Reports*, Oct. 1919, p. 145) "Revelation is promised us through our faithfulness; so, also, is knowledge pertaining to the mysteries and government of the Church. The Lord withholds much that he would otherwise reveal if the members of the Church were prepared to receive it. When they will not live in accordance with the revelations he has given, how are they entitled to receive more? The people in the Church are not living in full accord with the commandments the Lord has already required of them. "...We have little occasion to clamor for more revelation when we refuse to heed what the Lord has revealed for our salvation. However, the authorities are directed by revelation, and this is apparent to all who have the spirit of discernment. The Lord has not forsaken his people, although they have not always put their trust in him." (*Doctrines of Salvation*, vol. 1, p. 283)), and I am left to mourn because of the ^aunbelief, and the wickedness, and the ignorance, and the ^bstiffneckedness of men; for they will ^cnot search ^dknowledge, nor understand great knowledge, when it is given unto them in ^eplainness, even as plain as word can be. (Nephi was about to explain more than the doctrine of Christ, but was not allowed because of our unbelief. But if we have faith, and ponder, and seek, we can know what Nephi was not permitted to write.)

PREACH MY GOSPEL: PRAY OFTEN: 2 Nephi 32:8-9; Enos 1:1-12; Alma 34:17-28; Moroni 10:3-5; D&C 6:22-23; D&C 8:2-3; D&C 9:7-9; D&C 19:28; 1 Kings 19: 11-12; Bible Dictionary: "Prayer". PREACH MY GOSPEL: PRAY WITH FAITH: WHY MUST YOU PRAY FOR THE SPIRIT? 2 Nephi 32:8-9; D&C 42:14; D&C 50:13-22. WHAT SHOULD YOU PRAY FOR? Alma 6:6; Alma 13:28; Alma 34:17-27; Alma 37:36-37; 3 Nephi 18:20; 3 Nephi 18:9; D&C 50:29-30; Bible Dictionary: "Prayer"

Scripture Mastery: 8 And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the ^aSpirit which teacheth a man to ^bpray ye would know that ye must ^cpray; for the ^devil spirit teacheth not a man to pray, but teacheth him that he must not pray. 9 But behold, I say unto you that ye must ^apray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall ^bpray unto the Father in the ^cname of Christ, that he will ^dconsecrate thy performance unto thee, that thy performance may be for the ^ewelfare of thy soul.

(Bruce R. McConkie: "There is nothing in the gospel that is better designed to keep the attention of men centered on God, on righteousness, and on their duties than is prayer. Every thought, word, and act is influenced or governed by the nature and extent of one's communion through prayer with Deity. Over and over again the revelations command: Watch and pray always, lest ye enter into temptation." (*Mormon Doctrine*, p. 581-2) Joseph Smith: "We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all

things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong-between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.” (*Teachings of the Prophet Joseph Smith*, p. 247))

Read 2 Nephi 32:8–9 and ask:

- Why do you think Satan doesn't want us to pray?
- How would life be different if we didn't have prayer?
- Is it easy or difficult for you to be consistent in your prayers? Why?
- In what ways has prayer blessed your life?
- What are some things that can help us become more consistent in our prayers?

2 Nephi 33

This is Nephi's final testimony. What you like to be remembered for? What would you like written on your tombstone? If you were to die soon, what would your final testimony be? Write your testimony in your journal as if it was your last testimony.

Nephi's words are true—They testify of Christ—Those who believe in Christ will believe Nephi's words—They shall stand as a witness before the judgment bar. [Between 559 and 545 B.C.]

PREACH MY GOSPEL: THE GIFT OF THE HOLY GHOST: NATURE OF THE HOLY GHOSE: D&C 130:22-23; John 3:1-8; Galatians 5:22-23; Bible Dictionary: “Earnest: and “Holy Ghost”. BLESSINGS AND INFLUENCE FROM THE HOLY GHOST: 2 Nephi 32:1-5; 2 Nephi 33:1-2; Moses 6:61; John 14:26; Topical Guide, “Holy Ghost, Comforter: and “Holy Ghost, Gifts of”. IMPORTANCE OF THE GIFT OF THE HOLY GHOST: 2 Nephi 31:11-12, 18, 21; 3 Nephi 18:36-37; 3 Nephi 19:13; 3 Nephi 27:19-20; D&C 19:31; D&C 33:15; Acts 19:1-6. PREACH MY GOSPEL: THE POWER OF THE SPIRIT IN CONVERSION: WHAT DO THESE SCRIPTURES TEACH ABOUT THE POWER OF THE SPIRIT IN YOUR WORK? 2 Nephi 33:1-2; D&C 42:11-17; D&C 50:13-22; Acts 2:37-38; 1 Corinthians 2:11-14; Bible Dictionary “Conversion” WHAT CAN YOU DO TO ENJOY THE POWER OF THE SPIRIT IN YOUR WORK? Alma 32:27-28; D&C 42:14; John 7:17 WHY IS IT IMPORTANT TO TEACH WHAT YOU KNOW AND BELIEVE? Alma 5:43-47; D&C 52:9; D&C 80:4 PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. WHAT SHOULD I DO? 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. WHAT SHOULD I SAY? 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS? Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM? Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. **1** AND now I, Nephi, cannot write all the things which were taught among my people; neither am I ^amighty in writing, like unto speaking; for **when a man ^b speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.**

2 But behold, there are many that ^aharden their ^b hearts against the Holy ^c Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught.

3 But I, Nephi, have written what I have written, and I esteem it as of great ^a worth, and especially unto my people. For I ^b pray continually for them by day, and mine ^c eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry.

4 And I know that the Lord God will consecrate my prayers for the gain of my people. **And the words which I have written in weakness will be made strong unto them; for it ^a persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life ^b eternal.**

5 And it speaketh ^a harshly against sin, according to the ^b plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

6 I ^a glory in ^b plainness; I glory in truth; I glory in my Jesus, for he hath ^c redeemed my soul from hell.

7 I have ^a charity for my people, and great faith in Christ that I shall meet many souls spotless at his judgment-seat.

8 I have charity for the ^a Jew—I say Jew, because I mean them from whence I came.

9 I also have charity for the Gentiles. But behold, for none of ^a these can I hope except they shall be

^breconciled unto Christ, and enter into the ^cnarrow ^dgate, and ^ewalk in the ^fstrait path which leads to life, and continue in the path until the end of the day of ^eprobation.

10 And now, my beloved brethren, and also ^aJew, and all ye ends of the earth, hearken unto these words and ^bbelieve in Christ; and if ye believe not in these words believe in Christ. And if ye shall ^cbelieve in Christ ye will believe in these ^dwords, for they are the ^ewords of Christ, and he hath given them unto me; and they ^fteach all men that they should do good. (“The Book of Mormon is the most Christ-centered

scriptural record ever published. Every doctrine within its covers is but an appendage to a central theme- the testimony that Jesus is the Christ. All who believe in Christ will believe the words of this book. One cannot truly believe in the Bible and at the same time not believe in the Book of Mormon. ‘There is not that person on the face of the earth,’ Brigham Young said, ‘who has had the privilege of learning the Gospel of Jesus Christ from these two books [the Bible and the Book of Mormon], that can say that one is true, and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false.’ (JD 1:38.) To believe the words of one is to believe the words of both (see Mormon 7:9).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 375))

11 And if they are not the words of Christ, judge ye—for Christ will show unto you, with ^apower and great ^bglory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness. (If we believe in Christ and if we are familiar with the voice of Christ, we will know that these words are his words. If we do not know that—if any who read do not—it is not a fault in the language or the authors or the translator. It is a fault in the reader. And one day, standing before the bar of God, all those who have received this book will know it.)

12 And I pray the Father in the name of Christ that many of us, if not all, may be saved in his ^akingdom at that great and last day.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. 13 And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one ^acrying from the dust: Farewell until that great day shall come.

14 And you that will not partake of the goodness of God, and respect the words of the ^aJews, and also my ^bwords, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall ^ccondemn you at the last day. (Ezra Taft Benson: “Do eternal consequences rest upon our response to this book? Yes, either to our blessing or our condemnation. Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life. There is a difference between a convert who is built on the rock of Christ through the Book of Mormon and stays hold of that iron rod, and one who is not.” (*A Witness and a warning*, pp. 7-8 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 152) Marion G. Romney: “For me there could be no more impelling reason for reading the Book of Mormon than this statement of the Lord that we shall be judged by what is written in it.” (*Conference Report*, Apr. 1960, pp. 110-111 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 152) Ezra Taft Benson: “What is the major purpose of the Book of Mormon? To bring men to Christ and to be reconciled to him...[It] helps us draw nearer to God. Is there not something deep in our hearts that longs to draw nearer to God, to be more like Him in our daily walk, to feel His presence with us constantly? If so, then the Book of Mormon will help us do so more than any other book. It is not just that the Book of Mormon teaches us truth, though it indeed does that. It is not

just that the Book of Mormon bears testimony of Christ, though it indeed does that, too. But there is something more. There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path... When you begin to hunger and thirst after those words, you will find life in greater and greater abundance.”

(*Ensign*, Nov. 1984, pp. 6-7 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 171))

15 For what I seal on earth, shall be brought against you at the ^ajudgment bar; for thus hath the Lord commanded me, and I must ^bobey. Amen.

Jacob 1

Since Jacob becomes the caretaker of the plates, Nephi must not have had any sons to whom to give the plates.

The words of his preaching unto his brethren. He confoundeth a man who seeketh to overthrow the doctrine of Christ. A few words concerning the history of the people of Nephi. (Note: This headnote was in the original text.)

CHAPTER 1

Jacob and Joseph seek to persuade men to believe in Christ and keep his commandments—Nephi dies—Wickedness prevails among the Nephites. [Between 544 and 421 B.C.] (Jacob is somewhere between 47 and 55 years old.)

1 FOR behold, it came to pass that *fifty and five years had passed away from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a ^acommandment concerning the ^bsmall plates, upon which these things are engraven. (The fact that Nephi passed the plates on to Jacob suggests that Nephi had no sons of his own to pass them to.)

2 And he gave me, Jacob, a commandment that I should ^awrite upon ^bthese plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, (only include a history to give a framework for the doctrine) concerning the history of this people which are called the people of Nephi.

3 For he said that the history of his people should be engraven upon his ^aother plates (the large plates which included the 116 stolen manuscript pages), and that I should ^bpreserve these plates and hand them down unto my seed (Jacob has a son, Enos), from generation to generation.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. 4 And if there were preaching which was ^asacred, or revelation which was great, or prophesying, that I should engraven the ^bheads (i.e. the dominant important items, a Hebrew expression) of them upon these plates, and touch upon them as much as it were possible, for Christ's sake, and for the sake of our people.

5 For because of faith and great anxiety, it truly had been made manifest unto us concerning our people, what things should ^ahappen unto them.

6 (Jacob's purpose in writing:) And we also had many revelations, and the spirit of much prophecy; wherefore, we knew of ^aChrist and his kingdom, which should come.

7 Wherefore we labored diligently among our people, that we might persuade them to ^acome unto Christ, and partake of the goodness of God, that they might enter into his ^brest, (To enter into the rest of the Lord in this life is to be possessed of the quiet but powerful assurance that the work in which we are engaged is true; that the Lord and Savior reigns; that he has restored his holy gospel through Joseph Smith in these latter days; and that The Church of Jesus Christ of Latter-day Saints is in the line of its duty, that it is led by true servants of the Lord, and that the God of heaven has appropriately empowered his oracles in this day to represent him. It is to know the peace of spiritual certainty and thus to be immune to the taunting waves of ridicule and skepticism (Gospel Doctrine, p. 58.) lest by any means he should swear in his wrath they should not ^center in, as in the ^dprovocation in the days of temptation while the children of Israel were in the ^ewilderness. (At Sinai the children of Israel spurned the

privileges of the everlasting gospel and the greater priesthood and thereby rejected the higher counsel which might have been had from the lips of Jehovah through Moses the Lawgiver. They provoked their Lord and robbed themselves of the sublime association with that holy being who was the God of the covenant fathers. DCBM, 2:4)

8 Wherefore, we would to God that we could persuade all men ^anot to rebel against God, to ^bprovoke him to anger, but that all men would believe in Christ, (To believe in Christ is more than an intellectual admission that he exists, more than recognition of his historical reality. It is to acknowledge his divine Sonship, to know by the witness of the Spirit that he is God's Almighty Son, and that salvation is to be found in and through his holy name and in no other way. DCBM, 2:4) and view his death, and suffer his ^ccross and bear the shame of the world; ("To suffer the cross of Christ is to be willing to bear the burdens of Christian discipleship, particularly of crucifying the 'old man of sin' and putting on Christ. 'if any man will come after me,' Jesus taught his meridian Twelve, 'let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.' (JST, Matthew 16:25-26; cf. Matthew 10:38; 2 Nephi 9:18; 3 Nephi 12:30.)" (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 5) An unerring measure of our conversion to Christ and his gospel is found in that which we do. The testimony of Jesus, which is the spirit of prophecy is far more than feeling and sentiment; it is a witness that impels one to righteous action. DCBM, 2:4.) wherefore, I, Jacob, take it upon me to fulfil the commandment of my brother Nephi.

9 Now Nephi began to be old, and he saw that he must soon ^adie; wherefore, he ^banointed (The anointing, a symbol of the outpouring of the Spirit, was a sacramental charge, one in which the king effectually covenanted to lead his people in righteousness. Prophets, priests, and kings – all of which were anointed – thus became messianic testimonies of the King of kings. DCBM, 2:6) a man (Since it does not state that he anointed one of his sons to be king, as previously stated, it is probable that he had no sons, but only daughters.) to be a king and a ruler over his people now, according to the reigns of the ^ckings. (The monarchy would last about 500 years.)

10 The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the ^asword of Laban (The symbolism associated with the sword of Laban reaches to our day. The three witnesses of the Book of Mormon were promised that they would see the sword of Laban, as well as the gold plates, the breastplate, and the Urim and Thummim. An incident recounted by Brigham Young affirms that the protective hand of the Lord remains extended in behalf of his people and over his sacred records. President Young tells us that Oliver Cowdery accompanied Joseph Smith when the latter returned the plates to the Hill Cumorah. They laid the plates on a table; it was a large table that stood in the room [within the hill]. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed and on it was written these words: "This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ... JD, 19:38.) in their defence, (This indicates that there may have already been some wars between the Nephites and Lamanites. This must have been recorded on the large plates of Nephi but not on the small plates.) and having labored in all his days for their welfare—

11 Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.

12 And it came to pass that Nephi died.

13 Now the people which were not ^aLamanites were Nephites; nevertheless, they were called Nephites (Sam is included with Nephi), Jacobites, Josephites, ^bZoramites, Lamanites, Lemuelites, and Ishmaelites. (Notice that there are seven tribes mentioned. 7 means complete.) "In general, the terms

'Nephites' and 'Lamanites' are used with the same meaning for the first 500 years of Nephite history. The term Nephites refers to all those who followed after Nephi and to their descendants. The term Lamanites refers to those who followed after Laman and to their descendants. However, it is mentioned later in the Book of Mormon that there were no 'ites' of any kind during the 200-year Golden Age immediately after the appearance of the resurrected Jesus Christ. (See 4 Nephi 1:17) "After this 200-year period of righteousness, the terms 'Lamanites' and 'Nephites' are used again, but with somewhat different meanings than those used earlier in the Book of Mormon... "...In A.D. 231 'there arose a people who were called the Nephites, and they were true believers in Christ ... therefore the true believers in Christ, and the true worshipers of Christ ... were called Nephites. ... And it came to pass that they who rejected the gospel were called Lamanites.'" (4 Ne 1:36-38) "The terms Nephites and Lamanites for the remainder of the Book of Mormon are determined by this division, which had taken place by A.D. 231. In other words, the Lamanites of the last two hundred years of Book of Mormon history are descendants of those who revolted against the true church of Christ between about A.D. 194 and 231." (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.156, 296))

14 But I, Jacob, shall not hereafter distinguish ^athem by these names, but I shall ^bcall them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call ^cNephites, or the ^dpeople of Nephi, according to the reigns of the kings.

15 And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many ^awives and ^bconcubines, and also Solomon, his son. (Two serious problems – immorality and pride – materialistic, unspiritual. These are the sins of our generation, said Presidents Kimball and Benson.)

16 Yea, and they also began to search much ^agold and silver, and began to be lifted up somewhat in pride.

17 Wherefore I, Jacob, gave unto them these words as I taught them in the ^atemple, (See Jacob 2:2 for a description of the temple.) having first obtained mine ^berrand from the Lord. (There are those who claim authority from some secret ordinations of the past. Even now some claim special revealed authority to lead or to teach the people. Occasionally they use the names of members of the First Presidency or of the Twelve or of the Seventy and imply some special approval of what they teach. There have been too many names presented, too many sustaining votes taken, too many ordinations and settings apart performed before too many witnesses; there have been too many records kept, too many certificates prepared, and too many pictures published in too many places for any one to be deceived as to who holds proper authority. Claims of special revelation or secret authority from the Lord or from the Brethren are false on the face of them and really utter nonsense! The Lord never operated that way; these things were not done in a corner; there is light on every official call and every authorized ordination, and it has always been that way. Boyd K. Packer, CR, April, 1985, p. 43 The following are my opinions about the sustaining of the Savior prior to the Second Coming: When the Savior appears at Adam-ondi Ahman, he will go through the same thing that all who receive authority do. He will be presented and sustained by those present, by those who have held priesthood keys anciently as well as presently. He will be sustained as President of the Church of Jesus Christ of Latter-day Saints, as King of the kingdom of God on earth, as Lord of lords. Then He will rightfully take his place at the head of the Kingdom to rule and reign over the entire earth through the Millennium.)

18 For I, Jacob, and my brother Joseph had been ^aconsecrated priests and ^bteachers of this people, by the hand of Nephi. (Joseph Fielding Smith : "The Nephites did not officiate under the authority of the Aaronic Priesthood. They were not descendants of Aaron, and there were no Levites among them. There is no evidence in the Book of Mormon that they held the Aaronic Priesthood...but the Book of Mormon tells us definitely, in many places, that the priesthood which they held and under which they officiated was the Priesthood after the holy order, the order of the Son of God. This higher priesthood can officiate in every ordinance of the gospel, and Jacob and Joseph, for instance, were consecrated priests and

teachers after this order.” (*Doctrines of Salvation*, vol. 3, p. 86) These callings are descriptive of their labors in the Melchizedek Priesthood, rather than offices in the Aaronic Priesthood as we know them. So far as we know, there was no Aaronic Priesthood among the Nephites, until, possibly, the coming of Christ to America. Bruce R. McConkie, *Promised Messiah*, p. 412, *New Witness*, p. 348.)

19 And we did ^amagnify our office unto the Lord, (Here’s how to magnify your calling.) taking upon us the ^bresponsibility, answering the sins of the people upon our own heads if we did not ^cteach them the word of God with all diligence; wherefore, by laboring with our might their ^dblood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day. (“President John Taylor said on one occasion, speaking to the brethren of the priesthood: ‘If you do not magnify your callings, God will hold you responsible for those you might have saved, had you done your duty.’ “This is a challenging statement. If I by reason of sins of commission or omission lose what I might have had in the hereafter, I myself must suffer and, doubtless, my loved ones with me. But if I fail in my assignment as a bishop, a stake president, a mission president, or one of the General Authorities of the Church—if any of us fail to teach, lead, direct, and help to save those under our direction and within our jurisdiction, then the Lord will hold us responsible if they are lost as the result of our failure.” (Hugh B. Brown, *CR*, Oct. 1962, p. 84 as taken from the BOM Institute Manual, p. 14))

* Verse 1 [544 B.C.].

Jacob 2

Jacob denounces the love of riches, pride, and unchastity—Men should seek riches to help their fellow men—Jacob condemns the unauthorized practice of plural marriage—The Lord delights in the chastity of women. [Between 544 and 421 B.C.]

1 THE ^awords which Jacob, the brother of Nephi, spake unto the people of Nephi, after the death of Nephi: (This is Jacob's general conference talk.)

2 Now, my beloved brethren, I, Jacob, according to the ^aresponsibility which I am under to God, to ^bmagnify mine office with ^csoberness, (Joseph Fielding Smith: "Every man who is ordained to an office in the Melchizedek Priesthood should realize fully just what that ordination means. He receives the Priesthood with an oath and covenant that he will magnify his calling and be faithful therein. Joseph F. Smith: "Think what it means to hold keys of authority which-if exercised in wisdom and in righteousness-are bound to be respected by the Father, the Son, and the Holy Ghost! Do you honor this Priesthood? Do you respect the office and honor the key of authority that you possess in the Melchizedek Priesthood, which is after the order of the Son of God? Will you, who hold this Priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken, with the unbelieving and with the profane? Would you, holding that Priesthood, forget your prayers, and fail to remember the Giver of all good? Would you, holding that Priesthood, and possessing the right and authority from God to administer in the name of the Father, and of the Son, and of the Holy Ghost, violate the confidence and the love of God, the hope and desire of the Father of all of us? For, in bestowing that key and blessing upon you, he desires and expects you to magnify your calling. Would you, as an elder in the Church of Jesus Christ, dishonor your wife or your children? Would you desert the mother of your children, the wife of your bosom, the gift of God to you, which is more precious than life itself? For without the woman the man is not perfect in the Lord, no more than the woman is perfect without the man." (*Gospel Doctrine*, p. 165)) and that I might ^drid my garments of your sins, I come up into the temple (The temple was built after the fashion of Solomon's temple. It would have been used the same way the temple at Jerusalem was used. If the temple that Nephi built was fashioned after the temple of Solomon, as Nephi says (2 Ne 5:16), then there would have been an outer court, the inner tabernacle, or holy place, and the holy of holies. This was the pattern for the tabernacle of Moses and was repeated again for the temple of Solomon. Jacob may have come into the temple on the Day of Atonement, Yom Kippor. He would have taught in the outer courtyard since only the officiating priest could go inside. "A comparison of the plan of Solomon's Temple with that of the earlier Tabernacle shows that in all essentials of arrangement and proportion the two were so nearly alike as to be practically identical. True, the Tabernacle had but one enclosure, while the Temple was surrounded by courts, but the inner structure itself, the Temple proper, closely followed the earlier design." (James E. Talmage, *The House of the Lord*, p. 7) Therefore, in the temple of Solomon, like the tabernacle of Moses, there were three different areas which were representative of the three degrees of glory: outer court=telestial, holy place=terrestrial, and holy of holies=celestial. Traditionally, the people could enter the outer court but only the priests could go into the holy place. Entrance to the holy of holies was restricted to the high priest who could only enter once a year. If Jacob taught the people in the temple, it makes sense that he would have taught them in the outer room which represented the telestial kingdom. This would have been the only room big enough for a large gathering of people. If the Nephites followed the pattern of the Jews, then none of the people would have been allowed to enter the other parts of the temple unless they held the priesthood and were performing specific priesthood functions. In the days of Christ, when the Jews similarly gathered to hear the teachings of the Savior in the temple of Herod, they met in the corresponding outer courts.) this day that I might declare unto you the word of God.

3 And ye yourselves know that I have hitherto been diligent in the office of my calling; but I this day am

weighed down with much more desire and anxiety for the ^awelfare of your souls than I have hitherto been. (Jacob loves his people and wants their eternal welfare. Dallin H. Oaks: “People serve one another for different reasons, and some reasons are better than others. . . . “Some may serve for hope of earthly reward. . . . “Another reason for service . . . is that motivated by a personal desire to obtain good companionship. . . . “Some may serve out of fear of punishment. . . . “Other persons may serve out of a sense of duty or out of loyalty to friends or family or traditions. . . . “[A] higher reason for service is the hope of an eternal reward. . . . “The last motive I will discuss is, in my opinion, the highest reason of all. . . . “Charity is the pure love of Christ’ (Moroni 7:47). The Book of Mormon teaches us that this virtue is ‘the greatest of all’ (Moroni 7:46). . . . “. . . Our service should be for the love of God and the love of fellowmen rather than for personal advantage or any other lesser motive” (in Conference Report, Oct. 1984, 14–16; or *Ensign*, Nov. 1984, 13–14)

4 For behold, as yet, ye have been obedient unto the word of the Lord, which I have given unto you.

5 But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your ^athoughts, (The gift of discernment, as well as the spirit of prophecy and revelation, is the rightful province of those on the Lord’s errand. They come to see and know things not visible to the natural man; like their Master, they too can read the hearts and minds of men. DCBM, 2:11) how that ye are beginning to labor in sin, (“The sins of the people in Jacob’s day were not inadvertent transgressions; they had begun to ‘labor in sin’ in the sense that sin had become their obsession and their preoccupation. They had begun to flirt with that spirit which characterized the wickedness of the days of Noah: ‘And every man was lifted up in the imagination of the thoughts of his heart, being only evil continually’ (Moses 8:22).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 11)) which sin appeareth very abominable unto me, yea, and abominable unto God.

6 Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts.

7 And also it grieveth me that I must use so much ^aboldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and ^bchaste and delicate (sensitive) before God, which thing is pleasing unto God;

8 And it supposeth me that they have come up hither to hear the pleasing ^aword of God, yea, the word which healeth the wounded soul.

9 Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to ^aadmonish you according to your crimes, to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds; and those who have not been wounded, instead of feasting upon the pleasing word of God have daggers placed to pierce their souls and wound their delicate minds.

10 But, notwithstanding the greatness of the task, I must do according to the strict ^acommands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the ^bpiercing eye of the Almighty God.

11 Wherefore, I must tell you the truth according to the ^aplainness of the ^bword of God. For behold, as I inquired of the Lord, thus came the word unto me, saying: Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.

12 And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ^aores, in the which this land, which is a ^bland of promise unto you and to your seed, doth abound most plentifully.

13 And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are ^alifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they. (“Among the timeless lessons to be learned from the Book of Mormon are the perils of the prosperity cycle. It is as

though a people could not learn from the mistakes of the past. Whenever any group chose to keep the commandments of God, he blessed and prospered them. At that point, instead of returning constant thanks to him who had rewarded them—instead of acknowledging in humility that all that they had was a direct blessing from the Almighty—most of the people in the Book of Mormon (Nephites and Jaredites alike) lost sight of the source of their blessings. They traded the confidence of heaven for the approbation of men. Wealth became the end in life rather than a means to the accomplishment of good. Whenever the acquisition of ‘things’ became more important than people, then it was only a matter of time before class distinctions, caste systems, and the persecution of the poor followed. ‘Wealth is a jealous master who will not be served half-heartedly and will suffer no rival—not even God.... The more important wealth is, the less important it is how one gets it.’ (Hugh Nibley, *Since Cumorah*, p. 393.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 14) Brigham Young: “There are hundreds of people in these valleys, who never owned a cow in the world, until they came here, but now they have got a few cows and sheep around them, a yoke of oxen, and a horse to ride upon, they feel to be personages of far greater importance than Jesus Christ was, when he rode into Jerusalem upon an ass’s colt. They become puffed up in pride, and selfishness, and their minds become attached to the things of this world. They become covetous, which makes them idolators. Their substance engrosses so much of their attention, they forget their prayers, and forget to attend the assemblies of the Saints, for they must see to their land, or to their crops that are suffering, until by and by the grasshoppers come like a cloud, and cut away the bread from their mouth, introducing famine and distress, to stir them up in remembrance of the Lord their God.” (1853, *Journal of Discourses*, vol. 1, p. 267) There will come a time, however, in the history of the Saints when they will be tried with peace, prosperity, popularity and riches. Daniel H. Wells, JD 19:367.)

14 And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily (suddenness, not immediacy) come unto you.

15 O that he would show you that he can pierce you, and with one glance of his ^aeye he can smite you to the dust! (Those who recognize their relationship to their Heavenly Father will know how to use their wealth to bless others.)

16 O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this ^apride of your hearts destroy your souls! (The danger of pride.)

17 Think of your ^abrethren like unto yourselves, and be familiar (The word familiar is from the same root as the word family; to be familiar with all is to treat all men and women as members of the family, to extend the fellowship and love and resources of the family to all who stand in need, to establish Zion – heaven on earth. DCBM, 2:16) with all and free with your ^bsubstance, that ^cthey may be rich like unto you. (Help others where we can, not with a dole. Assess their problems, what are the needs, care for immediate needs, help them to be self sufficient.)

Scripture Mastery: 18 But ^abefore ye seek for ^briches, seek ye for the ^ckingdom of God. (Priorities. Our first priority should be seeking for and building up the kingdom of God. Money is a medium of exchange and is of itself neutral. Our attitude toward material and spiritual things shifts wealth out of its neutral position. Two basic relationships help determine our attitude toward spiritual and material things – our relationship with God. If we turn our hearts away from God, the things of the world become our top priority. This is why Paul called covetousness idolatry. Our relationship with our fellowmen. If we lose sight of the brotherhood of men, our desire for material wealth can lead us to such sins as dishonesty, covetousness, and neglect of the poor. Institute Manual, p. 45. President David O. McKay counseled: What seek ye first? What do you cherish as the dominant, the uppermost thought in your mind? What this is will largely determine your destiny. Notwithstanding the complexity of human society, we can encompass all purposes by two great important ones. First, the world of material gain; and second, the world of happiness consisting of love and the power to do good. If it is your purpose to get worldly gain, you may obtain it. You may win in this world almost anything for which you strive. If

you work for wealth, you can get it, but before you make it an end in itself, take a look at those men who have sacrificed all to the accomplishment of this purpose, at those who have desired wealth for the sake of wealth itself. Gold does not corrupt man; it is in the motive of acquiring that gold that corruption occurs. *Treasures of Life*, p. 174-75.)

19 And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; (Without a hope in Christ, we trust in our riches and not in Christ. This statement must be viewed in a proper context. “Seek not for riches but for wisdom” the Lord explained to the Latter-day Saints, “and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold he that hath eternal life is rich.” D&C 6:7. The Lord later counseled his Saints: “If ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.” (D&C 38:39) Surely not all those who have received a hope in Christ, who are true and faithful to every trust, and who, further, seek for riches, will be prospered, at least according to the puny standards of this world. Latter-day Saints must never succumb to the temptation (so prevalent in a success-oriented and materialistic world) to equate financial success with personal righteousness. Too many righteous men and women, persons who have known true success in life, have lived and died in humble circumstances for us to suppose some type of causal relationship between nobility of soul and monetary affluence. DCBM, 2:18) and ye will seek them for the intent to ^ado good—to clothe the naked, and to feed the hungry, (Teach people to help themselves) and to liberate the captive (Members of the church should preach the gospel to help liberate others from spiritual captivity), and administer relief to the sick and the afflicted. (Gordon B. Hinckley: “Continuing with the words of Paul, ‘For the love of money is the root of all evil’ (1 Tim 6:10). It is the love of money and the love of those things which money can buy which destroys us. We all need money to supply our needs. But it is the love of it which hurts us, which warps our values, which leads us away from spiritual things and fosters selfishness and greed.” (*Ensign*, May 1997, p. 49 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 175) George F. Richards: “The Lord expects us when he blesses us with the good things of this earth to remember those who are not so fortunate. We are to feed the hungry, clothe the naked, visit the sick, comfort those who mourn, and minister unto those who are poor and needy, and thus become of that class to whom the Lord, when he shall come, shall say: ‘Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world.’” (*Conference Reports*, Oct. 1939, p. 109) John Taylor: “I will promise the Latter-day Saints that if they will go into these things allowing God to dictate in the interests of Israel and the building up of his Zion on the earth, and take themselves and their individual interests out of the question, feeling they are acting for him and his kingdom, they will become the wealthiest of all people, and God will bless them and pour out wealth and intelligence and all the blessings that earth can afford.” (*Journal of Discourses*, vol. 20, p. 164) The Lord thereby identifies those who are willing to give up all things – their own lives included – for the furtherance of the kingdom, as being capable of handling wisely and judiciously a share of this world’s goods. DCBM, 2:17. The worst fear I have about this people is that they will get rich in this country, forget God and His people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution, and be true. But my greater fear... is that they cannot stand wealth. Brigham Young, *Life of a Pioneer*, 122-23.)

20 And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it? (C.S. Lewis: Pride gets no pleasure out of having something only out of having more of it than the next man... It is the comparison that make you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone. *Mere Christianity*, 109-10)

21 Do ye not suppose that such things are abominable unto him who created all flesh? And the one

being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his ^acommandments and glorify him forever.

22 And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a ^agrosser crime (^bimmorality), my heart would rejoice exceedingly because of you.

23 But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing ^awhoredoms, because of the things which were written concerning David, and Solomon his son.

24 Behold, David and ^aSolomon truly had many ^bwives and concubines, (Bruce R. McConkie: “In modern times a concubine is a woman who cohabits with a man without being his wife. But ‘from the beginning of creation,’ all down through the history of God’s dealings with his people, including those with the house of Israel, concubines were legal wives married to their husbands in the new and everlasting covenant of marriage. (D. & C. 132:1, 37-39, 65.) Anciently they were considered to be secondary wives, that is, wives who did not have the same standing in the caste system then prevailing as did those wives who were not called concubines. There were no concubines connected with the practice of plural marriage in this dispensation, because the caste system which caused some wives to be so designated did not exist.” (*Mormon Doctrine*, p. 154)) ^cwhich thing was ^cabominable before me, saith the Lord. (What is being condemned by Jacob is the way in which polygamy was practiced by David and Solomon. Of these two kings, Solomon clearly abused the practice more than his father did. He had 700 wives and 300 concubines (1 Kings 11:3). Certainly, this many partners were taken only to satisfy his sexual appetite. This is hinted at by the book of the Song of Solomon. This book talks more about the body parts of his wives and concubines than it does about any eternal principles. This is what prompted the prophet, Joseph Smith, to declare in his retranslation of the Bible that the Song of Solomon is not an inspired writing. Solomon also took wives of “strangers” or Gentiles which was expressly forbidden by the Lord. The Israelites were forbidden to intermarry with their Gentile neighbors because of their idolatrous practices. The Lord was afraid that the Israelites would turn to idolatry if they were exposed to these practices by their “strange” spouses. This is exactly what happened to Solomon. He was world renowned for wisdom but he was not smart enough to repel the idolatrous practices of his many wives. They turned his heart from the Lord and Solomon was condemned by the Lord for so doing. On the other hand, David had fewer wives and concubines. The exact number is not recorded in the Bible, but it does record at least 8 different women which were married to him (2 Sam 3:1-5 records the names of 6). It also states that he took an unnumbered group of concubines, And David took *him* more concubines and wives out of Jerusalem (2 Sam 5:13). Nevertheless, the scriptures state that this was justified before the Lord, in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation (D&C 132:39).)

25 Wherefore, thus saith the Lord, (What follows through verse 33 appears to be a direct quote from the word of the Lord. DCBM, 2:21) I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a ^arighteous branch from the fruit of the loins of Joseph. (The Lehtes were led out of Jerusalem so they wouldn’t do the same things their fathers did.)

26 Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

27 Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any ^aman among you have save it be ^bone ^cwife; and concubines he shall have none; (This is the rule unless changed by God. Abraham was commanded to have more than one wife. The early Saints were commanded to have more than one wife. Is plural marriage essential for exaltation? Plural marriage is not essential to salvation or exaltation. Nephi and his people were denied the power to have more than one wife and yet they could gain every blessing in eternity that the Lord ever offered to any people. In our day, the Lord summarized by revelation the whole doctrine of exaltation and predicated it upon the marriage on one man to one woman. Bruce R. McConkie, MD, 578-79. Did the Saints practice plural marriage because there were more women than men? The most common of these conjectures is that the

Church, through plural marriage, sought to provide husbands for its surplus of female members. The implied assumption in this theory, that there have been more female than male members in the Church, is not supported by existing evidence. On the contrary, there seems always to have been more males than females in the Church. John A. Widtsoe, *Evidences & Reconciliations*, 307-09. President Gordon B. Hinckley: “I wish to state categorically that this Church has nothing whatever to do with those practicing polygamy. They are not members of this Church. Most of them have never been members. They are in violation of the civil law. They know they are in violation of the law. They are subject to its penalties. . . . “If any of our members are found to be practicing plural marriage, they are excommunicated, the most serious penalty the Church can impose. Not only are those so involved in direct violation of the civil law, they are in violation of the law of this Church. An article of our faith is binding upon us. It states, ‘We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law’ (Articles of Faith 1:12). . . . “More than a century ago God clearly revealed unto His prophet Wilford Woodruff that the practice of plural marriage should be discontinued, which means that it is now against the law of God. **Even in countries where civil or religious law allows polygamy, the Church teaches that marriage must be monogamous and does not accept into its membership those practicing plural marriage**” (in Conference Report, Oct. 1998, 92; or *Ensign*, Nov. 1998, 71–72).)

PREACH MY GOSPEL: LIVE THE LAW OF CHASTITY: Jacob 2:28; Mosiah 13:22; Alma 39:3-5; 3 Nephi 12:27-30; D&C 42:22-24; D&C 63:16; Matthew 5:27-28; Romans 1:26-32; Ephesians 5:3-5.

²⁸ For I, the Lord God, delight in the ^achastity of women. And ^bwhoredoms are an abomination before me; thus saith the Lord of Hosts. (“You husbands and wives who have taken on solemn obligations of chastity in the holy temples of the Lord and who violate those sacred vows by illicit sexual relations with others, you not only commit the vile and loathsome sin of adultery, but you break the oath you yourselves made with the Lord Himself before you went to the altar for your sealing. You become subject to the penalties which the Lord has prescribed for those who breach their covenants with Him.” (Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, Oct. 1942, as taken from Daniel Ludlow’s, *A Companion to Your Study of the Book of Mormon*, p.117) The irrevocable standard of the Lord and his Church is and has been forever the same: total and complete chastity before marriage and unconditional fidelity after marriage. DCBM, 2:21)

²⁹ Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or ^acursed be the land for their sakes.

³⁰ For if I will, saith the Lord of Hosts, raise up ^aseed unto me, (This was the reason the Lord commanded plural marriage.) I will command my people; otherwise they shall hearken unto these things.

³¹ For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and ^aabominations of their ^bhusbands. (We were led into the Rocky Mountains to get away from these evil influences, but they are creeping back through literature and TV into our homes.)

³² And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts.

³³ For they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit ^awhoredoms, like unto them of old, saith the Lord of Hosts.

³⁴ And now behold, my brethren, ye know that these commandments were given to our ^afather, Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done.

³⁵ Behold, ye have done ^agreater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, (Destruction of the family.) because of

your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the ^bstrictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds. (Jeffrey R. Holland: “In the sermon on chastity, it is particularly revealing that Jacob is so sensitive to the women in his audience. Whether or not that was a result of having seen his mother in anguish over the wickedness of her eldest sons we cannot know, but it is interesting that in his unflinching declaration against sexual transgression Jacob quotes a communication from heaven as follows: [Jacob 2:31-33,35] ...That is a poetic, profound, ‘piercing’ indictment, and we have the feeling here that Jacob understood then what we unfortunately understand now-that it is usually (but not always) the woman who suffers most in the tragedy of unchastity and that usually (but not always) it is the transgressing man who causes the ‘sobbings of the [women’s] hearts to ascend up to God.’” (Heroes from the Book of Mormon, pp. 41-2) Ezra Taft Benson: “**The plaguing sin of this generation is sexual immorality. This, the Prophet Joseph said, would be the source of more temptations, more buffetings, and more difficulties for the elders of Israel than any other.** (See *Journal of Discourses*, 8:55.)” (*The Teachings of Ezra Taft Benson* [1988], 277).)

Jacob 3

The pure in heart receive the pleasing word of God—Lamanite righteousness exceeds that of Nephites—Jacob warns against fornication, lasciviousness, and every sin. [Between 544 and 421 B.C.]

1 BUT behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, (To look to God with firmness of mind is to be constant and undeterred in one's progress toward that life which is like God's; it is to have undimmed vision of the plans and purposes of the Almighty; to enjoy peace and confidence in the Master as the tempests rage on all sides. To look to God with firmness of mind is to be, as Nephi said, steadfast in Christ, to pursue an undeviating course. DCBM, 2:24) and ^apray unto him with exceeding faith, and he will ^bconsole you in your ^cafflictions, (Pray for protection in your moral conduct) and he will plead your cause, (D&C 45: 3 Listen to him who is the ^aadvocate with the Father, who is pleading your cause before him— 4 Saying: Father, behold the ^asufferings and ^bdeath of him who did no ^csin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be ^dglorified; 5 Wherefore, Father, spare these my ^abrethren that ^bbelieve on my name, that they may come unto me and have ^ceverlasting life.) and send down ^djustice upon those who seek your destruction.

2 O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his ^alove; for ye may, if your ^bminds are ^cfirm, forever.

3 But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is ^acursed for your sakes; and the Lamanites, which are not ^bfilthy like unto you, nevertheless they are ^ccursed with a sore cursing, shall scourge you even unto destruction.

4 And the time speedily cometh, that except ye repent they shall possess the land of your inheritance, and the Lord God will ^alead away the righteous out from among you.

5 Behold, **the Lamanites** your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins, **are more righteous than you**; for they have not ^aforgotten the commandment of the Lord, which was given unto our father—that they should have save it were ^bone wife, and ^cconcubines they should have none, and there should not be ^dwhoredoms committed among them.

6 And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be ^amerciful unto them; and one day they shall ^bbecome a blessed people. (Helaman 15: 11 Yea, even if they should dwindle in unbelief the Lord shall ^aprolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet ^bZenos, and many other prophets, concerning the ^crestoration of our brethren, the Lamanites, again to the knowledge of the truth— 12 Yea, I say unto you, that in the latter times the ^apromises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be ^bdriven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for ^crefuge, the Lord shall be ^dmerciful unto them.)

7 Behold, their ^ahusbands ^blove their ^cwives, and their wives love their husbands; and their husbands and their wives love their children; and their ^dunbelief and their hatred towards you is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great Creator?

8 O my brethren, I fear that unless ye shall repent of your sins that their skins will be ^awhiter than yours, when ye shall be brought with them before the throne of God. (Most of the Lamanites did not sin against light, as did their Nephite kinsmen. The Nephites simply knew better, and the Lord would inflict a punishment upon them far more readily than upon those whose sins and disbelief resulted from ignorant tradition. DCBM, 2:28)

9 Wherefore, a commandment I give unto you, which is the word of God, that ye ^arevile no more against them because of the darkness of their skins; neither shall ye revile against them (To revile is to despise,

to regard as vile, or to physically or verbally abuse, all of which are alien to the Spirit of God. DCBM, 2:28) because of their filthiness; but ye shall remember your own filthiness, and remember that **their filthiness came because of their fathers.**

10 Wherefore, ye shall remember your ^achildren, how that ye have grieved their hearts because of the ^bexample that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day.

11 O my brethren, hearken unto my words; ^aarouse the faculties of your souls; (Give heed to the inner voice, the light of Christ, and attend to the proddings of conscience. It is to become aware of one's sinful state, acknowledge one's guilt, repent, and call upon God for deliverance, to prepare for the greater light of the Holy Ghost. To arouse the faculties of one's soul is to listen to and obey the soul's yearnings for the things of the Spirit. Gospel Doctrine, p. 67-68. New Witness, p. 260) **shake yourselves that ye may ^bawake from the slumber of death; and loose yourselves from the pains of ^chell that ye may not become ^dangels to the devil, to be cast into that lake of fire and brimstone which is the second ^edeath.** (Spiritual death ceases for those spirits who come up out of hell [in the spirit world] to receive an inheritance in the telestial world. Although those in the telestial world do not receive the fullness of reward, they do receive of the Holy Spirit through the ministration of the terrestrial, and consequently they are in the presence of the Lord (in this sense) and are no longer spiritually dead. (D&C 76:81-99) Pending the day when they come forth in the second resurrection they are spiritually dead; they have their part in that lake which burneth with fire and brimstone, which is the second death (D&C 63: 17-18), but when they come out of hell, spiritual death ceases for them... Thus, eventually, all are redeemed from spiritual death except those who are destined to be sons of perdition. Mormon Doctrine, p. 758. Revelation 20:12-15; D&C 76:37 DCBM, 2:30-31.)

12 And now I, Jacob, spake many more things unto the people of Nephi, ^awarning them against ^bfornication and ^clasciviousness, and every kind of sin, telling them the awful consequences of them.

13 And a hundredth part (Knowing that only a small portion of the doings and teachings of the Nephites is found in our present Book of Mormon; knowing that Nephi and Mormon and Moroni saw our day and understood clearly the nature of our challenges; and knowing that these prophet-editors were inspired in their selection of those matters which would do the most to settle doctrinal disputes and lead men and women to Christ – knowing all these things, we ought to read the Book of Mormon with reverence and awe, for ours is the assurance that we have been given that which is appropriate and needful for our time and season. And as the Nephite-Jaredite prophets were true to the divine direction given them in the preparation of the Book of Mormon, even so the Savior declared in regard to the choice seer of the latter days: He has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true. D&C 17:6 DCBM, 2:31) **of the proceedings of this people, which now began to be numerous, cannot be written upon ^athese plates; but many of their proceedings are written upon the ^blarger plates, and their wars, and their contentions, and the reigns of their kings.** (Brigham Young tells the story: “Oliver Cowdery went with the Prophet Joseph when he deposited these plates... When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: ‘This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.’” (*Journal of Discourses*, vol. 19, p. 40))

14 ^aThese plates are called the plates of Jacob (small plates of Nephi), and they were ^bmade by the hand of Nephi. And I make an end of speaking these words.

Jacob 4

All the prophets worshipped the Father in the name of Christ—Abraham’s offering of Isaac was in similitude of God and his Only Begotten—Men should reconcile themselves to God through the atonement—The Jews shall reject the foundation stone. [Between 544 and 421 B.C.]

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48.

I NOW behold, it came to pass that I, Jacob, having ministered much unto my people in word, (and I cannot write but a ^alittle of my words, because of the ^bdifficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain; (Because it was so difficult to engrave upon the plates, the writers and editors made sure that every word was exactly the right word and every story and principle and doctrine would be for our benefit.)

2 But whatsoever things we write upon anything save it be upon ^aplates must perish and vanish away; but we can write a few words upon plates, which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers—

3 Now in this thing we do rejoice; and we labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first ^aparents. (This could be Adam and Eve, but probably not. This refers to any parents who precede us. Our parents want us to be better than they were.)

PREACH MY GOSPEL: PROPHETS Jacob 4:4,6; Acts 10:34-43; Amos 3:7; Mosiah 8:13-18 **DISPENSATIONS** D&C 136:36-38; Moses 8:19-30; Bible Dictionary, Dispensations; Moses 5:4-12;55-59

4 For, for this intent have we written these things, that they may know that we ^aknew of Christ, (The purpose for the Book of Mormon is to testify of Christ.) and we had a hope of his ^bglory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also **all the holy ^cprophets** which were before us. (The preeminent duty of a prophet is to bear witness of Jesus Christ, for the testimony of Jesus is the spirit of prophecy. Teachings, p. 119, 160)

5 Behold, they believed in Christ and **^aworshipped the Father in his name**, and also **we worship the Father in his ^bname**. And for this intent we **^ckeep the ^dlaw of Moses**, (Since they kept the Law of Moses, this is why it is probable that this day that Jacob speaks in the temple is the Day of Atonement) **it ^epointing our souls to him** (“The law of Moses was the type, Jesus the antitype; he was that toward which all creation looked and waited. The law was the symbol, Jesus the ultimate reality toward which it pointed. The law was the means, Jesus the end. These simple but pertinent verities are all but lost in the Bible, particularly in the Old Testament. Only through the clarifying and illuminating lenses of the Book of Mormon do we come to know that the law was anything more than a schoolmaster or teaching device. The law of Moses—including the intricate system of animal sacrifices—was the prophecy; Jesus was the grand fulfillment of the prophecy. “Behold,” Nephi stated, ‘my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him’ (2 Nephi 11:4). After having explained the need for ‘the great and last sacrifice’ of the Son of God, Amulek said, ‘this is the whole meaning of the law [of Moses], every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal’ (Alma 34:14).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 34)); and for this cause it is sanctified (Sanctification is a result of single-minded obedience, a blessing known only to those who have made their whole souls as an offering unto him. Omni 1:26, DCBM, 2:34) **unto**

us for righteousness, (Just as our conformity to gospel standards, while dwelling as lowly mortals apart from our Maker, prepares us to return to his presence with an inheritance of immortal glory, so the Mosaic standards prepared the chosen of Israel to believe and obey that gospel by conformity to which eternal life is won. Promised Messiah, p. 416. To gain the celestial kingdom, the Lord says: Ye must be sanctified through the law which I have given unto you, even the law of Christ, which law is the fullness of the gospel. The revealed word specifies that those who obtain [celestial glory] must be able to abide the law of a celestial kingdom. In other words, salvation in the celestial kingdom will come to all who are able to live the full law of Christ, even though they did not have opportunity so to do in the course of a mortal probation. Thus, all those who kept the law of Moses, who lived the law of the preparatory gospel to the full, thus establishing that they were able to live the Lord's law, will in due course gain a celestial inheritance. Mortal Messiah, 1:74, DCBM, 2:34-35) even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a ^fsimilitude of God and his ^gOnly Begotten Son. (The Old Testament tells us what happened, but the Book of Mormon tells us why. Even though the law of Moses was a lesser law, a preparatory gospel, the Nephites – knowing full well of the law and its purpose – thought not to sit in judgment upon it or their God; they obeyed and it was accounted unto them for righteousness. DCBM, 2:35)

6 Wherefore, we search the prophets, (the books of the Old Testament) and we have many revelations (current) and the spirit of ^aprophecy; and **having all these ^bwitnesses we obtain a hope, and our faith becometh unshaken**, insomuch that we truly can ^ccommand in the ^dname of Jesus and the very trees obey us, or the mountains, or the waves of the sea. (A record will probably come forth telling of these miracles where trees obey or mountains move or waves are controlled.)

7 Nevertheless, the Lord God showeth us our ^aweakness that we may know that it is by his ^bgrace, and his great condescensions unto the children of men, that we have power to do these things.

8 Behold, great and marvelous are the ^aworks of the Lord. (God's work and glory is to transform a meager mortal into a glorious celestial being. DCBM, 2:39) How ^bunsearchable are the depths of the ^cmysteries of him; and it is impossible that man should find out all his ways. And no man ^dknoweth of his ^eways save it be revealed unto him; wherefore, brethren, despise not the ^frevelations of God. (Neal A. Maxwell: "The perspective-yielding truths of the Restoration did not come by research, debate, or discussion, nor by communiques from councils. Direct, divine revelation was required, and precisely for the reasons Jacob gave: 'Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God.' (Jacob 4:8.) We cannot determine by using radio telescopes, for instance, that there is a plan of salvation operating in the universe, helpful as radio telescopes are for astrophysical purposes. Salvational truths are obtainable only by revelation. The faith-yielding truths flowing from the 'miraculous miracle' have come in rich abundance, in 'good measure,' like a harvest basket whose contents are 'pressed down, and shaken together, and running over' (Luke 6:38). In fact, as Elder Jeffrey R. Holland has pointed out, more books or pages of scripture have come to us through Joseph Smith than from any other prophet-more even than from Moses, Luke, Paul, and Mormon combined! (Letter to author from Jeffrey R. Holland, February 18, 1986.) "Many more scriptural writings will yet come to us, including those of Enoch (see D&C 107:57), all of the writings of the Apostle John (see Ether 4:16), the records of the lost tribes of Israel (see 2 Nephi 29:13), and the approximately two-thirds of the Book of Mormon plates that were sealed: 'And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth' (2 Nephi 27:11). Today we carry convenient quadruple combinations of the scriptures, but one day, since more scriptures are coming, we may need to pull little red wagons brimful with books." (A Wonderful Flood of Light, p. 17-8))

9 For behold, by the power of his ^aword ^bman came upon the face of the earth, which earth was

^ccreated by the power of his word (Jacob refers to the plates of brass.). Wherefore, if God being able to speak and the world was, and to speak and man was created, O then, why not able to command the ^dearth, or the workmanship of his hands upon the face of it, according to his will and pleasure?

10 Wherefore, brethren, seek not to ^acounsel the Lord, but to take counsel from his hand. (Boyd K. Packer: “Some among us would rather criticize the Lord and His church than concentrate on the problems. That is a symptom of impenitence. Follow the Brethren.... If you don't understand a problem or a position of the Church, restrain your tongue. Check the mote in your own eye before you criticize.... There is nothing in your lives that will destroy you if you will follow the Brethren. Enough evil doesn't exist in the world, even if it were brought together and focused on you, to destroy you except you consent to it.” (Lucille C. Tate, *Boyd K. Packer: A Watchman on the Tower*, p. 158) Harold B. Lee: “Mark well those who speak evil of the Lord’s anointed, for they speak from impure hearts. Only the ‘pure in heart’ see the ‘God’ or the divine in man and accept our leaders and accept them as prophets of the Living God...I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to malign. I have watched over the years, and I have read of the history of many of those who fell away from this Church, and I want to bear testimony that no apostate who ever left this Church ever prospered as an influence in his community thereafter. (In Conference Report, October 1947, p. 67.)” (Brent L. Top, Larry E. Dahl, and Walter D. Bowen, *Follow the Living Prophets*, p. 167-8) Neal A. Maxwell: “Church members will live in this wheat-and-tares situation until the Millennium. Some real tares even masquerade as wheat, including the few eager individuals who lecture the rest of us about Church doctrines in which they no longer believe. They criticize the use of Church resources to which they no longer contribute. They condescendingly seek to counsel the Brethren whom they no longer sustain. Confrontive, except of themselves of course, they leave the Church but they cannot leave the Church alone. (Ensign, May 1996, p. 68.)” (Cory Maxwell, *The Neal A. Maxwell Quote Book*, p. 68)) For behold, ye yourselves know that **he counseleth in ^bwisdom, and in justice, and in great mercy**, over all his works.

11 Wherefore, beloved brethren, be ^areconciled unto him through the ^batonement (reconciliation, restoration to favor. You are called to sit down with Abraham, Isaac, and Jacob – to return. You must have been with him before if he buys you back again, after the Fall. Hugh Nibley, TBM, 1:391) of Christ, his ^cOnly Begotten Son, and ye may obtain a ^dresurrection, (a glorious resurrection, entitling you to exaltation in the celestial kingdom) according to the ^epower of the resurrection which is in Christ, and be presented as the ^ffirst-fruits of Christ unto God, (This phrase appears to mean that the first fruits of Christ is a description of those souls who have been consecrated and dedicated to his service and who thereby qualify for the highest resurrection and a place in the celestial world. DCBM, 2:42) having faith, and **obtained a good hope of glory in him** before he manifesteth himself in the flesh.

12 And now, beloved, marvel not that I tell you these things; for why not ^aspeak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come? (Bruce R. McConkie: “The doctrine of the *atonement* embraces, sustains, supports, and gives life and force to all other gospel doctrines. It is the foundation upon which all truth rests, and all things grow out of it and come because of it. Indeed, the atonement is the gospel” (*Mormon Doctrine*, 2nd ed. [1966], 60).)

13 Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men; for the ^aSpirit speaketh the ^btruth and lieth not. Wherefore, **it speaketh of things as they really ^care, and of things as they really will be**; wherefore, these things are manifested unto us ^dplainly, for the salvation of our souls. But behold, we are not witnesses alone in these things; for God also ^espake them unto prophets of old.

14 But behold, the Jews were a ^astiffnecked people; and they ^bdespised the words of ^cplainness, (Those

who preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meaning and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know. Promised Messiah, p. 515-16. We reduce the realm of the unknown not by wandering in it but rather by feasting on and expanding our knowledge of that which God has already revealed. DCBM, 2:44) and ^dkilled the prophets, and sought for things that they could not understand. Wherefore, because of their ^eblindness, which ^fblindness came by **looking beyond the ^gmark**, (Joseph Fielding McConkie explains the phenomenon of looking beyond the mark which was prevalent among the Jewish intellectuals: “So rigid did the literal and ceremonial become that righteousness was overshadowed by legalism and salvation became the reward for outward conformity. Pharisaism and scholasticism ruled supreme. God himself was said to spend three hours a day in the study of law. ‘All liberty of thought was abrogated; all Gentile learning was forbidden; no communion was allowed with the human intellect outside the Pharisaic pale. Within the circle of Rabbinism the Jew was ‘the galley-slave of the most rigid orthodoxy.’ The yoke of the Romans was not so exacting as that of the Rabbis, which dominated over a man's whole existence and intruded itself into the most trivial actions of life. The weak were tortured by the knowledge that they could not so much as wash their hands or eat a meal without running the risk of deadly offences. The ‘ordination’ of the Rabbis made them oracles for every subject and every action, from the cleaning of the teeth to the last prayer in which the dying commended their souls to God.’ (Farrar, Frederic W. History of Interpretation. Grand Rapids, MI: Baker Book House Co., 1961., pp. 60-61.) ‘The hedge was made; its construction was regarded as the main function of Rabbinism; it excluded all light from without and all egress from within; but it was so carefully cultivated that the shrine itself was totally disregarded. The Oral Law was first exalted as a necessary supplement to the Written Law; then substituted in the place of it; and finally identified with the inferences of the Rabbis.’ (Farrar, Frederic W. History of Interpretation. Grand Rapids, MI: Baker Book House Co., 1961., p. 62.)” (Joseph Fielding McConkie, *Gospel Symbolism*, pp. 217-8) Neal A. Maxwell: “Jacob speaks of ancient Judah as having rejected the words of its prophets...Intellectual embroidery seems to have been preferred to the whole clothing of the gospel—the frills to the fabric. In fact, one can even surmise that complexity was preferred over plainness by some because in conceptual complexity there might somehow be escape, or excuse, for noncompliance and for failure. In any event, this incredible blindness which led to the rejection of those truths spoken by prophets and which prevented the recognition of Jesus for who he was, according to Jacob, came ‘by looking beyond the mark.’ Those who look beyond plainness, beyond the prophets, beyond Christ, and beyond his simple teachings waited in vain then, as they will wait in vain now. For only the gospel of Jesus Christ teaches us of things as they *really* are and as they *really* will be. There is more realism in the revelations than in reams of secular research, for secularism is congenitally shortsighted. Without revelation and its absolute anchors, The Church of Jesus Christ of Latter-day Saints would also follow the fads of the day, as some churches have done; but as Samuel Callan warned, the church that weds itself to the culture of the day will ‘be a widow within each succeeding age.’ This is but one of the marks of the ‘true and living’ Church: it is spared the fruits of faddism” (“On Being a Light,” address delivered at the Salt Lake institute of Religion, 2 Jan. 1974, p. 1 as taken from the 1981 Book of Mormon Institute Manual, p. 131) Hugh Nibley contrasts the Jews interest in difficult scripture with the lack of interest prevalent among the Latter-day Saints. This scathing commentary is too insightful to be left out of this discussion. Hugh Nibley: “Yet Joseph Smith commends their (the Jews’) intellectual efforts as a corrective to the Latter-day Saints, who lean too far in the other direction, giving their young people and old awards for zeal alone, zeal without knowledge--for sitting in endless meetings, for dedicated conformity and unlimited capacity for suffering boredom.

We think it more commendable to get up at five a.m. to write a bad book than to get up at nine o'clock to write a good one--that is pure zeal that tends to breed a race of insufferable, self-righteous prigs and barren minds. One has only to consider the present outpouring of 'inspirational' books in the Church that bring little new in the way of knowledge: truisms and platitudes, kitsch, and clichés have become our everyday diet. The Prophet would never settle for that. 'I advise all to go on to perfection, and search deeper and deeper into the mysteries of Godliness. . . . It has always been my province to dig up hidden mysteries--new things--for my hearers.' It actually happens at the BYU, and that not rarely, that students come to a teacher, usually at the beginning of a term, with the sincere request that he refrain from teaching them anything new. They have no desire, they explain, to hear what they do not know already! I cannot imagine that happening at any other school, but maybe it does. Unless we go on to other new things, we are stifling our powers." (*Approaching Zion*, p. 75)) they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they ^hcannot understand, because they desired it. And because they desired it God hath done it, that they may ⁱstumble.

15 And now I, Jacob, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in me, that by the ^astumbling of the ^bJews they will ^creject the ^dstone (Jesus Christ) upon which they might build and have safe foundation. (Tradition holds that at the time of the construction of the second temple, the builder rejected and discarded a chief cornerstone by mistake. (Psalm 118:22, Isaiah 8:14-15, JST Matthew 21:47-56) DCBM, 2:45)

16 But behold, according to the scriptures, **this ^astone shall become the great, and the last, and the only sure ^bfoundation, upon which the Jews can build.**

17 And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ^aever build upon it, that it may become the head of their corner? (Chapters 5-7 answers this question with the allegory of the olive tree and the explanation.)

18 Behold, my beloved brethren, **I will unfold this mystery unto you;** (See chapter 5-7) if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you. (It is not work that kills men; it is worry. Work in healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade... Fear secretes acids; but live and trust are sweet juices. Henry Ward Beecher, quoted in *You and Your Marriage*, Hugh B. Brown, 175. We are indoctrinated that somehow we should always be instantly emotionally comfortable. When that is not so, some become anxious – and all too frequently seek relief from counseling, from analysis, and even from medication. It was meant to be that life would be a challenge. To suffer some anxiety, some depression, some disappointment, even some failure is normal. Teach our members that if they have a good, miserable day once in a while, or several in a row, to stand steady and face them. Things will straighten out. Boyd K. Packer, CR, April 1978, 139-40. Harriet Lerner, PhD: When we're too anxious we won't be able to gather new information, think clearly about the problem, explore out options, give calm and clear feedback to others, and find creative solutions that consider the needs of all. And fear can run amok, flooding our system with adrenaline and hijacking our neo-cortex – the thinking part of the brain. Usually, anxiety is a mean trickster. It signals you to pay attention, but it also turns your brain to oatmeal, narrows and rigidifies your focus, and obscures the real issues from view. Anxiety tricks you out of the "now" as you obsessively replay and regret and past and worry about the future. It tricks you into losing sight of your competence and your capacity for love, creativity, and joy... Anxiety interferes with self-regard and self-respect... It can dig a big negative groove in your brain and make it impossible for you to hang on to a positive thought for more than five seconds. It can affect your body in ways that can feel crippling... When you're anxious, doom-and-gloom fantasies tend to permeate your day, and reach a fever pitch... when you're lying in bed. Your anxious mind... will hook on to some dire, worst-case scenario... these thoughts grip you in a way that accomplishes nothing except to make you feel miserable and powerless. *Fear and Other Uninvited Guests*, p. 54-58)

Jacob 5

Video Presentation: The Olive Tree Allegory

Joseph Fielding Smith: “In brief, [the allegory of Zenos] records the history of Israel down through the ages, the scattering of the tribes to all parts of the earth; their mingling with, or being grafted in, the wild olive trees, or in other words the mixing of the blood of Israel among the Gentiles by which the great blessings and promises of the Lord to Abraham are fulfilled. After Abraham had been proved even to the extent of being willing to offer Isaac as a sacrifice, the Lord blessed him with the greatest of blessings, and said to him: “. . . By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; “And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.’ [Genesis 22:16–18.] “[Zenos’s] remarkable parable portrays how, as branches of the olive tree (Israelites) were carried to all parts of the earth (the Lord’s vineyard) and grafted into the wild olive trees (the Gentile nations). Thus they are fulfilling the promise that the Lord had made. “Today Latter-day Saints are going to all parts of the world as servants in the vineyard to gather this fruit and lay it in store for the time of the coming of the Master. This parable is one of the most enlightening and interesting in the Book of Mormon. How can any person read it without feeling the inspiration of this ancient prophet?” (*Answers to Gospel Questions*, comp. Joseph Fielding Smith Jr., 5 vols. [1957–66], 4:141–42).

By way of introduction, the allegory must be divided into three main sections. Section 1 is described by verses 1-14. Section 2 is described by verses 15-28. And section 3 is described by verses 29-75. Each of these sections is divided by the passage of a long time period, see verses 15 and 29. Therefore, there are three main visits of the Lord and his servants to the vineyard. Each visit is separated by the passage of a lot of time. Keep this in mind as you read for the chronology of the allegory is important and will help us with the correct interpretation. Another help is to understand what the figures in the allegory represent. The Book of Mormon Institute Manual gives a key:

ITEM

INTERPRETATION

1. The vineyard	1. The world
2. Master of the vineyard	2. Jesus Christ
3. The servant	3. The Lord’s prophets
4. Tame olive tree	4. The house of Israel, the Lord’s covenant people
5. Wild olive tree	5. Gentiles
6. Branches	6. Groups of people
7. The roots of the tame olive tree	7. The gospel covenant and promises made by God that constantly give life and sustenance to the tree
8. Fruit of the tree	8. The lives or works of men
9. Digging, pruning, fertilizing	9. The Lord’s work with his children which seeks to persuade them to be obedient and produce good fruit
10. Transplanting the branches	10. Scattering of groups throughout the world or restoring them to their original position

11. Grafting	11. The process of spiritual rebirth wherein one is joined to the covenant
12. Decaying branches	12. Wickedness and apostasy
13. Casting the branches into the fire	13. The judgment of God

One of the basic things to understand about the allegory is that there are five time periods talked about and four different groups, or geographic locations of people. This is where marking the scriptures will be helpful. A simple way to identify the time periods is just with the letters A, B, C, D, and E. A simple way to identify the various groups or branches of Israel is with the numbers 1, 2, 3, and 4. Let us first identify the groups of people and where they were led geographically, by description from the allegory, and then we will mark the scriptures together so this allegory will become more understandable.

Group 1. A tame olive tree in the land of Israel. This geographical area is easy to identify as ancient Israel, or the land of Palestine located in and around Jerusalem, the holy city.

Group 2. The poorest spot of ground in the vineyard. Not easily identifiable as to where it is. It is far afield from Israel. Could be the British Isles. Could be a general category referring to a certain type of area where this branch was taken.

Group 3. A poorer spot of ground even than group 2. Not easily identifiable as to where it is. It, too, is far afield from Israel. Could be the "north countries" where the ten tribes were led around 721 B.C. Could be a general category of land where the scattered tribes were scattered, a barren land without the covenants and blessings of the Lord.

Group 4. A good spot of ground, even choice above all other parts of the land of the vineyard. This land, too, is greatly separated, geographically, from the mother tree, or the land of Israel. This land is where the children of Lehi were led. It is the land of the Nephites and the Lamanites. It is likely not only Central America, but the continents of North and South America. Next to the land of Israel, this is the easiest location to identify.

The time periods are as follows:

Period A. This is the earliest time when the covenants of Israel were put forth and includes some of the time of major scattering of the tribes of Israel. Some scholars feel that this could be tied from the time of Adam and the patriarchs down to the time of Abraham. Although this is possible, it is not likely. It probably dates from the time of Abraham, about 2000 B.C. until the times of scattering, 721-600 B.C.

Period B. This is a long time after the first period (Jacob 5:15) The scattering has taken place and the tribes are to be found around the mother tree and in at least three other areas around the vineyard. It appears that this time period is likely from about 721-600 B.C. until about 90 B.C. or thereabouts. The key to understanding this time period is where the good fruits are being found, specifically with Group 4, the Nephites and the Lamanites. (See Jacob 5:25) And since the Lamanite converts did not begin until after about 92 B.C. with the mission of the four sons of Mosiah, it has to take place before this time.

Period C. This is a long period of time after Period B. The allegory says that "the time draweth near, and the end soon cometh..." (See Jacob 5:29). This time period includes the time of the coming of Christ, the destructions of Jerusalem around A.D. 68-70, the destruction of the Nephites, approximately A.D. 385 (see Jacob 5: 45) and includes a major portion of time into the dark ages, or the time of

apostasy, perhaps even up until the end of the eighteenth century or beginning of the nineteenth century (late 1700's or early 1800's).

Period D. This is the last time that the vineyard is pruned and the harvest is brought in. It is the Dispensation of the Fullness of times. It is the period which includes the Restoration of all the keys and up until the time of the Second Coming. It includes from at least 1820 until the end of this dispensation. It is a time period that is the shortest of all the time periods. It is a time of gathering, where the covenants of Israel are re-established in the land of Israel. Again, it is the last time (see Jacob 5:62).

Period E. This is the Millennial Reign of the Lord. It is a thousand year period beginning just before the Second Coming of the Lord. No man knows the date of this time period. The signs of the times seem to point to a season, potentially in the foreseeable future.

The following is a scripture-marking exercise, though not meant to be comprehensive, it will help put all of these things in place. First let's mark the time periods in the margins next to the verses pertaining to those periods. You may want to draw a line marking each section of verses. You may want to color code those sections with a different colored line. You may want to just write in the verses that the time period covers, like "Time Period A: verses 4-14."

Time Period A begins with Jacob 5:4 and goes through verse 14.

Time Period B begins with Jacob 5:15 and goes through verse 28.

Time Period C begins with Jacob 5:29 and goes approximately through verse 49.

Time Period D begins with Jacob 5:50 and goes approximately through verse 73.

Time Period E begins likely with Jacob 5:74 and goes to the end of the chapter (77).

The following is a scripture-marking exercise that will help you identify the geographical locations and/or groups of people as identified above. Again, this is not meant to be comprehensive. You can place the letters next to the verses and this will help you keep them clear in your mind for future readings.

Group 1 can be marked next to the following verses in Jacob chapter 5: 16-19; 30-37; 52, 53.

Group 2 can be marked next to the following verses: 20-22; 39.

Group 3 can be marked next to the following verses: 23; 39.

Group 4 can be marked next to the following verses: 24-27; 39-46. It is noteworthy that Zenos spent a lot of time and detail on this last group which was his own posterity, the children of Lehi.

It is interesting to note verse 44 is a clear reference to the destruction of the Jaredites before the Nephites and Lamanites spread forth upon the land. Scot Facer Proctor, Meridian Magazine, Lesson 13.

Joseph Fielding Smith said: "But we have something in the Book of Mormon that, if we did not have other truth expressed in it, would be sufficient evidence of the divinity of this book. I have reference to the fifth chapter of Jacob...I think that as many as ninety-nine out of every hundred who read the Book

of Mormon, read this parable through without grasping the fullness and meaning of it. And I think this is one of the greatest passages in the Book of Mormon...No matter how many times you have read the Book of Mormon,...take a few minutes at some convenient time and sit down and just read carefully every word in the fifth chapter of the Book of Jacob...No greater parable was ever recorded...I tell you, my brothers and sisters, Joseph Smith did not write it. That was written by the inspiration of the Almighty...When you read that chapter through if you cannot say in your soul, 'this is absolutely a revelation from God,' then there is something wrong with you." (*Answers to Gospel Questions*, vol. 4, p. 203-7 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 183-4)

(Won't it be interesting, that when we have the brass plates translated for us, we will see that this complicated chapter in Jacob came directly from those plates. Joseph Smith could only have translated this by the power of God.)

Jacob quotes Zenos relative to the allegory of the tame and wild olive trees—They are a likeness of Israel and the gentiles—The scattering and gathering of Israel are prefigured—Allusions are made to the Nephites and Lamanites and all the house of Israel—Gentiles shall be grafted into Israel—Eventually the vineyard shall be burned. [Between 544 and 421 B.C.] (The allegory of Zenos is a prophecy of cosmic scope, an oracle without peer. It is of itself more than an adequate response to the allegation that the Book of Mormon is the work of a farm boy turned theologian. Its complexity combined with its consistency bears eloquent witness that the Book of Mormon came through Joseph Smith, not from him. DCBM, 2:48. The purpose of the allegory is to show us how kind the Lord is in extending every effort to have us come to Him.)

1 BEHOLD, my brethren, do ye not remember to have read (The allegory is not something new to the Nephites: Jacob is here reminding his people of writings with which they were already familiar. DCBM, 2:48) the words of the prophet ^aZenos, (It would appear that Zenos was one of the prophets whose oracles were recorded on the brass plates. He would have lived some time before Lehi, probably in the northern tribes of Israel before the Assyrian captivity of the Ten Tribes. Elder McConkie said: "I do not think I overstate the matter when I say that next to Isaiah himself – who is the prototype, pattern, and model for all the prophets – there was not a greater prophet in all Israel than Zenos. *The JST: The Restoration of Plain and Precious Things*, p. 17. We properly make a distinction between "a prophet" and "the prophet". In our day we testify of many who are prophets while normally reserving the phrase "the Prophet" for Joseph Smith, who stands at the head of our dispensation. Zenos was of such greatness that he is properly referred to as "the prophet." DCBM, 2:48.) which he spake unto the house of Israel, saying:

2 Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord. (There is what might be called the "doctrine of ambiguity". On some matters God has simply not spoken, has not given a complete understanding to the people of the Church; on many matters a full or final interpretation of the prophetic word is yet to come. This would certainly be the case in regard to the allegory of Zenos. There are definite themes or underlying messages – broad and clear statements which are readily discernible; there is also a host of historical or doctrinal particulars about which we might speculate or conjecture but for which a definite and clear interpretation has not been made known by living Apostles or prophets. DCBM, 2:47)

3 For behold, thus saith the Lord, I will liken thee, O house of ^aIsrael, (The allegory covers the time period from about 1700 BC, the founding of the house of Israel, to the end of the world.) like unto a tame ^bolive-tree, (A tame olive tree is one that is cultivated by the master of the vineyard, specifically grown to produce good olives. The olive tree is a carefully chosen simile for several reasons: "For centuries the olive branch has been associated with peace. When the dove returned to Noah in the ark, it

carried in its beak an olive leaf, as though to symbolize that the earth was again at peace with God. (See Genesis 8:11) The olive branch was used in both Greece and Rome to signify peace, and it is still used in that sense in the great seal of the United States where the American eagle is shown grasping an olive branch in his talons... “There is further symbolic significance in that the olive tree is different from most other fruit-bearing trees in the manner of its beginning. If the green slip of an olive tree is merely planted and allowed to grow, it develops into the wild olive, a bush that grows without control into a tangle of limbs and branches that produce only a small, worthless fruit. (See Harold N. and Alma L. Moldenke, *Plants of the Bible*, p. 159) To become the productive ‘tame’ olive tree, the main stem of the wild tree must be cut back completely and then a branch from a tame olive tree must be grafted into the stem of the wild one. With careful pruning and cultivating the tree will begin to produce its first fruit in about seven years, but it will not become fully productive for nearly fifteen years. In other words, the olive tree cannot become productive in and of itself; it requires grafting by the husbandman to bring it into production. One remembers the figure used by Jesus to describe himself, his Father, and those that serve them: ‘I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. ‘ (John 15:1-3) The word *purgeth* in Greek means ‘pruned,’ and in Greek verse 3 keeps the metaphor and says, ‘ Now ye are *pruned*.’ God is the husbandman and prunes off the wild branches of our spiritual lives if we will but submit to his tender care. Thus we become like the tame olive tree... “The *wild olive* is a kind of reversion to the primitive plant—such as occurs also with the fig and almond—and it takes place whenever the growth of the olive is neglected.... “In most neglected olive groves numerous little bushes of the ‘wild olive’ may be seen, which, though very unlike the cultivated tree—having a shorter, smaller, and greener leaf and a stiffer, more prickly stem—are nevertheless derived from it. As a rule the wild olive is but a shrub, but it may grow into a tree and have small but useless ‘berries.’ Where groves of wild olives are found in Palestine, they are probably always the descendants of cultivated trees long ago destroyed,’ (James Hastings, ed., *Dictionary of the Bible*, s.v. “Olive.”) “The olive tree is remarkable for two other characteristics that are quite unlike other fruit-bearing trees. First, though requiring nearly fifteen years to come into full production, it may produce fruit for centuries. Some trees now growing in the Holy Land have been producing abundantly for at least four hundred years. The second amazing quality of the tree is that as it finally does grow old and begin to die, the roots send up a number of new green shoots which, if grafted and pruned in regular fashion, will mature to full-grown olive trees again. Thus, while the tree itself may produce fruit for centuries, the root of the tree may go on producing fruit and new trees for millennia. It is believed that some of the ancient olive trees in Israel today come from trees that were [in existence] when Christ was alive on the earth.” (*Book of Mormon Student Manual*, 1981, pp. 138-9)) which a man (Jesus Christ) took and nourished (He sends prophets, gives revelation, organizes his Church, bestows priesthoods and powers, and does all that the people will allow to make the blessings of his gospel available to his people, the house of Israel. DCBM, 2:50) in his ^cvineyard (the world); and it grew, and waxed old, and began to ^ddecay. (The time period of this is unclear. This passage, describing when the house of Israel begins to decay, could be interpreted to refer to the time when Israel decided to establish a king. Or it might be after their lengthy sojourn in Egypt.)

4 And it came to pass that the master of the vineyard went forth, and he saw that his olive-tree began to decay (apostasy); and he said: I will ^aprune it (the chastening of his chosen people), and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches (the emergence of a righteous element of the house of Israel. This might be the rising generation of Israel being allowed to enter Canaan after the 40 years in the wilderness. DCBM, 2:50), and it perish not.

5 And it came to pass that he ^apruned it, and digged about it, and nourished it according to his word.

6 And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main ^atop thereof (The older generation steeped in sinful traditions, had become comfortable in their iniquity.) began to perish.

7 And it came to pass that the master of the vineyard saw it, and he said unto his ^aservant (prophet or prophets): It grieveth me that I should lose this tree (The Lord loves his people, the literal seed of Abraham.); wherefore, go and pluck the branches from a ^bwild olive-tree (gentiles), and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned. (The scattering of Israel by the Assyrians and Babylonians. About 735-587 BC)

8 And behold, saith the Lord of the vineyard, I take ^aaway many of these young and tender branches, and I will graft them ^bwhithersoever I will (Scattering and dispersion of Israel throughout the world.); and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft (Grafting in is joining the Church.) them whithersoever I will.

9 Take thou the branches of the wild olive-tree, and graft them in, in the ^astead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

10 And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the ^awild olive-tree.

11 And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots (Roots may refer to the blood of Israel.) thereof that they perish not, that I might preserve them unto myself, I have done this thing.

12 Wherefore, go thy way; watch the tree, and nourish it, according to my words. (The prophets look after the people. Ezekiel, Daniel, Malachi, Nephi, Jacob, Alma.)

13 And these will I ^aplace in the nethermost part (Scattered to the four corners of the earth.) of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree (The purpose of the scattering is to preserve those literal Israelites who have demonstrated their loyalty and faithfulness.); and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof.

14 And it came to pass that the Lord of the vineyard went his way, and hid the natural ^abranches (The Lehtes and Mulekites were hidden from the rest of the world.) of the tame olive-tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure. (Israel is scattered throughout the world.)

15 And it came to pass that a long time passed away, (This may be from the time of Malachi (about 400 BC) to a time just beyond that of the ministry of Christ. DCBM, 2:54) and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may ^alabor in the vineyard.

16 And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master: Behold, look here; behold the tree.

17 And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted (The Samaritans and the Gentiles that Peter and Paul preached to. The early Christian church flourished with the conversion of many Gentiles.); and it had sprung forth and begun to bear ^afruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit.

18 And he said unto the servant: Behold, the branches of the wild tree have taken hold of the moisture (the living waters of the gospel) of the root thereof (In the real world, this does not happen. The wild branches will not bring forth tame fruit. This is to show the miracle that the gospel can make saints out of Gentiles.), that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches have brought forth tame fruit (When we make covenants in the gospel, we bring forth works of righteousness. In John 4, the Samaritans were ready to harvest. The Samaritans were a graft into the house of Israel.). Now, if we had not grafted in these branches, the tree thereof would have perished (Converts, both Israelite and Gentile, are the life blood of the Church.). And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall

lay up against the season, unto mine own self.

19 And it came to pass that the Lord of the vineyard said unto the servant: Come, let us go (The Lord is going to visit his scattered Israel.) to the nethermost part of the vineyard, and behold if the natural branches of the tree have not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self.

20 And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant: Behold these; and he beheld the ^afirst (The Lord of the vineyard and his servant now visit the three branches of Israel scattered in the nethermost part of the vineyard. Exactly who is being represented here by the first two groups is unclear. The third group seems to be an obvious reference to the Lehtes. Some writers have suggested the possibility that the three are the ten tribes, scattered Jews, and Lehtes. For all we know, the three groups may symbolize the scattering of numerous branches of Israel, many of which we simply have no knowledge of. DCBM, 2:55) that it had ^bbrought forth much fruit; and he beheld also that it was good. And he said unto the servant: Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

21 And it came to pass that the servant said unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.

22 And the Lord of the vineyard said unto him: Counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit. (We're not sure who this first branch is.)

23 And it came to pass that the Lord of the vineyard said unto his servant: Look hither; behold I have planted another branch (We're not sure who this branch is.) of the tree also; and thou knowest that this spot of ground was poorer than the first (This is poorer than the poorest in verse 21). But, behold the tree. I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.

24 And it came to pass that the Lord of the vineyard said again unto his servant: Look hither, and behold another ^abranch (The Lehtes) also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit. (Joseph Fielding Smith: "Now in that parable the olive tree is the House of Israel, as I have said. In its native land it began to die. So the Lord took branches like the Nephites, like the lost tribes, and like others that the Lord led off that we do not know anything about, to other parts of the earth. He planted them all over his vineyard, which is the world. No doubt he sent some of these branches into Japan, into Korea, into China. No question about it, because he sent them to all parts of the world. "Time came when in these distant parts the trees began to decay, so the Lord sent out for the last time to gather the fruit into the harvest... "Now there is your answer. That is the answer to these people who approach me with the question, what's the use of going out among the Chinese, the Japanese, the Koreans, and the people of the Far East to preach the gospel to them? The answer: because they are branches of the tree, they are of the house of Israel. The Lord took the branches of the tree, grafted them into the wild olives, the Gentiles, and is bringing the Gentiles into the gospel of Jesus Christ. "When you read that chapter through if you cannot say in your soul, 'This is absolutely a revelation from God,' then there is something wrong with you. That tells you of history. Are we going to preach the gospel in Korea, in Japan, in China? Yes, we are. Why? Because the blood of Israel is there. And the Lord did just what he said he would do with Abraham and his posterity. He scattered them over the whole face of the earth. So now the Gentiles are sanctified by the blood of Abraham" (Answers to Gospel Questions, vol. 4, pp. 204-7 as taken from the Book of Mormon Student Manual, 1981, p. 143))

25 And he said unto the servant: Look hither and behold the last. Behold, this have I planted in a ^agood spot of ground (the Americas); and I have nourished it this long time, and only a ^bpart of the tree hath brought forth tame fruit (Nephites), and the ^cother part of the tree hath brought forth wild fruit (Lamanites); behold, I have nourished this tree (The Lehtes) like unto the others.

26 And it came to pass that the Lord of the vineyard said unto the servant: Pluck off the branches that

have not brought forth good ^afruit, and cast them into the fire. (The more wicked members of the church will be removed.)

27 But behold, the servant said unto him: Let us prune it, and dig about it, and nourish it a little ^alonger, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.

28 And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard.

29 And it came to pass that a ^along time (About 1500 years. When the gospel sun went down almost two millennia ago, when the priesthood was taken away and a dreary dusk descended in the congregations that once had known light, when light and truth no longer shone forth from heaven, and when those on earth no longer were taught and directed by apostles and prophets, then the spiritual darkness reigned. Darkness covered the earth and gross darkness the minds of the people. The dark ages had their beginning, and the light of heaven no longer dwelt in the hearts of those who professed to worship Him whose we are... True, the heaven still teemed with stars, an uncounted host of them, for there were many wise and good people who reflected forth to others such light and truth and goodness as they had. And month after month a new moon arose to reflect such of heaven's truths as came by instinct and from reason. There was a St. Augustine, a Maimonides, a Joan of Arc, a Thomas More, a Michelangelo, a Galileo, a host of others – each for the month when their moon shone – who reflected such borrowed light as in their power lay. But the light of heaven no longer shed its rays on the strait and narrow path which leads to eternal life... But finally the heralds of a distant dawn came forth. There was a Calvin, a Zqingli, a Luther, a Wesley; there were wise and good men – morning stars who shone more brightly than their fellows – who arose in every nation. There were men of insight and courage who were sickened by the sins and evils of the night. These great souls hacked and sawed at the chains with which the masses were bound. They sought to do good and to help their fellowmen – all according to the best light and knowledge they had... When the set time had fully come – when the day for the promised restoration of all things was at hand – the Lord in heaven in his infinite wisdom, mercy and goodness, sent from the courts of glory that eternal spirit whose foreordained mission it was to usher in the dispensation of the fullness of time. Joseph Smith began his mortal life. It was December 23, 1805. The sun was then just hidden by the mountain peaks. Bruce R. McConkie, CR, April 1978, p. 17) had passed away, and the Lord of the vineyard said unto his ^bservant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the ^cend soon cometh; wherefore, I must lay up fruit against the season, unto mine own self. (The Dispensation of the Fulness of Times.)

30 And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all ^asorts of fruit did cumber the tree. (Many Christian churches in the last days, none of which were the true church.)

31 And it came to pass that the Lord of the vineyard did ^ataste of the fruit (The Lord is the ultimate judge of the goodness of the fruits.), every sort according to its number. And the Lord of the vineyard said: Behold, this long time (God's patience shows he will not let Israel go.) have we nourished this tree, and I have laid up unto myself against the season much fruit.

32 But behold, this time it hath brought forth much ^afruit, and there is ^bnone of it which is good (No true church among all the Christian churches. "I was enraptured in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his Church and kingdom: and I was expressly commanded to go not after them, at the same time receiving a promise that the fullness of the Gospel should at some future time be made known unto me. HC, 4:536.). And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor; and now it grieveth me that I should lose this tree.

33 And the Lord of the vineyard said unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?

34 And the servant said unto his master: Behold, because thou didst graft in the branches of the wild olive-tree they have nourished the roots, that they are alive and they have not perished (The basic concepts of Christianity are not dead.); wherefore thou beholdest that they are yet good.

35 And it came to pass that the Lord of the vineyard said unto his servant: The tree profiteth me nothing, and the roots thereof profit me nothing so long as it shall bring forth evil fruit. (Even though the Christian churches have some truth, if they don't have the proper authority, it is good for nothing.)

36 Nevertheless, I know that the roots are good (The gospel is true), and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit. (Their blood has permeated European society, and it coursed in the veins of the early colonists of America. This is the blood that has been foremost among those spirits who have come forth to accept the gospel, those who did not wait for the Elders to hunt them from the hills and corners of the earth, but they were hunting for the Elders, impelled by a spirit which then they could not understand; and for this reason were they among the first Elders of the Church; they and the fathers having been watched over from the days that God promised those blessings upon Isaac and Jacob and Joseph and Ephraim. And these are they that will be found in the front ranks of all that is noble and good in their day and time, and who will be found among those whose efforts are directed in establishing upon the earth those heaven-born principles which tend directly to blessing and salvation, to ameliorating the condition of their fellow-men, and elevating them in the scale of their being; and among those also who receive the fullness of the Everlasting Gospel, and the keys of the Priesthood in the last days, through whom God determined to gather up again unto himself a peculiar people, a holy nation, a pure seed that shall stand upon Mount Zion as saviors, not only to the house of Israel but also to the house of Esau. Erastus Snow, JD 23:186.)

37 But behold, the wild branches have grown and have ^aoverrun (Philosophies of men, Greeks or humanistic, had suppressed the truth and driven the Church of God into the wilderness.) the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou beholdest that it beginneth to perish (There is so much confusion among the Christian churches that no one knows the truth of the gospel. The time period is AD 100 -1820.); and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it. (Restore the Gospel.)

38 And it came to pass that the Lord of the vineyard said unto his servant: Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit.

39 And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the ^afirst (Northern Kingdom of Ephraim?) and the second (Jews?) and also the last (The Lehitites); and they had all become corrupt. (The apostasy was universal.)

40 And the ^awild fruit of the last had overcome that part of the tree which brought forth good fruit (The Lamanites killed all the Nephites), even that the branch (Nephites) had withered away and died.

41 And it came to pass that the Lord of the vineyard wept, and said unto the servant: ^aWhat could I have done more for my vineyard? (Jeffrey R. Holland: "There is much more here than simply the unraveling of convoluted Israelite history. Of greater significance in this allegory is the benevolent view of God that it provides. He is portrayed here as one who repeatedly, painstakingly, endlessly tries to save the work of His hands and in moments of greatest disappointment holds His head in His hands and weeps, 'What could I have done more for my vineyard?' (Jacob 5:41, 47, 49.) This allegory is a declaration of divine love, of God's unceasing effort as a father laboring on behalf of His children. As one writer has noted, 'Zenos's allegory ought to take its place beside the parable of the prodigal son. Both stories make the Lord's mercy so movingly memorable.' (John S. Tanner, "Jacob and His Descendants as Authors," in Rediscovering the Book of Mormon, ed. John L. Sorenson and Melvin J. Thorne [Provo: Foundation for

Ancient Research and Mormon Studies; and Salt Lake City: Deseret Book, 1991], p. 61.)” (*Heroes from the Book of Mormon*, p. 37) Boyd K. Packer: “How many bishops with disappointing results have felt to say those very words in their souls? ‘What could I have done more for my ward? Why wild fruit after all our work?’ ‘It was the servant-it always is the servant-who said: ‘Is it not the loftiness of thy vineyard—have not the branches thereof overcome the roots which are good? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves.’ (Jacob 5:48.)” (*The Things of the Soul*, p. 164))

42 Behold, I knew that all the fruit of the vineyard, save it were these, had become ^acorrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be ^bhewn down and cast into the fire.

43 And behold this last, whose branch hath withered away (**The Lehites**), I did plant in a ^agood spot of ground (**America**); yea, even that which was choice unto me above all other parts of the land of my vineyard.

44 And thou beheldest that I also cut down that which ^acumbered this spot of ground (**The Jaredites**), that I might plant this tree in the stead thereof. (**The Lehites**)

45 And thou beheldest that a ^apart thereof brought forth good fruit (**Nephites**), and a part thereof brought forth wild fruit (**Lamanites**); and because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it hath withered away. (**The Lamanites destroyed the Nephites**)

46 And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted (**False influences overcame the pure doctrines and practices of the gospel and a universal apostasy prevailed.**), that they bring forth no good ^afruit; and these I had hoped to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive-tree, and they are of no worth but to be ^bhewn down and cast into the fire; and it grieveth me that I should lose them. (**The Lamanites dwindled in unbelief**)

47 But ^awhat could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it; and I have ^bstretched forth mine ^chand almost all the day long, and the ^dend draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted my vineyard?

48 And it came to pass that the servant said unto his master: Is it not the ^aloftiness of thy vineyard—have not the branches thereof overcome the roots which are good (**Pride caused the apostasy. The Church must never grow faster than the leadership can handle.**)? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, ^btaking strength unto themselves (**Don’t rely simply upon your own merits and talents. Rely on the Lord for help in all things.**). Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted? (**There are so many false churches that take authority unto themselves that all are corrupt.**)

49 And it came to pass that the Lord of the vineyard said unto the servant: Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all. What could I have done more for my vineyard?

50 But, behold, the servant said unto the Lord of the vineyard: Spare it a little ^alonger.

51 And the Lord said: Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard.

52 Wherefore, let us take of the ^abranches of these which I have planted in the nethermost parts of my vineyard (**The Lost Tribes of Israel**), and let us graft them (**The pure blood of Israel is being gathered. The gathering also includes the Gentiles.**) into the tree from whence they came (**The restoration of the gospel and the gathering of the seed of Abraham has begun.**); and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches (**True blood descendants of Israel**) of the tree in the stead thereof.

53 And this will I do that the tree may not perish (The Gospel to be restored), that, perhaps, I may preserve unto myself the roots thereof for mine ^aown purpose. (This is my work and my glory, to bring to pass the immortality and eternal life of man. Moses 1:39)

54 And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive (Israel is to be gathered.); wherefore, that I may preserve them also for mine own purpose, I will take of the ^abranches of this tree, and I will ^bgraft them in unto them. Yea, I will graft in unto them the branches of their mother tree (Those that are gathered into the Church are for the most part literal descendants of Israel. The gathering of the branches began in the Spring of 1820 in a grove of trees.), that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong (The church will need to have a time to grow and develop.) perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard. (“To the missionaries of the latter days the Lord has said: ‘Ye are called to bring to pass the gathering of mine elect,’ for, the Lord explained, ‘mine elect hear my voice and harden not their hearts’ (D&C 29:7). For theirs was a ‘believing blood.’ ‘What then is believing blood? It is the blood that flows in the veins of those who are the literal seed of Abraham—not that the blood itself believes, but that those born in that lineage have both the right and a special spiritual capacity to recognize, receive, and believe the truth. The term is simply a beautiful, a poetic, and a symbolic way of referring to the seed of Abraham to whom the promises were made. It identifies those who developed in pre-existence the talent to recognize the truth and to desire righteousness.’ (New Witness, pp. 38-39)” (McConkie and Millet, Doctrinal Commentary on the Book of Mormon, vol. 2, p. 61))

55 And it came to pass that they took from the natural tree which had become wild (Apostate church), and grafted in unto the natural trees (The pure gospel of Jesus Christ), which also had become wild.

56 And they also took of the natural trees which had become wild, and ^agrafted into their mother tree.

57 And the Lord of the vineyard said unto the servant: Pluck not the wild branches from the trees (Let the wicked grow among the faithful for a time), save it be those which are most bitter (We don’t excommunicate every person who struggles with the Word of Wisdom, nor should we disfellowship those of our brethren and sisters of the faith who innocently err in doctrine. DCBM, 2:66. Serious sins must be appropriately dealt with.); and in them ye shall graft according to that which I have said.

58 And we will nourish again the trees of the vineyard (The gospel will be taught to the descendants of Israel throughout the world.), and we will trim up the ^abranches thereof (To chasten the members of the church so that they will repent; the purifying of the saints, the preparation of the bride for the Bridegroom.); and we will pluck from the trees those branches which are ripened (Excommunication), that must perish, and cast them into the fire.

59 And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches, that the good may ^aovercome the evil. (Missionary work will be successful. The allegory makes it clear that the grafting and pruning process, the gathering of Israel and the trying of the nations of the earth, will continue simultaneously until the Millennium. This means that as the Saints accept and assimilate additional nourishment from their scriptural sources, the Lord will require a higher level of performance. Thus the allegory foresees in the grafting and pruning process a reversal of what President Benson has called the Samuel principle. According to this principle, "within certain bounds [God] grants unto men according to their desires." The principle received its name from the story in 1 Samuel 8 where the people of Israel demand, contrary to the wishes of God and his prophet Samuel, that God give them a king. God granted them their desire to their own eventual sorrow. The reverse of the Samuel principle during the Restoration can be illustrated by the Word of Wisdom. As the Saints assimilated and lived the Word of Wisdom, God saw fit to require a more strict application of it, until today it is often used as a measure of a member's commitment to the kingdom. Other examples of additional nourishment must include the material in sections 137 and 138 of the Doctrine and Covenants. These revelations were just as true when they were received as when they were accepted by the Church as scripture in 1976 and, therefore, as binding on the membership. Perhaps, as the

allegory in principle suggests, the members were capable in 1976 of submitting themselves to the additional instruction available in these visions. Both the initial gift of the Word of Wisdom in 1833 and its subsequent development in the Church and the addition of sections 137 and 138 to the canon are modern examples of how our scriptural heritage, our roots, "may take [additional] strength because of their goodness" (Jacob 5:59). In the future, as we are faithful in assimilating the nourishment from the roots, we can look forward to an even greater scriptural heritage, for God "will yet reveal many great and important things pertaining to the Kingdom of God" (Articles of Faith 9). (Stephen D. Ricks and John W. Welch, eds., *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5* [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1994], 87.))

60 And because that I have preserved the natural branches (House of Israel) and the roots thereof (The gospel), and that I have grafted in the natural branches again into their mother tree (These are the literal seed of Abraham.), and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good ^afruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit—

61 Wherefore, go to, and call ^aservants, (Prophets, apostles and missionaries) that we may ^blabor diligently with our might in the vineyard, that we may ^cprepare the way (Joseph Smith was an Elias preparing the way for the Messiah.), that I may bring forth again the natural fruit (The House of Israel), which natural fruit is good and the most precious above all other fruit. (The favored lineage)

62 Wherefore, let us go to and labor with our might this last time (The preaching of the gospel by the Church of Jesus Christ of Latter-day Saints in the last days.), for behold the end draweth nigh (The millennium is coming soon), and this is for the last time that I shall ^aprune my vineyard.

63 Graft in the branches (Gather Israel); begin at the ^alast (Start among the gentiles, meaning the nation of gentiles.) that they may be first, and that the first (The Jews) may be ^blast, and dig about the trees, both old and young, the first and the last; and the last and the first (The Lord has a divine timetable, wherein the gospel is presented to the people on earth. In the meridian of time the gospel went first to the Jews and then to the Gentiles. In our day the message of the Restoration is taken first to the Gentiles (Israelites scattered among and identified with the Gentiles) and then to the house of Israel, meaning specifically the Lamanites and the Jews. Thus the first (the Jews) shall, in the last days, be last; and the last (the Gentiles) shall, in the final dispensation, be first. DCBM, 2:71) that all may be nourished once again for the last time. (The preaching of the gospel to all of Israel.)

64 Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow. (The Church to grow)

65 And as they begin to grow ye shall ^aclear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard. (The parable of the wheat and tares. Let the tares grow among the wheat until the wheat is sufficiently strong. Then gather and bind the tares for burning.)

66 For it grieveth me that I should lose the trees of my vineyard (God loves all his children and does not want to lose any of them.); wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard. (The wicked will be destroyed at the Second Coming leaving the righteous.)

67 And the branches of the natural tree will I graft in again into the natural tree; (After the Second Coming and during the millennium, the gathering of Israel will continue)

68 And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural ^afruit, and they shall be one. (This is

when the Jews will finally accept Christ. The tribes of Ephraim and Judah will become one. All of Israel will be in the Church during the Millennium.)

69 And the bad shall be ^acast away (The end of the world is the destruction of the wicked.), yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard. (The wicked will be destroyed at the Second Coming.)

PREACH MY GOSPEL: MISSIONARY WORK: Jacob 5:70-75; Mosiah 28:3; D&C 18:10-16; D&C 19:29; D&C 33:8-11; D&C 38:40-42; D&C 84:74-76, 88; D&C 88:81; D&C 100:5-8. 70 And it came to pass that the Lord of the vineyard sent his ^aservant; and the servant went and did as the Lord had commanded him, and brought other ^bservants; and they were ^cfew. (Few in comparison to the rest of the world, but still there will be many.)

71 And the Lord of the vineyard said unto them: Go to, and ^alabor in the vineyard, with your might. For behold, this is the ^blast time that I shall ^cnourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come. (Great shall be your joy in bringing save it be one into my kingdom.)

72 And it came to pass that the servants did go and labor with their might; and the Lord of the vineyard labored also with them (President Harold B. Lee spoke the following penetrating words as he closed a general conference: There has come to me in these last few days a deepening and reassuring faith. I can't leave this conference without saying to you that I have a conviction that the Master hasn't been absent from us on these occasions. This is his church. Where else would he rather be than right here at the headquarters of his church? He isn't an absentee master; he is concerned about us. He wants us to follow where he leads. CR, October 1972, p. 176); and they did obey the commandments of the Lord of the vineyard in all things. (Faithful and true servants of the Lord, the Apostles and Prophets and faithful members of the Church who magnify their callings and teach their families.)

73 And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly (During the Millennium, the church will grow faster than ever before because Satan will be bound. The work of gathering will go forward in an unprecedented manner during the thousand years of peace. There will be hosts of non-members of the Church and, for that matter, numerous churches on the earth as the Millennium begins. But such shall not be the case as the glory of the Millennium grows in intensity through the thousand years. President Joseph Fielding Smith said: Some members of the Church have an erroneous idea that when the millennium comes all of the people are going to be swept off the earth except righteous members of the church. That is not so. There will be millions of people... of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium. Eventually, however, the knowledge of the Lord will cover the earth as the waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away. In that day there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years. When the time comes for men to die, they will be changed in the twinkling of an eye, and there will be no graves. Doctrines of Salvation, 1:86-87. It follows that missionary work will continue into the Millennium until all who remain are converted... Then every living soul on earth will belong to the Church of Jesus Christ of Latter-day Saints. Millennial Messiah, p. 652); and the wild branches began to be plucked off and to be cast away (Those that do not accept the Gospel during the Millennium, will be destroyed.); and they did keep the root and the top thereof equal, according to the strength thereof.

74 And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto

himself that the trees had become again the natural fruit; and they became like unto ^aone body; and the fruits were equal (Law of Consecration); and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning. (Israel was chosen in the pre-existence.)

75 And it came to pass that when the ^aLord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning. And ^bblessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the ^cnatural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have ^djoy with me because of the fruit of my vineyard. (These are they who inherit the Celestial Kingdom.)

76 For behold, for a ^along time (1,000 years of the Millennium.) will I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.

77 And when the time cometh that evil fruit shall again come into my vineyard (After the Millennium, Satan will again be loosed and he will gather to him all the wicked. This may mean those who are sons of perdition that have become resurrected at the end of the Millennium.), then will I cause the ^agood and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place (Satan and the SOPs will be cast out into outer darkness.). And then cometh the ^bseason and the end; and my vineyard will I cause to be ^cburned with ^dfire. (The celestialization of the earth. I cannot complete this discussion of the allegory of the olive tree without returning to the beginning, the reason Jacob gave the allegory: How can we be reconciled to God through Jesus Christ? If I were writing in good Hebrew style I would expect the reader at this point to know, from the allegory itself and the above discussion, how reconciliation takes place. But I am not, and I would be untrue to my own heritage if I did not to the best of my ability clearly explain how we can be reconciled to God through Jesus Christ. As the allegory suggests, the process is deceptively simple and easy: Remain attached long enough to our roots, the scriptural heritage revealed by the God of Israel, that the healing influence of divine direction, of a "knowledge of the true Messiah," our Lord and Redeemer (1 Nephi 10:14), can change us from a twig bearing bitter fruit to a natural twig bearing good fruit. It does not matter whether our scriptural heritage is planted in a good spot on the earth or a bad one, we can bear fruit under the loving and wise care of the Lord of the vineyard. As Limhi, a man who himself had groped for reconciliation and found it, said, "If [we] will turn to the Lord with full purpose of heart, and put [our] trust in him, and serve him with all diligence of mind, if [we] do this, he will, according to his own will and pleasure" (Mosiah 7:33), succor us, nourish us, and save us from destruction. Only our pride or self-will can prevent us from producing good fruit, thereby precipitating our own pruning from the tree. In language more related to the allegory than a first glance might suggest, Jacob stated the formula both simply and eloquently: "How merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; and they are a stiffnecked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God. Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you" (Jacob 6:4-5). Stephen D. Ricks and John W. Welch, eds., *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5* [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1994], 87.) The destruction of the wicked at the time of the Second Coming is known as the end of the world. The final destruction of Satan and his hosts – the battle of Gog and Magog results in the end of the earth. DCBM, 2:76)

BIBLE DICTIONARY
OLIVE TREE

The well-known *Olea europea*. It is extensively cultivated in Palestine for the sake of the oil. The olive requires being grafted; hence Paul's allusion to the gentiles (Rom. 11: 17-24); but what he describes is the reverse of the ordinary gardening operation, and is therefore spoken of as "contrary to nature" (v. 24). Using the olive tree in an allegorical sense to illustrate Israel and the gentiles is also done by Zenos, as quoted by Jacob 5: 6. Isaiah uses the illustration of a grape vine for the same purpose (Isa. 5: 1-7).

Rom. 11: 17-24

17 And if some of the branches be broken off, and thou, being a wild olive ^atree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;
18 ^aBoast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
19 Thou wilt say then, The branches were broken off, that I might be grafted in.
20 Well; because of ^aunbelief they were ^bbroken off, and thou standest by ^cfaith. Be not highminded, but ^dfear:
21 For if God spared not the ^anatural branches, *take heed* lest he also ^bspare not thee.
22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.
23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.
24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

Jacob 5: 6

6 And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main ^atop thereof began to perish.

Isa. 5: 1-7

1 ^aNow will I sing ^bto my wellbeloved a song of my beloved touching his ^cvineyard. My wellbeloved hath a vineyard ^din a very fruitful hill:
2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.
4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth ^awild grapes?
5 And now go to; I will tell you what I will do to my ^avineyard: I will ^btake away the hedge thereof, and it shall be eaten up; *and* break down the ^cwall thereof, and it shall be trodden down:
6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.
7 For the ^avineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for ^bjudgment, but behold oppression; for righteousness, but behold ^ca cry.

Jacob 6

The Lord shall recover Israel in the last days—Then the world shall be burned with fire—Men must follow Christ to avoid the lake of fire and brimstone. [Between 544 and 421 B.C.]

1 AND now, behold, my brethren, as I said unto you that I would prophesy, behold, this is my prophecy—that the things which this prophet ^aZenos spake, concerning the house of Israel, in the which he likened them unto a tame ^bolive-tree, must surely come to pass.

2 And the day (The Dispensation of the Fullness of Times) that he shall set his hand again the second time to ^arecover his people, is the day, yea, even the last time, that the ^bservants of the Lord shall go forth in his ^cpower, to ^dnourish and prune his ^evineyard; and after that the ^fend soon cometh. (Jacob is saying that the bulk of the allegory is actually going to find fulfillment in the last dispensation prior to the Second Coming.)

3 And how ^ablessed are they who have labored ^bdiligently in his vineyard; and how ^ccursed are they who shall be cast out into their own place! And the ^dworld shall be ^eburned with fire.

4 And how merciful is our God unto us, for he remembereth the house of ^aIsrael, both roots and branches; and he stretches forth his ^bhands unto them all the day long; and they are a ^cstiffnecked and a gainsaying people; (quick to object, to oppose, resist, contradict, or speak against that which comes from God.) but as many as will not harden their hearts shall be saved in the kingdom of God.

5 Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and ^acleave unto God as he cleaveth unto you. And while his ^barm of mercy is extended towards you in the light of the day, harden not your hearts.

6 Yea, today, if ye will hear his voice, harden not your hearts; for why will ye ^adie?

7 For behold, after ye have been nourished by the good ^aword of God all the day long (The Lord has patience with us and will work as much as we will let him. Each of us has a plan.), will ye bring forth evil fruit, that ye must be ^bhewn down and cast into the fire?

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. JUDGMENT: 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. KINGDOMS OF GLORY: 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. ETERNAL LIFE: 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44 8 Behold, will ye reject these words? (The words spoken of Christ.)

Will ye reject the words of the ^aprophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and ^bdeny the good word of Christ, and the power of God, and the ^cgift of the Holy Ghost, and quench the Holy Spirit, and make a ^dmock of the great plan of redemption, which hath been laid for you?

9 Know ye not that if ye will do these things, that the power of the redemption and the resurrection, which is in Christ, will bring you to stand with ^ashame and ^bawful ^cguilt before the bar of God?

10 And according to the power of ^ajustice, for justice cannot be denied, ye must go away into that ^blake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is ^cendless ^dtorment.

11 O then, my beloved brethren, repent ye, and enter in at the ^astrait gate, and ^bcontinue in the way which is narrow, until ye shall obtain eternal life.

12 O be ^awise; what can I say more?

13 Finally, I bid you farewell (Jacob thought this was the end of his writings. But he has such a remarkable experience, that he must write a little more.), until I shall meet you before the ^apleasing bar of God, which bar striketh the wicked with ^bawful dread and fear. Amen.

Jacob 7

Sherem denies Christ, contends with Jacob, demands a sign, and is smitten of God—All of the prophets have spoken of Christ and his atonement—The Nephites lived out their days as wanderers, born in tribulation, and hated by the Lamanites. [Between 544 and 421 B.C.]

1 AND now it came to pass after some years had passed away (Jacob had thought that he would not write anything else, but he had such a significant experience that he thought writing about it would help us in our day.), there came a man among the people of Nephi, whose name was ^aSherem.

2 And it came to pass that he began to preach among the people, and to declare unto them that there should be ^ano Christ. (Anti Christs of our day teach man's self reliance for his own well being, that Jesus was a great moral teacher and community leader.) And he preached many things which were **flattering** unto the people; and this he did that he might ^boverthrow the doctrine of Christ. (Flattery is an overstatement of a truth, it is trying to get someone onto your side. Excessive praise for purposes of manipulation. The anti-Christ is angry with the truth because those principles testify against his own wickedness.)

3 And he labored diligently that he might lead away the hearts of the people, insomuch that he did lead away many hearts; and he knowing that I, Jacob, had faith in Christ who should come, he sought much opportunity that he might come unto me. (Sharem challenges the prophet of God. Sharem knew the truth (ver 14) but was teaching against Christ. If he could convince Jacob to follow him, then we would also get those that followed Jacob.)

4 And he was ^alearned, that he had a perfect knowledge of the language of the people; wherefore, he could use much ^bflattery, and much power of speech, according to the ^cpower of the devil.

5 And he had hope to shake me from the faith, notwithstanding the many ^arevelations and the many things which I had seen concerning these things; for I truly had seen ^bangels, and they had ministered unto me. And also, I had ^cheard the voice of the Lord speaking unto me in very word, from time to time; wherefore, I could not be shaken.

6 And it came to pass that he came unto me, and on this wise did he speak unto me, saying: Brother Jacob, I have sought much opportunity that I might speak unto you; for I have heard and also know that thou goest about much, preaching that which ye call the ^agospel, or the doctrine of Christ.

7 And ye have led away much of this people that they pervert the right way of God, and ^akeep not the law of Moses which is the right way; and convert the law of Moses into the worship of a being which ye say shall come many hundred years hence. And now behold, I, Sherem, declare unto you that this is ^bblasphemy; for no man knoweth of such things; for he cannot ^ctell of things to come (Sherem would have had to have received a revelation about this, because it was not taught in the scriptures or the Law of Moses that he professed to follow.). And after this manner did Sherem contend against me.

8 But behold, the Lord God poured in his ^aSpirit into my soul, insomuch that I did ^bconfound him in all his words.

9 And I said unto him: Deniest thou the Christ who shall come? And he said: If there should be a Christ, I would not deny him (a lie); but I know that there is no Christ, neither has been, nor ever will be.

10 And I said unto him: Believest thou the **scriptures**? And he said, Yea.

11 And I said unto him: Then ye do not understand them; for they truly testify of Christ. Behold, I say unto you that none of the ^aprophets have written, nor ^bprophesied, save they have spoken concerning this Christ.

12 And this is not all—it has been made manifest unto me, for I have heard and seen; and it also has been made manifest unto me by the ^apower of the **Holy Ghost**; wherefore, I know if there should be no atonement made all mankind must be ^blost. (**Three witnesses are scriptures, prophets, Holy Ghost.** Ezra Taft Benson: “May I suggest three short tests to avoid being deceived. . . . “1. What do the standard works have to say about it? . . . “2. The second guide is: what do the latter-day Presidents of the Church

have to say on the subject— particularly the living President? . . . “3. The third and final test is the Holy Ghost. . . . This test can only be fully effective if one’s channels of communication with God are clean and virtuous and uncluttered with sin” (in Conference Report, Oct. 1963, 16–17).

13 And it came to pass that he said unto me: Show me a ^asign by this power of the Holy Ghost, in the which ye know so much. (Signs or miracles do not convert people. Sometimes they don’t even satisfy curiosity.) Jesus taught that an evil and adulterous generation seeketh after a sign (Matt 12:39), to which Joseph Smith added that this principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man. TPJS, 157. Why is this so? How does a disposition to seek after signs relate to seeking after carnal pleasures? Men and women who have given themselves up to their lusts, who desire that which will satiate the flesh, who have exhausted their passions in their search for the sensual – these seek for spiritual sensations; these demand proof! Unable to recognize and acknowledge eternal certainties, they turn to that realm they have come to understand – the fanciful and the physical. Those who worship at the altar of appetite, whose thresholds for gratification are ever rising, thus demand something extraordinary to establish the truthfulness of a claim, a claim, ironically, that is verified by the quiet and unobtrusive whisperings of the Spirit. Spiritual blindness (as evidenced by Sherem) and the spirit of adultery are common companions. DCBM, 2:88)

14 And I said unto him: What am I that I should ^atempt God to show unto thee a sign in the thing which thou knowest to be ^btrue? (Sharem actually knew the truth.) Yet thou wilt deny it, because thou art of the ^cdevil. Nevertheless, not my will be done; but if God shall smite thee, let that be a ^dsign unto thee that he has power, both in heaven and in earth; and also, that Christ shall come. And thy will, O Lord, be done, and not mine. (When The Church of Jesus Christ of Latter day Saints was first founded, you could see persons rise up and ask, 'What sign will you show us that we may be able to believe?' I recollect a Campbellite preacher who came to Joseph Smith, I think his name was Hayden. He came in and made himself known to Joseph, and said that he had come a considerable distance to be convinced of the truth. 'Why,' said he, 'Mr. Smith, I want to know the truth, and when I am convinced, I will spend all my talents and time in defending and spreading the doctrines of your religion, and I will give you to understand that to convince me is equivalent to convincing all my society, amounting to several hundreds.' Well, Joseph commenced laying before him the coming forth of the work, and the first principles of the Gospel, when Mr. Hayden exclaimed, 'O this is not the evidence I want, the evidence that I wish to have is a notable miracle; I want to see some powerful manifestation of the power of God, I want to see a notable miracle performed; and if you perform such a one, then I will believe with all my heart and soul, and will exert all my power and all my extensive influence to convince others; and if you will not perform a miracle of this kind, then I am your worst and bitterest enemy.' 'Well,' said Joseph, 'what will you have done? Will you be struck blind, or dumb? Will you be paralyzed, or will you have one hand withered? Take your choice, choose which you please, and in the name of the Lord Jesus Christ it shall be done' 'That is not the kind of miracle I want,' said the preacher. 'Then, sir,' replied Joseph, 'I can perform none; I am not going to bring any trouble upon any body else, sir, to convince you'" (JD 2:326.)

15 And it came to pass that when I, Jacob, had spoken these words, the power of the Lord came upon him, insomuch that he fell to the earth. And it came to pass that he was nourished for the space of many days. (That is, Sherem was taught and instructed in the ways of truth and righteousness – he was nourished by the good word of God. Physical nourishment may also have been involved: Sherem was now unable to care for himself. DCBM, 2:89)

16 And it came to pass that he said unto the people: Gather together on the morrow, for I shall die; wherefore, I desire to speak unto the people before I shall die.

17 And it came to pass that on the morrow the multitude were gathered together; and he spake plainly unto them and denied the things which he had taught them, and confessed the Christ, and the power of the Holy Ghost, and the ministering of angels.

18 And he spake plainly unto them, that he had been ^adeceived by the power of the ^bdevil. And he spake of hell, and of ^ceternity, and of eternal ^dpunishment.

19 And he said: I ^afear lest I have committed the ^bunpardonable sin, for I have lied unto God (Though the ultimate fate of Sherem is not known to us – whether, for instance, he will come forth in the resurrection to the terrestrial or the telestial kingdom – this we do know: deathbed repentance does not have within it the seeds of everlasting life. His sin is not unpardonable – he will not be numbered among the sons of perdition – for he still possessed a soul capable of repentance, which disposition is wholly alien to a son of perdition. TPJS, p. 358, DCBM, 2:90); for I denied the Christ, and said that I believed the scriptures; and they truly testify of him. And because I have thus lied unto God I greatly fear lest my case shall be ^cawful; but I confess unto God.

20 And it came to pass that when he had said these words he could say no more, and he ^agave up the ^bghost.

21 And when the multitude had witnessed that he spake these things as he was about to give up the ghost, they were astonished exceedingly; insomuch that the power of God came down upon them, and they were ^aovercome that they fell to the earth.

22 Now, this thing was pleasing unto me, Jacob, for I had requested it of my Father who was in heaven; for he had heard my cry and answered my prayer.

23 And it came to pass that peace and the ^alove of God was restored again among the people; and they ^bsearched the scriptures, and hearkened no more to the words of this wicked man. (The scriptures are the standard and will help us so we are not deceived.)

24 And it came to pass that many means were devised to ^areclaim and restore the Lamanites to the knowledge of the truth; but it all was ^bvain, for they delighted in ^cwars and ^dbloodshed, and they had an eternal ^ehatred against us, their brethren. And they sought by the power of their arms to destroy us continually.

25 Wherefore, the people of Nephi did fortify against them with their arms, and with all their might, trusting in the God and ^arock of their salvation; wherefore, they became as yet, conquerors of their enemies. (Defend against your enemies with weapons. God expects us to all we can to defend ourselves. Then He will fight our battles, if necessary.)

26 And it came to pass that I, Jacob, began to be old; and the record of this people being kept on the ^aother plates of Nephi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying that the time passed away with us, and also our ^blives passed away like as it were unto us a ^cdream, we being a ^dlonesome and a solemn people, ^ewanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days. (Our lives are like a dream.)

27 And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son ^aEnos: Take these ^bplates. And I told him the things which my brother Nephi had ^ccommanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been ^dsmall; and to the reader I bid farewell, hoping that many of my brethren may read my words.

Brethren, adieu. (Some anti-LDS critics of the Book of Mormon have raised the question as to how Jacob could possibly have used such a word as “adieu” when this word clearly comes from the French language, which was not developed until hundreds of years after the time of Jacob. Such critics evidently overlook the fact that the Book of Mormon is translation literature, and Joseph Smith felt free in his translation to use any words familiar to himself and his readers that would best convey the meaning of the original author. It is interesting to note that there is a Hebrew word *Lehitra’ot*, which has essentially the same meaning in Hebrew as the word “adieu” in French. Both of these words are much more than a simple farewell; they include the idea of a blessing. Would it be unreasonable to remind these critics that *none of the words* contained in the English translation of the book of Jacob were used by Jacob himself? These words all come from the English language which did not come into existence

until long after Jacob's time? Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 163.)

Enos

Video Presentation: And My Soul Hungered

If all the thousand year history of Lehi's posterity were written so succinctly [as these one chapter books], the Book of Mormon would be a 20-page pamphlet, instead of a 531 page book. Victor Ludlow, *Studies in the Scriptures*, 7:196

Enos prays mightily and gains a remission of his sins—The voice of the Lord comes into his mind promising salvation for the Lamanites in a future day—Nephites sought to reclaim the Lamanites in their day—Enos rejoices in his Redeemer. [Between 544 and 420 B.C.] (The posterity of Jacob maintained these records for over four centuries from 544 BC to almost 130 BC, when they were turned over to King Benjamin.)

PREACH MY GOSPEL: PRAY OFTEN: 2 Nephi 32:8-9; Enos 1:1-12; Alma 34:17-28; Moroni 10:3-5; D&C 6:22-23; D&C 8:2-3; D&C 9:7-9; D&C 19:28; 1 Kings 19: 11-12; Bible Dictionary: "Prayer". 1 BEHOLD, it came to pass that I, ^aEnos, (The name Enos is a poetic Hebrew word meaning "man." It first appears in the Bible as the name of Seth's son. As a grandson of Adam, through Seth, Enos was privileged to be part of the ancient patriarchal line of the priesthood. That Jacob named his son, Enos, should not be surprising because the Nephites often gave their children names from the scriptures.) knowing my father that ^bhe was a just man (This is the equivalent of saying, "My father was faithful in keeping the law of the gospel." It is common for us to think of a just man as one who is impartial and fair. As used in the scriptures, it has a far deeper meaning. A just man is one that has kept his covenants with exactness and honor. Just is a legal term derived from the Latin *jus*, meaning "right" or "law." An action that is justified in the eyes of the law is one which, upon examination, can be found to be right and lawful. Thus we read that Joseph the husband of Mary was "a just man", that Simeon, who blessed the Christ child in the temple, was "just and devout," and that the angels appear to "just and holy men." The doctrine of justification embraces the idea that one who has been obedient to the laws and ordinances of the gospel has the rightful expectation of obtaining an exaltation. DCBM, 2:96)—for he ^ctaught me in his language (Enos was taught well enough to be able to write in the reformed Egyptian so he could write on the plates.), and also in the ^dnurture and admonition of the Lord—and blessed be the name of my God for it—

2 And I will tell you of the ^awrestle (Hugh Nibley: "[Enos] was a very thoughtful young man, and he really had a conscience. The uselessness of his life was worrying him sick....When you wrestle before God, that means you try to...What does a wrestler do when he starts to compete? He tries to strike position. They have to take up a position or a stance-you decide your approach, etc. [Suppose] you have been living in the world of daily life and been completely preoccupied with trivial things ('for to be carnally minded is death' comes strongly to me all the time; carnally minded is concerned with anything related to this world). If you think about that and then you are going to approach God, you can't do it just cold like that. You can't just say, 'Hey God, listen to me; I have something to say.' You are facing the Most High here, and you can't put anything over on him. He can see right through you, so you had better be careful what you say. It is going to be to your great advantage to see through yourself and everything else because he is going to see through you. So you wrestle with it; you have a struggle to tear yourself loose from your preoccupations and thoughts and your petty ideas. And to keep concentrated during prayer takes some effort...With Enos it's a wrestle." (*Teachings of the Book of Mormon*, Lecture 25, p. 412)) which I had before God. (Everyone must gain their own testimony. Even the prophet's son is not exempt from gaining his own testimony. Brigham Young said we all must have this wrestle to gain our personal salvation.) before I received a ^bremission of my sins.

3 Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak

concerning eternal life, and the ^ajoy of the saints, ^bsunk deep into my heart. (Boyd K. Packer: “We emphasize that the greatest work you will do will be within the walls of your home....It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons or daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. ‘The Prophet Joseph Smith declared—and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father’s heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.’ (Orson F. Whitney, *Conference Report*, April 1929, p. 110)...When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them. President Brigham Young said [Discourses of Brigham Young, p. 208]: ‘Let the father and mother, who are members of this Church and Kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang.’” (*Ensign*, May 1992, p. 68 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 189) This doctrine is true, but consider the following quotation from Joseph Fielding Smith: The idea that the faithfulness of the parents will save their children is comforting, but it is, after all, in tension with principles of agency and individual responsibility. We are taught that we will not be punished for our parents’ sins, nor will we be saved by our parents’ righteousness. Alma the Elder’s prayers brought an angel to comfort his son, but it was still for young Alma to change his life. In *Doctrines of Salvation*, Joseph Fielding Smith reconciled the two concepts of children’s being sealed to their parents and their being “saved”: “All children born under the covenant belong to their parents in eternity, but that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children. “Salvation is an individual matter. . . . But children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation. Of course, if children sin too grievously, they will have to enter the telestial kingdom, or they may even become sons of perdition.” Nonetheless, parents may derive comfort from the idea that consistent faithfulness in their own lives will benefit their children, both as an example and through the long-term power of the sealing ordinance. It may be, then, that parents can contribute most to the welfare of their children by perfecting their own lives, including their capacity to love as Christ loved. Thereby they put in motion a current that can affect other lives. It is not for us to judge—we are to leave that to God, who has greater understanding of all of us and our motives. *Doctrines of Salvation*, 2:91)

4 And my soul ^ahungered; and I ^bkneeled down before my Maker, and I ^ccried unto him in mighty ^dprayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens. (This describes the “wrestle.” “It is doubtful that this and like texts were intended to convey the idea that such persons involved themselves in formal and uninterrupted prayer for such extended times. Paul wrote that we ought to pray without ceasing. In so writing he did not intend that we never get off our knees, but rather that we retain the spirit of prayer at all times, that we have, as it were, a prayer in our hearts. Enos would have spent his

day interspersing formal prayer with soul searching, lamenting, imploring God for forgiveness, and pondering the promises of the scriptures. 'To every thing there is a season, and a time to every purpose under the heaven' (Ecclesiastes 3:1). There is a time to pray, a time to cease from prayer. There is a time to walk alone, a time to walk together. For Enos this was a time for perseverance in prayer, a time to wrestle with the Spirit until an answer came...It would be unfortunate if one were to suppose that the experience recorded herein- as to both the tenacity of his spiritual quest and the response of heaven-is common to or typical of daily prayer. 'Never at any time have' our prophets and Apostles 'taught or endorsed the inordinate and intemperate zeal that encourages endless, sometimes day-long prayers.' (Bruce R. McConkie, "Our Relationship with the Lord," p. 103.) Times of pentecost and other spiritual outpourings are the more treasured because they are not a part of every day." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 97))

5 And there came a ^avoice (This was not an audible voice but rather the whispering of the Lord to the heart and soul of Enos. DCBM, 2:97 Verse 10 says the voice came again into his mind. If again, then this is not the first.) unto me, (Boyd K. Packer said: "We do not have the words (even the scriptures do not have words) which perfectly describe the Spirit...The scriptures usually use the word voice, which does not exactly fit. These delicate, refined spiritual communications are not seen with our eyes nor heard with our ears.... It is a voice that one feels more than one hears.... I have come to know that inspiration comes more as a feeling than as a sound...Ponder and pray quietly and persistently.... The answer may not come as a lightning bolt. It may come as a little inspiration here and a little there, 'line upon line, precept upon precept' (D&C 98:12). Some answers will come from reading the scriptures, some from hearing speakers. And, occasionally, when it is important, some will come by very direct and powerful inspiration. The promptings will be clear and unmistakable." (Boyd K. Packer: Watchman on the Tower, by Lucile C. Tate, p. 279)) saying: Enos, thy sins are ^bforgiven thee, and thou shalt be blessed. (Peace came after the wrestle.)

6 And I, Enos, knew that God ^acould not lie; wherefore, my guilt was swept away.

7 And I said: Lord, how is it done? (Enos did not doubt that he had received a forgiveness of his sins, but he wanted to know how it was done.)

8 And he said unto me: ^aBecause of thy ^bfaith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee ^cwhole.

9 Now, it came to pass that when I had heard these words I began to feel a ^adesire for the ^bwelfare of my brethren, the Nephites; wherefore, I did ^cpour out my whole soul unto God for them. (Once Enos receives that anchor that comes from forgiveness, then he seeks the welfare of his family, then his enemies.)

10 And while I was thus struggling in the spirit, behold, the voice of the Lord came into my ^amind again (Describing a way in which revelation comes, the Lord told Joseph Smith: I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. D&C 8:2), saying: I will visit thy brethren according to their diligence in keeping my commandments. I have ^bgiven unto them this land, and it is a holy land (The prophets of the Book of Mormon frequently referred to the Americas as a promised land. Enos's record now gives it a higher designation – a holy land. A land which is holy is a land consecrated, dedicated, and set apart, a land blessed by the hand of the Lord for his service and his purposes. This land is the place of Eden, the place of Adam-ondi-Ahman, the place of the New Jerusalem, the birthplace of the Book of Mormon and the Restoration. It has been designated by God as a sanctuary for truth and righteousness. It is from the American continent that in this dispensation the seeds of salvation have been and will be carried to all other lands. DCBM, 2:99); and I ^ccurse it not save it be for the cause of iniquity; wherefore, I will visit thy brethren according as I have said; and their ^dtransgressions will I bring down with sorrow upon their own heads.

11 And after I, Enos, had heard these words, my ^afaith began to be ^bunshaken in the Lord; and I ^cprayed unto him with many long ^dstrugglings for my brethren, the Lamanites.

12 And it came to pass that after I had ^aprayed and labored with all diligence, the Lord said unto me: I will grant unto thee according to thy ^bdesires, because of thy faith.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48.

13 And now behold, this was the desire which I desired of him—that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be ^adestroyed, (Enos had read the scriptures and knew that this prophecy would be fulfilled.) and the Lamanites should not be ^bdestroyed, that the Lord God would ^cpreserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be ^dbrought forth at some future day unto the Lamanites, that, perhaps, they might be ^ebrought unto salvation— (This would happen in the final dispensation.)

14 For at the present our strugglings were ^avain in restoring them to the true faith. And they swore in their wrath that, if it were possible, they would ^bdestroy our records and us, and also all the traditions of our fathers.

15 Wherefore, I knowing that the Lord God was able to ^apreserve our records, I cried unto him continually, for he had said unto me: Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.

16 And I had faith, and I did cry unto God that he would ^apreserve the ^brecords; and he covenanted with me that he would ^cbring ^dthem forth unto the Lamanites in his own due time.

17 And I, Enos, ^aknew it would be according to the covenant which he had made; wherefore my soul did rest.

18 And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; for their faith was like unto thine.

19 And now it came to pass that I, Enos, went about among the people of Nephi, prophesying of things to come, and testifying of the things which I had heard and seen.

20 And I bear record that the people of Nephi did seek diligently to ^arestore the Lamanites unto the true faith in God. But our ^blabors were vain; their ^chatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a ^dblood-thirsty people, full of ^eidolatry and ^ffilthiness; feeding upon beasts of prey; dwelling in ^gtents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the ^hbow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us. (In our day, the Palestinians, Al-Qaeda, Taliban, etc. Their hatred is fixed.)

21 And it came to pass that the people of Nephi did till the land, and ^araise all manner of grain, and of fruit, and ^bflocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses.

22 And there were exceedingly many ^aprophets among us. And the people were a ^bstiffnecked people, hard to understand.

23 And there was nothing save it was exceeding ^aharshness, ^bpreaching and prophesying of wars, and contentions, and destructions, and continually ^creminding them of death, and the duration of eternity, and the judgments and the power of God, and all these things—stirring them up ^dcontinually to keep them in the fear of the Lord. I say there was nothing short of these things, and exceedingly great plainness of speech, would keep them from going down speedily to destruction. And after this manner do I write concerning them.

24 And I saw ^awars between the Nephites and Lamanites in the course of my days.

25 And it came to pass that I began to be old, *and an hundred and seventy and nine years had passed away from the time that our father Lehi ^aleft Jerusalem.

26 And I saw that I ^amust soon go down to my grave, having been wrought upon by the power of God

that I must preach and prophesy unto this people, and declare the word according to the truth which is in Christ. And I have declared it in all my days, and have rejoiced in it above that of the world.

27 And I soon go to the place of my ^arest, which is with my Redeemer; for I know that in him I shall ^brest. And I rejoice in the day when my ^cmortal shall put on ^dimmortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the ^emansions of my Father. (Calling and election made sure.) Amen.

* Verse 25 [420 B.C.].

Jarom

*The Nephites keep the law of Moses, look forward to the coming of Christ, and prosper in the land—
Many prophets labor to keep them in the way of truth. [Between 420 and 361 B.C.]*

1 NOW behold, I, Jarom (The English equivalent of Jarom is Richard. Jarom means to be prosperous, to be happy.), write a few words according to the commandment of my father, Enos, that our ^agenealogy may be kept.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. ² And as ^athese plates are ^bsmall, (There is little remaining room on the plates.) and as these things are ^cwritten for the intent of the benefit of our brethren the ^dLamanites, wherefore, it must needs be that I write a little; but I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? (Jarom does not write down on the plates his revelations and prophecies, because they have already been written by other prophets before him. The living prophets use the scriptures, they don't supplant them. Even the Savior, when he visited America after his resurrection had the scriptures brought to him. He added the scriptures they didn't have, but he didn't supplant the ones they had. TBM, 1:423. Dallin H. Oaks: "There is something deficient about any service that is conscious of self. A few months after my calling to the Council of the Twelve, I expressed my feelings of inadequacy to one of the senior members of my quorum. He responded with this mild reproof and challenging insight: 'I suppose your feelings are understandable. But you should work for a condition where you will not be preoccupied with yourself and your own feelings and can give your entire concern to others, to the work of the Lord in all the world.' Whenever we focus on ourselves, even in our service to others, we fall short of the example of our Savior, who gave himself as a total and unqualified sacrifice for all mankind. Those who seek to follow his example must lose themselves in their service to others." (*Pure in Heart*, pp. 45-6)) For have not they revealed the plan of salvation? (The Bible does not have a reference to a divine plan of salvation, but the Book of Mormon has several references to the "merciful plan of the great Creator," "the plan of our God," "the great and eternal plan of deliverance," "the plan of redemption," the "plan of happiness," and "the plan of mercy." DCBM, 2:106) I say unto you, Yea; and this sufficeth me.

3 Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the ^astiffness of their necks; nevertheless, God is exceedingly merciful unto them, and has not as yet ^bswept them off from the face of the land.

4 And there are many among us who have many ^arevelations, for they are not all ^bstiffnecked. And as many as are not stiffnecked and have faith, have ^ccommunion with the Holy Spirit, which maketh manifest unto the children of men, according to their faith. (This is a remarkable text. **The announcement is not that the faithful are entitled to receive revelation but rather that the faithful will not be without revelation!** The spirit of revelation is not intended to be a privilege sparingly granted among the household of faith; rather, it is obligatory upon all who are or can be called Saints. Without the spirit of revelation we can neither preach nor teach the gospel, nor know of its certainty. Without revelation there is nor can be no true religion. DCBM, 2:107)

5 And now, behold, *two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to ^akeep the law of Moses and the ^bsabbath day holy unto the Lord. And they ^cprofaned not; (Literally, the "profane" is that which is "out of the temple," meaning that which does not center in God and a sacred or covenant relationship with him. To take the Lord's name in vain is to

profane the name of the Holy One; to violate the Sabbath day is to profane the holy day; and the breaking of any commandment constitutes the profaning of that commandment. To be profane is to be in a state of irreverence or impiety. It is to have contempt for the things of God. To profane is to pollute or to desecrate the sacred. For Jarom to testify that his people profaned not is for him to attest that they were a religious people who earnestly sought to live in accordance with the covenants they had made with their God. DCBM, 2:108) neither did they^d blaspheme. And the^c laws of the land were exceedingly strict.

6 And they were scattered upon^a much of the face of the land, and the Lamanites also. And they were exceedingly more^b numerous than were they of the Nephites; and they loved^c murder and would drink the^d blood of beasts.

7 And it came to pass that they came many times against us, the Nephites, to battle. (All Nephite/Lamanite battles are fought in Nephite territory, except the battles at the very end. Hugh Nibley.) But our^a kings and our^b leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites and swept them away out of^c our lands, and began to fortify our cities, or whatsoever place of our inheritance. (As long as the Nephites were righteous, they would defeat the Lamanites. The Lamanites were there to stir up the Nephites to be righteous. What the Nephites had to fear was their own unrighteousness.)

8 And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in^a gold, and in silver, and in precious things, and in fine^b workmanship of wood, in buildings, and in^c machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and^d weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war. (Build up defenses to protect your freedom and liberty. Don't use it aggressively against your enemies, but only in defense. America has used its resources to defend itself. But this will only work if the people are righteous. Alma 43: 45 Nevertheless, the Nephites were inspired by a^a better cause, for they were not^b fighting for monarchy nor power but they were fighting for their homes and their^c liberties, their wives and their children, and their all, yea, for their rites of worship and their church. 46 And they were doing that which they felt was the^a duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: ^bInasmuch as ye are not guilty of the^c first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. 47 And again, the Lord has said that: Ye shall^a defend your families even unto^b bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion. Alma 48:14 Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught^a never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives. D&C 98:23 Now, I speak unto you concerning your families—if men will^a smite you, or your families, once, and ye^b bear it patiently and^c revile not against them, neither seek^d revenge, ye shall be^e rewarded; 24 But if ye bear it not patiently, it shall be accounted unto you as being^a meted out as a just measure unto you. 25 And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an^a hundredfold. 26 And again, if he shall smite you the third time, and ye bear it^a patiently, your reward shall be doubled unto you four-fold; 27 And these three^a testimonies shall stand against your enemy if he repent not, and shall not be blotted out. 28 And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye^a warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation. 29 And then, if he shall come upon you or your children, or your children's children unto the third and fourth generation, I have delivered thine^a enemy into thine hands; 30 And then if thou wilt spare him, thou shalt be rewarded for thy^a righteousness; and also thy children and thy children's children unto the third and fourth generation. 31 Nevertheless, thine enemy is in thine hands; and if thou rewardest him according to his

works thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified. 32 Behold, this is the law I gave unto my servant Nephi, and thy ^afathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles. 33 And again, this is the ^alaw that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. 34 And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of ^apeace unto that people, nation, or tongue; 35 And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; 36 Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people. 37 And I, the Lord, would ^afight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation. 38 Behold, this is an ^aensample unto all people, saith the Lord your God, for justification before me.)

9 And thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified, which he spake unto our fathers, saying that: ^aInasmuch as ye will keep my commandments ye shall ^bprosper in the land.

10 And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be ^adestroyed from off the face of the land. (Even the best defenses will not help you if you are not righteous.)

11 Wherefore, the prophets, and the priests, and the ^ateachers, (Melchizedek priesthood positions.) did labor diligently, exhorting with all long-suffering the people to ^bdiligence; teaching the ^claw of Moses, and the intent for which it was given; persuading them to ^dlook forward unto the Messiah, and believe in him to come ^eas though he already was. And after this manner did they teach them.

12 And it came to pass that by so doing they kept them from being ^adestroyed upon the face of the land; for they did ^bprick their hearts with the word, ^ccontinually stirring them up unto repentance.

13 And it came to pass that *two hundred and thirty and eight years had passed away—after the manner of wars, and ^acontentions, and dissensions, for the space of ^bmuch of the time.

14 And I, Jarom, do not write more, for the plates are ^asmall. But behold, my brethren, ye can go to the ^bother plates (large plates) of Nephi; for behold, upon them the records of our wars are engraven, according to the writings of the ^ckings, or those which they caused to be written.

15 And I deliver these plates into the hands of my son Omni, that they may be kept according to the ^acommandments of my fathers.

* Verse 5 [399 B.C.]; Verse 13 [361 B.C.].

Omni

Omni, Amaron, Chemish, Abinadom, and Amaleki, each in turn, keep the records—Mosiah discovers the people of Zarahemla who came from Jerusalem in the days of Zedekiah—He is made king over them—The Mulekites had discovered Coriantumr, the last of the Jaredites—King Benjamin succeeds Mosiah—Men should offer their souls as an offering to Christ. [Between 361 and 130 B.C.]

1 BEHOLD, it came to pass that I, Omni, being commanded by my father, Jarom, that I should write somewhat upon ^athese plates, to preserve our genealogy—

2 Wherefore, in my days, I would that ye should know that I fought much with the sword (The king probably used the sword of Laban. Omni does not mention that he had it. But by the time we get to King Benjamin, he had the sword of Laban. Words of Mormon 1:13. So it most likely was kept by the kings.) to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites. But behold, I of myself ^aam a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have done. (It need not be supposed from such an admission that he was guilty of any gross immorality, but rather that he was not zealous in honoring the law of Moses and in keeping other religious obligations. Not having lived according to the Spirit, he was not prepared to teach or write after the manner of the Spirit, and therefore found it necessary to pass the plates to his son Amaron without making any spiritual addition to them. DCBM, 2:113)

3 And it came to pass that ^{*}two hundred and seventy and six years had passed away, and we had many seasons of peace; and we had many ^aseasons of serious war and bloodshed. Yea, and in fine, ^{*}two hundred and eighty and two years had passed away, and I had kept these plates according to the ^bcommandments of my ^cfathers; and I ^dconferred them upon my son Amaron. And I make an end.

4 And now I, Amaron, write the things whatsoever I write, which are few, in the book of my father.

5 Behold, it came to pass that ^{*}three hundred and twenty years had passed away, and the more wicked part of the Nephites were ^adestroyed.

6 For the Lord would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: ^aInasmuch as ye will not keep my commandments ye shall not ^bprosper in the land.

7 Wherefore, the Lord did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish, but did deliver them out of the hands of their enemies.

8 And it came to pass that I did deliver the plates unto my brother Chemish (This word means fifth. He may have been the fifth since Nephi or the fifth son in his family.).

9 Now I, Chemish, (Chemish has the distinction of writing only one verse. He contributes less to the Book of Mormon than any other author.) write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the ^arecords, for it is according to the commandments of our fathers (Joseph Fielding Smith said: “The importance of keeping individual records should be impressed upon each member of the Church. Let each member of the Church ask himself, or herself, the following questions. Do I know the date of my birth? Do I know the date of my baptism? Confirmation? By whom were these ordinances performed? Do the brethren know when they were ordained to offices in the Aaronic Priesthood, and by whom? Do they know who conferred upon them the Melchizedek Priesthood, and when? All of these things are important, and no member should rely solely on the record of the Church for this information. Records may be burned, or get lost. This has frequently happened. Members of the Church are writing constantly to bishops, presidents of stakes and to the Historian's Office, seeking this kind of information which cannot be obtained in many instances. All important dates and events should be recorded in your family history. If any member of the Church desires to keep a full and complete journal of his life, it is well and good; but each member should have

a record of the vital events in his life in some permanent manner.” (*Church History & Modern Revelation*, p. 100)). And I make an end.

10 Behold, I, Abinadom, am the son of Chemish. Behold, it came to pass that I saw much war and contention between my people, the Nephites, and the Lamanites; and I, with my own sword, (again, the spiritual leader did not have the sword of Laban, it was kept by the kings.) have taken the lives of many of the Lamanites in the defence of my brethren.

11 And behold, the ^arecord of this people is engraven upon plates which is had by the ^bkings, (The kings kept the large plates, while the small plates were kept in Lehi’s family.) according to the generations; and I know of no revelation save that which has been written, neither prophecy; wherefore, that which is sufficient is written. And I make an end.

12 Behold, I am Amaleki, (Amaleki wrote most of the book of Omni.) the son of Abinadom. Behold, I will speak unto you somewhat concerning ^aMosiah, who was made king over the ^bland of Zarahemla; for behold, he being ^cwarned of the Lord that he should ^dflee out of the ^eland of ^fNephi, (Commanded to flee like Lehi was commanded to flee from Jerusalem. Sometimes the righteous can no longer remain in a wicked area. Their good influence does no good and they are in danger of losing their lives. Then the Lord commands them to depart from the wicked. In the future, the members of the Church will need to flee the wickedness of the world by going to Zion, Jackson County Missouri.) and as many as would hearken unto the voice of the Lord should also ^gdepart out of the land with him, into the wilderness— (President Anthony V. Ivins: “There is a great deal of talk about the geography of the Book of Mormon. Where was the land of Zarahemla? Where was the City of Zarahemla? and other geographic matters. It does not make any difference to us. There has never been anything yet set forth that definitely settles that question. So the Church says we are just waiting until we discover the truth. All kinds of theories have been advanced. I have talked with at least half a dozen men that have found the very place where the City of Zarahemla stood, and notwithstanding the fact that they profess to be Book of Mormon students, they vary a thousand miles apart in the places they have located. We do not offer any definite solution. As you study the Book of Mormon keep these things in mind and do not make definite statements concerning things that have not been proven in advance to be true.” (*Conference Reports*, Apr. 1929, p. 16) Harold B. Lee said: “Don’t be concerned over Book of Mormon geography. Some say the Hill Cumorah was in southern Mexico (and someone pushed it down still farther) and not in western New York. Well, if the Lord wanted us to know where it was or where Zarahemla was, He’d have given us latitude and longitude, don’t you think? And why bother our heads trying to discover with archaeological certainty the geographical locations of the cities of the Book of Mormon like Zarahemla? (66-07) “The witness of the Book of Mormon is not found in the ruins of Central and South America. They may be outward evidences of a people long since disappeared. The real witness is that which is found in the Book of Mormon itself.” (*The Teachings of Harold B. Lee*, p. 156))

13 And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings. And they were admonished continually by the word of God; and they were led by the power of his ^aarm, through the wilderness until they came down (Not south, but to a less elevated area.) into the land which is called the ^bland of Zarahemla.

14 And they discovered a ^apeople, who were called the people of Zarahemla. (Mulekites, from the tribe of Judah. Mulek and his people arrived in the north, while the Lehites arrived in the south.) Now, there was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice exceedingly, because the Lord had sent the people of Mosiah with the ^bplates of brass which contained the record of the Jews.

15 Behold, it came to pass that Mosiah discovered that the people of ^aZarahemla came out from Jerusalem at the time that ^bZedekiah, king of Judah, was carried away captive into Babylon. (Hugh Nibley said: “Nowhere are we told that Mulek was the leader of the company, and indeed at his age that would be unthinkable-his father Zedekiah was only about thirty-one when he was taken prisoner and

blinded. But as the sole survivor of the royal family and heir presumptive to the throne, he was certainly the most important person in the company, a source of legitimate pride to the group. The name tells everything- 'Mulek' is not found anywhere in the Bible, but any student of Semitic languages will instantly recognize it as the best-known form of diminutive or caritative, a term of affection and endearment meaning 'little king.' What could they call the uncrowned child, last of his line, but their little king? And what could they call themselves but Mulekiyah or Mulekites?" (*Book of Mormon Authorship: New Light on Ancient Origins*, p. 118) James E. Talmage said: "The Prophet Joseph Smith informed us...that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters...Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla found by Mosiah -- thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up upon the American continent." -- From "Discourse by Apostle Erastus Snow," at Logan, Utah, May 6, 1882, see *Journal of Discourses*, vol. 23, pp. 184, 185." (James E. Talmage, *A Study of the Articles of Faith*, p.504-5))

16 And they ^ajourneyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land (northern area) where Mosiah discovered them; and they had dwelt there from that time forth.

17 And at the time that Mosiah discovered them, they had become exceedingly numerous. Nevertheless, they had had many wars and serious contentions, and had fallen by the sword from time to time; and their ^alanguage had become corrupted; and they had brought no ^brecords with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them.

18 But it came to pass that Mosiah caused that they should be taught in his ^alanguage. And it came to pass that after they were taught in the language of Mosiah, Zarahemla gave a genealogy of his fathers, according to his memory; and they are written, but ^bnot in these plates.

19 And it came to pass that the people of Zarahemla, and of Mosiah, did ^aunite together; and ^bMosiah was appointed to be their king.

20 And it came to pass in the days of Mosiah, there was a large ^astone brought unto him with engravings on it; and he did ^binterpret the engravings by the gift and power of God.

21 And they gave an account of one ^aCoriantumr, and the slain of his people. (Jaredites) And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons. (The Coriantumr who lived the people of Zarahemla for a short period was the last military leader of the Jaredite nation. The Book of Mormon does not specifically state when Coriantumr lived with the people of Zarahemla, but it would have to be sometime after 589 BC (when the colony of Mulek first left Jerusalem) and before about 200 BC (when Mosiah and his group first came into the land of Zarahemla). The twentieth verse of Omni tells of a large stone that was brought to Mosiah and which contained an account of Coriantumr. However, this does not necessarily indicate that Coriantumr was still alive in the days of Mosiah; his stay of "nine moons" among the people of Zarahemla could have occurred decades or even centuries before the time of Mosiah. *Unlocking the Book of Mormon*, Ludlow, 142)

22 It also spake a few words concerning his fathers. And his first parents came out from the ^atower, at the time the Lord ^bconfounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their ^cbones lay scattered in the land northward.

23 Behold, I, Amaleki, was born in the days of Mosiah; and I have lived to see his death; and ^aBenjamin, ^bhis son, reigneth in his stead.

24 And behold, I have seen, in the days of king Benjamin, a serious war and much bloodshed between the Nephites and the Lamanites. But behold, the Nephites did obtain much advantage over them; yea, insomuch that king Benjamin did drive them out of the land of Zarahemla.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C

10:46-48. ²⁵ And it came to pass that I began to be old; and, having no seed (Amaleki had no children, so he passed the records to Benjamin.), and knowing king ^aBenjamin to be a just man before the Lord, wherefore, I shall ^bdeliver up ^cthese (small plates of Nephi) plates unto him, exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are ^dgood; for there is nothing which is good save it comes from the Lord; and that which is evil cometh from the devil. (Article of Faith 7: We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth. Article of Faith 13: ^aWe believe in being ^bhonest, true, ^cchaste, ^dbenevolent, virtuous, and in doing ^egood to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we ^fhope all things, we have endured many things, and hope to be able to ^gendure all things. If there is anything ^hvirtuous, ⁱlovely, or of good report or praiseworthy, we seek after these things.)

PREACH MY GOSPEL: OBSERVE THE LAW OF THE FAST: Omni 1:6; Alma 5:45-46; Alma 6:6; Alma 17:2-3; Moroni 6:5; D&C 59:12-16; D&C 88:76; Matthew 6:1-4, 16-18; Isaiah 58:6-11. **CARING FOR THE POOR:** Mosiah 4:16-27; Mosiah 18:8-10; Alma 4:12-13; Matthew 25:34-46; James 1:27; Isaiah 58:3-12.

²⁶ And now, my beloved brethren, I would that ye should ^acome unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and ^boffer your **whole souls** as an ^coffering unto him, (Neal A. Maxwell said: “Real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed! (Ensign, May 1995, p. 68.)... “The submission of one’s will is placing on God’s altar the only uniquely personal thing one has to place there. The many other things we ‘give’ are actually the things He has already given or loaned to us. (If Thou Endure It Well, p. 54.)” (Cory H. Maxwell, *The Neal A. Maxwell Quote Book*, p. 293)) and continue in ^dfasting and praying, and endure to the end; and as the Lord liveth ye will be saved.

²⁷ And now I would speak somewhat concerning a certain ^anumber who went up (Up in elevation but back to the South.) into the wilderness to ^breturn to the ^cland of Nephi; for there was a large number who were desirous to possess the land of their inheritance. (These were led by a strong and mighty man named Zeniff. The story being referred to is found in Mosiah 9:1-4. Zeniff takes a group of people from their new home of Zarahemla back to the land of Nephi. Apparently, his memory was that the grass was considerably greener in the land of Nephi. After a violent contention along the way, the party turned back with only fifty surviving. On a second attempt, Zeniff and his followers were successful in settling in the land of Nephi. They become the people of king Noah and king Limhi who are eventually forced into slavery to the Lamanites. The entire story is contained in Mosiah 9-22.)

²⁸ Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were ^aall slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla.

²⁹ And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness.

³⁰ And I, Amaleki, had a brother, who also went with them; and I have not since known concerning them. And I am about to lie down in my grave; and ^athese plates (small plates of Nephi) are full. And I make an end of my speaking. (That part of the Book of Mormon that comes from the small plates of Nephi ends at this point. Following the Words of Mormon, the Book of Mormon is an abridgement from the large plates of Nephi with occasional excerpts from those plates and with interpolations and writings

from Mormon and Moroni. DCBM, 2:117)

* Verse 3 [323 B.C., 317 B.C.]; Verse 5 [279 B.C.].

Words of Mormon

Mormon abridges their history onto the plates of Mormon—He inserts the plates of Nephi into the abridgement—King Benjamin establishes peace in the land. [About A.D. 385] (The Words of Mormon were apparently written near the end of Mormon's life for the purpose of connecting two major records. It was made known to Mormon that the small plates of Nephi (which ended when Benjamin was a relatively young man) might be used to replace his abridgement of the book of Lehi [the first book on the large plates of Nephi] (which ended when Benjamin was an old man about ready to die). So that a gap would not occur in the history of the Nephites, Mormon included the major events of the lifetime of King Benjamin in the Words of Mormon, thus connecting the account on the small plates of Nephi with Mormon's abridgement of the book of Mosiah. Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 171. After Nephi's death, the large plates remained with the kings down to the time of Mormon, while the small plates went to Jacob and his posterity until the time of Amaleki, who gave them to King Benjamin. Thus the two sets of plates were back into the possession of one person. Victor Ludlow, *Studies in the Scriptures*, 7:203.)

1 AND now I, Mormon, being about to deliver up the ^arecord which I have been making into the hands of my son Moroni, behold I have witnessed almost all the destruction of my people, the Nephites.
2 And it is ^amany hundred years after the coming of Christ *that I deliver these records into the hands of my son; and it supposeth me that he will witness the entire ^bdestruction of my people. But may God grant that he may survive them, that he may write somewhat concerning them, and somewhat concerning Christ, that perhaps some day it may ^cprofit them. (Writing unto the Lamanites.)
PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48.
3 And now, I speak somewhat concerning that which I have written; for after I had made an ^aabridgment from the ^bplates of Nephi (the large plates), down to the reign of this king Benjamin, of whom Amaleki spake, I searched among the ^crecords which had been delivered into my hands, and I found these **plates** (the small plates), which contained this small account of the prophets, from Jacob down to the reign of this king ^dBenjamin, and also many of the words of Nephi. (Of his work of abridgement Mormon wrote: 3 Nephi 5: 8 And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a ^ahundredth part of what was done among so many people in the space of twenty and five years; 9 But behold there are ^arecords which do contain ^ball the proceedings of this people; and a ^cshorter but true account was given by Nephi. 10 Therefore I have made my ^arecord of these things according to the record of Nephi, which was engraven on the plates which were called the ^bplates of Nephi. 11 And behold, I do make the record on plates which I have made with mine own hands. 16 Therefore I do make my record from the accounts which have been given by those who were before me, until the commencement of my day; 17 And then I do make a ^arecord of the things which I have seen with mine own eyes. Mormon 5: 9 And also that a knowledge of these things must ^acome unto the remnant of these people, and also unto the Gentiles, who the Lord hath said should ^bscatter this people, and this people should be counted as naught among them—therefore ^cI write a ^dsmall abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.)
4 And the things which are upon these **plates** ^apleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as

many things as have been ^bprophesied concerning us down to this day have been fulfilled, and as many as go beyond this day must surely come to pass—

5 Wherefore, I chose ^athese **things** (the small plates), to finish my ^brecord upon them, which remainder of my record I shall take from the ^c**plates of Nephi** (the large plates); and I cannot write the ^dhundredth part of the things of my people.

6 But behold, I shall take these **plates**, (small plates) which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren. (Mormon included the unabridged small plates with the remainder of his collection for a “wise purpose” in the Lord. God knows all things, even the end from the beginning. He instructed Nephi to begin the small plates and Mormon to include the small plates, this because he knew full well that through the machinations of the ungodly the 116 pages of the manuscript (translated from the book of Lehi) would be lost to the Prophet Joseph Smith. Rather than retranslate Mormon’s abridgement of the first 475 years of Nephite history – and have the work falsely attacked and discredited by those who had maliciously altered the original manuscript – the Lord gave instructions for Joseph Smith to translate the small plates, a record which, providentially, covered approximately the same time period. It is generally believed that Joseph Smith continued his translation of the large plates of Nephi and the works of Moroni (that is, to the end of the Book of Mormon) before he translated the small plates. DCBM, 2:121-122. Since the small plates contained a more spiritual account of the same time period, the teachings of greatest value were not lost for the readers of the Book of Mormon. Victor Ludlow, *Studies in the Scriptures*, 7:203. Again, this statement indicates that Mormon has not yet abridged the record from Mosiah to Mormon. He has only accomplished the work to the reign of Benjamin.)

7 And I do this for a ^awise ^bpurpose; (Jeffrey R. Holland said: “At least six times in the Book of Mormon the phrase ‘for a wise purpose’ is used in reference to the making, writing, and preserving of the small plates of Nephi (see 1 Nephi 9:5; Words of Mormon 1:7; Alma 37:2,12,14,18). We know one such wise purpose—the most obvious one—was to compensate for the lost 116 pages of manuscript. But it strikes me that there is a ‘wiser purpose’ than that....The key to such a suggestion is in verse 45 of Section 10....He says, ‘Behold, there are many things engraven upon the [small] plates of Nephi which do throw *greater views* upon my gospel.’ So clearly...it was not tit for tat, this for that—you give me 116 pages of manuscript and I’ll give you 142 pages of printed text. Not so. We got back more than we lost. And it was known from the beginning that it would be so. We do not know exactly what we missed in the 116 pages, but we do know that what we received on the small plates was the personal declarations of three great witnesses, [Nephi, Jacob, and Isaiah],...testifying that Jesus is the Christ....I think you could make a pretty obvious case that the *sole* purpose of the small plates was to give a platform for these three witnesses.” (*CES Symposium*, BYU, Aug. 9, 1994 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 198)) for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord ^cknoweth all things which are to come; wherefore, he ^dworketh in me to do according to his ^ewill.

8 And my ^aprayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a ^bdelightful people.

9 And now I, Mormon, *proceed to finish out my record, which I take from the (large) **plates of Nephi**; and I make it according to the knowledge and the ^aunderstanding which God has given me.

10 Wherefore, it came to pass that after Amaleki had ^adelivered up **these plates** (small plates) into the hands of king Benjamin, he took them and put them with the ^b**other plates**, (large plates) which contained records which had been handed down by the ^ckings, from generation to generation until the days of king Benjamin.

11 And they were handed down from king Benjamin, from generation to generation until they have fallen into ^amy hands. And I, Mormon, pray to God that they may be preserved from this time

henceforth. And I know that they will be preserved; for there are great things written upon them, out of which ^bmy people and their brethren shall be ^cjudged at the great and last day, according to the word of God which is written.

12 And now, concerning this king Benjamin—he had somewhat of contentions among his own people.

13 And it came to pass also that the armies of the Lamanites came down out of the ^aland of Nephi, to battle against his people. But behold, king Benjamin gathered together his armies, and he did stand against them; and he did fight with the strength of his own arm, with the ^bsword of Laban. (The sword of Laban had been kept by the kings since Nephi.)

14 And in the ^astrength of the Lord they did contend against their enemies, until they had slain many thousands of the Lamanites. And it came to pass that they did contend against the Lamanites until they had driven them out of all the lands of their ^binheritance.

15 And it came to pass that after there had been false ^aChrists, (A false Christ is not a person. It is a false system of worship, a false church, a false cult that says: Lo here is salvation; here is the doctrine of Christ. Come and believe thus and so, and ye shall be saved. It is any concept or philosophy that says that redemption, salvation, sanctification, justification, and all of the promised rewards can be gained in any way except that set forth by the apostles and prophets. Millennial Messiah, p. 47-48) and their mouths had been shut, and they punished according to their crimes;

16 And after there had been ^afalse prophets, and false preachers and teachers among the people, and all these having been punished according to their crimes; and after there having been much contention and many dissensions away ^bunto the Lamanites, behold, it came to pass that king Benjamin, with the assistance of the holy ^cprophets who were among his people—

17 For behold, king Benjamin was a ^aholy man, and he did reign over his people in righteousness; and there were many holy men in the land, and they did speak the word of God with ^bpower and with authority; and they did use much ^csharpness because of the stiffneckedness of the people—

18 Wherefore, with the help of these, king ^aBenjamin, by laboring with all the might of his ^bbody and the ^bfaculty of his whole soul, and also the prophets, did once more establish peace in the land.

* Verse 2 [About A.D. 385]; Verse 9 [About A.D. 385].

Mosiah 1 (or maybe 3)

Video Presentation No. 10

This lesson is part one of two parts for King Benjamin's discourse. It helps to understand Old Testament Hebrew tradition to understand what's going on in this setting.

"Note that the main story in the book of Mosiah is told in the third person rather than in the first person as was the custom in the earlier books of the Book of Mormon. The reason for this is that someone else is now telling the story, and that "someone else" is Mormon. With the beginning of the book of Mosiah we start our study of Mormon's abridgment of various books that had been written on the large plates of Nephi. (3 Nephi 5:8-12.) The book of Mosiah and the five books that follow -- Alma, Helaman, 3 Nephi, 4 Nephi, and Mormon -- were all abridged or condensed by Mormon from the large plates of Nephi, and these abridged versions were written by Mormon on the plates that bear his name, the plates of Mormon. These are the same plates that were given to Joseph Smith by the angel Moroni." (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.173 These chapters are the coronation ceremony for Mosiah. Ancient customs were such that Mosiah probably would have spoken first, then King Benjamin was the last speaker. We do not have Mosiah's speech. Perhaps that was part of the 116 pages of the lost manuscript.)

The Case of Mosiah Chapter 1

The first chapter of Mosiah in our current text does not begin in any expected way. In the first place, we are missing the introductory material that Mormon included with all other books he edited. This strongly suggests that our Mosiah chapter 1 was not the beginning of the book of Mosiah. Skousen's examination of the manuscripts indicates that what we have as Mosiah 1 was originally Mosiah III, or the third chapter of the book of Mosiah rather than the first (Skousen, Royal. "Critical Methodology and the Text of the Book of Mormon." In: *Review of Books on the Book of Mormon* 6/1. FARMS 1994 p. 138).

This same evidence indicates that while this was not a new *book* it was a new *chapter*. Based on the nature of chapter breaks, can we make any inference about what is missing? Unfortunately, the beginning verse of our current Mosiah 1 appears to be much more of a conclusion than a beginning. In more modern editing procedures, we might want to see "And now there was no more contention in all the land of Zarahemla, among all the people who belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his days" as the concluding section to a description of those contentions.

Mosiah V (current chapter 7) also begins with a statement of peace, but that beginning does not have the reference to anything as obviously previous as the contentions, so that chapter break does not necessarily help us. This first verse, and the very direct connection to the contentions briefly mentioned in Words of Mormon 1:12 and 17-18 suggest that Mormon is writing to directly connect the small plate material into the beginning of this chapter of Mosiah. We may suppose, therefore, that at least one of our missing chapters is being summarized in Words of Mormon 1:12-18. Since this is the record of Mosiah and not Benjamin, however, we may also speculate that the original first chapter dealt with Mosiah and his removal from Nephi to Zarahemla. This change in ruler occasioned by the change of location, would be sufficient reason to begin a new dynastic record, and to begin with the new ruler's name, Mosiah. While the principles governing book naming are not clear, it is abundantly clear that book names do not change with every change of ruler (we have Mosiah I, Benjamin, and Mosiah II in this book of Mosiah - see also Tvedtnes, John A. "Colophons in the Book of Mormon." In: *Rediscovering the Book of Mormon*.

FARMS 1991, p. 36). Therefore, the change of the name to Mosiah from whatever it was before (we know that it began with the book of Lehi, but do not know if there was anything between the book of Lehi and the book of Mosiah) we may suggest a dramatic change, such as a new dynasty.

Skousen's suggestion for the possible fit between our current Mosiah 1 and the Words of Mormon is an interesting possibility, and perhaps the best explanation of the nature of the very specific tie between Words of Mormon and the beginning of our current Mosiah 1:

"All of this leads me to believe that the lost 116 pages included not only all of Lehi, but also part of Chapter I of the original Mosiah. Joseph Smith retained from the summer of 1828 some small portion of the translation (D&C 10:41) and may have added a few additional pages in March 1829 (D&C 5:30), just prior to Oliver Cowdery's arrival in the following month. In all, these pages probably included the following portions from the beginning of the original Mosiah; the rest of chapter I, all of chapter II, and perhaps the beginning of chapter III. In fact, these few pages could have been part of the original manuscript that was placed in the cornerstone of the Nauvoo House in 1841. If so, they could well have been crossed out so as not to repeat the end of Amaleki's account (from the book of Omni in the small plates) and the material Mormon covered in his transitional "The Words of Mormon." (Skousen, Royal. "Critical Methodology and the Text of the Book of Mormon." In: *Review of Books on the Book of Mormon* 6/1. FARMS 1994 p. 139).

Since Joseph Smith did not know of the small plates text until later (D&C 10:38-42), and because Words of Mormon is clearly both an appendage to the small plates as well as a transition into our current Mosiah 1, the small plates must have been physically inserted just before Mosiah III (1). What this suggests is that when Joseph was translating the plates, either through explicit or unconscious direction, he did not translate the plates continuously, but skipped over the physical plates corresponding to the small plates (our 1 Nephi - Words of Mormon). The Lord then instructed him to return to them later.

King Benjamin teaches his sons the language and prophecies of their fathers—Their religion and civilization have been preserved because of the records kept on the various plates—Mosiah is chosen as king and is given custody of the records and other things. [About 130—124 B.C.] (The lack of a preface for the Book of Mosiah in the present Book of Mormon is probably because the text makes up the Mosiah account some time after its original beginning. The original manuscript of the Book of Mormon, written in Oliver Cowdery's hand, has no title for the Book of Mosiah. It was inked in later, prior to sending it to the printer for typesetting. The first part of Mormon's abridgment of Mosiah's record was evidently on the 116 pages lost by Martin Harris. John A. Tvedtnes, *Rediscovering the Book of Mormon*, 33)

1 AND now there was no more contention in all the ^aland of Zarahemla, among all the people who belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his days. (This sounds more like the end of a chapter rather than the beginning of one.)

2 And it came to pass that he had three ^asons; and he called their names Mosiah, and Helorum, and Helaman. And he caused that they should be ^btaught in all the ^clanguage of his fathers (It is sufficient to note that the teaching of language was thought to be of such unusual significance that it was mentioned even in Mormon's abridgement. What is never of sufficient importance to mention is that a child learns the spoken language of the parents. That is expected. What is unusual, however is the teaching of a second language, hence the need to mention this special learning for the sons of Mosiah. Precisely what they were learning comes from verse 4.), that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord. (Benjamin's sons were taught out of the brass plates

as well as large plates of Nephi.)

3 And he also taught them concerning the records which were engraven on the ^aplates of brass, saying: My sons, I would that ye should remember that were it not for these ^bplates, which contain these records and these commandments, we must have suffered in ^cignorance, even at this present time, not knowing **the mysteries of God.** (“The term *mysteries of God* as used in the Book of Mormon denotes the saving principles of the gospel of Jesus Christ. They are termed mysteries because they are unavailable to the natural man, not because they are mysterious or difficult to understand. They must be revealed from God through faith and obedience. They are designed to lead God’s children to eternal life. ’A mystery is a truth that cannot be known except through divine revelation—a sacred secret. In the days of Paul the important truth that Gentiles were to be admitted to the Kingdom of God without observing the Law of Moses was a ‘mystery’ (Eph. 1:9-11; Col. 1:25-27). In our day such great truths as those pertaining to the restoration of the Priesthood, the work for the dead, and the re-establishment of the Church are ‘mysteries,’ because they could not have been discovered except by revelation.’ (Hyrum M. Smith and Janne M. Sjodahl, *The Doctrine and Covenants Commentary*, p. 141) “It was their knowledge of the mysteries of God that qualified Nephi to write his record and King Benjamin to preach his sermon. The material between Mosiah 2:9 and 5:15 constitutes a discussion of some of the most important mysteries of God.” (*Book of Mormon Student Manual*, 1981, p. 154) Neal A. Maxwell said: “As we see from the content of Benjamin’s sermon, the so-called mysteries referred to by King Benjamin are actually the plain but precious things required for salvation and for exaltation: (quotes Mosiah 1:5).” (John W. Welch, and Stephen D. Ricks, *King Benjamin’s Speech: Made Simple*, p. 6) As noted in Words of Mormon 1:17: “They had many prophets, you notice. Verse 3: My sons, I would that ye should remember that were it not for these plates, which contain these records and these commandments, we must have suffered in ignorance. This is in spite of the fact that they had many prophets. Don’t get the idea that because we have a living prophet to answer all our questions and solve all our problems for us – nothing could be more absurd than that. Here he says, “Were it not for these plates...we must have suffered in ignorance, even at this present time, not knowing the mysteries of God.” Well, don’t prophets reveal mysteries of God? The Lord told Joseph Smith, if I’ve told you a thing once I won’t tell you again; if it’s in the scriptures, don’t ask me about it. You look it up yourself; I’m not going to repeat these things. If we don’t take advantage of the revelations we have, we are not going to have more. If the heavens have been silent, there is a good reason for it. Hugh Nibley, TBM, 1:438.)

4 For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the ^alanguage of the Egyptians (It is difficult to know exactly what is meant when King Benjamin indicated that the brass plates were written in Egyptian. Perhaps the phrase ‘language of the Egyptians’ in this verse means the same thing that Nephi meant when he spoke of the language of his father (and thus the language of the Book of Mormon) as consisting of the learning of the Jews and the language of the Egyptians. That is to say, the Nephite record reflected the Hebrew culture and background of the Jews, but was written in Egyptian characters. In the present context, then, the brass plates may have been records of Hebrew prophets and their prophecies, all recorded in an Egyptian script. Robert Millet, *The Brass Plates*, p 421-22. Hugh Nibley has said he thinks the brass plates would have been written in Hebrew.) therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time.

5 I say unto you, my sons, ^awere it not for these things, which have been kept and ^bpreserved by the hand of God, that we might ^cread and understand of his ^dmysteries, and have his ^ecommandments always before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the ^ftraditions of their fathers, which are not correct.

6 O my sons, I would that ye should remember that these sayings are true, and also that these records are

^atrue. And behold, also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes.

7 And now, my sons, I would that ye should remember to ^asearch them diligently (John Taylor said: “Search the scriptures,” was the command of Jesus, ‘for in them ye think ye have eternal life: and they are they that testify of me.’ (John 5:39.) I would not only search the scriptures that we now have, but I would search also every revelation that God has given, does give, or will give for the guidance and direction of his people, and then I would reverence the Giver, and those also whom he makes use of as his honored instruments to promulgate and make known those principles; and I would seek to be governed by the principles that are contained in that sacred word.” (*Journal of Discourses*, vol. 16, p. 371, February 1, 1874). Joseph Smith said: “The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out” (*Teachings of the Prophet Joseph Smith*, p. 137), that ye may profit thereby; and I would that ye should ^bkeep the commandments of God, that ye may ^cprosper in the land according to the ^dpromises which the Lord made unto our fathers.

8 And many more things did king Benjamin teach his sons, which are not written in this book.

9 And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed ^aold, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons.

10 Therefore, ^{*}he had Mosiah brought before him; and these are the words which he spake unto him, saying: **My son, I would that ye should make a proclamation throughout all this land among all this ^apeople, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together** (This was a royal edict. Anyone choosing to not attend would be banished from the kingdom for three years. Hugh Nibley); **for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a ^bking (The Mulekites may have been demanding that one their ancestors should be the king. So Benjamin is going to make sure they understand that Mosiah is their king.** It is interesting to note that the text mentions Mosiah as “a king” and not as “the” king. Christ is “The King.”) and a ruler over this people, whom the Lord our God hath given us. (Once again we are required to read between the lines of the text. Benjamin has had controversy and conflict during his reign, though at this very point in time he has peace (verse 1). Even at this date (comprising the end of the life of Mosiah I and most of Benjamin's life - perhaps at least 60 years given the typical life span in the Book of Mormon and the overlap between Mosiah I and Benjamin) we have two identifiable political factions, one retaining the identity of Zarahemla and one the identity of Mosiah (and interestingly *not* Nephi). This division in the people becomes the background against which Benjamin's coming proclamation will make sense (see verse 11), and potential (or past) divisions between the two groups may also explain the need to declare Mosiah II as king "from mine own mouth." The clear pronouncement in a public forum would be calculated to decrease potential divisions and disagreements about succession. Brant Gardner. Benjamin knew of no greater honor that could be conferred upon his people than that they bear the name of their Master and Savior, the Christ, and that they through the adoption of righteousness become his sons and daughters. Such was the setting in which Mosiah was consecrated (anointed) as their king in the stead of his father. How like that great and grand council of heaven this must have been, where the Eternal Father chose his most righteous Son to be our king, and where we placed ourselves under covenant to sustain him as such! DCBM, 2:132)

11 And moreover, **I shall give this people a ^aname, that thereby they may be distinguished above all the people** (Those in the covenant as opposed to those who do not make the covenant.) which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a ^bdiligent people in keeping the commandments of the Lord. **(At this point there are two peoples living together. The people of Mosiah and the Mulekites. Benjamin, by giving them a new common name, is unifying**

the people into one people. It is his way of making sure there is peace after he is gone. It is also to establish the people in a new covenant.)

12 And I give unto them a name that never shall be blotted out, except it be through ^atransgression. (Almost all God's promises are conditional upon our righteousness.)

13 Yea, and moreover I say unto you, that if this highly favored people of the Lord should fall into ^atransgression, and become a wicked and an adulterous people, that the Lord will deliver them up, that thereby they become ^bweak like unto their brethren; and he will no more ^cpreserve them by his matchless and marvelous power, as he has hitherto preserved our fathers.

14 For I say unto you, that if he had not extended his arm in the preservation of our fathers they must have fallen into the hands of the Lamanites, and become victims to their hatred.

15 And it came to pass that after king Benjamin had made an end of these sayings to his son, that he gave him ^acharge concerning all the affairs of the kingdom.

16 And moreover, he also gave him charge concerning the records which were engraven on the ^aplates of brass; and also the plates of Nephi; and also, the ^bsword of Laban, and the ^cball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him. (This verse is interesting because it catalogs what was transferred from one prophet to another. It included all the records, the plates of brass, the plates of Nephi (both large and small), the sword of Laban, and the Liahona. These were all kept together, presumably transferred as a group to every prophet who was subsequently given charge of them. The writings of Mormon imply that there were a lot of records by the time he received charge of these things, see Mormon 1:3-4. This truth is shown more clearly in the quote of Brigham Young: "Oliver Cowdery went with the Prophet Joseph when he deposited these plates... When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room *more plates than probably many wagon loads*; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: 'This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.'" (*Journal of Discourses*, vol. 19, p. 40, emphasis added)

17 Therefore, as they were ^aunfaithful they did not prosper nor progress in their journey, but were ^bdriven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore ^cafflictions, to stir them up in ^dremembrance of their duty.

18 And now, it came to pass that Mosiah went and did as his father had commanded him, and proclaimed unto all the people who were in the land of Zarahemla that thereby they might gather themselves together, to go up (we go up to the temple spiritually) to the ^atemple (The pattern of the Nephite temples, at least until after the time of Christ's visit, was that of Solomon's temple, the outer court being a place of instruction. DCBM, 2:134) to hear the words which his father should speak unto them. (We are uninformed as to when and by whom the temple in Zarahemla was built. However, in all probability it was erected in the third century B.C. by Mosiah I subsequent to his arrival in Zarahemla and after his appointment as king over those living in that land. (Omni 1:12, 19.) It was to this second Nephite temple that the people gathered to hear King Benjamin. In doing so, they came prepared to offer "sacrifice and burnt offerings according to the law of Moses." (Mosiah 2:3.) This has led to a current theory that the king chose that particular date because it coincided with an annual religious festival. While not unlikely, Benjamin's instructions to his son Mosiah (Mosiah 1:10), together with his unprecedented message to the people, suggest that Mosaic law and ritual were, at best, of secondary

concern. Rodney Turner, *Studies in Scripture*, 7:209. “This is the first reference to a temple in the land of Zarahemla. The building of a temple mentioned earlier in the Book of Mormon (2 Nephi 5:16) refers to the temple in the land of Nephi. Our present Book of Mormon does not provide any additional information concerning when or by whom this temple in Zarahemla was constructed.” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.173))

* Verse 10 [About 124 B.C.].

Mosiah 2

This lesson is part one of two parts for King Benjamin's discourse. It helps to understand Old Testament Hebrew tradition to understand what's going on in this setting.

“Note that the main story in the book of Mosiah is told in the third person rather than in the first person as was the custom in the earlier books of the Book of Mormon. The reason for this is that someone else is now telling the story, and that "someone else" is Mormon. With the beginning of the book of Mosiah we start our study of Mormon's abridgment of various books that had been written on the large plates of Nephi. (3 Nephi 5:8-12.) The book of Mosiah and the five books that follow -- Alma, Helaman, 3 Nephi, 4 Nephi, and Mormon -- were all abridged or condensed by Mormon from the large plates of Nephi, and these abridged versions were written by Mormon on the plates that bear his name, the plates of Mormon. These are the same plates that were given to Joseph Smith by the angel Moroni.” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.173) These chapters are the coronation ceremony for Mosiah. Ancient customs were such that Mosiah probably would have spoken first, then King Benjamin was the last speaker. We do not have Mosiah's speech. Perhaps that was part of the 116 pages of the lost manuscript.)

King Benjamin addresses his people—He recounts the equity, fairness, and spirituality of his reign—He counsels them to serve their heavenly King—Those who rebel against God shall suffer anguish like unquenchable fire. [About 124 B.C.] (“With the exception of the words of Christ himself, no speech in sacred literature, in our opinion, surpasses that of King Benjamin. Delivered at the temple in the city of Zarahemla around 124 BC, this text is a treasure trove in inspiration, wisdom, eloquence, and profound spiritual experience and insight. Little wonder that Mormon saw fit to include this speech as he compiled the most significant Nephite records into the Book of Mormon... That oration was a landmark in its own day, and it still stands as a shining beacon of truth and goodness in our day.” (John W. Welch, and Stephen D. Ricks, *King Benjamin's Speech: Made Simple*, p. vii) “Many readers have intuitively sensed the profundity of its message. **Elder Bruce R. McConkie found that it contained ‘what well may be the greatest sermon ever delivered on the atonement of Christ the Lord.’** Milton R. Hunter marveled at King Benjamin, observing that ‘perhaps no other teacher except the Master has given a more beautiful, humble sermon.’... ‘Memorable oratory is dramatic. ‘Truly great oratory,’ it is said, ‘is the result only of a great occasion.’ The setting timing, and delivery of Benjamin's speech make it no ordinary, off-the-cuff conversation. His counsel and testimony were delivered in a powerfully dramatic setting that even today attracts the reader's attention and contributes to its literary effectiveness.” (John W. Welch, *King Benjamin's Speech: Made Simple*, pp. 51, 58) Neal A. Maxwell: “The general substance of the Book of Mormon itself, of course, encapsulates this rich and special sermon, which is like a sparkling, doctrinal diamond that can be approached and appreciated in so many different ways. Surely King Benjamin kept his promise not to ‘trifle’ with words (Mosiah 2:9), for his was a rich and whole-souled sermon.” (John W. Welch, and Stephen D. Ricks, *King Benjamin's Speech: Made Simple*, p. 4))

1 AND it came to pass that after Mosiah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people ^agathered themselves together throughout all the land, (The manner in which the people of King Benjamin gathered to the temple from throughout the land to hear his words suggests that it was not the first time that they had done so. DCBM, 2:135) that they might go up to the ^btemple (Similar to the temple of Jerusalem. Many would attend in the courtyard, or temple grounds.) to ^chear the ^dwords which king Benjamin should speak unto them. (According to Brother Nibley, this was probably held during the Feast of Tabernacles, held in September or October. This is also the Hebrew new year, which is when kings were usually crowned. Because the introduction to this occasion is explicitly connected with the Law of Moses (Mosiah 2:3) we

may legitimately look to the scriptures for an explanation of the type of festival to which the people were invited. Szink and Welch have examined the possible connections, and link Benjamin's speech to the "Autumn Festival Complex." Specifically they note: Of the three annual festival times in ancient Israel, the autumn festival complex was the most important and certainly the most popular in ancient Israel. In early times apparently was called the Feast of Ingathering. According to many scholars, the various components of the autumn festival were celebrated as a single season of celebration in the earliest periods of Israelite history. Its many elements were not sharply differentiated until later times, when the first day of the seventh month became Rosh ha-Shanah (New Year), followed by eight days of penitence, then followed on the tenth day of the month by Yom Kippur (Day of Atonement) and on the fifteenth day by Sukkot (Festival of the Tabernacles), concluding with a full holy week" (Szink, Terrence L. and John W. Welch. "An Ancient Israelite Festival Context." In: *King Benjamin's Speech*. FARMS, 1998 p. 159.)

2 And there were a great number, even so many that they did not number them **(It was probably customary to take a census of the people, but because there were so many, they did not do so at this time. The largeness of the crowd of people may be explained in that this celebration may have occurred during a Jubilee year, which would have caused more people to attend.)**; for they had multiplied exceedingly and waxed great in the land. (At present, we cannot determine with any accuracy the extent of the land of Zarahemla, nor its population in 124 B.C. However, the fact that the people were given only a day's notice to gather indicates that no point was more than about fifty miles from the city. And although the population is described as being "a great number, even so many that they did not number them" (Mosiah 2:2), even with their tents, they were accommodated within, or adjacent to, the walls of the temple. Then too, while the hastily built tower did not enable King Benjamin to be heard by everyone, such had been its purpose. Therefore, the people could not have been widely scattered. All this suggests that the combined populations of both Nephites and "Mulekites" was, at most, numbered in the thousands. Yet it was a vast number who gathered to offer sacrifice, give thanks for their blessings, and hear their king. Unable to be heard by everyone, King Benjamin had his words "written and sent forth among those that were not under the sound of his voice." (Mosiah 2:8.) Rodney Turner, *Studies in Scripture*, 7:209-210)

3 And they also took of the ^afirstlings of their flocks, that they might offer ^bsacrifice and ^cburnt ^dofferings ^eaccording to the law of Moses; **(This sacrifice was to purify the people in preparation for his discourse.** This same offering will be offered again in our dispensation by the sons of Levi in fulfillment of the prophecies of Malachi and John the Baptist, and the promise of Joseph Smith. Mal 3:3-4; D&C 13, TPJS, p. 172-73. DCBM, 2:135.)

4 And also that they might give thanks to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies, and had ^aappointed just men to be their ^bteachers, and also a just man to be their king, who had established peace in the ^cland of Zarahemla, and who had taught them to ^dkeep the commandments of God, that they might rejoice and be filled with ^elove towards God and all men.

5 **And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his ^afamily, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another.** (In this verse we are given some important organizational information about Benjamin's people. The first important piece of information is that when the people come, they come as kin groups. In a politically and religiously important ceremony, they come officially, and officially means in family groups. This is a different type of gathering than coming to market. In a market atmosphere we would not expect the entire family. That the family comes indicates both the importance of the event and the fact that the basic organizational mode of society is still kinship based. **The gathering by families echoes the Feast of Tabernacles:** "The Mosaic law specified that "all... males shall appear before the Lord God" (Exodus 23:17), and in Deuteronomy the entire family was expected

to participate: "And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates" (Deuteronomy 16:14; compare 31:10-12) (Szink, Terrence L. and John W. Welch. "An Ancient Israelite Festival Context." In: *King Benjamin's Speech*. FARMS, 1998 p. 184). Brant Gardner.)

6 And they pitched their tents round about the temple, every man having his ^atent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them; (Like watching General Conference on TV at home.)

7 For the multitude being so great (The crowd may have been as large as 25,000 people.) that king Benjamin (King Benjamin was the embodiment of a king of the Melchizedek order—a truly righteous sovereign who was the greatest of all because he was the servant of all. When purely worldly monarchs are measured against his example, they are all found wanting. But King Benjamin partook of the spirit of Nephi, who, in speaking of his own service to his people, said, "I did for them according to that which was in my power." (2 Ne. 5:18.) Doubtless this spirit characterized most, if not all, of Nephi's successors so that his dynasty was surely among the most righteous in all history. The Book of Mormon teaches that the ideal form of government is theocratic—the kingdom of God. (Mosiah 29:12-13.) Rodney Turner, *Studies in Scripture 7:210*) could not teach them all within the walls of the **temple**, therefore he caused a ^atower to be erected (Broadcast towers to send the talks of the brethren to the world.), that thereby his people might hear the words which he should speak unto them.

8 And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written (Conference report and Ensign) and sent forth among those that were not under the sound of his voice, that they might also receive his words. (Even with the addition of the tower, all of the gathered people would not be able to hear, therefore Benjamin causes the speech to be written.

Again there is more information in this verse than would first appear. One of the interesting questions we might ask is why a large group of people would hang around if they could neither hear, nor probably see, the person they came to hear and see. The answer is that this occasion is more than the speech. For many of them, the celebration and the chance to visit with friends (not to mention the feasting) would be reason enough to come and stay. The audience would have had multiple reasons for coming to the speech. Many of them were fulfilled even when they could not hear nor see. The second piece of information is that the speech was written down expressly so that the people could have his words. We know that Nephite society was literate, but we do not know the extent of the literacy. It would be a very unusual society in the ancient world where there was a very high literacy rate, and particularly in Mesoamerica among those who were farmers in the fields. While the writing of the speech might mean that it was distributed so that many could read it, this would also require a large number of copies and a large amount of material on which to write, in addition to a significant amount of time. Given the probable illiteracy of the general populace, the difficulty in mass producing writing, and the fact that the material on which the speech would be written had to have been manufactured locally or traded for, it is more likely that there were a limited number of copies created so that emissaries from the king could read the speech to the gathered people in the hamlets. Brant Gardner.)

(The talk begins here:) 9 And these are the words which he ^aspake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to ^btrifle with the words which I shall speak, but that you should ^chearken unto me, and open your ears that ye may hear, and your ^dhearts that ye may understand, and your ^eminds that the ^fmysteries of God may be unfolded to your view. (Active listening.)

10 I have not commanded you to come up hither that ye should fear ^ame, or that ye should think that I of myself am more than a mortal man. **(This is a shock to the people to think that the king is like them.)**

11 But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and ^aconsecrated by ^bmy father, and was suffered by the hand of the Lord that I

should be a ruler and a king over this people; and have been kept and preserved by his matchless power, to serve you with all the might, mind and strength which the Lord hath granted unto me. (“In this beautiful discourse on humility we find one of the keys to Benjamin’s greatness. Humility is not a mental groveling about our worthlessness. We are the children of God and the crown of his creations. True humility is a recognition of our actual position in relationship to God. If we truly sensed our total dependence upon God, as Benjamin did, it would profoundly affect our daily living. It is when we forget our position in relationship to God that we begin to trust in our own wisdom, pursue our own course, abuse our rights, and ignore our blessings.” (*Book of Mormon Student Manual*, 1981, p. 155))

12 I say unto you that as I have been suffered to ^aspend my days in your service, even up to this time, and have not sought ^bgold nor silver nor any manner of riches of you; (The people did pay taxes, but not excessively.)

13 Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you—

14 And even I, myself, have ^alabored with mine own ^bhands that I might serve you, and that ye should not be ^claden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day. (The people had not labored to support their king; he had earned his bread by his own sweat as the Lord had commanded Adam. His son, Mosiah, did likewise. (See Mosiah 6:7.) Consequently, the people were not “laden with taxes.” (Mosiah 2:14.) Burdensome, unjust taxation is a form of theft. King Benjamin realized that a government has no more right to steal from its citizens than the citizens have to steal from one another. When *all* labor, *none* are oppressed. Since political morality depends upon personal morality, the strict observance of the moral code by both the ruler and the ruled was the very foundation of his benevolent reign. Rodney Turner, *Studies in Scripture* 7:211)

15 Yet, my brethren, I have not done these things that I might ^aboast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear ^bconscience before God this day.

16 Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

PREACH MY GOSPEL: SERVICE: CHARITY: Moroni 7:43-48; D&C 88:125; Matthew 22:36-40; 1 Corinthians 13:1-8; CARE FOR THE POOR: Mosiah 4:26; Alma 34:28-29; D&C 52:40; Matthew 25:40. WE ARE TO SERVE: Mosiah 2:17; Mosiah 18:8-10; D&C 42:29; D&C 107:99-100. PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary “Charity”. HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a. Scripture Mastery:

17 And behold, I tell you these things that ye may learn ^awisdom; that ye may learn that when ye are in the ^bservice of your ^cfellow beings ye are only in the service of your God. (Dallin H. Oaks said: “When we think of service, we usually think of the acts of our hands. But, as shown in earlier chapters, the Lord looks to our hearts as well as our hands. He is concerned not only with our acts but also with our motives. One of his earliest commandments to Israel was to ‘love the Lord your God, and to serve him with all your heart and with all your soul’ (Deuteronomy 11:13). “In order to purify our service to God and to our fellowmen, it is therefore important to consider not only how we serve, but also why we serve. “People serve one another for different reasons, and some reasons are better than others. It has been said that ‘the biggest gap in the world is the gap between the justice of a cause and the motives of the people pushing it’ (John P. Grier, in Lawrence J. Peter, comp., *Peter's Quotations*, [New York: William Morrow and Co., 1977], p. 340).” (*Pure in Heart*, p. 38) Howard W. Hunter:

“When we understand why we serve we will not worry about where we serve.” (*BYU Devotional*, Sept. 2, 1990 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 201) Marion G. Romney: “We lose our life by serving and lifting others. By so doing we experience the only true and lasting happiness. Service is not something we endure on this earth so we can earn the right to live in the celestial kingdom. Service is the very fiber of which an exalted life in the celestial kingdom is made. “Knowing that service is what gives our Father in Heaven fulfillment, and knowing that we want to be where He is and as He is, why must we be commanded to serve one another? Oh, for the glorious day when these things all come naturally because of the purity of our hearts. In that day there will be no need for a commandment because we will have experienced for ourselves that we are truly happy only when we are engaged in unselfish service. Let us use the freedom which comes from self-reliance in giving and serving” (in Conference Report, Oct. 1982, 135; or *Ensign*, Nov. 1982, 93). Joseph Fielding Smith: “I believe that one of the greatest sins of which the inhabitants of the earth are guilty today is the sin of ingratitude. . . . God is not pleased with the inhabitants of the earth but is angry with them because they will not acknowledge his hand in all things [see D&C 59:21]” (*Gospel Doctrine*, 5th ed. [1939], 270–71).)

18 Behold, ye have called me your king; and if I, whom ye call your king, do labor to ^aserve you, then ought not ye to labor to serve one another?

19 And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to ^athank your heavenly ^bKing!

20 I say unto you, my brethren, that if you should render all the ^athanks and ^bpraise which your whole soul has power to possess, to that God who has created you, and has kept and ^cpreserved you, and has caused that ye should ^drejoice, and has granted that ye should live in peace one with another—

21 I say unto you that if ye should ^aserve him who has created you from the beginning, and is ^bpreserving you from day to day, by lending you ^cbreath, that ye may live and move and do according to your own ^dwill, and even supporting you from one moment to another—I say, if ye should serve him with all your ^ewhole souls yet ye would be ^funprofitable servants. (Joseph Fielding Smith: “Our Redeemer has done everything that is essential for our salvation, and he has taught us that if we serve him with all our soul, and all our days, yet we are unprofitable servants and have done only that which it was our duty to do. Paul says we were bought with a price, and we are not our own. Our Redeemer has a perfect right to command us, and all that we do is for our own sakes. He can do without us, but we cannot do without him. We are told that we are unprofitable servants, and so we are, if we think of trying to pay our Savior back for what he has done for us, for that we never can do; and we cannot by any number of acts, or a full life of faithful service, place our Savior in our debt.” (*Doctrines of Salvation*, vol. 1, p. 15) Neal A. Maxwell “Both premortally and after the astonishing atonement, Jesus said ‘Glory be to the Father’ (see Moses 4:2; D&C 19:19). What a contrast to those of us unprofitable servants who, after doing a few good deeds, insist on keeping score! We worry over whether or not our little deed is noticed. We notice the size of the letters on the mortal marquees over the tiny little theaters where our ‘own little plot is always being played.’ We continue to be overly concerned with getting mortal credit and over-establishing our worth. As God’s children we do have great value and genuine intrinsic, individual worth. Must that intrinsic worth ever be at the mercy of our moods or of extrinsic, ephemeral measuring rods?” (*Men and Women of Christ*, p. 128) Hugh Nibley: “An unprofitable servant is somebody who consumes more than he produces. You can’t possibly produce what you consume. You can’t produce even a blade of grass. No one can pay his own way in this world. If you say you’ve paid your own way, you can’t. He is ‘even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.’ So much for being independent. You are dependent on him every minute. You should know that and realize that other people are too. What he wants you to do is to help them. He doesn’t need your help.” (*Teachings of the Book of Mormon*, lecture 28, p. 454))

22 And behold, all that he ^arequires of you is to ^bkeep his commandments; and he has ^cpromised you that if ye would keep his commandments ye should prosper in the land; and he never doth ^dvary from that which he hath said; therefore, if ye do ^ekeep his ^fcommandments he doth bless you and prosper you.

23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

24 And secondly, he doth ^arequire that ye should do as he hath commanded you; for which if ye do, he doth immediately ^bbless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast? (Joseph Smith said that the Nephites and Lamanites were immediately blessed or cursed for their actions. We, generally, have to wait for the blessing. TPJS, 219)

25 And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were ^acreated of the ^bdust of the earth; but behold, it ^cbelongeth to him who created you. (Brigham Young: “The animal, vegetable, and mineral kingdoms abide the law of their Creator; the whole earth and all things pertaining to it, except man, abide the law of their creation.... We tame the animals and make them do our drudgery and administer to our wants in many ways, yet man alone is not tamed—he is not subject to his Great Creator. Our ignorant animals are faithful to us, and will do our bidding as long as they have any strength; yet man who is the offspring of the Gods, will not become subject to the most reasonable and self-exalting principles. How often have we witnessed a faithful animal conveying his master home so drunk that he could not see his way or sit up; yet his faithful animal will plod through mud, shun stumps, trees, and bad places, and land him safely at home.” (*Journal of Discourses*, vol. 9, pp. 246-7 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 205))

26 And I, even I, whom ye call your king, am ^ano better than ye yourselves are; for I am also of the dust. (We may miss the significance of Benjamin’s words because we are a modern audience. An ancient audience would assume that their king was infinitely superior to them. In many societies the populace were forbidden to touch the person of the king, and in some societies, were forbidden to even look upon him. This reverence for the person of the king in many ways provided the religious sanction as a tool for governance. In any case, it would not be unusual at all for Benjamin’s people, particularly the Zarahemlaites proper who had apparently become even more Mesoamericanized than the Nephites, to see Benjamin as more than a man (remembering his clear affirmation that he *was* only a man). It is in this context that Benjamin’s placing of himself on the same level as his people before God should be seen. This was a startling declaration, one that certainly had to have perked the ears of his audience. Brant Gardner.) And ye behold that I am old, and am about to yield up this mortal frame to its mother earth.

27 Therefore, as I said unto you that I had ^aserved you, ^bwalking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your ^cblood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.

28 I say unto you that I have caused that ye should assemble yourselves together that I might ^arid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal ^bspirit may join the ^cchoirs above in singing the praises of a just God.

29 And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king;

30 For even at this time, my whole frame doth tremble exceedingly (not because of age, but because of the Spirit.) while attempting to speak unto you; but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that **my son Mosiah is a ^aking and a ruler over you.**

(King Benjamin is now going to tell the people that God requires them to keep His

commandments.) 31 And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you.

32 But, O my people, beware lest there shall arise ^acontentions among you, and ye ^blist to ^cobey the evil spirit, which was spoken of by my father Mosiah.

33 For behold, there is a wo pronounced upon him who listeth to ^aobey that spirit; for if he listeth **(desire)** to obey him, and remaineth and dieth in his ^bsins, the same drinketh ^cdamnation to his own soul; for he receiveth for his wages an ^deverlasting ^epunishment, having transgressed the law of God contrary to his own knowledge. **(Definition of sin.)**

34 I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are eternally ^aindebted to your heavenly Father, to render to him ^ball that you have and are; and also have been taught concerning the ^crecords which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem;

35 And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of the Lord; therefore, they are ^ajust and true. **(Righteous and trustworthy.)**

36 And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go ^acontrary to that which has been spoken, that ye do ^bwithdraw yourselves from the Spirit of the Lord **(It is we who move away from the Spirit.)**, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved—

37 I say unto you, that the man that doeth this, the same cometh out in open ^arebellion against God; therefore he ^blisteth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in ^cunholy temples. (Bruce R. McConkie: "Those saints who traverse the path of rebellion ordinarily do so by defying the will of God in lesser things, and then as their consciences and feelings become hardened, increasing rebellion becomes the established order. For a member of the Church to use tea, coffee, tobacco, or liquor is to rebel against the Lord and his law. Willful absence from sacrament meeting is a type of rebellion; so likewise is willful failure to pay an honest tithing. The degree of condemnation attending rebellion depends upon the nature of the defiance and the light enjoyed by the rebel. The Lord's anger is kindled against all the rebellious. (D. & C. 56:1; 63:2.) In due course they shall be pierced with much sorrow (D. & C. 1:3, 8) and cut off from the land of Zion. 'The rebellious are not of the blood of Ephraim.' (D. & C. 64:35-36.) Those who have a perfect knowledge of the truth and who then come out in open rebellion will become sons of perdition. 'That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.' (D. & C. 88:35.)" (*Mormon Doctrine*, p. 619))

38 **Therefore if that man ^arepenteth not, and remaineth and dieth an enemy to God, the demands of divine ^bjustice do awaken his immortal soul to a lively sense of his own ^cguilt,** (John Taylor: "God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended. ...Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. ...Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept--that does not die--man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read

the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor--has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind--that record that cannot lie--will in that day be unfolded before God and angels, and those who shall sit as judges.” (*Journal of Discourses*, pp. 77-9) The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. TPJS, p. 357.) which doth cause him to shrink from the ^dpresence of the Lord, and doth fill his breast with guilt, and ^cpain, and ^fanguish, which is like an unquenchable ^gfire, whose flame ascendeth up forever and ever.

39 And now I say unto you, that ^amercy hath no claim on that man (Being unrepentant he would be ineligible for mercy.); therefore his final doom is to endure a never-ending ^btorment. (Those who refuse to repent during their probationary period – the time between birth and resurrection – are sons of perdition; they do suffer the fullness of hell or the second death, even as King Benjamin said. Never repenting – even after death – they remain filthy still. In this regard, another doctrine that is not explicit in the Book of Mormon is that our "probationary state" includes the spirit state as well as mortality. Consequently, the doctrine of postmortal repentance is also missing; the tenor throughout is that physical death seals the fate of the wicked. Only in the dispensation of the fulness of times have we learned the meaning of 1 Peter 3:18-20 and 4:6. (See also D&C 138.) Although Joseph Smith translated the Book of Mormon, it was not until January 21, 1836 that he learned of the doctrine of salvation for the dead. In a vision of the celestial world, he saw his deceased brother Alvin and "marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins." (D&C 137:6.) Work for the dead began with the resurrection of Christ; before that event, the gospel was not taught to them. (Moses 7:38-39, 57.) Therefore, before Christ's ministry to the spirit world, the Book of Mormon doctrine that "this life is the [only] time for men to prepare to meet God" (Alma 34:32) was technically correct. Mercifully, modern revelation has extended the meaning of the phrase "this life." 2 Ne. 9:16, D&C 88:35. Rodney Turner, *Studies in Scriptures* 7:213-14.)

40 O, all ye ^aold men, and also ye young men, and you little children who can understand my words, for I have spoken plainly unto you that ye might understand, I pray that ye should awake to a ^bremembrance of the awful situation of those that have fallen into transgression.

41 And moreover, I would desire that ye should consider on the blessed and ^ahappy state of those that keep the commandments of God. For behold, they are ^bblessed in all things, both temporal and spiritual; and if they hold out ^cfaithful to the end they are received into ^dheaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it. (Joseph Smith: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. . . . " . . . He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed" (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 255–56). In the 1830 edition, there was no chapter break here.)

Mosiah 3

King Benjamin continues his address—The Lord Omnipotent shall minister among men in a tabernacle of clay—Blood shall come from every pore as he atones for the sins of the world—His is the only name whereby salvation comes—Men can put off the natural man and become saints through the atonement—The torment of the wicked shall be as a lake of fire and brimstone. [About 124 B.C.] (This chapter is a direct quote from an angel. The angel testifies of Christ.)

1 AND again my brethren, **I would call your attention** (At this point in his talk the children are probably restless and all the people can hear is the rustling of people moving about. So Benjamin calls their attention to listen to what he is saying. He is about to emphasize an important part of his talk.), for I have somewhat more to speak unto you; for behold, I have things to tell you concerning that which is to come.

2 **And the things which I shall tell you are made known unto me by an ^aangel from God.** And he said unto me: ^bAwake; and I awoke, and behold he stood before me. (The angel is declaring the coming of the Savior into the world.)

3 And he said unto me: Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the ^aglad tidings of great ^bjoy.

4 For the Lord hath heard thy prayers, and hath judged of thy ^arighteousness, and hath sent me to declare unto thee that thou mayest rejoice (Your good works have unlocked the heavens to you.); and that thou mayest declare unto thy people, that they may also be filled with joy.

5 For behold, the time cometh, and is not far distant, that with power, the ^aLord ^bOmnipotent (Unless God had power over all things, and was able by his power to control all things, and thereby deliver his creatures who put their trust in him from the power of all beings that might seek their destruction, whether in heaven, or on earth, or in hell, men could not be saved. Lectures on Faith, 4:12) who ^creigneth, who was, and is from all ^deternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a ^etabernacle of clay, and shall go forth amongst men, working mighty ^fmiracles, such as healing the sick, raising the dead, causing the lame to walk, the ^gblind to receive their sight, and the deaf to hear, and curing all manner of diseases. (These verses explain the ministry of Jesus. Mosiah 3:5-11 is a catalog of the earthly ministry of Jesus, capped by the eternal saving mission he accomplishes during that mission. With the announcement of good tidings of great joy to Mary she received information she did not know. Did this happen to Benjamin? Not entirely. There are some details of Jesus' ministry that appear in the Book of Mormon for the first time with Benjamin's speech. However, much of the substantive content of this revelation was already known, and available at least through the small plates of Nephi. The differences in the material indicate that Benjamin received a vision of Jesus' ministry, and that he is reporting his own experience rather than citing scripture from the small (and probably large) plates of Nephi. Even where there is thematic overlap, Benjamin is giving the information in a fresh way. Certainly the prophetic vision Benjamin received would be most prominent in his recollection, even though he is certain to have read similar experiences from earlier prophets. Brant Gardner.)

6 And he shall cast out ^adevils, or the ^bevil spirits which dwell in the hearts of the children of men.

7 **And lo, he shall ^asuffer ^btemptations, and pain of body, ^chunger, thirst, and fatigue, even more than man can ^dsuffer, except it be unto death; for behold, ^eblood cometh from every pore, so great shall be his ^fanguish for the wickedness and the abominations of his people.** (He could bleed at every pore because his mother was Mary, and overcome it because his Father was God. Christ's suffering drew blood from every pore of his body. This may seem impossible to us, but it is a described medical condition: "Although this is a very rare phenomenon, bloody sweat (hematidrosis or hemohidrosis) may occur in highly emotional states or in persons with bleeding disorders. As a result of hemorrhage into the sweat glands, the skin becomes fragile and tender." (*Journal of the American*

Medical Association, "On the Physical Death of Jesus Christ," vol. 255, no. 11, pp. 1455-63) James E. Talmage: "Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause... He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, 'the prince of this world' (John 16:11) could inflict... In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world. Modern revelation assists us to a partial understanding of the awful experience. In March 1830, the glorified Lord, Jesus Christ, thus spake: 'For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink -- nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.' (D&C 19:16-19) Luke, the only Gospel-writer who mentions sweat and blood in connection with our Lord's agony in Gethsemane, states that 'his sweat was as it were great drops of blood falling down to the ground' (22:44). Many critical expositors deny that there was an actual extrusion of blood, on the grounds that the evangelist does not positively affirm it, and that the three apostles, who were the only human witnesses, could not have distinguished blood from sweat falling in drops, as they watched from a distance in the night, even if the moon, which at the passover season was full, had been unobscured. Modern scripture removes all doubt. See D&C 19:16-19, also 18:11. See further a specific prediction of the bloody sweat, Mosiah 3:7." (*Jesus the Christ*, pp. 613-4, 620) Bruce R. McConkie: "This sacrifice... took place in Gethsemane when he sweat great goutts of blood from every pore... And it also took place as he hung on the cruel cross of Calvary. During the last three hours of that agonizing ordeal, while darkness overspread the land, all the pains and suffering of Gethsemane returned." (*A New Witness for the Articles of Faith*, p. 109 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 206))

8 And he shall be called ^aJesus ^bChrist, the ^cSon of God, the ^dFather of heaven and earth, the ^eCreator of all things from the beginning; and his ^fmother shall be called Mary.

9 And lo, he cometh unto his own, that ^asalvation (**exaltation**) might come unto the children of men even through ^bfaith on his name; and even after all this they shall consider him a man (Neal A. Maxwell: "My friends and neighbors, brothers and sisters all, the most important question in human history is one which will not go away. It echoes down through the corridors of time. And 'Jesus asked them,... What think ye of Christ?' (Matt 22:42) sooner or later, this is the vital question for all mortals including you, my friends. And a failure to answer this question is an answer." (Investigator Fireside, Jan. 5, 1984) Harold B. Lee: "What think ye of Christ? Today we should ask ourselves the question, in answer to what the Master asked of those in His day, 'What think ye of Christ?' (Matthew 22:42.) We ought to ask as we would say it today, "What think we of Christ?" and then make it a little more personal and ask, "What think I of Christ?" Do I think of Him as the Redeemer of my soul? Do I think of Him with no doubt in my mind as the one who appeared to the Prophet Joseph Smith? Do I believe that He established this church upon the earth? Do I accept Him as the Savior of this world? Am I true to my covenants, which in the waters of baptism, if I understood, meant that I would stand as a witness of Him at all times, and in all things, and in all places, wherever I would be, even until death? (See Mosiah 18:9.)" (*The Teachings of Harold B. Lee*, p. 8)), and say that he hath a ^cdevil, and shall ^dscourge him, and shall ^ecrucify him. (**The first and most graphic description in the Book of Mormon of Jesus' sufferings was provided by this angel.**)

10 And he shall ^arise the ^bthird day from the dead ("Writing to the Corinthians, Paul said, 'He rose again

the third day according to the scriptures' (1 Corinthians 15:4; italics added). Paul is quoting a text that is nowhere to be found in the Old Testament of our day. Significantly, the Book of Mormon attributes this knowledge to Zenos, an Old Testament prophet (1 Nephi 19:10). This understanding was common among the Nephite people (see 2 Nephi 25:13)." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 149)); and behold, he standeth to ^cjudge the world (President Joseph F. Smith wrote: "I believe that our Savior . . . no doubt possessed a foreknowledge of all the vicissitudes through which he would have to pass in the mortal tabernacle. . . . If Christ knew beforehand, so did we. But in coming here, we forgot all, that our agency might be free indeed." Rodney Turner, *Studies in Scripture*, 7:215); and behold, all these things are done that a righteous judgment might come upon the children of men.

11 For behold, and also his ^ablood ^batoneth for the sins of those who have ^cfallen by the transgression of Adam, who have died not knowing the ^dwill of God concerning them, or who have ^eignorantly sinned.

12 But wo, wo unto him who knoweth that he ^arebellet against God! For salvation cometh to none such except it be through repentance and faith on the ^bLord Jesus Christ. **(When we know the law and act contrary to it, that is sin.)**

13 And the Lord God hath sent his holy ^aprophets among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive ^bremission of their sins, and rejoice with exceedingly great joy, even ^cas though he had already come among them.

14 Yet the Lord God saw that his people were a ^astiffnecked people, and he appointed unto them a ^blaw, even the ^claw of Moses.

15 And many signs, and wonders, and ^atypes, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they ^bhardened their hearts, and understood not that the ^claw of Moses availeth nothing ^dexcept it were through the ^eatonement of his blood.

16 And even if it were possible that little ^achildren could sin **(They understood that children under the age of accountability cannot sin.)** they could not be saved; but I say unto you they are ^bblessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ ^catoneth for their sins. **(Salvation is in Christ alone. Even for children who cannot sin, they cannot be saved except through the atonement of Christ.)**

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide "Faith"; Bible Dictionary: "Faith"; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

17 And moreover, I say unto you, that there shall be ^ano other name given nor any other way nor means whereby ^bsalvation can come unto the children of men, only in and through the name of Christ, the ^cLord Omnipotent.

18 For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink ^adamnation to their own souls except they humble themselves and ^bbecome as little children, and believe that ^csalvation was, and is, and is to come, in and through the ^datonement blood of Christ, the Lord Omnipotent.

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2 Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 PREACH MY GOSPEL: SCRIPTURE STUDY: WHAT ARE SOME ATTRIBUTES LISTED IN THE SCRIPTURES? Mosiah 3:19; Alma 7:23; D&C 4; D&C 121:41-45; Articles of Faith 1:13; Philippians 4:8; 2 Peter 1:5-8.

Scripture Mastery: 19 For the ^anatural ^bman is an ^cenemy to God, and has been from the ^dfall of Adam, and will be, forever and ever, unless he ^eyields to the enticings of the Holy ^fSpirit, (Even though we are fallen, the Holy Ghost entices us to repent.) and ^gputteth off the ^hnatural man and becometh a ⁱsaint (How do we become saints? • Humble ourselves (see v. 18). • Become as little children (see v. 18). • Have faith in Jesus Christ (see v. 18). • Yield to the promptings of the Holy Ghost (see v. 19). • Put off the natural man (see v. 19). • Be submissive, meek, patient, full of love, willing to submit to the Lord (see v. 19) All through the atonement of Christ) through the atonement of Christ the Lord, and becometh as a ^jchild, ^ksubmissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

(Bruce R. McConkie: “If a man ‘yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord’ (Mosiah 3:19), then he is born again. His spiritual death ceases. He becomes alive to the things of the Spirit; he returns to the presence of God because he receives the gift of the Holy Ghost; and he is alive to the things of righteousness. He crucifies the old man of sin, becomes a new creature of the Holy Ghost, and walks in a newness of life. This is what is meant by being born again.” (*The Promised Messiah*, p. 350))

20 And moreover, I say unto you, that the time shall come when the ^aknowledge of a ^bSavior shall spread throughout ^cevery nation, kindred, tongue, and people. (The Book of Mormon is to be the instrument by which this prophecy is to be fulfilled. DCBM, 2:154. The complete fulfillment of this prophecy will be millennial.)

21 And behold, when that time cometh, none shall be found ^ablameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent.

22 And even at this time, when thou shalt have taught thy people the things which the Lord thy God hath commanded thee, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. **JUDGMENT:** 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. **KINGDOMS OF GLORY:** 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. **ETERNAL LIFE:** 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44

23 And now I have spoken the words which the Lord God hath commanded me.

24 And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his ^aworks, whether they be good, or whether they be evil.

25 And if they be evil they are consigned to an awful ^aview of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of ^bmisery and ^cendless torment (Endless here does not mean without end. It has more to do with the quality of the torment rather than duration. Endless torment means God’s torment. D&C 19: 4 And surely every man must ^arepent or ^bsuffer, for I, God, am ^cendless. 5 Wherefore, I ^arevoke not the judgments which I shall pass, but woes shall go forth, weeping, ^bwailing and gnashing of teeth, yea, to those who are found on my ^cleft hand. 6 Nevertheless, it is ^anot written that there shall be no end to this torment, but it is written ^bendless ^ctorment. 7 Again, it is written ^aeternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name’s glory. 8 Wherefore, I will explain unto you this ^amystery, for it is meet unto you to know even as mine apostles. 9 I speak unto you that are chosen in this thing, even as one, that you may enter into my ^arest. 10 For, behold, the ^amystery of godliness, how great is it! For, behold, I am ^bendless, and the punishment which is given from my hand is ^cendless punishment, for ^dEndless is my name. Wherefore— 11 ^aEternal punishment is God’s punishment. 12 ^cEndless punishment is God’s punishment.), from whence they can no more

return; therefore they have drunk damnation to their own souls.

26 Therefore, they have drunk out of the ^acup of the wrath of God, which justice could no more deny unto them than it could deny that ^bAdam should fall because of his partaking of the forbidden ^cfruit; therefore, ^dmercy could have claim on them no more forever.

27 And their ^atorment is as a ^blake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up ^cforever and ever. Thus hath the Lord commanded me. Amen. (Joseph Smith: “A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.” (*Teachings of the Prophet Joseph Smith*, p.357))

Mosiah 4

King Benjamin continues his address—Salvation comes because of the atonement—Believe in God to be saved—Retain a remission of your sins through faithfulness—Impart of your substance to the poor—Do all things in wisdom and order. [About 124 B.C.] (This chapter teaches us how to stay out of the club – Sinners Anonymous)

1 AND now, it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the ^aangel of the Lord, that he cast his eyes round about on the multitude, and behold they had ^bfallen to the earth, for the ^cfear (reverence or respect) of the Lord had come upon them. (On the theme of eternity, the closing sound of every royal *acclamatio*, King Benjamin ended his address, which so overpowered the people that they "had fallen to the earth, for the fear of the Lord had come upon them" (Mosiah 4:1). This was the kind of proskynesis at which Benjamin aimed! The proskynesis was the falling to the earth (literally, "kissing the ground") in the presence of the king by which all the human race on the day of the coronation demonstrated its submission to divine authority; it was an unailing part of the Old World New Year's rites as of any royal audience (Nibley, Hugh. *An Approach to the Book of Mormon*. Deseret News Press, 1957, p. 264).)

2 And they had ^aviewed themselves in their own ^bcarnal state, even ^cless than the dust (Being less than dust means we are not as obedient to God as the dust is. Helaman 12:7-8: 7 O how great is the ^anothingness of the children of men; yea, even they are ^bless than the dust of the earth. 8 For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.) of the earth (All who have not taken upon themselves the name of Christ through sacred covenant, all who have not sought to obtain a remission of sins through his atoning blood, remain the children of the world; theirs is a carnal state. DCBM, 2:157). And they all cried aloud with one voice, saying: O have mercy, and apply the ^datonement blood of Christ that we may receive forgiveness of our sins, and our hearts may be ^epurified; for we believe in Jesus Christ (Or we have faith in Christ), the Son of God, who ^fcreated heaven and earth, and all things; who shall come down among the children of men. (In the ancient world, 'the *hazzan*, the *praecentor*, or the *stasiarch*, would be handed a piece of paper,.... Then the emperor... or someone else would tell him what he wanted the people to chant.' Referring to the account of Nathan the Babylonian, 'the whole thing is directed by the man on the tower. The old man, the *praecentor*, comes down, they ask questions, the king interprets the law to them, and they all answer together... It isn't as if they all spontaneously recited this whole thing in one voice. It says it was in one voice, but that's the way it was done" (Nibley, Hugh, cited in "Complete Text of Benjamin's Speech with Notes and Comments." In: *King Benjamin's Speech*. FARMS 1998, p. 571).)

3 And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy (Our text suggests three ways by which one may know that his sins have been remitted: 1) He is filled with joy; 2) He is filled with peace; 3) The favors and blessings of the Holy Ghost – the gifts of the Spirit – are manifest in his life. DCBM, 2:158), having received a ^aremission of their sins (Some of the people probably had already been baptized prior to this happening. There may have been some of those of the Mulekites that had not yet been baptized since they did not have the gospel hundreds of years after leaving Jerusalem.), and having peace of ^bconscience, (Spencer W. Kimball said: "The essence of the miracle of forgiveness is that it brings peace to the previously anxious, restless, frustrated, perhaps tormented soul. In a world of turmoil and contention this is indeed a priceless gift... Peace is the fruit of righteousness. It cannot be bought with money, and cannot be traded nor bartered. It must be earned. The wealthy often spend much of their gains in a bid for peace, only to find that it is not for sale. But the poorest as well as the richest may have it in abundance if the total price is paid. Those who abide the laws and live the Christ-like life may have peace and other kindred blessings, principal among which are exaltation and eternal life. They include also blessings for this life." (*The Miracle of Forgiveness*, pp. 363-4) Harold B. Lee said: "If the time comes when you have

done all that you can to repent of your sins...then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience by that token you may know that the Lord has accepted of your repentance. Satan would have you think otherwise and sometimes persuade you that now having made one mistake, you might go on and on with no turning back. That is one of the great falsehoods. The miracle of forgiveness is available to all of those who turn from their evil doings and return no more, because the Lord has said in a revelation to us in our days: ‘...go your ways and sin no more; but unto that soul who sinneth [meaning again] shall the former sins return, saith the Lord your God.’ (DC 82:7) Have that in mind, all of you who may be troubled with a burden of sin.” (*Stand Ye in Holy Places*, pp. 184-5) Boyd K. Packer said: “Often the most difficult part of repentance is to forgive yourself. Discouragement is part of that test. Do not give up. That brilliant morning will come. Then ‘the peace of God which passeth ...understanding’ comes into your life once again. Then you like Him, will remember your sins no more. How will you know? You will know!” (*Ensign*, p. 208 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 208)) because of the exceeding^c faith which they had in Jesus Christ who should come, according to the^d words which king Benjamin had spoken unto them.

4 And king Benjamin again opened his mouth and began to speak unto them, saying: My friends and my brethren, my kindred and my people, I would again call your attention, (The people have fallen to the ground, and now Benjamin is getting their attention to hear his words again.) that ye may hear and understand the remainder of my words which I shall speak unto you.

5 For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your^a nothingness, (This means that we are totally dependent upon God for all of our support.) and your worthless and fallen state— (Verse 5-8 form a logical set in that they progress naturally from one theme to another. However, verse 10 appears to return to the conceptual beginning of verse 5. Benjamin is a sufficiently talented speaker that this second iteration does not come across as a total repetition, nevertheless, the sequence reads as an aside that returns to an original topic. This is more of a characteristic of oral discourse than considered and deliberated written form. Where the first speech appeared to be very tightly crafted, and probably written (at least composed mentally) prior to delivery, this speech appears to be more spontaneous. The situation of the speech also suggests that this was not a composed speech, because the content depends upon the experience of the crowd with the spirit, something for which Benjamin would have hoped, but could not have accurately predicted beforehand. Once again, if Nibley’s suggestion is correct that this entire pageant was scripted, then Benjamin would be continuing to follow the script. The power of the impact of the spirit on the people could not have been scripted, however, and the incident continues to have the feel of a spontaneous interaction rather than a formulaic repetition of a script. The more unplanned nature of this second discourse suggests that the written texts of the discourse that Mormon describes beforehand (Mosiah 2:8) were actually records after-the-fact. Rather than scripts being handed out, they were reports on the words and covenants Benjamin had declared.)

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

6 I say unto you, if ye have come to a^a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the^b atonement which has been prepared from the^c foundation of the world, that thereby salvation might come to him that should put his^d trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, I mean the life of the mortal body—

7 I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the ^afall of Adam, or who are, or who ever shall be, even unto the end of the world.

8 **And this is the means whereby salvation cometh.** And there is ^anone other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

PREACH MY GOSPEL: WHAT IS THE NATURE OF GOD THE FATHER AND JESUS CHRIST? 1 Nephi 17:36; 3 Nephi 27:13-22; John 3:16-17; 2 Nephi 9:6; D&C 38:1-3; Acts 17:27-29; Mosiah 4:9; D&C 130:22; Romans 8:16; 3 Nephi 12:48; Moses 1:39; Hebrews 12:9; 3 Nephi 14:9-11; Matthew 5:48; 1 John 4:7-9 **9 Believe in ^aGod;** (Joseph Smith said: “Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, the idea that he actually exists. Secondly, a *correct* idea of his character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.” (*Lectures on Faith*, p. 33)) believe that he is, and that he ^bcreated all things, both in heaven and in earth; believe that he has all ^cwisdom, and all power, both in heaven and in earth; believe that man doth not ^dcomprehend all the things which the Lord can comprehend.

10 And again, believe that ye must ^arepent of your sins and forsake them, and humble yourselves before God; and ask in ^bsincerity of heart that he would ^cforgive you; and now, if you ^dbelieve all these things see that ye ^edo them.

PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST’S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. **THE BAPTISMAL COVENANT:** Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. **QUALIFICATIONS FOR BAPTISM:** 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. **THE LORD INSTITUTES THE SACRAMENT:** 3 Nephi 18:1-18; Luke 22:15-20. **PROMISED BLESSINGS OF BAPTISM:** Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. **THE SACRAMENTAL PRAYERS:** Moroni 4 and 5; D&C 20:75-79. **PARTAKING OF THE SACRAMENT:** D&C 27:2; 1 Corinthians 11:23-29. **NECESSITY FOR AUTHORITY:** D&C 22; Hebrews 5:4. **PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE?** 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: “Humility, Humble”. **WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF?** Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; **HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF?** 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4;

Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. **11** And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have ^atasted of his love, and have received a ^bremission of your sins, which causeth such exceedingly great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own ^cnothingness, and his ^dgoodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of ^ehumility, ^fcalling on the name of the Lord daily, and standing ^gsteadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

12 And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the ^alove of God, and always ^bretain a remission of your sins (Neal A. Maxwell said: “Much emphasis was given by King Benjamin to retaining a remission of our sins (see Mosiah 4:26). We do not ponder that concept very much in the church. We ought to think of it a lot more. Retention clearly depends on the regularity of our repentance. In the church we worry, and should, over the retention of new members but the retention of our remissions is cause for even deeper concern.” (John W. Welch, and Stephen D. Ricks,

King Benjamin's Speech: Made Simple, p. 16) We retain that remission of sins by faithful observance of covenants we have made with God and through Christlike service to those in need. DCBM, 2:162.); and ye shall grow in the ^cknowledge of the glory of him that created you, or in the knowledge of that which is just and true. (5-8 – Love God)

13 And ye will not have a ^amind to injure one another, but to live ^bpeaceably, and to render to every man according to that which is his due. (Love your neighbor)

PREACH MY GOSPEL: ETERNAL MARRIAGE: D&C 42:22; D&C 49:15; D&C 131:1-4; D&C 132:7; Genesis 2:24; Ephesians 5:25; “The Family: A Proclamation to the World” FAMILY:

Mosiah 4:14-15; 3 Nephi 18:21; D&C 130:2; 1 Timothy 5:8; TEACH CHILDREN: Alma 56:47;

Alma 57:21; D&C 68:25-30; Moses 6:55-62; Ephesians 6:4; Proverbs 22:6. 14 And ye will not suffer your ^achildren that they go hungry, or naked; neither will ye ^bsuffer that they transgress the laws of God, and fight and ^cquarrel one with another, and serve the devil, who is the master of sin, or who is the ^devil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness. (Teach our children)

15 But ye will ^ateach them to ^bwalk in the ways of truth and ^csoberness; ye will teach them to ^dlove one another, and to serve one another.

PREACH MY GOSPEL: OBSERVE THE LAW OF THE FAST: Omni 1:6; Alma 5:45-46; Alma 6:6; Alma 17:2-3; Moroni 6:5; D&C 59:12-16; D&C 88:76; Matthew 6:1-4, 16-18; Isaiah 58:6-11.

CARING FOR THE POOR: Mosiah 4:16-27; Mosiah 18:8-10; Alma 4:12-13; Matthew 25:34-46; James 1:27; Isaiah 58:3-12. 16 And also, ye yourselves will ^asuccor those that stand in need of your

succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the ^bbeggar putteth up his petition to you in vain, and turn him out to perish. (Those Who Have Been

Born Again • Have joy and rejoice (see vv. 11–12). • Are filled with the love of God (see v. 12). • Retain a remission of their sins (see v. 12). • Grow in their knowledge of God and truth (see v. 12). • Do not want to injure others (see v. 13). • Want to be fair to others (see v. 13). • Care for and teach their children (see vv. 14–15). • Help the needy (see vv. 16, 26).) Joseph F. Smith said: “We

have always managed to give something to the poor, and refuse no one who asks for food. I believe this is the general sentiment and character of the Latter-day Saints. I think all the Mormon people are kindly disposed, and are generous toward the poor and unfortunate, and that there is not a Latter-day Saint under the sound of my voice or anywhere that would not divide his portion with his fellow creature in case of need.... I have seen men go away from my door with good bread and butter in their hands (good enough for any king to eat, for my folks make good bread and good butter, as good as I ever ate on earth) and when out of the gate they have thrown it into the street. It was not food they wanted. They wanted money. For what? That they might go to some gambling [hall] or to some drinking saloon. Of course they are responsible for that. We can only judge by appearances and by the promptings of the good spirit within us; and it is better to give to a dozen that are unworthy than to turn away empty one worthy person.” (*Teachings of Presidents of the Church: Joseph F. Smith*, Pr/RS Manual, p. 194) How should this verse be interpreted in a modern context? All of the social rules that governed Benjamin's society have changed dramatically. Benjamin's people were primarily agricultural and rural. His people had no monetary economy, but rather one built on exchange. Thus for Benjamin, one who had no food was one who had somehow become displaced from his land, and therefore his ability to grow his own food. Whether through war or illness, the removal of a person from his land created a condition of *need*, not *poverty* in the sense that we might understand it. In a modern society, need is now much more complex, and related to a monetary economy. The beggars who put their petition to us may or not be in need of food. What we *give* is money and not food, and the *money* offering may or may not be used for the need of the body. Thus in the modern world, the complexities of society have changed to the point where the nature of our charity must also change. As will be evident in the next verse, the real problem is the pride of the giver, and we may give freely to fast offerings. The ability to give freely and generously gives us the ability to learn generosity and humility, and the needy will be taken care of.

Brant Gardner. David O. McKay: “The underlying purpose and far-reaching benefits of [paying a fast offering] make the monthly observance of fast day one of the most significant features of this latter-day work. There [is] in it . . . an economic means, which, when carried out by a perfect and active organization, will supply the needs of every worthy poor person within the confines of the organized wards and branches of the Church” (“On Fasting,” *Improvement Era*, Mar. 1963, 156.)

17 Perhaps thou shalt ^asay: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just— (Suppose that in this community there are ten beggars who beg from door to door for something to eat, and that nine of them are impostors who beg to escape work, and with an evil heart practice imposition upon the generous and sympathetic, and that only one of the ten who visit your doors is worthy of your bounty; which is best, to give food to the ten, to make sure of helping the truly needy one, or to repulse the ten because you do not know which is the worthy one? You will all say, Administer charitable gifts to the ten, rather than turn away the only truly worthy and truly needy person among them. If you do this, it will make no difference in your blessings, whether you administer to worthy or unworthy persons, inasmuch as you give alms with a single eye to assist the truly needy. (Brigham Young, Journal of Discourses, Vol.8, p.12, March 5, 1860))

18 But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

19 For behold, are we not all ^abeggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind? (As all are dependent on the nurturing help of others, so all are required to extend those same blessings to those in need. DCBM, 2:165)

20 And behold, even at this time, ye have been calling on his name, and begging for a ^aremission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his ^bSpirit upon you, and has caused that your hearts should be filled with ^cjoy, and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.

21 And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right (Neal A. Maxwell said:

“Consider...how many sincerely believe that if they simply ask for something in prayer, God will grant it, especially if they ask with at least a modicum of faith. King Benjamin counseled us, however, that while we are to pray in faith, it should be for that [which] is right (Mosiah 4:21). The resurrected Jesus so confirmed, saying: And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you (3 Ne 18:20). The phrase *which is right* is correlated [among various prophetic utterances]. Not surprisingly, Paul also understood the need for inspired prayers, saying, Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered (Rom 8:26). I hope I am not the only one in this audience who has sometimes wondered what to pray for. Therefore, how much in the complexities of life’s situations, we need to have our very prayers inspired!” (John W. Welch, and Stephen D. Ricks, *King Benjamin’s Speech: Made Simple*, p. 9) As God grants only that which is right, so must we. We must give as freely as God gives, seeking to do in the wisdom that is his. Unwise giving can create addiction, indolence, and dependence; it can be destructive to the character and spirit of man. DCBM, 2:165.), in faith, believing that ye shall receive, O then, how ye ought to ^aimpart of the substance that ye have one to another.

22 And if ye ^ajudge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your ^bcondemnation for withholding your substance, which doth not belong to you but to God, to whom also your life ^cbelongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.

23 I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these

things unto those who are ^arich as pertaining to the things of this world.

24 And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I ^agive not because I ^bhave not, but if I had I would ^cgive.

25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are ^acondemned; and your condemnation is just for ye covet that which ye have not received.

PREACH MY GOSPEL: SERVICE: CHARITY: Moroni 7:43-48; D&C 88:125; Matthew 22:36-40; 1 Corinthians 13:1-8; CARE FOR THE POOR: Mosiah 4:26; Alma 34:28-29; D&C 52:40; Matthew 25:40. WE ARE TO SERVE: Mosiah 2:17; Mosiah 18:8-10; D&C 42:29; D&C 107:99-100. PREACH MY GOSPEL: DILIGENCE: WHAT DOES IT MEAN TO BE DILIGENT? Moroni 9:6; D&C 10:4; D&C 107:99-100. WHY DOES THE LORD EXPECT YOU TO BE DILIGENT? D&C 75:2-5; D&C 123:12-14; D&C 127:4; D&C 130:20-21; HOW DOES DILIGENCE RELATE TO AGENCY? Mosiah 4:26-27; D&C 58:26-29.

26 And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, (Even more important is that God gives you a remission of your sins from day to day. That is great if that happens. They stay with you; nevertheless, a remission of your sins means another chance. You will be given another chance. He knows you are going to sin some more, too, but he will still give you another chance just as long as you are in the flesh. Remember that marvelous verse where Nephi said: “And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh.” 2 Nephi 2:21. We live far longer than we need to, but that gives us a better chance to repent. He said that is the purpose of lengthening it beyond the age of procreation, etc. Hugh Nibley, *Teachings of the Book of Mormon*, 1:477) that ye may ^awalk guiltless before God—I would that ye should ^bimpart of your substance to the ^cpoor, every man according to that which he hath, such as ^dfeeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants. (If we don’t teach people how to help themselves, we are hurting them. We should be careful not to be hurting a beggar spiritually because we are helping them physically in a wrong way.)

27 And see that all these things are done in wisdom and ^aorder; for it is not requisite that a man should run ^bfaster than he has strength. (Take care of self, family, extended family, then others as we are able, in the Lord’s way. Neal A. Maxwell said: “When we run faster than we are able, we get both inefficient and tired....I have on my office wall a wise and useful reminder by Anne Morrow Lindberg concerning one of the realities of life. She wrote, ‘My life cannot implement in action the demands of all the people to whom my heart responds.’ That’s good counsel for us all, not as an excuse to forgo duty, but as a sage point about pace and the need for quality in relationships.” (*Deposition of a Disciple*, pp. 57-8)) And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order. (I am convinced that if Satan can’t influence us to sin outright, the next best thing he can do is fill our lives with so much clutter that he becomes our silent partner, so silent that too often we are unaware of his influence in speeding up the pace of our lives and camouflaging our priorities. Jack R. Christianson and K. Douglas Bassett, *Life Lessons from the Book of Mormon*, 221)

28 And I would that ye should remember, that whosoever among you ^aborroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also. (Your neighbor may be angry for not returning the borrowed item.)

29 And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them. (“Sin is anything that offends the Spirit, and there are many ways and means to commit sin, so many they cannot be numbered. However, we have no need to feel overwhelmed; there is no subject the Spirit would rather discuss with us than our sins. If we want a near guarantee that a prayer will be answered, all we need to do is—with real intent—ask: ‘Father, tell me the ways and means my thoughts, my words, or my deeds have offended thee. I would like to change

any and everything in my life that would keep me from having thy Spirit to be with me.’ That is a prayer we can be sure will be answered. If we then proceed to correct our sins, we place ourselves in a position to receive more blessings from heaven. The Prophet Joseph said: ‘Search your hearts, and see if you are like God. I have searched mine, and feel to repent of all my sins.’ (HC 4:588)” (Errol R. Fish, *Promptings of the Spirit*, p. 132) Spencer W. Kimball said: “The curse of the earth is sin. It covers every area. It takes on numerous forms and dresses itself in many kinds of apparel, depending on factors such as the stratum of society in which it is operating. But whether man calls it convention or business, or uses any other euphemism, if it offends God’s law it is sin.” (*The Miracle of Forgiveness*, p. 39))

Scripture Mastery: **30** But this much I can tell you, that if ye do not ^awatch yourselves, and your ^bthoughts, and your ^cwords, and your deeds, and observe the commandments of God, and ^dcontinue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not. (George Q. Cannon: “Some people have an idea that because they have entered the waters of baptism and repented of their sins then that is an end of it. What a mistake! We need to have this spirit of repentance continually; we need to pray to God to show us our conduct every day. Every night before we retire to rest we should review the thoughts, words and acts of the day and then repent of everything we have done that is wrong or that has grieved the Holy Spirit. Live this way every day and endeavor to progress every day. We may indulge in many things that are not right, indulge in wrong thoughts, be actuated by wrong motives, may have wrong objects in view. . . . “Therefore, we need to repent every day and every hour, every one of us” (*Gospel Truth: Discourses and Writings of President George Q. Cannon*, ed. Jerreld L. Newquist, 2 vols. [1957], 1:164).)

Mosiah 5

The saints become the sons and daughters of Christ through faith—They are then called by the name of Christ—King Benjamin exhorts them to be steadfast and immovable in good works. [About 124 B.C.] (Chapter 5 tells us how to get out of the club – Sinners Anonymous.)

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

1 AND now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they ^abelieved the words which he had spoken unto them. (Neal A. Maxwell said: “So concerned was Benjamin with his major sermon that he sent among the people to see if they really believed in his words (see Mosiah 5:1). Benjamin was much more concerned over connecting with his spiritual constituency than with his political constituency. He was continually concerned about communicating. For example, Benjamin did not want his people to forget the name by which they were called (see Mosiah 5:14). Illustratively, too, he was anxious to complete the covenant with them, yet he concluded it only when he was sure that their hearts had been touched and that they understood clearly what he had taught (see Mosiah 5:6-7). Such is the great teaching style of this remarkable man whose sermon we celebrate.” (John W. Welch, and Stephen D. Ricks, *King Benjamin’s Speech: Made Simple*, p. 3))

2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty ^achange (This is our goal, to make this mighty change, turning to God and not turning back.) in us, (Bruce R. McConkie said: “Mere compliance with the formality of the ordinance of baptism does not mean that a person has been born again. No one can be born again without baptism, but the immersion in water and the laying on of hands to confer the Holy Ghost do not of themselves guarantee that a person has been or will be born again. The new birth takes place only for those who actually enjoy the gift or companionship of the Holy Ghost, only for those who are fully converted, who have given themselves without restraint to the Lord. Thus Alma addressed himself to his ‘brethren of the church,’ and pointedly asked them if they had ‘spiritually been born of God,’ received the Lord’s image in their countenances, and had the ‘mighty change’ in their hearts which always attends the birth of the Spirit. (Alma 5:14-31.)” (*Mormon Doctrine*, p. 101) “When the Holy Ghost falls upon a worthy recipient, it has the effect of pouring out pure intelligence upon him; all is calm and serene; the still small voice speaks peace to the spirit within man; and the sanctifying, cleansing power of the Spirit begins to manifest itself. (Teachings, pp. 149-150.)” (*Doctrinal New Testament Commentary*, vol. 1, p. 142) Joseph F. Smith said: “What a glorious condition was this! a condition in which the Lord God Omnipotent, by the power of His Spirit, had wrought a mighty change in the hearts of that people, that they no longer had any desire to do evil, but were filled only with a fervent desire to do that which was good. This was indeed a great change, and yet it is precisely that change that comes today to every son and daughter of God who repents of his or her sins, who humble themselves before the Lord, and who seek forgiveness and remission of sin by baptism by immersion, by one having authority to administer this sacred ordinance of the Gospel of Jesus Christ. For it is this new birth that was spoken of by Christ to Nicodemus as absolutely essential that men might see the Kingdom of God, and without which no man could enter into the Kingdom. Each of us can remember, perhaps, the change that came into our hearts when we were baptized for the remission of our sins... The feeling that came upon me was that of pure peace, or love and of light. I felt in my soul that if I had sinned—and surely I was not without sin—that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched and I felt that I

would not injure the smallest insect beneath my feet. I felt as though I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord.” (*Conference Reports*, Apr. 1898, p. 65)) or in our hearts (Not just intellectual change, but a change in our soul.), that we have no more disposition to do^bevil, but to do good continually. (Being good is not enough without the ordinances. “The ‘mighty change’ associated with the new birth results in an educated conscience, educated desires, educated and bridled passions. Alma spoke of the ancient Saints who had received the priesthood of Melchizedek, and who, through their faith and obedience, ‘were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, *could not look upon sin save it were with abhorrence*; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.’ (Alma 13:11-12; italics added) Likewise, after Ammon had preached to King Lamoni and his subjects, ‘they did all declare unto the people the selfsame thing - that *their hearts had been changed; that they had no more desire to do evil*. And behold, many did declare unto the people that they had seen angels and had conversed with them; and thus they had told them things of God, and of his righteousness.’ (Alma 19:33-34; italics added.) The Saints of God in all ages lift up their voices unto the heavens as did Nephi: ‘O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?’ (2 Nephi 4:31.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 175. Elder Bruce R. McConkie wrote: Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost. *New Witness*, p. 290. The Church of Jesus Christ of Latter-day Saints is a divine institution. The Church, however, is only a means to an end, the vehicle for men and women to receive the everlasting gospel, participate in the ordinances of salvation, live worthy of the powers of godliness, put off the natural man, and grow in righteousness so that they might enjoy a mature spiritual union with that Lord whose they are. Regarding the new birth: Both the baptism of the water and the baptism of the Spirit symbolize birth. Entering into the kingdom of God through repentance and baptism is properly referred to as a rebirth, for thereby we become as children in the household of faith. The godly anguish and suffering of the repentant soul could be likened to the pain experienced by the mother in labor. The elements common to the process of birth are water, blood, and spirit. The amniotic fluid which surrounds the child prior to birth is a watery substance which aids in the development of the infant. The water of the baptismal font serves as a medium through which spiritual development begins. Blood is the medium through which saving nutrients and life-giving substances are passed to the child. Likewise, it is through the blood of Christ that the benefits of the Atonement are extended to man and the saving principles of the gospel are made a part of his life. Just as the individual spirit gives life to the infant body, even so the reception of the Holy Ghost begins a “quickenings in the inner man.” One must be born again to both “see” and “enter” the kingdom of God. The new birth brings a change of attitude and character. Elder Orson Pratt explained concerning the powers of the Holy Ghost: “Water baptism is only a preparatory cleansing of the believing penitent...whereas, the baptism of fire and the Holy Ghost cleanses more thoroughly, by renewing the inner man, and by purifying the affections, desires, and thoughts which have long been habituated in the impure ways of sin. Without the aid of the Holy Ghost, a person would have but very little power to change his mind, at once, from its habituated course, and to walk in newness of life...So great is the force of habit, that he would, without being renewed by the Holy Ghost, be easily overcome, and contaminated again with sin. Hence, it is infinitely important that the affections and desires should be, in a measure, changed and renewed, so as to cause him to hate that which he before loved, and to love that which he before hated. To thus renew the mind of man is the

work of the Holy Ghost.” *The Holy Spirit*, p. 56-57. The new birth brings new knowledge, new insights, and new directions to life. Those who are born again are received into a new family; they become the sons and daughters of Jesus Christ. Birth is but a beginning – the journey of faith lies ahead. Though the new birth is a result of a definite time of decision – a desire for the things of righteousness – it is usually a quiet but powerful process. Elder McConkie said: A person may get converted in a moment, miraculously. That is what happened to Alma the younger. He had been baptized in his youth, he had been promised the Holy Ghost, but he had never received it. He was too worldly-wise; he went off with the sons of Mosiah to destroy the church. Alma was in this state, and then this occasion occurred when a new light came into his soul, when he was changed from his fallen and carnal state to a state of righteousness. In his instance the conversion was miraculous, in the snap of a finger, almost. But that is not the way it happens with most people. With most people conversion is a process; and it goes step by step, degree by degree, level by level, from a lower state to a higher state, from grace to grace, until the time that the individual is wholly turned to the cause of righteousness. Now this means that an individual overcomes one sin today and another sin tomorrow. He perfects his life in one field now, and in another field later on. And the conversion process goes on, until it is completed, until we become, literally, as the Book of Mormon says, saints of God instead of natural men. *Address at BYU First Stake Conference, 11 February 1968.*)

3 And we, ourselves, also, through the infinite ^agoodness of God, and the manifestations of his Spirit, have great views of that which is to come (Revelations to those with the Spirit); and were it expedient, we could prophesy of all things. (As a manifestation of the Spirit, the people were given the spirit of prophecy, which is no more than the testimony of Jesus (Rev 19:10). A similar manifestation of the Spirit attended the baptisms of Joseph Smith and Oliver Cowdery, “No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when standing up, I prophesied concerning the rise of this church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.” (*History of the Church*, vol. 1, p. 42)

4 And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceedingly great joy.

5 And we are willing to enter into a ^acovenant with our God to do his will (To take upon us the name of Christ, in the baptismal covenant. The people of King Benjamin were already members of the Church; they had been baptized at the time of their initial conversion or as they arrived at the years of accountability; they had previously taken upon themselves the name of Christ; and they now renewed those commitments to keep the commandments of God the remainder of their days. *DCBM*, 2:176), and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a ^bnever-ending torment, as has been spoken by the ^cangel, that we may not drink out of the cup of the wrath of God.

6 And now, these are the words which king Benjamin desired of them; and therefore he said unto them: Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.

7 And now, because of the covenant which ye have made ye shall be called the ^achildren of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are ^bchanged through faith on his name; therefore, ye are ^cborn of him and have become his ^dsons and his daughters. (Joseph Fielding Smith said: “The Son of God has a perfect right to call us his children, spiritually begotten, and we have a perfect right to look on him as our father who spiritually begot us. Now if these critics would read carefully the Book of Mormon, they would find that when the Savior came and visited the Nephites, he told them that he had been sent by his Father. He knelt before them, and he prayed to his Father. He taught them to pray to his Father, but that did not lessen in the least our duty and responsibility of looking upon the Son of God as a father to us because he spiritually begot us.” (*Conference Reports*, Oct. 1962, p. 21) We never lose our relationship with Elohim, the Eternal Father...

Because Jehovah became the chief advocate and proponent of the plan of the Father, because he offered himself as a ransom for the souls of his spirit brothers and sisters, and because he makes the terms and conditions of the Father's plan operative and thus available to mankind, he becomes the Father of their spiritual rebirth, the Father of their resurrection, the Father of their salvation. Jesus is the Mediator of the new covenant, and men and women become sons and daughters of Jesus Christ by covenant. Entrance (adoption) into his family kingdom is accomplished through a solemn agreement to take the family name, live in harmony with the standards of that covenant family, and thus adhere to family obligations. Those who do so make permanent their place in the family; they are sealed to that God who loves them and thereby inherit and possess, as heirs, a fullness of the glory of their Lord. *DCBM*, 2:176.)

PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4. PREACH MY GOSPEL: OBEDIENCE: WHAT DOES IT MEAN TO BE OBEDIENT? 1 Nephi 2:3; Mosiah 5:8; Mosiah 15:7; D&C 82:8-10; Matthew 7:24-27; John 7:17; John 14:15. WHAT CAN YOU LEARN ABOUT OBEDIENCE FROM THESE SCRIPTURES? 1 Nephi 3:7; D&C 105:6; 2 Kings 5:1-14. WHY DID THE YOUNG WARRIORS IN HELAMAN'S ARMY OBEY WITH EXACTNESS? HOW WERE THEY BLESSED? Alma 56:45-48; Alma 57:21-27. 8 And under this

head ye are made ^afree, ("I am the way, the truth, and the life," Jesus taught his disciples; 'no man cometh unto the Father, but by me' (John 14:6). 'If ye continue in my word,' he said on another occasion, 'then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free' (John 8:31-32). In a modern revelation that same Lord said: 'I, the Lord God, make you free, therefore ye are free indeed' (D&C 98:8). In and through Jesus Christ people are made free-free from sin, from ignorance, and ultimately from the effects of a fallen state and all the limitations of the flesh. Christ comes, Lehi testified, to 'redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon.' (2 Nephi 2:26.) Through the blessings of the Atonement, the obedient are free to enter the divine presence and partake fully of all that the Father has." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 177) and there is ^bno other head whereby ye can be made free. There is no other ^cname given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, (Charles W. Penrose said: "Do not be afraid to use reverently the name of Christ. He uses it continually. We can read about it in the Book of Mormon. The Church was the Church of Christ, and in the last days the Church is to be called by that name. You may think perhaps that is a matter of little importance. Perhaps it is so to you; but I have found in my experience, from the beginning of my membership in this Church, that there is power in that name. 'In my name they that believe shall cast out devils; they shall speak with new tongues,' and so on. There is power in the name of Jesus Christ. Demons tremble at that name. They recognize it. But when we, in a slipshod way, use the name of Jesus, and say nothing about Christ, I don't know that it has so much power and influence." (*Conference Reports*, Apr. 1920, p. 29)) all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. (We see that we take upon us the name of Christ when we are baptized in his name, when we belong to his Church and profess our belief in him, and when we do the work of his kingdom... There are other meanings as well, deeper meanings that the more mature members of the Church should understand and ponder as he or she partakes of the sacrament. It is significant that when we partake of the sacrament we do not witness that we take upon us the name of Jesus Christ. We witness that we are willing to do so. The fact that we only witness to

our willingness suggests that something else must happen before we actually take that sacred name upon us in the most important sense. What future event or events could this covenant contemplate? The scriptures suggest two sacred possibilities, one concerning the authority of God, especially as exercised in the temples, and the other – closely related – concerning exaltation in the celestial kingdom...Willingness to take upon us the name of Jesus Christ can therefore be understood as willingness to take upon us the authority of Jesus Christ. According to this meaning, by partaking of the sacrament we witness our willingness to participate in the sacred ordinances of the temple and to receive the highest blessings available through the name and by the authority of the Savior when he chooses to confer them upon us...Our willingness to take upon us the name of Jesus Christ affirms our commitment to do all that we can to be counted among those whom he will choose to stand at his right hand and be called by his name at the last day. In this sacred sense, our witness that we are willing to take upon us the name of Jesus Christ constitutes our declaration of candidacy for exaltation in the celestial kingdom. Exaltation is eternal life, the greatest of all the gifts of God. Dallin H. Oaks, *CR*, April 1985, p. 102-3)

9 And it shall come to pass that whosoever doeth this shall be found at the right hand (the covenant making hand) of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

10 And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some ^aother name; therefore, he findeth himself on the ^bleft hand of God. (those worthy of punishment and rejection.)

11 And I would that ye should remember also, that this is the ^aname that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

12 I say unto you, I would that ye should remember to ^aretain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called (Our knowledge of persons and things before we came here combined with the divinity awakened within our souls through obedience to the gospel, powerfully affects, in my opinion, all our likes, and dislikes, and guides our preferences in the course of this life, provided we give careful heed to the admonitions of the Spirit. All those salient truths which come home so forcibly to the head and heart seem but the awakening of the memories of the spirit. Can we know anything here that we did not know before we came here?...If Christ knew beforehand, so did we. But in coming here, we forgot all, that our agency might be free indeed, to choose good or evil, that we might merit the reward of our own choice and conduct. By the power of the Spirit, in the redemption of Christ, through obedience, we often catch a spark from the awakened memories of the immortal soul, which lights up our whole being as with the glory of our former home. Joseph F. Smith, *Gospel Doctrine*, p. 12-13.), and also, the name by which he shall call you. (Brigham Young said: “How are we to know the voice of the Good Shepherd from the voice of a stranger? Can any person answer this question? I can. It is very easy. To every philosopher upon the earth, I say, your eye can be deceived, so can mine; your ear can be deceived, so can mine; the touch of your hand can be deceived, so can mine; but the Spirit of God filling the creature with revelation and the light of eternity, cannot be mistaken-the revelation which comes from God is never mistaken. When an individual, filled with the Spirit of God, declares the truth of heaven, the sheep hear that, the Spirit of the Lord pierces their inmost souls and sinks deep into their hearts; by the testimony of the Holy Ghost light springs up within them, and they see and understand for themselves. This is the way the Gospel should be preached by every Elder in Israel, and by this power every hearer should hear; and if we would know the voice of the Good Shepherd, we must live so that the Spirit of the Lord can find its way to our hearts.” (*Discourses of Brigham Young*, ed. by John A. Widstoe, p. 431) “...we can receive the Spirit of eternal life through our Lord Jesus Christ, by which we may know the voice of the Good Shepherd, whenever and wherever we hear it. And as we know the voice of the Good Shepherd, so shall we learn to distinguish it from the voice of a stranger--the voice of the evil one. We can then clearly understand the things that are of God, and the things that are not of Him, and be able to see and

judge all things as they are, for, 'He that is spiritual judgeth all things, yet he himself is judged of no man.' (1 Cor 2:15)" (*Journal of Discourses*, vol. 10, p. 302) M. Russell Ballard said: "When my ministry is over, it won't be any talk that I've given in the Tabernacle that will make much difference or will be very important in the sight of the Lord. What will be important, I think, is that I hear the voice and respond to the prompting, that the Spirit might direct me that I might be an instrument in the hands of the Lord to do His will and His bidding." (*Church News*, Jan. 16, 1988))

13 For how ^aknoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart? (We serve God by serving man.)

14 And again, doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say unto you, that even so shall it be among you if ye know not the name by which ye are called.

15 Therefore, I would that ye should be steadfast and immovable, always abounding in ^agood works, that Christ, the ^bLord God Omnipotent, may ^cseal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who ^dcreated all things, in heaven and in earth, who is God above all. Amen. (Being born again is not enough, you must continue to endure to the end.)

Mosiah 6

King Benjamin records the names of the people and appoints priests to teach them—Mosiah reigns as a righteous king. [About 124—121 B.C.] (This great assembly is held at the beginning of a new year. This is the time when the constitution is confirmed.)

1 AND now, king Benjamin thought it was expedient, after having finished speaking to the people, that he should ^atake the names of all those who had entered into a covenant with God to keep his commandments. (At the beginning of the speech it indicated that there were too many people to count them all, but here they take the names of everyone.)

2 And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ. (This was a voluntary covenant. Contracts were always made at the beginning of a new year. This was also a registry which allowed the people to vote. The coronation occurs after the people are registered so they can properly approve the new king.)

3 And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son ^aMosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had ^bappointed ^cpriests to ^dteach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the ^eoath which they had made (The priests and teachers had the people periodically renew their covenant. We make covenants once, but we also renew them from time to time, like partaking of the sacrament.), he dismissed the multitude, and they returned, every one, according to their ^ffamilies, to their own houses.

4 And Mosiah began to reign in his father's stead. *And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the ^atime that Lehi left Jerusalem.

5 And king Benjamin lived three *years and he died. (Neal A. Maxwell said: "We can be sure that King Benjamin endured well and meekly in the remaining three years of his life after his great sermon (as he taught us to do; see Mosiah 4:30). One wonders if he still worked in his garden, at least a little bit. If so, did passersby stop to greet him? Did they perhaps notice, near the end, that he was not in his garden anymore? Revered as Benjamin was, what an engaging experience it must have been to hear him preach personally—especially while sitting in one's family circle in a tent facing the temple. But we can hear him now. If we read him reverently, the intervening centuries soon melt away. His earnestness emerges, and his personableness almost caresses us, giving King Benjamin such immediacy and high relevancy as his example combines with such powerful words about discipleship. I wonder if, like meek President Spencer W. Kimball, meek Benjamin also did not realize how unique he was in the eyes of the Lord. How blessed we are to have such models." (John W. Welch, and Stephen D. Ricks, *King Benjamin's Speech: Made Simple*, pp. 19-20))

6 And it came to pass that king Mosiah did ^awalk in the ways of the Lord, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him.

7 And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might ^anot become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.

* Verse 4 [About 124 B.C.]; Verse 5 [About 121 B.C.].

Mosiah 7

The Meaning of the name Mosiah: In 1965, John Sawyer published an article titled "What was a Mosiac?" He argues that the term *mosiah* was an ancient Hebrew term, like *go'el* ("redeemer, or avenger of blood"), or *sedeq* ("victor, savior"). Such terms originally had meaning in Hebrew daily life and culture but came to be used among their titles for God. The word *mosiac* (pronounced moe-shee-ah) is a word peculiar to Hebrew, a "word invariably implying a champion of justice in a situation of controversy, battle or oppression." Sawyer's analysis sheds interesting light on the name Mosiah in the Book of Mormon. Several subtle reasons show why Nephites, who continued to speak Hebrew in the New World, would have been attracted to the use of such a name or title. Apparently the form of the word Mosiah is a "hiphil participle" in Hebrew. It occurs in the Hebrew in Deuteronomy 22:27; 28:29; Judges 12:3; Psalms 18:41; and Isaiah 5:29-texts that in all probability were on the Plates of Brass. This word, however, was not transliterated into the English by the King James translators, and thus the Hebrew would not have been known to Joseph Smith. It was, however, known and used as a personal name in the Book of Mormon, as well as by people in the Jewish colony at Elephantine in the fifth century B.C. The key meaning of the word *mosiac* was "savior." People in danger cry out, "But there is no *mosia*" (Deuteronomy 22:27). After examining all occurrences of this term in the Hebrew Bible, Sawyer concludes that the term applied to a particular kind of person or role and was sometimes a title designating "a definite office or position." Typical of this office are the following traits: 1. The *mosiac* is a victorious hero appointed by God. 2. He liberates a chosen people from oppression, controversy, and injustice after they cry out for help. 3. Their deliverance is usually accomplished by means of a nonviolent escape or negotiation. 4. The immediate result of the coming of a *mosiac* was "escape from injustice, and a return to a state of justice where each man possesses his rightful property." 5. On a larger scale, "final victory means the coming of *mosicim* [plural, pronounced moe-shee-eem] to rule like Judges over Israel." Thus the term also had judicial, legal, or forensic connotations, similar to the word *advocate*. "A *mosiac* gives refuge to those on his "right hand" from their accusers in court (Psalm 17:7). (John W. Welch, ed., *Reexploring the Book of Mormon* [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1992], 107.)

The book of Mosiah contrasts the characters of Benjamin and Noah on at least seven points: their treatment of and attitude toward temples; their handling of conflicts with the Lamanites; their methods of succession; their use of and reaction to sermons; and their attitudes toward physical labor and service, the written word, and the living prophets. These contrasts give life to our understanding of the principle of dominion. For the ancients, character and personality were best seen in a person's deeds. Mormon followed this ancient philosophy in portraying the deeds of the two Nephite kings, Benjamin and Noah. But the deaths of the two monarchs also characterized their lives. Benjamin peacefully passed the kingdom to his son, retired from the kingship, and spent the last three years of mortality in peace. His obedience secured him a place in God's kingdom. On the other hand, Noah, who spent his life on the lusts and desires of the flesh, pronounced a death sentence on the one messenger who could have saved him from destruction. His cruel treatment of Abinadi became his own death sentence, though his desire for power and dominion consumed his soul long before the physical flames ever touched his body. How fitting it is that Noah was consumed in flames of his own making. Mormon's graphic account of the two contrasting leaders makes the book of Mosiah vital reading for anyone who would aspire to lead others or who is called to lead others in the latter days. Mosiah II also recognized the great value of studying these two kings and concluded the book of Mosiah with a one- chapter summary of the lessons we should learn from them. Those who have dominion either follow the Messianic model of leadership by service (exemplified by Benjamin) or the satanic model of leadership by domination (exemplified by Noah). Leadership by service builds Zion, while leadership by domination builds Babylon. (Monte S.

Nyman and Charles D. Tate, Jr., eds., *Mosiah: Salvation Only through Christ* [Provo: BYU Religious Studies Center, 1991], 49, 57.))

Omni 1: 27 And now I would speak somewhat concerning a certain ^anumber who went up (Up in elevation but back to the South.) into the wilderness to ^breturn to the ^cland of Nephi; for there was a large number who were desirous to possess the land of their inheritance. (These were led by a strong and mighty man named Zeniff. The story being referred to is found in Mosiah 9:1-4. Zeniff takes a group of people from their new home of Zarahemla back to the land of Nephi. Apparently, his memory was that the grass was considerably greener in the land of Nephi. After a violent contention along the way, the party turned back with only fifty surviving. On a second attempt, Zeniff and his followers were successful in settling in the land of Nephi. They become the people of king Noah and king Limhi who are eventually forced into slavery to the Lamanites. The entire story is contained in Mosiah 9-22.)

28 Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were ^aall slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla.

29 And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness.

Ammon finds the land of Lehi-Nephi where Limhi is king—Limhi's people are in bondage to the Lamanites—Limhi recounts their history—A prophet (Abinadi) had testified that Christ is the God and Father of all things—Those who sow filthiness reap the whirlwind, and those who put their trust in the Lord shall be delivered. [About 121 B.C.]

Notice that Ammon is a type of Christ: The king sent Ammon. Mosiah 7:2 Heavenly Father sent Jesus. 3 Both Ammon and Jesus are described as mighty and strong. 4, 16 Both experienced forty days of hunger, thirst, and fatigue. 6 Both took three others and went a little further. 7 Both were bound and taken away. 8 Both were brought before kings and questioned. 18 Ammon led the people out of physical bondage. Jesus delivers the people from death and hell.

1 AND now, it came to pass that after king Mosiah had had continual peace for the space of three years, he was desirous to know concerning the people who ^awent up (in altitude) to dwell in the land of ^bLehi-Nephi (south), or in the city of Lehi-Nephi; for his people had heard nothing from them from the time they left the land of ^cZarahemla (north); therefore, they wearied him with their teasings.

2 And it came to pass that *king Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi, to inquire concerning their brethren.

3 And it came to pass that on the morrow they started to go up, having with them one ^aAmmon, (Not the same Ammon who was a son of Helaman.) he being a strong and mighty man, and a ^bdescendant of Zarahemla (Mulekites – blood of Judah.); and he was also their leader. (Omni 1: 27 And now I would speak somewhat concerning a certain ^anumber who went up into the wilderness to ^breturn to the ^cland of Nephi; for there was a large number who were desirous to possess the land of their inheritance. 28 Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were ^aall slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla. 29 And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness. 30 And I, Amaleki, had a brother, who also went with them; and I have not since known concerning them. And I am about to lie down in my grave; and ^athese plates are full. And I make an end of my speaking.)

4 And now, they knew not the course they should travel in the wilderness to go up to the land of Lehi-Nephi; therefore they wandered many days in the wilderness, even ^aforty days did they wander.

(Although this small band wandered for a total of 40 days, the distance between the city of Zarahemla

and the city of Lehi-Nephi could be traveled in 20 days. This is how long it took Alma and his people to make the trek (see Mosiah 23:3; 24:25).)

5 And when they had wandered forty days they came to a ^ahill, (It must have been flat land if the hill was noted.) which is north of the land of ^bShilom, (In Semitic language, Shilom means “the land to the east” when you are facing south. It can also mean secure, safe. Nibley, TBM, 2:21) and there they pitched their tents.

6 And ^aAmmon took three of his brethren, and their names were Amaleki, Helem, and Hem, and they went down into the land of ^bNephi.

7 And behold, they met the king (Ammon and the four did this on purpose. They recognized them as the people they were looking for. Brant Gardner suggests that Ammon may have asked people of small villages in the area of their travels where the city was located.) of the people who were in the land of Nephi, and in the land of ^aShilom; and they were surrounded by the king’s guard, and were ^btaken, and were ^cbound, and were committed to ^dprison. (Limhi thought Ammon and his brethren were the priests of Noah.)

8 And it came to pass when they had been in prison two days they were again brought before the king, and their bands were loosed; and they stood before the king, and were permitted, or rather ^acommanded, (probably inserted by Mormon) that they should answer the questions which he should ask them.

9 And he said unto them: Behold, I am ^aLimhi, the son of Noah, who was the son of Zeniff, who came up out of the ^bland of Zarahemla to inherit this land, which was the land of their fathers, who was made a ^cking by the ^dvoice of the people.

10 And now, ^aI desire to know the cause whereby ye were so bold as to come near the walls of the city, when I, myself, was with my guards without the ^bgate?

11 And now, for this cause have I suffered that ye should be preserved, that I might inquire of you, or else I should have caused that my guards should have put you to death. Ye are permitted to speak.

12 And now, when Ammon saw that he was permitted to speak, he went forth and ^abowed himself before the king; and rising again he said: O king, I am very thankful before God this day that I am yet alive, and am permitted to speak; and I will endeavor to speak with boldness;

13 For I am assured that if ye had known me ye would not have suffered that I should have worn these bands. For I am Ammon, and am a ^adescendant of Zarahemla, and have come up out of the ^bland of Zarahemla (The word Zarahemla means “red city.”) to inquire concerning our brethren, whom ^cZeniff brought up out of that land.

14 And now, it came to pass that after Limhi had heard the words of Ammon, he was exceedingly ^aglad, and said: Now, I know of a surety that my brethren who were in the land of Zarahemla are ^byet alive (It is possible that since those in Zarahemla had not communicated with Limhi’s people, they may have thought that the people of Zarahemla had all died. Mosiah 21:26 indicates that the people thought the people of Zarahemla had been destroyed.). And now, I will rejoice; and on the morrow I will cause that my people shall rejoice also.

15 For behold, we are in bondage to the Lamanites, and are ^ataxed with a tax which is grievous to be borne. And now, behold, our brethren will deliver us out of our ^bbondage, or out of the hands of the Lamanites, and we will be their ^cslaves; for it is better that we be slaves to the Nephites than to pay tribute to the king of the Lamanites. (This may be an exaggeration.)

16 And now, king Limhi commanded his guards that they should no more bind Ammon nor his brethren, but caused that they should go to the hill which was north of Shilom, and bring their brethren into the city, that thereby they might eat, and drink, and rest themselves from the labors of their journey; for they had suffered many things; they had suffered hunger, thirst, and fatigue.

17 And now, it came to pass on the morrow that king Limhi sent a proclamation among all his people, that thereby they might gather themselves together to the ^atemple, (The temple is at the heart of true worship among the Lord’s people throughout history.) to hear the words which he should speak unto them.

18 And it came to pass that when they had gathered themselves together that he ^aspake unto them in this wise, saying: O ye, my people, lift up your heads and be comforted; for behold, the time is at hand (Mosiah 22), or is not far distant, when we shall no longer be in subjection to our enemies, notwithstanding our many strugglings, which have been in vain; yet I trust there ^bremaineth an effectual struggle to be made.

19 Therefore, lift up your heads (Limhi is telling his people to have faith.), and rejoice, and put your ^atrust in ^bGod, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who ^cbrought the children of ^dIsrael out of the land of Egypt, and caused that they should walk through the Red ^eSea on dry ground, and fed them with ^fmanna that they might not perish in the wilderness; and many more things did he do for them. (Testimony to the truth of the Old Testament.)

20 And again, that same God has brought our fathers ^aout of the land of Jerusalem, and has kept and preserved his people even until now; and behold, it is ^bbecause of our iniquities and abominations that he has brought us into bondage. (The fact that Limhi is recounting two exoduses supposes that Limhi is expecting that their deliverance will be in an exodus, not in overthrowing their captors. Ammon's arrival gives the people of Limhi a place to go to. One reason that they did not leave sooner may be that the area was populated and their arrival in a populated area would have been unwelcomed.)

21 And ye all are witnesses this day, that Zeniff, who was made king over this people, he being ^aover-zealous to inherit the land of his fathers (Bruce R. McConkie said: "Fanaticism is the devil's substitute for and perversion of true zeal. It is exhibited in wildly extravagant and overzealous views and acts. It is based either on unreasoning devotion to a cause, a devotion which closes the door to investigation and dispassionate study, or on an over emphasis of some particular doctrine or practice, an emphasis which twists the truth as a whole out of perspective. Through the ages religious fanatics have fought and died on the field of battle in false causes; in the Church there are those who became fanatics...Stable and sound persons are never fanatics; they do not ride gospel hobbies." (*Mormon Doctrine*, p. 275)), therefore being deceived by the cunning and craftiness of king Laman, who having entered into a treaty with king Zeniff, and having yielded up into his hands the possessions of a part of the land, or even the city of Lehi-Nephi, and the city of Shilom; and the land round about— (Using the words "over-zealous" and "deceived" were not how Zeniff described his going to the land of Nephi.)

22 And all this he did, for the sole purpose of ^abringing this people into subjection or into bondage. And behold, we at this time do pay ^btribute to the king of the Lamanites, to the amount of one half of our corn, and our barley, and even all our grain of every kind, and one half of the increase of our flocks and our herds; and even one half of all we have or possess the king of the Lamanites doth exact of us, or our lives.

23 And now, is not this grievous to be borne? And is not this, our affliction, great? Now behold, how great reason we have to ^amourn.

24 Yea, I say unto you, great are the reasons which we have to ^amourn; for behold how many of our brethren have been slain, and their blood has been spilt in vain, and all because of iniquity.

25 For if this people had not fallen into transgression the Lord would not have suffered that this great evil should come upon them. But behold, they would not hearken unto his words; but there arose contentions among them, even so much that they did shed blood among themselves.

26 And a ^aprophet (Abinadi) of the Lord have they ^bslain; yea, a chosen man of God, who told them of their wickedness and abominations, and prophesied of many things which are to come, yea, even the coming of Christ.

27 And because he said unto them that Christ was the ^aGod, the Father of all things, and said that he should take upon him the ^bimage of man, and it should be the ^cimage after which man was created in the beginning; or in other words, he said that man was created after the image of ^dGod, and that God should come down among the children of men, and take upon him flesh and blood, and go forth upon the face of the earth— (The Book of Mormon plainly teaches that Jesus Christ was the God of the Old Testament.)

28 And now, because he said this, they did ^aput him to death; and many more things did they do which brought down the wrath of God upon them. Therefore, who wondereth that they are in bondage, and that they are smitten with sore afflictions?

29 For behold, the Lord hath said: (Since this quote is not cited, it must have been known to the people. It was probably from the brass plates or the large plates of Nephi.) I will not ^asuccor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a ^bstumbling block before them.

30 And again, he saith: If my people shall sow ^afilthiness they shall ^breap the ^cchaff thereof (Law of the harvest.) in the whirlwind; and the effect thereof is poison (The chaff that gets into your lungs will kill you.).

31 And again he saith: If my people shall sow filthiness they shall reap the ^aeast wind (the wind that comes from the Arabian desert which brings extreme heat and dust which brings drought – The character of the directional winds was so consistent, varying not in nature but only in degree throughout the seasons, that they came to be viewed as messengers from God. The north wind is cold; the west wind coming from the Mediterranean Sea is moist; the south, warm; and the east, which crosses the sandy wastes of the Arabian Desert before reaching Palestine, can be violent and destructive. It was called, “the wind of the wilderness.” DCBM, 2: 187), which bringeth immediate destruction. (Since this quote is not found in the Old Testament, it probably came from the brass plates. Reference to the east wind was an old world reference giving support to the idea that this was a quote from the brass plates. This is most likely a quote from Zenock because it is similar to a quote found in Alma 33:16. For behold, he said: Thou art angry, O Lord, with this people, because they ^awill not understand thy mercies which thou hast bestowed upon them because of thy Son.)

32 And now, behold, the promise of the Lord is fulfilled, and ye are smitten and afflicted.

33 But if ye will ^aturn to the Lord with full purpose of heart, and put your **trust** in him, and **serve** him with all ^bdiligence of mind, if ye do this, he will, according to his own will and pleasure (the Lord’s timetable.), deliver you out of bondage. (Chapter 7 and 8 should be read together since they are one event.)

* Verse 2 [About 121 B.C.].

BIBLE DICTIONARY

SEER

“A seer is a revelator and a prophet also” (Mosiah 8: 15-16), and when necessary he can use the Urim and Thummim or holy interpreters (Mosiah 8: 13; Mosiah 28: 16). There have been many seers in the history of God’s people on this earth, but not so many as there have been prophets. “A seer is greater than a prophet . . . and a gift which is greater can no man have . . . “ (Mosiah 8: 15-18). Joseph Smith is the great seer of the latter days. In addition, the First Presidency, the Council of the Twelve, and the Patriarch to the Church are sustained as prophets, seers, and revelators. For other references see 1 Sam. 9: 9; 2 Sam. 24: 11; 2 Kgs. 17: 13; 1 Chr. 29: 29; 2 Chr. 9: 29; 2 Chr. 33: 19; Isa. 29: 10; Isa. 30: 10; JST John 1: 42; 2 Ne. 3: 6-14; D&C 21: 1; D&C 107: 92; D&C 124: 94, 125; D&C 127: 12; D&C 135: 3; Moses 6: 36, 38.

BIBLE DICTIONARY

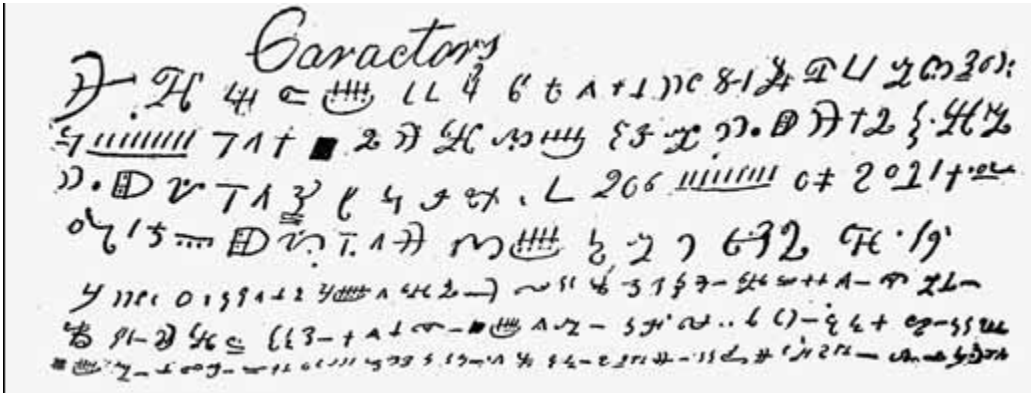
URIM AND THUMMIM

Heb. term that means Lights and Perfections. An instrument prepared of God to assist man in obtaining revelation from the Lord and in translating languages. See Ex. 28: 30; Lev. 8: 8; Num. 27: 21; Deut. 33: 8; 1 Sam. 28: 6; Ezra 2: 63; Neh. 7: 65; JS-H 1: 35.

Using a Urim and Thummim is the special prerogative of a seer, and it would seem reasonable that such instruments were used from the time of Adam. However, the earliest mention is in connection with the brother of Jared (Ether 3: 21-28). Abraham used a Urim and Thummim (Abr. 3: 1-4), as did Aaron and the priests of Israel, and also the prophets among the Nephites (Omni 1: 20-21; Mosiah 8: 13-19; Mosiah 21: 26-28; Mosiah 28: 11-20; Ether 4: 1-7). There is more than one Urim and Thummim, but we are informed that Joseph Smith had the one used by the brother of Jared (Ether 3: 22-28; D&C 10: 1; D&C 17: 1). (See Seer.) A partial description is given in JS-H 1: 35. Joseph Smith used it in translating the Book of Mormon and in obtaining other revelations.

This earth in its celestial condition will be a Urim and Thummim, and many within that kingdom will have an additional Urim and Thummim (D&C 130: 6-11).

Mosiah 8



Ammon teaches the people of Limhi—He learns of the twenty-four Jaredite plates—Ancient records can be translated by seers—The gift of seership exceeds all others. [About 121 B.C.]

1 AND it came to pass that after king Limhi had made an end of ^aspeaking to his people, for he spake many things unto them and only a few of them have I written in this book, he told his people all the things concerning their brethren who were in the land of Zarahemla. (Mormon includes some of Limhi's remarks because they deal with faith, sin, repentance and hope, concepts that Mormon believes will be important to us.)

2 And he caused that Ammon should stand up before the multitude, (Limhi has Ammon speak to the people as proof of his claims of an imminent deliverance.) and rehearse unto them all that had happened unto their brethren from the time that ^aZeniff went up out of the land even until the time that he ^bhimself came up out of the land.

3 And he also rehearsed unto them the last words which king Benjamin had ^ataught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake. (Mormon has abridged King Benjamin's words since he gave us the details earlier.)

4 And it came to pass that after he had done all this, that king Limhi dismissed the multitude, and caused that they should return every one unto his own house.

5 And it came to pass that he caused that the ^aplates which contained the ^brecord of his people from the time that they left the ^cland of Zarahemla, should be brought before Ammon, that he might read them.

(The large plates of Nephi were kept by Mosiah in Zarahemla and are different than these plates. Limhi's plates contain the record of his people from the days of king Zeniff to his day. This is the record from which Mormon will take his abridgment, comprising Mosiah 9-22. We must remember that there are many sets of plates other than the large and small plates of Nephi. In this chapter, we learn of the plates of Limhi's people and the 24 gold plates of the Jaredites. Mormon is severely editing here. This verse follows immediately upon the closure of the public event without any intervening text to show a difference in time or place. There were surely both. By its very nature, the discourse of Limhi before his people was public. This verse, however, describes a very non-public event. The records of the Limhites are brought to Ammon to read. We learn here that Zeniff's people kept records on plates and that they were brought to Ammon. Plates are inherently heavier than paper would be, and this suggests that Ammon may have moved away from the public dais to a location somewhat more in proximity to the place where the records were kept – most likely the palace of the king. In Mesoamerican public architecture, the residence of the king would frequently be near the main temple, and the main temple would have been the location for this public ceremony, so they would not have traveled far, and perhaps this is the reason Mormon makes no mention of the change of location. Brant Gardner.)

6 Now, as soon as Ammon had read the record, the king inquired of him to know if he could ^ainterpret

languages, and Ammon told him that he could not.

7 And the king said unto him: Being grieved for the afflictions of my people, I caused that ^aforty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage.

8 And they were lost in the wilderness for the space of ^amany days, yet they were diligent, and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with ^bbones of men, and of beasts, and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. (This is a pretty good clue to the size of the Jaredite civilization because we know the number of the hosts of Israel. While in Sinai, the Lord commanded Moses to number the hosts of Israel. The result of the census was that there were 603,550 men over age 19 (Num 1:45-47). This number excluded all women, children, and the tribe of Levi which was later counted to have 22,000 men and boys (Num 3:39). Therefore, the total number of the camp must have been well over 1 million people, and the Jaredites also must have numbered in the millions. Near the end of the Jaredite civilization, Coriantumr mourns that two millions of his people had been slain by the sword (Ether 15:2).)

9 And for a testimony that the things that they had said are true they have brought ^atwenty-four plates which are filled with engravings, and they are of pure gold. (The record of the Jaredites.)

10 And behold, also, they have brought ^abreastplates, which are large, and they are of ^bbrass and of copper, and are perfectly sound.

11 And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee: Canst thou translate?

12 And I say unto thee again: Knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.

**PREACH MY GOSPEL: PROPHETS Jacob 4:4,6; Acts 10:34-43; Amos 3:7; Mosiah 8:13-18
DISPENSATIONS D&C 136:36-38; Moses 8:19-30; Bible Dictionary, Dispensations; Moses 5:4-12;55-59**

13 Now Ammon said unto him: I can assuredly tell thee, O king, of a man that can ^atranslate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called ^binterpreters, (The interpreters are the Urim and Thummim that the Lord had given to the brother of Jared (Ether 3:23; 4:5). The brother of Jared wrote his vision of the inhabitants of the earth in the Jaredite form of the Adamic language. The Lord knew that no subsequent people would be able to interpret this language without divine help. The Urim and Thummim were designed just for a seer like Mosiah to use to translate the record. Apparently, Mosiah had received the interpreters which were had by the kings. His grandfather (also named Mosiah) had used them to interpret the large stone of the Jaredites (Omni 1:20). The term used when describing translation with the Urim and Thummim is 'by the gift and power of God.' This is the way we describe the translation of the Book of Mormon, by the gift and power of God (Moroni's Title Page). This same Urim and Thummim spoken of in Mosiah 8:13 is the Urim and Thummim that was buried with the gold plates. It was the tool which Joseph Smith used to translate the Book of Mormon—especially early on. He described them as follows, there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted “seers” in ancient or former times; and that God had prepared them for the purpose of translating the book. (JS-H 1:35). This Urim and Thummim was taken with the plates by Moroni after Joseph was done translating. There was at least one more Urim and Thummim because Abraham had one (Abr 3:1) and Moses had one that was placed in the

breastplate of judgment (Ex 28:30). Bruce R. McConkie said: “The Hebrew words *urim* and *thummim*, both plural, mean lights and perfections. Presumably one of the stones is called Urim and the other Thummim. Ordinarily they are carried in a breastplate over the heart. (Ex. 28:30; Lev. 8:8)...President Joseph Fielding Smith, with reference to the seer stone and the Urim and Thummim, has written: ‘We have been taught since the days of the Prophet that the Urim and Thummim were returned with the plates to the angel. We have no record of the Prophet having the Urim and Thummim after the organization of the Church.’” (*Mormon Doctrine*, p. 818) The Urim and Thummim delivered to Joseph Smith for use in translating the Book of Mormon was the same one the brother of Jared had. DCBM, 2:191.) and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish (A person might look into the stones and be tempted to use the revealed information unrighteously.). And whosoever is commanded to look in them, the same is called ^cseer.

14 And behold, the king of the people who are in the land of Zarahemla is the man that is commanded to do these things, and who has this high gift from God.

15 And the king said that a ^aseer is greater than a prophet. (This is a question, not a statement. Ammon then states that a seer is also a prophet and a revelator. “‘A seer,’ wrote Elder John A. Widtsoe, ‘is one who sees with spiritual eyes. He perceives the meaning of that which seems obscure to others; therefore he is an interpreter and clarifier of eternal truth. He foresees the future from the past and the present. This he does by the power of the Lord operating through him directly, or indirectly with the aid of divine instruments such as the Urim and Thummim. In short, he is one who sees, who walks in the Lord’s light with open eyes.’ (Evidences and Reconciliations, p. 258.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 192))

16 And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

17 But a seer can know of things which are past, (a seer can know the real truth) and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known. (It is generally supposed that a prophet is one who prophesies, meaning one who foretells the future. In fact, one can be a prophet without doing so. The role of a prophet is to proclaim the word of God by the authority of the Holy Ghost. More specifically, a prophet is one who has and declares the testimony of Jesus (See Revelation 19:10). A prophet’s primary role is to be a forthteller rather than a foreteller. To call a man a prophet is to emphasize his role in declaring the word of God, whereas to call him a seer is to emphasize the manner in which that word was received. Thus it is properly said that a seer is greater than a prophet because all seers are prophets but not all prophets are seers. Among the special spiritual gifts granted the seer is the ability to restore, interpret, and understand the past. In so doing the seer may by the use of various interpreters translate ancient records that have been written in languages that now are otherwise indecipherable. This is what Mosiah did in translating the records of the Jaredites and what Joseph Smith did in translating the Book of Mormon. Ammon’s comments relative to a seer as translator, couched in a conversation about ancient records, were not intended to be a complete description of the seer’s role. Enoch, ‘beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.’ (Moses 6:36) A seer is a visionary in the highest sense, one who can ‘see afar off.’ DCBM, 2:191-192.

18 Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings (The First Presidency and Quorum of the Twelve Apostles, all prophets, seers and revelators. How does a seer become a great benefit to his fellow beings? By revealing God to them.).

19 And now, when Ammon had made an end of speaking these words the king rejoiced exceedingly,

and gave thanks to God, saying: Doubtless a^a great mystery is contained within these plates, and these interpreters were doubtless prepared for the purpose of unfolding all such mysteries to the children of men. (The great mystery contained on the 24 plates includes the Book of Ether. Moroni said, I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether (Ether 1:2). But Moroni abridged the record and did not include all of the prophecies of the brother of Jared. They were withheld because of their greatness, for the Lord showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be (Ether 3:25). This great revelation is to come forth when the people are ready, in that day that they shall exercise faith in me, saith the Lord even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations (Ether 4:7).)

20 O how marvelous are the works of the Lord, and how long doth he suffer with his people; yea, and how^a blind and impenetrable are the understandings of the children of men; for they will not seek wisdom, neither do they desire that she should rule over them! (In Hebrew and other languages of the ancient Near East wisdom is a feminine noun. DCBM, 2:193)

21 Yea, they are as a wild flock which fleeth from the shepherd, and scattereth, and are driven, and are devoured by the beasts of the forest.

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Mosiah 9

Chapters 9-22 are historical flashbacks.

Zeniff leads a group from Zarahemla to possess the land of Lehi-Nephi—The Lamanite king permits them to inherit the land—There is war between the Lamanites and Zeniff's people. [About 200—187 B.C.]

1 ^aI, ^bZeniff, having been taught in all the language of the Nephites, and having had a knowledge of the land of ^cNephi, or of the land of our fathers' first inheritance, *and having been sent as a spy among the Lamanites that I might spy out their forces, that our army might come upon them and destroy them—but when I saw that which was good among them I was desirous that they should not be destroyed.

2 Therefore, I contended with my brethren in the wilderness, for I would that our ruler should make a treaty with them; but he being an austere and a blood-thirsty man commanded that I should be slain; but I was rescued by the shedding of much blood; for father fought against father, and brother against brother, until the greater number of our army was destroyed in the wilderness; and we returned, those of us that were spared, to the land of Zarahemla, to relate that tale to their wives and their children.

3 And yet, I being ^aover-zealous to inherit the land of our fathers, collected as many as were desirous to go up to possess the land, and started again on our ^bjourney into the wilderness to go up to the land; but we were smitten with famine and sore afflictions; for we were slow to remember the Lord our God.

4 Nevertheless, after many days' wandering in the wilderness we pitched our tents in the place where our brethren were slain, which was near to the land of our fathers.

5 And it came to pass that I went again with four of my men into the city, in unto the king, that I might know of the disposition of the king, and that I might know if I might go in with my people and possess the land in peace.

6 And I went in unto the king, and he covenanted with me that I might possess the ^aland of Lehi-Nephi, and the land of Shilom.

7 And he also commanded that his people should depart out of the land, and I and my people went into the land that we might possess it.

8 And we began to build buildings, and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom.

9 And we began to till the ground, yea, even with all manner of ^aseeds, with seeds of corn, and of wheat, and of barley, and with neas, and with sheum, (Nobody knows exactly what crop or grain is represented by these words. That Joseph Smith would not be able to describe in 1829 English every word or term used by the Nephites is evidence for the authenticity of the Book of Mormon: "Together with 'neas and sheum' of Mosiah 9:9 and 'cureloms and cumoms' of Ether 9:19, we have some very convincing examples of what are technically known as *hapax legomena*. Linguistically, such terms are a part of almost all ancient records. Indeed they become a check on their age. *Hapax legomena* are terms which cannot be translated, only transliterated—that is, put into the sounds of a language." (Richard H. Cracroft, Neal E. Lambert, *A Believing People: Literature of the Latter-Day Saints*, p. 143)) and with seeds of all manner of fruits; and we did begin to multiply and prosper in the land.

10 Now it was the cunning and the craftiness of king ^aLaman, (This is probably a throne name not his real name. He also has a son named Laman who succeeds him. (Mosiah 24:3) The Nephites also called their kings Nephi.) to ^bbring my people into bondage, that he yielded up the land that we might possess it.

11 Therefore it came to pass, that after we had dwelt in the land for the space of *twelve years that king Laman began to grow uneasy, lest by any means my people should ^awax strong in the land, and that they could not overpower them and bring them into bondage. (It is not reasonable to assume that the people became stronger with the increase in the children of the people. 12 years would not have been enough

time for their children to have grown up to be much of a threat. They probably grew strong because other people moved in with them including many able bodied men which then became a threat to Laman's people. It's also possible that Laman's people were preparing to war with other people and attacked them as well.)

12 Now they were a ^alazy and an ^bidolatrous people; therefore they were desirous to bring us into bondage, that they might glut themselves with the labors of our hands; yea, that they might feast themselves upon the flocks of our fields.

13 Therefore it came to pass that king Laman began to stir up his people (this is probably not accurate) that they should contend with my people; therefore there began to be wars and contentions in the land.

14 For, in the ^{*}thirteenth year of my reign in the land of Nephi, away on the south of the land of ^aShilom, when my people were watering and ^bfeeding their flocks, and tilling their lands, a numerous host of Lamanites came upon them and began to slay them, and to take off their flocks, and the corn of their fields. (This seems to be a band of thieves instead of an attack done by Laman and his people. Zeniff's people are already in subjection and the people of Laman could have taken the flocks and corn at any time anyway. Joseph Smith: "I explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God" (*Teachings of the Prophet Joseph Smith*, 162))

15 Yea, and it came to pass that they fled, all that were not overtaken, even into the city of Nephi, and did call upon me for protection.

16 And it came to pass that I did arm them with bows, and with arrows, with swords, and with cimeters, and with clubs, and with slings, and with all manner of weapons which we could invent, and I and my people did go forth against the Lamanites to battle.

17 Yea, in the ^astrength of the Lord did we go forth to battle against the Lamanites; for I and my people did cry mightily to the Lord that he would ^bdeliver us out of the hands of our enemies, for we were awakened to a remembrance of the deliverance of our fathers.

18 And God did ^ahear our cries and did answer our prayers; and we did go forth in his might; yea, we did go forth against the Lamanites, and in one day and a night we did slay three thousand and forty-three; we did slay them even until we had driven them out of our land.

19 And I, myself, with mine own hands, did help to bury their dead. And behold, to our great sorrow and lamentation, two hundred and seventy-nine of our brethren were slain. (3,043 Lamanites killed while 279 Nephites died. How could a smaller army kill so many Lamanites. Here is a possible way from Brant Gardner: 1. The Lamanite attack killed Zeniffites, and therefore justified and required the killing of Lamanites. Remember that Lamanite is a generic term. 2. The Lamanites would have retreated from out of the area with their spoils. If they were after spoils, there was no reason to stay when they had achieved their goal. Nevertheless, the Zeniffites were able to kill three thousand Lamanites in a very short period of time. This means they had to find them, and finding them in their homes would be the easiest. This was not an extended hunt, but an attack on apparently known positions. 3. The ratio of losses indicates that the Zeniffites had the element of surprise. In hand to hand combat one would not expect such a large difference to occur that fast, unless the Zeniffites were superior in personal strength or weaponry. Either of those two are possible, but not likely. It is also quite likely that the Zeniffites were smaller in number (not just casualties). This further suggests a surprise attack. A band of Lamanites who had attacked Nephites would certainly be prepared for retaliation, or at least wary of it. 4. Finally, the result is that the Lamanites are driven from the Zeniffite lands (verse 18). This could apply to causing a standing army to leave, but makes more sense as the removal of hamlets occupied by Lamanites.)

* Verse 1 [About 200 B.C.]; Verse 11 [About 188 B.C.]; Verse 14 [About 187 B.C.].

Mosiah 10

Chapters 9-22 are historical flashbacks.

King Laman dies—His people are wild and ferocious and believe in false traditions—Zeniff and his people prevail against them. [About 178—160 B.C.]

1 AND it came to pass that we again began to establish the kingdom and we again began to possess the land in peace. And I caused that there should be ^aweapons of war made of every kind, that thereby I might have weapons for my people against the time the Lamanites should come up again to war against my people. (The Lord wants us to live in peace, but be prepared for war. If we are adequately prepared for war, no one will attack us without knowing the high cost. Benjamin Franklin said: The very fame of our strength and readiness would be a means of discouraging our enemies; for 'tis a wise and true saying, that "One sword often keeps another in the scabbard." The way to secure peace is to be prepared for war. They that are on their guard, and appear ready to receive their adversaries, are in much less danger of being attacked than the supine, secure and negligent. Smyth, Writings of Benjamin Franklin, 2:352. Thus the Founders passed on to their posterity a policy of peace through strength. They were peace-loving, but not pacifists. They called for a rugged kind of strength bolted to a broad base. They say the foundation for their security in a bustling, prosperous economy with a high standard of public morality; and they saw the necessity for a level of preparedness which discouraged attack from potential enemies by creating a rate of risk so high that the waging of war against this nation would be an obviously unprofitable undertaking. W. Cleon Skousen, The 5,000 Year Leap, p. 265)

2 And I set guards round about the land, that the Lamanites might not come upon us again unawares and destroy us; and thus I did guard my people and my flocks, and keep them from falling into the hands of our enemies.

3 And it came to pass that we did inherit (possessed) the land of our fathers for many years, yea, ^{*}for the space of twenty and two years.

4 And I did cause that the men should till the ground, and raise all manner of ^agrain and all manner of fruit of every kind.

5 And I did cause that the women should spin, and toil, and work, and work all manner of fine linen, yea, and ^acloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land—thus we did have continual peace in the land for the space of twenty and two years.

6 And it came to pass that king ^aLaman died, and his son began to reign in his stead. And he began to stir his people up in rebellion against my people; therefore they began to prepare for war, and to come up to battle against my people.

7 But I had sent my spies out round about the land of ^aShemlon, that I might discover their preparations, that I might guard against them, that they might not come upon my people and destroy them.

8 And it came to pass that they came up upon the north of the land of Shilom, with their numerous hosts, men ^aarmed with ^bbows, and with arrows, and with swords, and with cimeters, and with stones, and with slings; and they had their heads shaved that they were naked (their heads. This showed their determination to not be captured. Kill or be killed.); and they were girded with a leathern girdle about their loins. (Motorcycle gang? Dressing up is an essential part of soldiering. In any other line it would be considered overdoing it, but you have to distinguish rank and superiority. The purpose of the military, of course, is to break the enemy's will, not to destroy them. The Lamanites don't want to destroy the Nephites; they want the Nephites to work for them. That's the whole thing – they want to enslave them... You want to discourage the enemy and make him lose heart, so you make yourself look as terrible as you can when you approach. That will break his spirit sometimes if you look very awful, and they thought it would work. Intimidation is the quickest and easiest way of dominance, so you try that and see if it will work. Hugh Nibley, TBM, 2:44-45.)

9 And it came to pass that I caused that the women and children of my people should be hid in the wilderness; and I also caused that all my old men that could bear arms, and also all my young men that were able to bear arms, should gather themselves together to go to battle against the Lamanites; and I did place them in their ranks, every man according to his age. (The Nephites were mobilized and organized according to the pattern of Israel. By age is the easiest, the most obvious, and the most natural and workable way – people of the same age groups working together. So that’s what he did. Nibley, TBM, 2:45)

10 And it came to pass that we did go up to battle against the Lamanites; and I, even I, in my old age, did go up to battle against the Lamanites. And it came to pass that we did go up in the ^astrength of the Lord to battle.

11 Now, the Lamanites knew nothing concerning the Lord, nor the strength of the Lord, therefore they depended upon their own strength. Yet they were a strong people, as to the ^astrength of men. (Just like America today.)

12 They were a ^awild, and ferocious, and a blood-thirsty people, believing in the ^btradition of their fathers, which is this—Believing that they were driven out of the land of Jerusalem because of the iniquities of their fathers, and that they were ^cwronged in the wilderness by their brethren, and they were also wronged while crossing the sea;

13 And again, that they were wronged while in the land of their ^afirst inheritance, after they had crossed the sea, and all this because that Nephi was more faithful in keeping the commandments of the Lord—therefore ^bhe was favored of the Lord, for the Lord heard his prayers and answered them, and he took the lead of their journey in the wilderness.

14 And his brethren were ^awroth with him because they ^bunderstood not the dealings of the Lord; they were also wroth with him upon the waters because they hardened their hearts against the Lord.

15 And again, they were ^awroth with him when they had arrived in the promised land, because they said that he had taken the ^bruling of the people out of their hands; and they sought to kill him.

16 And again, they were wroth with him because he departed into the wilderness as the Lord had commanded him, and took the ^arecords which were engraven on the plates of brass, for they said that he ^brobbed them.

17 And thus they have taught their children that they should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them; therefore they have an eternal hatred towards the children of Nephi.

18 For this very cause has king Laman, by his ^acunning, and lying craftiness, and his fair promises, deceived me, that I have brought this my people up into this land, that they may destroy them; yea, and we have suffered these many years in the land.

19 And now I, Zeniff, after having told all these things unto my people concerning the Lamanites, I did stimulate them to go to battle with their might, putting their trust in the Lord; therefore, we did contend with them, face to face. (We qualify by being weak. The Lord explains how he can make us much stronger. The only safe defense you have is this, and it’s the perfect defense. It includes three things we find in Moses 7:32. He gave Adam all three things to defend himself: First, he says he will give you knowledge. In the Garden of Eden he gave Adam knowledge. That’s a good thing to have – knowledge of what’s going on. And then you have to have instructions, advice. That’s what you asked for. The Lord gave knowledge and instruction, and then when they went wrong, he gave them correction. He tells you when you are making mistakes. So you have information, you have advice, and you have correction – and you have it from one who knows everything. If you follow that, you are perfectly safe. Hugh Nibley, TBM, 2:47-48.)

20 And it came to pass that we did drive them again out of our land; and we slew them with a great slaughter, even so many that we did not number them.

21 And it came to pass that we returned again to our own land, and my people again began to ^atend their flocks, and to till their ground.

22 And now I, being old, *did confer the kingdom upon one of my sons; therefore, I say no more. And may the Lord ^abless my people. Amen.

* Verse 3 [About 178 B.C.]; Verse 22 [Probably about 160 B.C.].

Mosiah 11

King Noah's people became so wicked that the Lord sent a prophet named Abinadi to warn them of their destruction if they did not repent. These chapters give an account of the ministry of Abinadi and record his testimony, which focused on the Savior Jesus Christ and His Atonement. Elder Joseph B. Wirthlin, a member of the Quorum of the Twelve, said, "The testimony [Abinadi] bore as he called an apostate king, Noah, and his priests to repentance is one of the most significant doctrinal discourses in the Book of Mormon. The king and his priests, except one, rejected Abinadi's teachings and had him put to death. That one was Alma" (in Conference Report, Apr. 1989, 10–11; or *Ensign*, May 1989, 10). Elder Robert D. Hales, also a member of the Quorum of the Twelve, taught: "The firmness of Abinadi's faith is found in this poignant entry in the sacred record: 'And now, when Abinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because *he would not deny the commandments of God*, having sealed the truth of his words by his death.' (See Mosiah 17:6–20; italics added.) ". . . What a powerful example Abinadi should be to all of us! He courageously obeyed the Lord's commandments—even though it cost him his life!" (in Conference Report, Apr. 1996, 49; or *Ensign*, May 1996, 35).

King Noah rules in wickedness—He revels in riotous living with his wives and concubines—Abinadi prophesies that the people will be taken into bondage—His life is sought by King Noah. [Between 160 and 150 B.C.]

1 AND now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father.

2 For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and ^aconcubines. And he did ^bcause his people to commit sin, and do that which was ^cabominable in the sight of the Lord. Yea, and they did commit ^dwhoredoms and ^eall manner of wickedness. (The breaking up of the family. The Proclamation on the Family presented by the Apostles to strengthen families.)

3 And he laid a ^atax of one fifth part of all they possessed, a fifth part of their gold and of their silver, and a fifth part of their ^bziff, (Hebrew for brightness.) and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also a fifth part of all their grain. (Is this suggesting that when taxes reach the 20% level, that there is a serious problem with the government? Our tax percentage is around 40%. Oops, we're in trouble. Now that was a perfectly normal tax in all ancient societies. It was not oppressive; you could still prosper with it. But of course, the problem was what it was used for – the waste it was put to. Nibley, TBM, 2:52)

4 And all this did he take to ^asupport himself, and his wives and his ^bconcubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom. (It wasn't so much the rate of tax that was the problem, but how the taxes were used.)

5 For he put down all the priests that had been consecrated by his father (It is possible that Abinadi was one of these priests that had been removed.), and consecrated new ^aones in their stead, such as were lifted up in the pride of their hearts. (Of interest but unclear in the Book of Mormon is what authority if any the priests had who were consecrated by Zeniff. Assuming Zeniff to have been properly ordained, it may well be that Alma traced his authority to this source. (Mosiah 18:18) DCBM, 2:200. Question: Where did Zeniff get his power to consecrate the priests? Answer: They came out of the land of Lehi-Nephi and Mosiah was in charge. He got it from Mosiah. Mosiah's authority was passed down from the beginning. He was Nephite too and had it from Nephi; it came through that line. Nibley, TBM, 2:53.)

6 Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly to support iniquity.

7 Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests; for they did speak flattering things unto them. (Unrighteous governments in all ages have maintained power by appealing to the vanity of the people over whom they rule. Two of the most common ways of doing this are (1) building large buildings and other highly visible monuments that supposedly demonstrate the greatness and prestige of the nation and (2) being victorious in warfare, demonstrating the supposed superiority of one's forces over those of a foe. Vain people allow themselves to be seduced by such meaningless and shallow displays of presumed glory. President Spencer Kimball said: The Lord has blessed us as a people with a prosperity unequaled in times past. The resources that have been placed in our power are good, and necessary to our work here on the earth. But I am afraid that many of us have been surfeited with flocks and herds and acres and barns and wealth and have begun to worship them as false gods, and they have power over us. Do we have more of these good things than our faith can stand? Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to guarantee carnal security throughout, it is hoped, a long and happy life. As the Lord himself said in our day, "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. D&C 1:16. Ensign, June 1976, p. 4-5. Kent P. Jackson and Morgan W. Tanner, Studies in Scriptures, 7:232.)

8 And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of ^aprecious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper;

9 And he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood and was ornamented with gold and silver and with precious things.

10 And he also caused that his workmen should work all manner of fine work within the walls of the ^atemple, of fine wood, and of copper, and of brass.

11 And the seats which were set apart for the ^ahigh priests, which were above all the other seats, he did ornament with pure gold; and he caused a breastwork to be built before them, that they might rest their bodies and their arms upon while they should speak lying and vain words to his people.

12 And it came to pass that he built a ^atower near the temple; yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of ^bShilom, and also the land of ^cShemlon, which was possessed by the Lamanites; and he could even look over all the land round about.

13 And it came to pass that he caused many buildings to be built in the land Shilom; and he caused a great tower to be built on the ^ahill north of the land Shilom, which had been a resort for the children of Nephi at the time they ^bfled out of the land; and thus he did do with the riches which he obtained by the taxation of his people.

14 And it came to pass that he placed his heart upon his riches, and he spent his time in ^ariotous living with his wives and his concubines; and so did also his priests spend their time with harlots.

15 And it came to pass that he planted vineyards round about in the land; and he built wine-presses, and made ^awine in abundance; and therefore he became a wine-bibber, and also his people.

16 And it came to pass that the Lamanites began to come in upon his people, upon small numbers, and to slay them in their fields, and while they were tending their flocks.

17 And king Noah sent guards round about the land to keep them off; but he did not send a sufficient number, and the Lamanites came upon them and killed them, and drove many of their flocks out of the land; thus the Lamanites began to destroy them, and to exercise their hatred upon them.

18 And it came to pass that king Noah sent his armies against them, and they were driven back, or they drove them back for a time; therefore, they returned rejoicing in their spoil. (They didn't take back that which was stolen, but spoil.)

19 And now, because of this great victory they were lifted up in the pride of their hearts; they did ^aboast

in their own strength, saying that their fifty could stand against thousands of the Lamanites; and thus they did boast, and did delight in blood, and the shedding of the blood of their brethren, and this because of the wickedness of their king and priests. (Spencer W. Kimball said: “We are a warlike people, easily distracted from our assignment of preparing for the coming of the Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel – ships, planes, missiles, fortifications – and depend on them for protection and deliverance. When threatened, we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan’s counterfeit of true patriotism, perverting the Savior’s teaching: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. Matt 5:44-45. What are we to fear when the Lord is with us? Can we not take the Lord at his word and exercise a particle of faith in him? Our assignment is affirmative: to forsake the things of the world as ends in themselves; to leave off idolatry and press forward in faith; to carry the gospel to our enemies, that they might no longer be our enemies. Ensign, June 1976, p. 6. President Kimball is stating the ideal, that if we were sufficiently righteous, the Lord would fight our battles for us. But we must be prepared for war if and when it comes. We must be strong to insure peace. See comments at Mosiah 10:1 above.)

20 And it came to pass (Mormon has set the stage for what he really wants to tell us, and that is the story of Abinadi.) that there was a man among them whose name was ^aAbinadi; *and he went forth among them, and began to prophesy, saying: Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth, and say unto this people, thus saith the Lord—Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will ^bvisit them in mine anger.

21 And except they repent and turn to the Lord their God, behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into ^abondage; and they shall be afflicted by the hand of their enemies.

22 And it shall come to pass that they shall ^aknow that I am the Lord their God, and am a ^bjealous God, visiting the iniquities of my people. (God will chastise us to help us to return to him.)

23 And it shall come to pass that except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall ^adeliver them, except it be the Lord the Almighty God.

24 Yea, and it shall come to pass that when they shall ^acry unto me I will be ^bslow to hear their cries; yea, and I will suffer them that they be smitten by their enemies.

25 And except they repent in ^asackcloth (goat hair) and ashes, and cry mightily to the Lord their God, I will not ^bhear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord, and thus hath he commanded me. (After two years, Abinadi came again among the people, this time in disguise, to deliver a second message (Mosiah 12:1) Notice that the nature of his message has changed. The judgments he enumerates are not conditional. Again and again Abinadi employs phrases like, “I will visit them in mine anger”, or “it shall come to pass” or “they shall be smitten.” (See Mosiah 12:1-7) The only conditional warning of this message is the final one: And it shall come to pass that except they repent I will utterly destroy them from off the face of the earth . . . (Mosiah 12:8))

26 Now it came to pass that when Abinadi had spoken these words unto them they were wroth with him, and sought to take away his life; but the Lord ^adelivered him out of their hands.

27 Now when king Noah had heard of the words which Abinadi had spoken unto the people, he was also wroth; and he said: ^aWho is Abinadi, that I and my people should be judged of him, or ^bwho is the Lord, that shall bring upon my people such great affliction?

28 I command you to bring Abinadi hither, that I may slay him, for he has said these things that he might ^astir up my people to anger one with another, and to raise contentions among my people; therefore I will slay him. (This was an act of treason, punishable by death.)

29 Now the eyes of the people were ^ablinded; therefore they ^bhardened their hearts against the words of Abinadi, and they sought from that time forward to take him. And king Noah hardened his heart against

the word of the Lord, and he did not repent of his evil doings.

* Verse 20 [About 150 B.C.].

Mosiah 12

Abinadi is imprisoned for prophesying the destruction of the people and the death of King Noah—The false priests quote the scriptures and pretend to keep the law of Moses—Abinadi begins to teach them the Ten Commandments. [About 148 B.C.] (Mormon is including both King Benjamin and King Noah to show the contrast between the two. One is righteous and blesses his people, the other wicked who brings destruction upon his people.)

1 AND it came to pass that *after the space of two years that Abinadi came among them in disguise, (He disguised himself so he could get far enough into the city to be captured and sent to King Noah. If not in disguise, the people may have killed him before he had the opportunity to preach to the king and the priests and to Alma in particular. This story of Abinadi is more a story of Alma and his conversion.) that they knew him not, and began to ^aprophesy among them, saying (He throws off his disguise.): Thus has the Lord commanded me, saying—Abinadi, (Abinadi means: God himself will be before you.) go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings; therefore, I **will** ^bvisit them in my anger, yea, in my fierce anger **will** I visit them in their iniquities and abominations. (His first mission was to give “if” prophecies. Now he gives “will” prophecies. The things he prophecies will happen. They are no longer conditional. There are enough differences in the account of what he said that these words must have been what some people remembered that he had said as reported to king Noah. Mormon’s source for the abridgement was the official record of the king.)

2 Yea, wo be unto this generation! And the Lord said unto me: Stretch forth thy hand and prophesy, saying: Thus saith the Lord, it **shall** come to pass that this generation, because of their iniquities, **shall** be brought into ^abondage, and **shall** be smitten on the ^bcheek; yea, and **shall** be driven by men, and **shall** be slain; and the vultures of the air, and the dogs, yea, and the wild beasts, **shall** devour their ^cflesh.

3 And it **shall** come to pass that the ^alife of king Noah **shall** be valued even as a garment in a hot ^bfurnace; for he **shall** know that I am the Lord. (These prophecies are fulfilled in Mosiah 19:20 And the king commanded them that they should not return; and they were angry with the king, and caused that he should suffer, even unto ^adeath by fire. and Alma 25:7-12: 7 And it came to pass that those rulers who were the remnant of the children of ^aAmulon caused that they should be put to ^bdeath, yea, all those that believed in these things. 8 Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanites began to ^ahunt the seed of Amulon and his brethren and began to slay them; and they fled into the east wilderness. 9 And behold they are hunted at this day by the Lamanites. Thus the words of Abinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire. 10 For he said unto them: What ye shall ^ado unto me shall be a type of things to come. 11 And now Abinadi was the first that suffered ^adeath by fire because of his belief in God; now this is what he meant, that many should suffer death by fire, according as he had suffered. 12 And he said unto the priests of Noah that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain, even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they were driven by the Lamanites, and they were hunted, and they were smitten)

4 And it **shall** come to pass that I **will** smite this my people with sore afflictions, yea, with famine and with ^apestilence; and I **will** cause that they **shall** ^bhowl all the day long.

5 Yea, and I **will** cause that they **shall** have ^aburdens lashed upon their backs; and they **shall** be driven before like a dumb ass.

6 And it **shall** come to pass that I **will** send forth ^ahail among them, and it **shall** smite them; and they **shall** also be smitten with the ^beast wind (the wind of destruction); and ^cinsects **shall** pester their land also, and devour their grain.

7 And they shall be smitten with a great pestilence—and all this will I do because of their ^ainiquities and abominations.

8 And it shall come to pass that except they repent I will utterly ^adestroy them from off the face of the earth; yet they shall leave a ^brecord behind them, and I will preserve them for other nations which shall possess the land; yea, even this will I do that I may discover the abominations of this people to other nations. (The calamities that are to come upon these people will be used as an example to other nations of what nonrepentance will do to a people.) And many things did Abinadi prophesy against this people.

9 And it came to pass that they were angry with him; and they took him and carried him bound before the king, and said unto the king: Behold, we have brought a man before thee who has prophesied evil concerning thy people, and saith that God will destroy them.

10 And he also prophesieth evil concerning thy ^alife, and saith that thy life shall be as a garment in a furnace of fire.

11 And again, he saith that thou shalt be as a stalk, even as a dry stalk of the field, which is run over by the beasts and trodden under foot.

12 And again, he saith thou shalt be as the blossoms of a thistle, which, when it is fully ripe, if the wind bloweth, it is driven forth upon the face of the land. And he pretendeth the Lord hath spoken it. And he saith all this shall come upon thee except thou repent, and this because of thine iniquities.

13 And now, O king, what great evil hast thou done (Those in authority have a responsibility to be a good example to others.), or what great sins have thy people committed, that we should be ^acondemned of God or judged of this man?

14 And now, O king, behold, we are ^aguiltless, and thou, O king, hast not sinned; therefore, this man has ^blied concerning you, and he has prophesied in vain.

15 And behold, we are strong (Being strong does not mean you are good. The U.S. is strong but must remain good to be preserved by the Lord.), we shall not come into bondage, or be taken captive by our enemies; yea, and thou hast prospered in the land, and thou shalt also prosper.

16 Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good.

17 And it came to pass that king Noah caused that Abinadi should be cast into prison; and he commanded that the ^apriests should gather themselves together that he might hold a council with them what he should do with him.

18 And it came to pass that they said unto the king: Bring him hither that we may question him; and the king commanded that he should be brought before them.

19 And they began to question him, that they might cross him, that thereby they might have wherewith to ^aaccuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment; for he did ^bwithstand them in all their questions, and did confound them in all their words.

20 (In the hopes of ensnaring Abinadi one of King Noah's priests quoted what we know as Isaiah 52:7-10 and asked what it meant. It is as though the priest had asked, "Why is it that you bring a message of gloom, a message of rebuke, given that Isaiah taught that the servants of the Lord would bring glad tidings?" Abinadi's explanation of these verses comes at the end of Mosiah 15. Before giving that response, however, he quotes from what we know as Isaiah 53 in bearing testimony of Jesus the Messiah. DCBM, 2:208) And it came to pass that one of them said unto him: ^aWhat meaneth the words which are written, and which have been taught by our fathers, saying:

21 ^aHow beautiful upon the mountains are the feet of him ^bthat bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

22 ^aThy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion;

23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;

24 The Lord hath made bare his holy ^aarm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God? (Since they are able to quote Isaiah, it is apparent that they had a copy of the brass plates, but not the original. Mosiah kept the original brass plates.)

25 And now Abinadi said unto them: Are you ^apriests, and pretend to teach this people (This is basic stuff, you should know this.), and to understand the spirit of prophesying, and yet desire to know of me what these things mean? (The priests were supposed to protect their people, but failed in their stewardship.)

26 I say unto you, wo be unto you for perverting the ways of the Lord! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord.

27 Ye have not applied your ^ahearts to ^bunderstanding; therefore, ye have not been wise. Therefore, what teach ye this people?

28 And they said: We teach the law of Moses.

29 And again he said unto them: If ye teach the ^alaw of Moses why do ye not keep it? Why do ye set your hearts upon ^briches? (It's not that riches are bad, but when they divide people into classes of rich and poor, then it is bad. If we are not using our riches to bless others, we are not using it correctly.) Why do ye commit whoredoms and ^cspend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to prophesy against this people, yea, even a great evil against this people? (The Nephites lived the law of Moses in the sense that they obeyed the endless ethical laws and abided by the myriad moral restrictions. They observed the law of animal sacrifice. But theirs was not a Levitical lifestyle; they had the higher priesthood and the everlasting gospel. Their vision was more keen than that of the Old World kinsmen – they were able to recognize the person and powers and religion of Christ the Lord behind the ritual of the preparatory gospel. We note with interest that Abinadi did not ask the priests of Noah: Why have ye not lived the laws of purification? Why have ye not adhered to the intricacies of the dietary code? Why have ye not held the appointed feasts and festivals? Rather, Abinadi's concerns were with morality and decency, with the proper handling of riches or temporal resources, with obedience to the commandments given to Moses on Sinai. DCBM, 2:210)

30 Know ye not that I speak the ^atruth? Yea, ye know that I speak the truth; and you ought to tremble before God. (They knew that what they were doing was wrong.)

31 And it shall come to pass that ye shall be smitten for your iniquities, for ye have said that ye teach the law of Moses. And what know ye concerning the law of Moses? ^aDoth salvation come by the law of Moses? What say ye? (Abinadi answers his own question in Mosiah 13:28. Salvation is not in works – not even in those revealed of God – but in Christ and his atonement. Now let us suppose a modern-day case. Suppose we have the scriptures, the gospel, the priesthood, the Church, the ordinances, the organization, even the keys of the kingdom – everything that now is down to the last jot and tittle – and yet there is no atonement of Christ. What then? Can we be saved? Will all our good works save us? Will we be rewarded for all our righteousness? Most assuredly we will not. We are not saved by works alone, no matter how good; we are saved because God sent his Son to shed his blood in Gethsemane and on Calvary that all through him might ransomed be. We are saved by the blood of Christ. To paraphrase Abinadi: Salvation doth not come by the Church alone; and were it not for the atonement given by the grace of God as a free gift, all men must unavoidably perish, and this notwithstanding the Church and all that appertains to it. Bruce R. McConkie, BYU Speeches, What Think Ye of Salvation by Grace? P. 48)

32 And they answered and said that salvation did come by the law of Moses. (Their answer shows the extent of their apostasy. They do not acknowledge that the atonement of Christ is the source of salvation.)

33 But now Abinadi said unto them: I know if ye ^akeep the commandments of God ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of ^bSinai, saying:

34 ^aI am the Lord thy God, who hath ^bbrought thee out of the land of Egypt, out of the house of bondage.

35 Thou shalt have no ^aother God before me. (Exodus 20:3 Thou shalt have ^ano other ^bgods before me.

Spencer W. Kimball said: "Many worship the hunt, the fishing trip, the vacation, the weekend picnics

and outings. Others have as their idols the games of sport, baseball, football, the bullfight, or golf. These pursuits more often than not interfere with the worship of the Lord and with giving service to the building up of the kingdom of God. To the participants this emphasis may not seem serious, yet it indicates where their allegiance and loyalty are. Still another image men worship is that of power and prestige. Many will trample underfoot the spiritual and often the ethical values in their climb to success. These gods of power, wealth, and influence are most demanding and are quite as real as the golden calves of the children of Israel in the wilderness.” (*The Miracle of Forgiveness*, pp. 41-42) Mark E. Petersen said: “God will not favor us if we put him in second place in our lives and if we follow after worldly things regardless of what they may be. The command of the Savior was: ‘Seek ye first the kingdom of God, and his righteousness.’ (Matthew 6:33). In revelations to the Prophet Joseph Smith the Lord taught that we must have an eye single to the glory of God.” (Old Testament Institute Manual, p. 127) Brigham Young said: “...the Latter-day Saints are drifting as fast as they can into idolatry...drifting into the spirit of the world and into pride and vanity.” “We wish the wealth of things of the world; we think about them morning, noon and night; they are first in our minds when we awake in the morning, and the last thing before we go to sleep at night.” (Hugh Nibley, *Approaching Zion*, p. 334) Hugh Nibley said: ‘So money is the name of the game by which the devil cleverly decoys the minds of the Saints from God’s work to his. ‘What does the Lord want of us up here in the tops of these mountains?’ Brigham Young asked twenty years after the first settling of the Valley. ‘He wishes us to build up Zion. What are the people doing? They are merchandizing, trafficking and trading.’ ‘Elders are agreed on the way and manner necessary to obtain celestial glory, but they quarrel about a dollar. When principles of eternal life are brought before them--God and the things pertaining to God and godliness--they apparently care not half so much about them as they do about five cents.’.... ‘Are their eyes single to the building up of the Kingdom of God? No; they are single to the building up of themselves.’ ‘Does this congregation understand what idolatry is? The New Testament says that covetousness is idolatry; therefore, a covetous people is an idolatrous people.’ ‘Man is made in the image of God, but what do we know of him or of ourselves, when we suffer ourselves to love and worship the god of this world--riches?’ Had the Latter-day Saints gone so far? They had, from the beginning; when the Church was only a year old, the Prophet Joseph observed that ‘God has often sealed up the heavens because of covetousness in the Church.’ Three years later, God revoked that ‘united order’ by which alone Zion could exist on earth (D&C 104:52-53)--in their desire for wealth, the Saints had tried to embrace both Babylon and Zion by smooth double-talk. The Mormons would have to wait for their blessings until they learned their lesson: ‘If the people neglect their duty, turn away from the holy commandments which God has given us, seek for their own individual wealth, and neglect the interests of the kingdom of God, we may expect to be here quite a time--perhaps a period that will be far longer than we anticipate.’” (*Approaching Zion*, p. 37))

36 ^aThou shalt not make unto thee any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath. (Exodus 20: 4 Thou shalt ^anot make unto thee any ^bgraven ^cimage, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:)

37 Now Abinadi said unto them, Have ye done all this? I say unto you, Nay, ye have not. And have ye ^ataught this people that they should do all these things? I say unto you, Nay, ye have not. (In the 1830 edition, there was no chapter break. The next chapter should be read in conjunction with this chapter. Abinadi accuses Noah and his priests of blasphemy.)

* Verse 1 [About 148 B.C.].

Mosiah 13

Abinadi is protected by divine power—He teaches the Ten Commandments—Salvation does not come by the law of Moses alone—God himself shall make an atonement and redeem his people. [About 148 B.C.]

PREACH MY GOSPEL: KEEP THE TEN COMMANDMENTS: Mosiah 13; D&C 59:5-6; Matthew 22:36-40; Exodus 20:1-17; Deuteronomy 5:6-21. 1 AND now when the king had heard

these words, he said unto his priests: Away with this fellow, and slay him; for what have we to do with him, for he is ^amad.

2 And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them:

3 ^aTouch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which ye ^brequested that I should tell; therefore, God will not suffer that I shall be destroyed at this time. (The Lord protects us until our mission is accomplished. Abinadi must have known that he would die delivering the Lord's message. The powers of darkness, for all their seeming might, cannot defeat the purposes of the Lord. They may hinder the Lord's servants, it is true, but they cannot prevent the accomplishment of his purposes. As with Christ, so with his faithful servants: each has the protection of heaven in the accomplishment of his or her mission. DCBM, 2:212-13. Spencer W. Kimball said: Many people die before their time because they are careless, abuse their bodies, take unnecessary chances, or expose themselves to hazards, accidents and sickness. *Faith Precedes the Miracle*, 103. It has been said that the death of a righteous man is never untimely because our Father sets the time. I believe that with all my soul. *Ensign*, Dec. 1985, 33. Elder Neal A. Maxwell said: The Father's plan comprehends and is inlaid with His personal plans for each of us, including our individual trial. Only a few people seem to have known something of their longevity and personal timetables. We trust in the timing of the Lord, and, meanwhile, know that the days and years of righteous individuals will not be numbered less. *One More Strain of Praise*, 10-11.)

4 But I must fulfil the commandments wherewith God has commanded me; and because I have told you the truth ye are angry with me. And again, because I have spoken the word of God ye have judged me that I am mad. (Noah is accusing God of being mad. If Abinadi is mad, then Noah does not have to consider the truth of his message.)

5 Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face ^ashone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord. (The Prophet Joseph Smith was noted to have a transcendent luminescence to his countenance when he was particularly full of the Spirit. The following are the accounts of those who witnessed this magnificent transformation: "Emmeline B. Wells: 'The power of God rested upon him to such a degree that on many occasions he seemed transfigured. His expression was mild and almost childlike in repose; and when addressing the people, who loved him it seemed to adoration, the glory of his countenance was beyond description. At other times the great power of his manner, more than of his voice (which was sublimely eloquent to me) seemed to shake the place on which we stood and penetrate the inmost soul of his hearers, and I am sure that then they would have laid down their lives to defend him.' "Mary Ann Winters: 'I stood close by the Prophet while he was preaching to the Indians in the Grove by the Temple. The Holy Spirit lighted up his countenance till it glowed like a halo around him, and his words penetrated the hearts of all who heard him and the Indians looked as solemn as Eternity.'" (Truman Madsen, *Joseph Smith the Prophet*, pp. 89-90) After the untimely martyrdom, while many saints struggled to know who was to be the next leader of the Church, a remarkable thing happened during an August conference in 1844. The visage of Brigham Young was luminescent, transformed to resemble the prophet Joseph. Those with spiritual eyes were witness to the events. Jane Snyder Richards wrote: "After his tragic death I attended the meeting at

which President Brigham Young addressed the Saints, and saw his face illuminated and appear as the face of Joseph while the voice of Joseph seemed to address the people through the mouth of Brigham. I can never forget the divine thrill that passed through the audience on that occasion and the impression that the appearance and voice of Joseph produced upon his hearers.” (Milton V. Backman Jr., Keith W. Perkins, *Writings of Early Latter-Day Saints and Their Contemporaries, A Database Collection*, p. 550))

6 And he spake with ^apower and authority from God; and he continued his words, saying:

7 Ye see that ye have not power to slay me (Their bounds are set, they cannot pass. Thy days are known and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever. D&C 122:9 As it was with Joseph Smith, so it was with Abinadi, and, for that matter, so it is with all of the household of faith. DCBM, 2:213), therefore I finish my ^amessage. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.

8 Yea, and my words fill you with wonder and amazement, and with anger. (That they had feelings about his words is an indication that the repentance process was starting. However, only one of the priests actually does repent.)

9 But I finish my message; and then it ^amatters not whither I go, if it so be that I am saved.

10 But this much I tell you, what you ^ado with me, after this, shall be as a ^btype and a shadow of things which are to come. (By slaying Abinadi, Noah and his priests condemned themselves to death.)

11 And now I read unto you (The fact that Abinadi knows the scriptures well may be an indication that he was a deposed priest under Zeniff) the remainder of the ^acommandments of God, for I perceive that they are not written in your hearts; (They probably knew the commandments, but they were not written upon their hearts through the spirit.) I perceive that ye have studied and taught ^biniquity the most part of your lives. (He does not comment on the commandments except to say that Noah and his priests have not kept them, nor have they taught them to their people. That they had the commandments available to them is evident by the fact that Abinadi is reading, not quoting them. It would be marvelous to live in a society in which there was no killing, adultery, stealing, lying, coveting, and so on. Yet if that were the extent of the gospel given us, though we would have temporal peace and tranquility, we would be without such things as the gift of the Holy Ghost, the priesthood, the promise of resurrection, and the hope of eternal life. The promises of the gospel reach far beyond Israel’s covenant to keep the Ten Commandments. DCBM 2:215)

12 And now, ye remember that I ^asaid unto you: (Abinadi already reminded them of the first two commandments in Mosiah 12:35-36. Here he begins again with the second commandment and continues through all ten.) Thou shalt not make unto thee any graven image, or any likeness of things which are in heaven above, or which are in the earth beneath, or which are in the water under the earth. (Exodus 20: 4 Thou shalt ^anot make unto thee any ^bgraven ^cimage, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:)

13 And again: Thou shalt not ^abow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me; (Exodus 20:5 Thou shalt not ^abow down thyself to them, nor serve them: for I the LORD thy God *am* a ^bjealous God, ^cvisiting the ^diniquity of the ^efathers upon the ^fchildren unto the third and fourth *generation* of them that ^ghate me.)

14 And showing mercy unto thousands of them that love me and keep my commandments. (Exodus 20:6 And shewing ^amercy unto thousands of them that love me, and keep my ^bcommandments.)

15 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him ^aguiltless that taketh his name in vain. (Exodus 20:7 Thou shalt not take the ^aname of the LORD thy God in ^bvain; for the LORD will not hold him ^cguiltless that ^dtaketh his name in vain.)

16 Remember the ^asabbath day, to keep it holy. (Exodus 20: 8 Remember the ^asabbath day, to keep it ^bholy.)

17 Six days shalt thou labor, and do all thy work; (Exodus 20:9 ^aSix days shalt thou ^blabour, and do all

thy work:)

18 But the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; (Exodus 20:10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy ^astranger that *is* within thy gates:)

19 For in ^asix days the Lord made heaven and earth, and the sea, and all that in them is; wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:11 For *in* ^asix days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD ^bblessed the sabbath day, and ^challowed it.)

20 ^aHonor thy ^bfather and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. (Exodus 20:12 ¶ ^aHonour thy ^bfather and thy ^cmother: that thy ^ddays may be ^elong upon the ^fland which the LORD thy God giveth thee.)

21 Thou shalt not ^akill. (Exodus 20:13 Thou shalt not ^akill.)

PREACH MY GOSPEL; LIVE THE LAW OF CHASTITY: Jacob 2:28; Mosiah 13:22; Alma 39:3-5; 3 Nephi 12:27-30; D&C 42:22-24; D&C 63:16; Matthew 5:27-28; Romans 1:26-32; Ephesians 5:3-5. 22 Thou shalt not commit ^aadultery. (Exodus 20:14 Thou shalt not commit ^aadultery.) Thou shalt not ^bsteal. (Exodus 20:15 Thou shalt not ^asteal.)

23 Thou shalt not bear ^afalse witness against thy neighbor. (Exodus 20:16 Thou shalt not bear ^afalse witness against thy ^bneighbour.)

24 Thou shalt not ^acovet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. (Exodus 20:17 Thou shalt not ^acovet thy neighbour's house, thou shalt not covet thy neighbour's ^bwife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.)

25 And it came to pass that after Abinadi had made an end of these sayings that he said unto them: Have ye ^ataught this people that they should observe to do all these things for to keep these commandments?

26 I say unto you, Nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people.

27 And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should ^akeep the law of Moses as yet; but I say unto you, that the time shall come when it shall ^bno more be expedient to keep the law of Moses. (Salvation is in Christ, not the law.)

28 And moreover, I say unto you, that ^asalvation doth not come by the ^blaw alone; and were it not for the ^catonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. (Keeping the word of wisdom will not save you, but keeping it is a necessary step to qualify for the atonement of Christ.)

29 And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very ^astrict law; for they were a stiffnecked people, ^bquick to do iniquity, and slow to remember the Lord their God; (The Bible tells us what happened, but the Book of Mormon tells us why it happened. Here we have a definitive explanation of why the law of Moses was given.)

30 Therefore there was a ^alaw given them, yea, a law of performances and of ^bordinances, a law which they were to ^cobserve strictly from day to day, to keep them in remembrance of God and their duty towards him. ("Ethics without doctrine is like the body without the spirit—it may have the same appearance but is void of the power of life. The Ten Commandments, independent of the fulness of the gospel, are little more than an anemic theology in the hands of social reformers, being bereft of the laws and ordinances of the gospel. Similarly, Jesus' Sermon on the Mount, detached from the testimony of Christ's divine sonship, is but a curriculum for a civics class rather than a testament of those verities by which one obtains everlasting life." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 213))

31 But behold, I say unto you, that all these things were ^atypes of things to come. (This is the whole

meaning of the law, every whit pointing to the great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal. Alma 34:14)

32 And now, did they ^aunderstand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved ^bexcept it were through the redemption of God.

33 For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even ^aall the prophets who have prophesied ever since the world began—have they not spoken more or less (Prophets are not equal in knowledge, power, or spiritual talents.) concerning these things? (This is the most repeated prophecy. Deuteronomy 18:18-19, Acts 3:22-23, Acts 7:37, 1 Nephi 10:4, 1 Nephi 22:20-21, 3 Nephi 21:11, JS-History 1:40, D&C 1:14, D&C 133:63)

34 Have they not said that ^aGod himself should come down among the children of men, and take upon him the form of man, (Note that Abinadi did not say He [Christ] would be a man, but rather, He would have the *form* of a man. King Limhi picked up on this nuance, explaining that Abinadi taught “that Christ was the God, the Father of all things,” and He would “take upon him the image of a man” (Mosiah 7:27). Again, the scriptures clearly distinguish between what the Savior was and what we are. Jesus may have shared our *image*, but He still retained His position as God. It was because He was God and not man that Jesus could minister as He did. King Benjamin was told by an angel that the Savior would “suffer temptations, and pain of body, hunger, thirst, and fatigue, *even more than man can suffer*, except it be unto death” (Mosiah 3:7). The reason we could not endure the Savior’s suffering, hunger, thirst, or fatigue is that we do not possess the divine power He did. Richard Draper, Ensign, Jan 2000, 8) and go forth in mighty power upon the face of the earth?

35 Yea, and have they not said also that he should bring to pass the ^aresurrection of the dead, and that he, himself, should be oppressed and afflicted? (There is no chapter break in the 1830 edition, so the next chapter including quotes from Isaiah should be read to explain the preceding text.)

Mosiah 14

Isaiah speaks Messianically—Messiah’s humiliation and sufferings are set forth—He makes his soul an offering for sin and makes intercession for transgressors—Compare Isaiah 53. [About 148 B.C.] (This is a wonderful testimony of Jesus Christ.)

1 YEA, even doth not Isaiah say: Who hath ^abelieved our report (Who has accepted the testimony of the prophets relative to the Messiah?), and to whom is the arm of the Lord revealed? (To whom has God revealed his priesthood, his gospel, those things wherein is found the power of God unto salvation?)

2 For he (Christ) shall grow up before him (Elohim) as a tender plant, and as a root out of dry ground (apostate Israel); he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. (Biblical scholars conjecture that this passage refers not to the Savior’s physical appearance but to the fact that Jesus would not come in the glorious manner the Jews were expecting. Joseph Fielding Smith interpreted these words to mean that Jesus would look like an ordinary man and thus the Jews would not recognize him as the Son of God. *Doctrines of Salvation*, 1:23. There is no

mystique, no dynamic appearance, no halo around the head, thunders do not roll and lightnings do not flash at his appearance. He is the Son of the Highest, but he walks and appears as the offspring of the lowest. He is a man among men, appearing, speaking, dressing seeming in all outward respects as they are. Bruce R. McConkie, *The Promised Messiah*, 477-78. Joseph Fielding Smith: “There was nothing about [Christ] to cause people to single him out. In appearance he was like men; and so it is expressed here by the prophet that he had no form or comeliness, that is, he was not so distinctive, so different from others that people would recognize him as the Son of God. He appeared as a mortal man”

(*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:23). Abinadi’s commentary: Mosiah 15: 2 And because he ^adwelleth in ^bflesh he shall be called the ^cSon of God (Elohim), and having subjected the flesh to the ^dwill of the ^eFather, being the Father and the Son—3 The Father, ^abecause he was ^bconceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son— (The mortal and the divine.) 4 And they are ^aone God, yea, the very ^bEternal ^cFather of heaven and of earth.)

3 He is ^adespised and rejected of men (Jesus was rejected by his own people); a man of sorrows, and acquainted with grief; and we hid as it were our faces from him (shunned); he was despised, and we esteemed him not. (Abinadi’s commentary: Mosiah 15: 5 And thus the flesh becoming subject to the Spirit (When mortals become totally subject to God, they will have passed the test and are ready to go on. Hugh Nibley, 2:84), or the Son to the Father, being one God, ^asuffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and ^bscourged, and cast out, and disowned by his ^cpeople.)

4 Surely he has ^aborne our ^bgriefs, and carried our sorrows; (“The word “sorrows” is more literally “pains,” and the word “grief” is more literally “sickness.” (Barney, Kevin. “Translation question on Isaiah 53:3” January 16, 2000, Scripture-L. Neal A. Maxwell: “Jesus’ daily mortal experiences and His ministry, to be sure, acquainted Him by observation with a sample of human sicknesses, grief, pains, sorrows, and infirmities which are ‘common to man’ (1 Corinthians 10:13). But the agonies of the Atonement were infinite and first-hand! Since not all human sorrow and pain is connected to sin, the full intensiveness of the Atonement involved bearing our pains, infirmities, and sicknesses, as well as our sins. Whatever our sufferings, we can safely cast our ‘care upon him; for he careth for [us]’ (1 Peter 5:7)” (“*Not My Will, But Thine*” [1988], 51).) yet we did esteem him stricken, smitten of God (the people would look upon Jesus as one who has leprosy), and afflicted (Jesus suffered for our sins). (“It has been common in many ages for people to assume that someone who suffers is being punished by God. Those who see the Servant consider that he is being punished for sin. Ironically, they are correct, but it is not his own sin that causes him to suffer; rather, it is ours” (Donald W. Parry and others, *Understanding Isaiah* [1998], 474).)

5 But he was ^awounded (better translated pierced fatally) for our ^btransgressions, he was bruised (better translated “crushed”. Gethsemane means oil press.) for our iniquities; the chastisement of our peace was upon him; and with his stripes we are ^chealed.

6 All we, like ^asheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all. (The atonement. Jesus suffered for us all. Abinadi’s commentary: Mosiah 15: 9 Having ascended into heaven (Jesus goes before us to the Father pleading to let us in.), having the bowels (The bowels symbolize the seat of pity or kindness; hence tenderness, compassion. Webster’s 1828 dictionary.) of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon ^ahimself their iniquity and their transgressions, having redeemed them, and ^bsatisfied the demands of justice. (Boyd K. Packer said: “Each of us, lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us... Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing. But know this: Truth, glorious truth, proclaims there is such a Mediator. ‘For there is one God, and one mediator between God and men, the man Christ Jesus.’ (1 Timothy 2:5.) Through Him mercy can be fully extended to each of us without offending the eternal law of justice. This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them. The extension of mercy will not be automatic. It will be through covenant with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins. All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy. (CR, April 1977, p. 80.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, pp. 233-4) Hugh Nibley said: “...having redeemed them, and satisfied the demands of justice. Then he says, Now can I get them through?...So he goes ahead as our sponsor and clears the legal difficulties. There is serious doubt about whether our admission is really justified, so he generously intercedes for us. He breaks the barrier, and then he faces the problem of our legal right to go on. Do we deserve it? No. His argument on our behalf is for mercy and compassion.” (*Teachings of the Book of Mormon*, Lecture 35, p. 85))

7 He was oppressed, and he was afflicted, yet he ^aopened not his mouth; he is brought as a ^blamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth. (Isaiah speaks as though these events had already happened. Prophetic perfect tense. Abinadi’s commentary: Mosiah 15: 6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even ^aas Isaiah said, as a sheep before the shearer is dumb, so he ^bopened not his mouth. (David O. McKay said: “This Man of Galilee knew little but misunderstanding and ingratitude and criticism and abuse; but he never complained, and at the end of the day he was as sweet as at dawn. Long before he came somebody had said that when the supreme man arrived he would submit to tribulation without complaining. As men looked upon this Man of Galilee they were reminded of the great line of the prophet, ‘As a lamb before the shearer is dumb, so he opened not his mouth.’ Brethren and sisters, what is the attitude, the spirit of the vilifier, as compared with the spirit of the Christ, the spirit of the leaders of the Church, the spirit of every true Latter-day Saint? It is better to suffer wrong than to do wrong, and if we as Latter-day Saints will but hold to the truth as it has been revealed all will eventually be well.” (*Conference Reports*, Oct. 1931, p. 13))

8 He was taken from prison and from judgment (A clearer translation would be: Without protection, without justice, he was taken away. In other words, he was taken forcibly and denied a fair trial.); and who shall declare his generation? (his roots, his origin. Can we testify of his divine sonship?) For he was cut off out of the land of the living; for the transgressions of my people was he stricken. (Abinadi’s

commentary: Mosiah 15: 10 And now I say unto you, who shall declare his ^ageneration? Behold, I say unto you, that when his soul has been made an offering for ^bsin he shall see his ^cseed. And now what say ye? And who shall be his seed? (At his death, Jesus went into the spirit world where he ministered unto the righteous who were waiting for his resurrection. These are his seed. 12 For these are they whose sins ^ahe has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? 13 Yea, and are not the ^aprophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, (We do not espouse a doctrine of infallibility of prophets. It is a common ploy in anti-Mormon literature to argue that the Church is false because of a supposed error or the disaffection of one holding the prophetic office. All who come into mortality – the Savior included – are subject to the temptations of the father of lies, are open to the enticements of the flesh, even those specially selected and designated as the Lord’s mouthpieces. “With all their inspiration and greatness, prophets are yet mortal men with imperfections common to mankind in general. They have their opinions and prejudices and are left to work out their own problems without inspiration in many instances. MD, p. 608. The commandment is given to high and low, great and small, to take heed to themselves lest they fall and succumb to temptation. DCBM, 2:236) I mean all the holy prophets ever since the world began? I say unto you that they are his seed.)

9 And he made his grave with the wicked, and with the ^arich in his death; because he had done no ^bevil, neither was any deceit in his mouth.

10 Yet it pleased (Certainly it did not “please” the Father to bruise his Son, as we currently understand and use that word. Modern translations of Isaiah render these opening lines “it was the will of the Lord” rather than “it pleased the Lord.” That gives a clearer meaning of what was meant by the word pleased when Joseph Smith translated this passage early in the nineteenth century. Furthermore, acknowledging Christ’s submission to the will of the Father in Mosiah 14 is consistent with and sets the stage for the very teaching Abinadi was about to give to King Noah and his people in Mosiah 15. Indeed, Abinadi would give a succinct definition of those who are Christ’s seed. They are those whose sins he has borne and for whom he has died. His soul truly was “an offering for sin,” bringing the joy of a glorious heavenly reunion with “his seed,” a reunion nowhere more movingly described than in President Joseph F. Smith’s vision of the righteous dead. All of this is, indeed, a pleasure to the Lord. Jeffrey R. Holland, *Christ and the New Covenant*, 93-94. This is a verse which requires careful consideration. God our Eternal Father loved his Only Begotten and, like any parent, surely anguished with the pain of his child. And yet, as infinitely painful as it must have been for Elohim, the hours of agony were necessary – they were a part of that plan of the Father of which Jehovah had been the chief advocate and proponent in premortality. Indeed it was needful that the “Lamb slain from the foundation of the world” be slain, in order that life and immortality might be brought to light. And thus “it pleased the Lord [the Father] to bruise him,” in the sense that Jesus carried out to the fullest the will of the Father, in spite of the pain associated with the implementation of the terms and conditions of that will. Robert L. Millet, *Symposium on the Book of Mormon*, 100.) the Lord (Elohim) to ^abruise him (Jesus); he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his ^bseed (the righteous are his seed. The innumerable company of the spirits of the just, the righteous dead from the days of Adam.), he shall prolong his days (his resurrection. the glory of the righteous will be forever), and the pleasure of the Lord shall prosper in his hand. (Bruce R. McConkie said: “If this prophecy was meant to be fulfilled during his mortal sojourn on earth, we would list it as having failed. He did not prolong his days; a voluntary death overtook him in the prime of life. Nor did the pleasure of the Lord find full fruition while he dwelt in a state where death lies in wait for the weary pilgrim. It is only in the resurrection that the pleasure of the Lord is perfected, for it is only when ‘spirit and element’ are ‘inseparably connected’ that either God or man can ‘receive a fulness of joy.’ (D&C 93:33.) Thus, having made his soul an offering for sin; having seen his seed—all the righteous dead from the days of Adam to that moment—as they assembled to greet and worship him in the paradise of their Lord; and having thereafter risen in glorious immortality to live and reign forever, our Messiah truly fulfilled the prophetic utterance, for

then his days were prolonged forever and the pleasure in his hand was infinite.” (*Promised Messiah*, p. 362 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 221) Abinadi’s commentary: Mosiah 15: 11 Behold I say unto you, that whosoever has heard the words of the ^aprophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the ^bkingdom of God. 12 For these are they whose sins ^ahe has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? 23 They are raised to ^adwell with God (*Celestial Kingdom*) who has redeemed them; thus they have eternal life through Christ, who has ^bbroken the bands of death.)

11 He (*Elohim*) shall see the travail of his (*Jesus’*) soul, and shall be satisfied (*Elohim will be satisfied with Christ’s sacrifice. Christ satisfied the demands of the atonement*); by his knowledge shall my righteous servant justify many; for he shall ^abear their iniquities.

12 Therefore will I divide him a portion with the ^agreat, and ^bhe shall divide the spoil with the strong (*Jesus inherits all that the Father has. If men accept the atonement of Jesus Christ and live worthy lives, they may become joint heirs with Christ. A joint heir is one who inherits equally with all other heirs including the Chief Heir who is the Son.*); because he hath poured out his soul unto death; and he was numbered with the transgressors (*two thieves*); and he bore the sins of many, and made ^cintercession for the transgressors.

Mosiah 15

How Christ is both the Father and the Son—He shall make intercession and bear the transgressions of his people—They and all the holy prophets are his seed—He bringeth to pass the resurrection—Little children have eternal life. [About 148 B.C.]

1 AND now Abinadi said unto them: I would that ye should understand that ^aGod himself shall ^bcome down among the children of men, and shall ^credeem his people. (Christ is Jehovah. This message of Abinadi is similar to the message given by an angel to King Benjamin.)

2 And because he ^adwelleth in ^bflesh he shall be called the ^cSon of God (Elohim), and having subjected the flesh to the ^dwill of the ^eFather, being the Father and the Son—

3 The Father, ^abecause he was ^bconceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son— (The mortal and the divine.)

4 And they are ^aone God, yea, the very ^bEternal ^cFather of heaven and of earth. (Our Lord is also called the Father in the sense that he is the Father or Creator of the heavens and the earth and all things. Joseph Fielding Smith, *Doctrines of Salvation*, 1:29-30. Jesus Christ is referred to several times in the Book of Mormon as both the Father and the Son. (Mosiah 15:1-4; Ether 3:14.) The question might well be asked: In what way (or in what sense) is Jesus Christ both the "Father" and the "Son"? The words *Father* and *Son* are titles rather than names; thus they may be used to refer to more than one person. The term *Father* may rightfully be used to refer to Jesus Christ in the following areas: (1) Jesus Christ is the Father of those who accept the gospel because it is through his atonement that the gospel is made active on this earth. (Mosiah 5:7; 15:10-13; see also D&C 25:1; 39:1-4; and Ether 3.) (2) Jesus Christ is the Father of this earth in the sense that he created this earth under the direction of his Father. (Mosiah 15:4; 16:15; see also Alma 11:38-39; 3 Nephi 9:15; Ether 4:7; D&C 45:1.) (3) Jesus Christ is the Father because of divine investiture of power—that is, Jesus Christ has been given the power to act for and represent his Father on this earth. (Read particularly D&C 93:2-4, 17.) (4) Other dictionary definitions of *Father* that might be used to refer to Jesus Christ are as follows: "one to whom respect is due"; "one who cares as a father might"; "an originator, source, or prototype"; "one who claims or accepts responsibility." The term *Son* also has varied meanings. Jesus Christ is rightfully referred to as the Son in the following senses: (1) Jesus Christ is the firstborn of God in the spirit (Colossians 1:15-19; D&C 93:21); (2) Jesus Christ is the Only Begotten Son of God in the flesh (Jacob 4:5, 11; Alma 12:33-34; 13:5; John 1:18, 3:16); (3) Jesus Christ submitted his will to the will of his Father (Mosiah 15:2-7). Daniel Ludlow, *Unlocking the Book of Mormon*, 175)

5 And thus the flesh becoming subject to the Spirit (When mortals become totally subject to God, they will have passed the test and are ready to go on. Hugh Nibley, 2:84), or the Son to the Father, being one God, ^asuffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and ^bscourged, and cast out, and disowned by his ^cpeople. (Brigham Young: We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If this warfare is not diligently prosecuted, then the law of sin prevails... When through the Gospel, the Spirit in man has so subdued the flesh that he can live without wilful transgression, the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature. Our bodies are all important to us, though they may be old and withered, emaciated with toil, pain, and sickness, for death is sown in our mortal bodies. The food and drink we partake of are contaminated with the seeds of death, yet we partake of them to extend our lives until our allotted work is finished... Yet, if we live our holy religion and let the Spirit reign, it will not become dull and stupid, but as the body approaches dissolution the spirit takes a firmer hold on that enduring substance behind the veil, drawing from the depths of that eternal Fountain of Light sparkling gems of intelligence which surround the frail and sinking tabernacle with a halo of immortal wisdom... Need we in spirit bow down to this poor, miserable, decaying body? We will not. JD, 9:287-88)

6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even ^aas Isaiah said, as a sheep before the shearer is dumb, so he ^bopened not his mouth.

PREACH MY GOSPEL: OBEDIENCE: WHAT DOES IT MEAN TO BE OBEDIENT? 1 Nephi 2:3; Mosiah 5:8; Mosiah 15:7; D&C 82:8-10; Matthew 7:24-27; John 7:17; John 14:15. WHAT CAN YOU LEARN ABOUT OBEDIENCE FROM THESE SCRIPTURES? 1 Nephi 3:7; D&C 105:6; 2 Kings 5:1-14. WHY DID THE YOUNG WARRIORS IN HELAMAN'S ARMY OBEY WITH EXACTNESS? HOW WERE THEY BLESSED? Alma 56:45-48; Alma 57:21-27.

7 Yea, even so he shall be led, ^acrucified, and slain, the ^bflesh becoming subject even unto death, the ^cwill of the Son being swallowed up in the will of the Father. (Neal A. Maxwell said: "It was all made possible by the Savior's splendid submissiveness. He did voluntarily what He was not forced to do; it was something no other child of God could do! 'There was no other good enough to pay the price of sin' (Hymns no. 194). 'Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father' (Mosiah 15:7). The imagery and theology of this verse tell us that Jesus was totally, perfectly, and fully consecrated. Being 'swallowed up' means being totally enveloped—without question, protest, reservation, or resentment. It is 'all the way,' not halfway. Choosing such spiritual submission is the highest act of deliberate, individual will: 'And he said, Abba, Father, all things are possible unto thee; take away this cup from me: *nevertheless* not what I will, but what thou wilt' (Mark 14:36; emphasis added). Though Jesus' will was thus 'swallowed up,' we certainly don't notice any diminution of Jesus' individuality after the Atonement, do we? In fact, not only was He resplendent, but after the Resurrection, amid some of His sheep, He declared that His joy was now 'full' (3 Nephi 17:20). Consecration enhances individuality. Furthermore, when we are 'swallowed up' in His will we will also know what it is like to be 'swallowed up in the joy of Christ' (Alma 31:38)."
(That Ye May Believe, pp. 2-3) "In considering consecration, it is well to remember . . . that nothing is held back—whether turf, attitude, or hobbies. One's will is to be swallowed up in the will of God—just as occurred with Jesus. . . the will of the Son being swallowed up in the will of the Father. . . Most forms of holding back are rooted in pride or are prompted by the mistaken notion that somehow we are diminished by submission to God. Actually, the greater the submission, the greater the expansion!"
(Henry B. Eyring, *On Becoming a Disciple Scholar*, pp. 61-2))

8 And thus God breaketh the ^abands of death, having gained the ^bvictory over death; giving the Son power to make ^cintercession for the children of men—

PREACH MY GOSPEL: THROUGH CHRIST WE CAN BE CLEANSED FROM SIN: GOD SENT HIS SON: Alma 11:40; John 3:16-17. CHRIST IS OUR ADVOCATE: D&C 45:3-5. SALVATION THROUGH CHRIST: 2 Nephi 2:6-8; Alma 24:8-9, 14-16; 2 Nephi 9:21-24. MERCY AND JUSTICE: Mosiah 15:9; Alma 42:22-25

9 Having ascended into heaven (Jesus goes before us to the Father pleading to let us in.), having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon ^ahimself their iniquity and their transgressions, having redeemed them, and ^bsatisfied the demands of justice.

10 And now I say unto you, who shall declare his ^ageneration? Behold, I say unto you, that when his soul has been made an offering for ^bsin he shall see his ^cseed. And now what say ye? And who shall be his seed? (At his death, Jesus went into the spirit world where he ministered unto the righteous who were waiting for his resurrection. These are his seed.)

PREACH MY GOSPEL: FOLLOW THE PROPHET: Mosiah 15:11-12; Alma 13:1-16; 3 Nephi 12:1-2; D&C 1:37-38; D&C 21:1-7; D&C 136:37-38; John 15:16; Acts 10:34-44; Ephesians 2:19-20; Ephesians 4:11-14; Hebrews 5:4; Amos 3:7.

11 Behold I say unto you, that whosoever has heard the words of the ^aprophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the ^bkingdom of God.

12 For these are they whose sins ^ahe has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

13 Yea, and are not the ^aprophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

14 (Now he answers the priest's question.) And these are ^athey who have published peace, who have brought good ^btidings of good, who have ^cpublished salvation; and said unto Zion: Thy God reigneth!

15 And O how beautiful upon the mountains were their feet! (Past)

16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace! (Present)

17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever! (Future)

18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the ^afeet of him that bringeth good tidings, that is the founder of ^bpeace (Christ), yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

19 For were it not for the redemption which he hath made for his people, which was prepared from the ^afoundation of the world (In the premortal day, Jesus was ordained and sustained as Savior and Redeemer. DCBM, 2:237), I say unto you, were it not for this, all mankind must have ^bperished.

20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

21 And there cometh a resurrection, even a ^afirst resurrection (The first resurrection includes both celestial and terrestrial kingdom people. He is not talking about the time of the resurrection but the condition of it.); yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ (This first resurrection is not to be confused with the first resurrection spoken of in the D&C, which has reference to the coming forth from the grave of the faithful saints from the time of Christ to the time of his second coming. D&C 88:96-98. Those living in the Millennium are also spoken of as coming forth in a first resurrection, for they too obtain an exaltation. D&C 132:19. The Life Beyond, p. 124, DCBM, 2:238)—for so shall he be called. (James E. Talmage said: “Two general resurrections are mentioned in the scriptures, and these may be specified as first and final, or as the resurrection of the just and the resurrection of the unjust. The first was inaugurated by the resurrection of Jesus Christ; immediately following which many of the saints came forth from their graves. A continuation of this, the resurrection of the just, has been in operation since, and will be greatly extended, or brought to pass in a general way, in connection with the coming of Christ in His glory. The final resurrection will be deferred until the end of the thousand years of peace, and will be in connection with the last judgment.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 2, p. 174) Bruce R. McConkie said: “To those who lived before the resurrection of Christ, the day of his coming forth from the dead was known as the first resurrection. Abinadi and Alma, for instance, so considered it. (Mosiah 15:21-25; Alma 40.) To those who have lived since that day, the first resurrection is yet future and will take place at the time of the Second Coming. (D. & C. 88:96-102.) We have no knowledge that the resurrection is going on now or that any persons have been resurrected since the day in which Christ came forth excepting Peter, James, and Moroni, all of whom had special labors to perform in this day which necessitated tangible resurrected bodies.” (*Mormon Doctrine*, p. 639) **Keys of Resurrection:** Those who have spoken authoritatively about the resurrection have sometimes spoken of it as an ordinance involving keys, the same way other priesthood ordinances require the operation of priesthood power and priesthood keys. President Brigham Young has given us profound and insightful commentary on the core doctrine of the Christian faith: All who have lived on the earth according to the best light they had, and would have received the fulness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for, in the flesh, by those who have the authority. All others will have a resurrection, and receive a glory, except those who have

sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we cannot receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (*Discourses of Brigham Young*, 397–98) Closer to our day, President Spencer W. Kimball, in a general conference address in April 1977, confirmed that no one now living holds the keys of resurrection. And that is *not* because we lack the desire to possess them. President Kimball said: "Do we have the keys of resurrection? . . . I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. . . . We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality" (Conference Report, April 1977, 69). Nevertheless, President Kimball promised, the faithful will receive not only the keys of resurrection but also the power of godhood in the resurrection: "We talk about the gospel in its fulness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives" (Conference Report, April 1977, 71). When Jesus' spirit reentered his physical body in the Garden Tomb that first Easter morning, he became the first person on this earth to receive the keys of resurrection. It is true that he inherited *the power* to take up his body again from his Father (Elohim) at the time of his mortal birth. But he received *the keys* of resurrection only after his own resurrection. President Joseph Fielding Smith explained the sequence this way: "Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and *gained the keys of the resurrection*, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered" (*Doctrines of Salvation*, 1:128; emphasis added). This is important doctrine, for it means that **the keys of resurrection are conferred after one has been resurrected and those keys are then used to resurrect others**. Jesus was the prototype. Having obtained the keys of resurrection himself (after his own experience with resurrection), he then possessed power to resurrect all others. According to President Brigham Young, those keys of resurrection first acquired by the Savior are then further given, extended, or delegated to others who have died and been resurrected. "They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others" (*Discourses of Brigham Young*, 398). Thus, in one respect we might think of the ordinance of resurrection as being like other ordinances which we see performed on this earth. It involves those who possess the authority and keys of resurrection. As President Brigham Young and Elder Erastus Snow also taught, the resurrection will be conducted much as other things are done in the kingdom, by delegation (*Journal of Discourses*, 6:275; 15:136–39; 25:34). Just as we cannot bless or baptize ourselves, so we cannot resurrect ourselves. Ordinances are performed on our behalf by those who are authorized to perform the ordinances. Knowing what we do about the importance of worthy fathers guiding and blessing their families in righteousness, it does not seem out of order to believe that worthy fathers and priesthood holders will have the privilege of calling forth their wives, or their children, or even other members of their family from the grave. **Is it not the order of heaven for righteous**

patriarchs (fathers, grandfathers, and others) to bless, baptize, and perform other ordinances for their loved ones? Before Jesus was resurrected, only his Father, our Father in Heaven, possessed the keys of resurrection (even though as the Son of God he possessed the power of life in himself— independently). After he was resurrected, Jesus acquired the keys of resurrection which could then be given to others. The illuminating statements of President Young, President Kimball, and President Smith, taken together, help us to see once again that God's house is a house of order. As a result of his own resurrection, Jesus now controls all power and all keys, under the direction of his Father, which he delegates to others as they are worthy and become prepared to possess the various powers of godliness. These powers are then used to bless the human family. This is true for the keys of resurrection as well as all other power and authority. (Andrew Skinner, *The Garden Tomb*, 94-98))

22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. (The second resurrection is for telestial and sons of perdition.)

23 They are raised to ^adwell with God (Celestial Kingdom) who has redeemed them; thus they have eternal life through Christ, who has ^bbroken the bands of death.

24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having ^asalvation declared unto them (These are terrestrial, but still part of the first resurrection.). And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. (Joseph Fielding Smith said: "We are taught that we will be punished for our own sins, but what of these millions who sinned ignorantly, not having any knowledge of the mission of the Son of God? According to the divine plan the truth of the gospel must eventually be declared to them, for it is written that '... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.' (D&C 1:2) ... We are taught that mankind through the ages will be judged by the privileges and opportunities to know the truth. If a person never had the opportunity to know anything about the plan of salvation, then surely he should not be held accountable for his deeds in the flesh on an equality with the man who knew the truth and then refused to obey it. Thousands of these people who lived in this ignorance were devout and faithful to the doctrines which they had been taught. They cannot be held accountable for their actions which were done in faith and obedience to that which they devoutly believed and had been taught. Fortunately the Lord will judge us all by the intent of the heart as well as by our understanding. Therefore it seems that it was only a matter of justice for the Lord to do what Abinadi said he would do and permit these who innocently died in 'their ignorance, not having salvation declared unto them' to have part in this great resurrection." (Answers to Gospel Questions, vol. 4, pp. 76-77))

25 And little ^achildren also have eternal life. (Joseph Smith: I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting. The strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser;' if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day: but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again." (D.H.C. 4:553.)

26 But behold, and ^afear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that ^brebel against him and ^cdie in their sins; (Those who ignore or reject the higher counsel from God and his prophets are in open rebellion to God and his plan of salvation.) yea, even all those that

have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; ^dthese are they that have ^eno part in the first ^fresurrection. (Exaltation in the celestial kingdom. “Amulek noted: After this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life then cometh the night of darkness wherein there can be no labor performed. Alma 34:33. However, this statement is sometimes misinterpreted. The night of darkness is not death, but resurrection. Alma 41:5. The day of this life or, in other words, the probationary state or preparatory state in which we prepare for eternity (Alma 42:10) includes the postmortal sojourn in the spirit world. Were this not the case, there would be no purpose in preaching the gospel to the dead or in performing ordinances for them. Unlike water baptisms, faith and repentance cannot be performed vicariously; only the immortal spirit can exercise faith unto salvation. Eternal life depends upon eternal obedience.” Rodney Turner, *Studies in Scriptures*, 7:252. To those who lived before the Savior was resurrected, His resurrection was known as the “first resurrection.” To those who lived after that pivotal point in mankind’s history, the “first resurrection” will take place at the Second Coming. Some who have inherited celestial glory were resurrected with the Savior and others of that group have been resurrected since that time. All those who have not yet been resurrected at the Savior’s Second Coming will be resurrected either at that time or as the Millennium draws to a close. *Unlocking the Book of Mormon*, 177.)

27 Therefore ought ye not to tremble? For salvation (exaltation and eternal life) cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny ^ajustice when it has its claim.

28 (He is quoting from Isaiah 52:8-10.) And now I say unto you that the time shall come that the ^asalvation of the Lord shall be declared to every nation, kindred, tongue, and people.

29 Yea, Lord, ^athy ^bwatchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah is speaking of the Millennium.)

30 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the ^asalvation of our God. (There is no chapter break in the 1830 edition. Chapter 16 should be read with 15.)

Mosiah 16

God redeems men from their lost and fallen state—Those who are carnal remain as though there was no redemption—Christ brings to pass a resurrection to endless life or to endless damnation. [About 148 B.C.]

1 AND now, it came to pass that after Abinadi had spoken these words he stretched forth his hand and said: The time shall come when all shall see the ^asalvation of the Lord (God will make sure that his people are saved.); when ^bevery nation, kindred, tongue, and people shall see eye to eye (be united) and shall ^cconfess before God that his ^djudgments are just.

2 And then shall the ^awicked be ^bcast out, and they shall have cause to howl, and ^cweep, and wail, and gnash their teeth; and this because they would not ^dhearken unto the voice of the Lord; therefore the Lord redeemeth them not.

3 For they are ^acarnal and devilish, and the devil has power over them; yea, even that old serpent that did ^bbeguile our first parents, which was the ^ccause of their fall; which was the cause of ^dall mankind becoming carnal, sensual, devilish, ^eknowing evil from good, ^fsubjecting themselves to the devil.

4 Thus all mankind were ^alost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state. (Grace)

5 But remember that he that persists in his own ^acarnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the ^bdevil hath all power over him. Therefore he is as though there was no ^credemption made, being an enemy to God; and also is the ^ddevil an enemy to God.

6 And now if Christ had not come into the world, speaking of things to come ^aas though they had already come, there could have been no redemption. (“Although he lived nearly 150 years before the birth of Christ, Abinadi was so certain Jesus Christ was going to be born on the earth that he sometimes referred to the life of the Savior in the past tense. He was aware, of course, that he was doing this. In Mosiah 16:6 he states: ‘ ... and now if Christ *had not* come into the world, *speaking of things to come as though they had already come*, there could have been no redemption.’ (Italics added.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.187))

7 And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should have no ^asting, there could have been no resurrection.

8 But there is a ^aresurrection, therefore the grave hath no victory, and the sting of ^bdeath is swallowed up in Christ. (George Q. Cannon has said, “We know that when a wife is sealed to us by the authority of the holy Priesthood, that that ordinance is binding as eternity if we are faithful. We know that when we have children born to us in the everlasting covenant and death takes them away, we are comforted with the assurance that though they be consigned to the silent tomb, we shall yet have them in eternity. Thus the sting of death is taken away, and the grave has no victory. Death does not fill us with gloom and apprehension and doubt and uncertainty. We know as well as we can know anything of that character that when time ends we shall be united with our children and dwell with them eternally. We know also that when a man buries his wife, the faithful partner of his life, if she were married to him by the holy Priesthood, he knows when he lays her away in the grave that that is not an eternal separation, but that they will again be united.” (*Journal of Discourses*, vol. 24, p. 223))

9 He is the ^alight and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

10 Even this mortal shall put on ^aimmortality, and this ^bcorruption shall put on incorruption, and shall be brought to ^cstand before the bar of God, to be judged of him according to their works whether they be good or whether they be evil—

11 If they be good, to the resurrection of ^aendless life and ^bhappiness; and if they be evil, to the resurrection of ^cendless damnation, being delivered up to the devil, who hath subjected them, which is

damnation— (Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. TPJS, p. 96.)

12 Having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would ^anot; they being warned of their iniquities and yet they would not depart from them; and they were commanded to repent and yet they would not repent. (Those who will be subjected to endless damnation are those who are carnal, and who have "never called upon the Lord." To make sure there is no mistake, Abinadi makes it clear that these are people who have had the opportunity to accept the redeeming Messiah, but have chosen not to. Brant Gardner.)

13 And now, ought ye not to tremble and repent of your sins, and remember that only in and through Christ ye can be saved?

14 Therefore, if ye teach the ^alaw of Moses, also teach that it is a ^bshadow of those things which are to come—

15 Teach them that redemption cometh through Christ the Lord, who is the very ^aEternal Father. Amen.

Mosiah 17

Alma believes and writes the words of Abinadi—Abinadi suffers death by fire—He prophesies disease and death by fire upon his murderers. [About 148 B.C.]

1 AND now it came to pass that when Abinadi had finished these sayings, that the king commanded that the ^apriests should take him and cause that he should be put to ^bdeath. (Now that he had finished his mission, the protection of heaven was taken away.)

2 But there was one among them (Since Alma was a direct descendant of Nephi, he was of royal blood. Therefore, Noah would have appointed him to be a priest in the government. Alma may be 25 years old.) whose name was ^aAlma, he also being a descendant of Nephi. And he was a young man, and he ^bbelieved the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi had testified against them; therefore he began to plead with the king that he would not be angry with Abinadi, but suffer that he might depart in peace.

3 But the king was more wroth, and caused that Alma should be cast out from among them, and sent his servants after him that they might slay him.

4 But he fled from before them and ^ahid himself that they found him not. And he being concealed for many days did ^bwrite all the words which Abinadi had spoken. (“To remember and record ‘all the words of Abinadi’ would have required divine assistance. Jesus explained that the Comforter, which is the Holy Ghost, will bring to our remembrance that which has been taught us (John 14:26). “President Wilford Woodruff, one of the greatest scribes and note takers of this dispensation, described his own experience in recalling and recording the words of Joseph Smith: ‘There is one subject I wish to speak upon and that is the keeping of a journal with respect to the dealings of God with us. I have many times thought the Quorum of the Twelve and others considered me rather enthusiastic upon this subject; but when the Prophet Joseph organized the Quorum of the Twelve, he counseled them to keep a history of their lives, and gave his reasons why they should do so. I have had this spirit and calling upon me since I first entered this Church. I made a record from the first sermon I heard, and from that day until now I have kept a daily journal. Whenever I heard Joseph Smith preach, teach, or prophesy, I always felt it my duty to write it; I felt uneasy and could not eat, drink, or sleep until I did write; and my mind has been so exercised upon this subject that *when I heard Joseph Smith teach and had no pencil or paper, I would go home and sit down and write the whole sermon, almost word for word and sentence by sentence as it was delivered, and when I had written it it was taken from me, I remembered it no more. This was the gift of God to me.*’ (Matthias F. Cowley, Wilford Woodruff: History of His Life and Labors, pp. 476-77; italics added.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 249)

There must be at least two accounts of the story of Abinadi that Mormon is using for his abridgement. Since Alma is now gone from the court, the story continues without Alma being present to record it. There must have been an official record maintained by Noah’s court, and then Alma’s account. Since there were some who repented and came unto Alma near the waters of Mormon, there must have been some who witnessed these events and recounted them to Alma.)

5 And it came to pass that the king caused that his guards should surround Abinadi and take him; and they bound him and cast him into prison.

6 And after three days, having counseled with his ^apriests, he caused that he should again be brought before him.

7 And he said unto him: Abinadi, we have found an accusation against thee, and thou art worthy of death. (Evil, since it can’t refute truth, tries to silence the truth.)

8 For thou hast said that ^aGod himself should come down among the children of men (blasphemy); and now, for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.

9 Now Abinadi said unto him: I say unto you, I will ^anot recall the words which I have spoken unto you

concerning this people, for they are true; and that ye may know of their surety I have suffered myself that I have fallen into your hands.

10 Yea, and I will ^asuffer even until death (There are some things worth dying for. Defense of the gospel of Jesus Christ is one of them.), and I will not recall my words, and they shall stand as a ^btestimony against you. And if ye slay me ye will shed ^cinnocent blood (murder), and this shall also stand as a testimony against you at the last day. (Alma 60: 13 For the Lord suffereth the ^arighteous to be slain that his justice and ^bjudgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God.)

11 And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God would come upon him. (Like Pontius Pilate. President Marion G. Romney said: “No one is justified in rejecting the truths of salvation on the basis that he does not know they are true, because everything the Lord does or says has within itself the evidence of its own authenticity, and every person is divinely endowed with the means to discover that evidence and know for himself that it is true.” CR April 1976, p. 120-21.)

12 But the ^apriests lifted up their voices against him, and began to accuse him, saying: He has reviled the king. Therefore the king was stirred up in ^banger against him, and he delivered him up that he might be slain.

13 And it came to pass that they took him and bound him, and ^ascourged his skin with faggots, yea, even unto ^bdeath. (“We generally say that Abinadi was burned at the stake- and that may be true, although technically it might not be the whole story. The scripture does not say he was ‘burned at the stake’; it says he ‘suffered death by fire’ (Mosiah 17:20). A statement in Mosiah 17:13 catches our attention: ‘And it came to pass that they took him and bound him, and scourged his skin with faggots, yea, even unto death.’ Three words in the foregoing sentence should be noted. The first is that they bound him. That seems self-explanatory. The second is that they scourged him. To scourge means to whip, flail, or beat. The third term is faggots: ‘He was scourged with faggots, yea, even unto death.’ A faggot is a bundle of sticks or twigs, used for fuel. This passage seems to say that Abinadi’s tormentors took burning torches and poked him with these, burning his skin until he died. And then, says the record, ‘He fell, having suffered death by fire; . . . having sealed the truth of his words by his death’ (Mosiah 17:20).” (Book of Mormon Symposium Series, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 102) Hugh Nibley said: “How do you scourge the skin with faggots, and what’s the difference between *scourge* and *scorch*? They’re the same word, the same word exactly. Scourge, scorch, scotch, score-it means to damage the skin of someone. Our word *scratch* is the same thing. And you have the very same thing in Semitic languages. *Harash* is the Hebrew word for *scratch* and for *to plow*. *Harataha* is the Arabic word for ‘mar the surface, engrave, make a mark on something, or plow the ground.’ They all have that same word that means ‘to scorch, to scourge, to scratch.’ When his skin started to curl up, in other words, he said this. It’s interesting. The faggots are burning brands. They burn, and we think of *scourging* as with a *scourge*, as ‘to scourge with a whip.’ But they’re the same word exactly. They scourged him and scorched him-in other words, he was being fried. It’s not a comfortable way to die, either.” (Teachings of the Book of Mormon, Lecture 36, p. 109))

14 And now when the flames began to scorch him, he cried unto them, saying:

15 Behold, even as ye have done unto me, so shall it come to pass that thy ^aseed shall cause that many shall suffer the pains that I do suffer, even the pains of ^bdeath by fire; and this because they believe in the salvation of the Lord their God. (Since executions were public, Abinadi is speaking to the people not just the priests.)

16 And it will come to pass that ye shall be afflicted with all manner of ^adiseases because of your iniquities.

17 Yea, and ye shall be smitten on every hand, and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts.

18 And in that day ye shall be ^ahunted, and ye shall be taken by the hand of your enemies, and then ye

shall suffer, as I suffer, the pains of ^bdeath by fire.

19 Thus God executeth ^avengeance upon those that destroy his people. O God, ^breceive my soul.

20 And now, *when ^aAbinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his ^bdeath. (The testators are now dead, and their testimony is in force. D&C 135:5. There is no chapter break in the 1830 edition of the Book of Mormon. While the death of Abinadi does seem to end a story, for Mormon it was not really Abinadi's story he was telling, and therefore he did not stop. This is the story of Alma, and Abinadi is the essential precursor to Alma's story. It is for this reason that Mormon does not stop his writing after the death of Abinadi. The story he intended to tell is just beginning, not ending. Brant Gardner. "The crack of six rifles echoed over the little town of San Marcos, not far from Mexico City. Jesusita Monroy knew that her son, Rafael, and his companion, Vicente Morales, were dead. "Putting a shawl over her head, she hurried out to find their bodies, heedless of a downpour of rain which washed over the ground as if to erase the stain of martyrs' blood from this Sabbath Day, July 17, 1915. . . . "When revolutionary upheavals in Mexico forced the abandonment of the missionary effort there in 1913, Rafael Monroy, a storekeeper in his 30s, was left in charge of the San Marcos Branch of the Mexican Mission. He had been a member of the Church for only three months. "Rafael held weekly meetings with the little group of seven members. He taught the Gospel to his neighbors, and the branch grew. By May, 1915, 50 people had been baptized, 75 were attending the meetings. "At this time, two rival armies, fighting for control of the country descended on San Marcos. For a time, Carranza held the town. Then Zapata with his fanatic devotees of the Virgin of Guadalupe gained possession. "A neighbor of the Monroys, fiercely opposed to their religious activities, went to the Zapata headquarters and denounced Rafael as a Carranzista and as a Mormon. "Soldiers surrounded the Monroy house. Rafael was arrested together with Vicente, a member of the Church who happened to be visiting there. 'Give up your arms,' the soldiers demanded. "Drawing from his pocket a Bible and a Book of Mormon, Rafael answered, 'Senores, there are the only arms I ever carry. They are the arms of truth against error.' "The two men were tortured, threatened and told to renounce their religion. 'My religion is dearer to me than my life and I cannot forsake it,' Rafael declared. "He spent the afternoon in jail reading and explaining the scriptures to his fellow prisoners and to the guards. At 7 p.m. his mother brought some food. Rafael blessed it, but did not eat. 'I am fasting today,' he said. "Moments later he and Vicente were marched to a large tree on the outskirts of San Marcos. They were offered their freedom if they would forsake their religion and join the Zapatistas. They refused. "Rafael was allowed to pray. He knelt, and asked protection for his family, for the little branch. Finally, he prayed for his executioners, 'Father, forgive them for they know not what they do.' "Rising and folding his arms, he announced, 'Senores, I am at your service.' " "Never have I seen men die more courageously,' the soldier said" ("Two Members Died Courageously for the Truth," *Church News*, 12 Sept. 1959, 19).)

* Verse 20 [About 148 B.C.].

Abinadi is a type of Christ.

Abinadi	Jesus Christ	Similarities
Mosiah 11:20–25; 12:9	Matthew 4:17; Luke 4:28	Both called the people to repentance. In both cases, the people became angry at their preaching.
Mosiah 11:26	Luke 4:29–30	The people they taught tried to kill them, but they were delivered out of their hands.
Mosiah 12:9	Luke 23:7; John 18:12;	Both were bound and taken to the king.
Mosiah 12:17–18	Matthew 26:57	Abinadi was judged by a council of priests. Jesus was judged by a council of chief priests, scribes, and elders.

Mosiah 12:19	Mark 14:55–59; Luke 20:19–20	The priests tried to catch them in their words.
Mosiah 12:26	Matthew 23:13–26	Both rebuked the religious leaders.
Mosiah 13:1	John 10:20	King Noah said Abinadi was crazy. Many of the people said Jesus was crazy.
Mosiah 14; 17:1	Luke 4:16–21, 28–30	Abinadi quoted from Isaiah’s prophecies of the Savior, and then Noah had him killed. Jesus quoted from Isaiah’s prophecies of the Savior, and then the people of Nazareth tried to kill Him.
Mosiah 17:5–6	Acts 10:40; 1 Peter 3:18–19	Abinadi spent three days in prison. Jesus spent three days in the tomb, during which He preached to the spirits in prison.
Mosiah 17:7–8	Matthew 26:63–66	Both taught that Christ was God.
Mosiah 17:9	John 18:1–8	Both allowed themselves to be arrested.
Mosiah 17:9–10	John 10:17–18	Both willingly suffered death.
Mosiah 17:10	Matthew 27:22–24	Both were innocent of wrongdoing.
Mosiah 17:11	Matthew 27:15–18	In both cases the political leader was willing to release them.
Mosiah 17:12	Luke 23:2	Both were accused of treason.
Mosiah 17:13	John 19:1	Both were scourged.
Mosiah 17:19	Luke 23:46	Both died while praying for the reception of their soul.
Mosiah 17:20	John 19:30; see also Hebrews 9:15–16	Both sealed their testimony with their blood.

Mosiah 18

Video Presentation No. 11

Alma preaches in private—He sets forth the covenant of baptism and baptizes at the waters of Mormon—He organizes the Church of Christ and ordains priests—They support themselves and teach the people—Alma and his people flee from King Noah into the wilderness. [About 148—145 B.C.]

1 AND now, it came to pass that Alma, who had fled from the servants of king Noah, ^arepented of his sins and iniquities, and went about privately among the people, and began to teach the words of Abinadi—

2 Yea, concerning that which was to come, and also concerning the resurrection of the dead, and the ^aredemption of the people, which was to be brought to pass through the power, and sufferings, and ^bdeath of Christ, and his resurrection and ascension into heaven.

3 And as many as would hear his word he did teach. And he taught them privately, that it might not come to the knowledge of the king. And many did believe his words.

4 And it came to pass that as many as did believe him did go forth to a ^aplace which was called Mormon, having received its name from the king, being in the ^bborders of the land having been infested, by times or at seasons, by wild beasts.

5 Now, there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime from the searches of the king.

6 And it came to pass that as many as believed him went thither to hear his words.

7 And it came to pass *after many days (This was not suddenly.) there were a goodly number gathered together at the place of Mormon, to hear the words of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did ^ateach them, and did preach unto them repentance, and redemption, and faith on the Lord.

PREACH MY GOSPEL: SEARCH THE FOLLOWING SCRIPTURES AND MAKE A LIST OF THE QUALIFICATIONS AND COVENANT OF BAPTISM. DISCUSS HOW TO TEACH THOSE REQUIREMENTS TO OTHERS. 2 Nephi 31:13; Alma 7:14-16; Moroni 6:1-4; Mosiah 18:8-10; 3 Nephi 11:21-41; D&C 20:37 PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4. PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4. PREACH MY GOSPEL: OBSERVE THE LAW OF THE FAST: Omni 1:6; Alma 5:45-46; Alma 6:6; Alma 17:2-3; Moroni 6:5; D&C 59:12-16; D&C 88:76; Matthew 6:1-4, 16-18; Isaiah 58:6-11. CARING FOR THE POOR: Mosiah 4:16-27; Mosiah 18:8-10; Alma 4:12-13; Matthew 25:34-46; James 1:27; Isaiah 58:3-12. PREACH MY GOSPEL: SERVICE: CHARITY:

Moroni 7:43-48; D&C 88:125; Matthew 22:36-40; 1 Corinthians 13:1-8; CARE FOR THE POOR: Mosiah 4:26; Alma 34:28-29; D&C 52:40; Matthew 25:40. WE ARE TO SERVE: Mosiah 2:17; Mosiah 18:8-10; D&C 42:29; D&C 107:99-100. 8 And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are ^adesirous to come into the ^bfold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; (Baptismal covenant.)

9 Yea, and are ^awilling to mourn with those that ^bmourn; yea, and comfort those that stand in need of comfort, and to stand as ^cwitnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the ^dfirst resurrection, that ye may have eternal life—

10 Now I say unto you, if this be the desire of your hearts, what have you against being ^abaptized in the ^bname of the Lord, (Baptism is the first fruits of repentance. It is an ordinance, a sign of a covenant, an outward expression of the acceptance of and participation in a two-way promise. The initiate promises God certain things; in return, God promises certain blessings. According to Alma, persons desiring to enter the kingdom of God promise to 1) bear one another's burdens; 2) mourn with those that mourn; 3) comfort those that stand in need of comfort; and 4) stand as witnesses of God at all times. In return God promises that obedient souls may be: 1) redeemed from death; 2) numbered with those of the first resurrection; and 3) inheritors of eternal life. DCBM, 2:254) as a witness before him that ye have entered into a ^ccovenant with him, (Joseph Smith said "God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field, all bear a sign that seed hath been planted there... Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God ... Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain: then you have the promise of the gift of the Holy Ghost. TPJS, p. 198.) that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you? (To have the Spirit **more abundantly** means that you now have the Gift of the Holy Ghost. Joseph Fielding Smith said: "In the waters of baptism, we covenanted that we would keep these commandments; that we would serve the Lord; that we would keep this first and greatest of all commandments, and love the Lord our God; that we would keep the next great commandment, we would love our neighbor as ourselves; and with all the might that we have, with all the strength, with all our hearts, we would prove to him that we would 'live by every word that proceedeth forth from the mouth of God;' that we would be obedient and humble, diligent in his service, willing to obey, to hearken to the counsels of those who preside over us and do all things with an eye single to the glory of God." (*Doctrines of Salvation*, vol. 2, p. 238))

11 And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.

12 And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. (Alma was baptized and held the priesthood before the coming of Abinadi, but he became involved with other priests under the reign of the wicked King Noah, and when he baptized Helam, he felt he needed a cleansing himself so he buried himself in the water as a token of full repentance. Joseph Fielding Smith, *Doctrines of Salvation*, 2:336-37)

13 And when he had said these words, the ^aSpirit of the Lord was upon him, and he said: (This is not a baptismal prayer, but rather counsel to Helam.) Helam, I baptize thee, having ^bauthority from the Almighty God, (No ordinance will be of efficacy, virtue, and force in and after men are dead unless it is the proper ordinance, performed in the manner ordained by the Lord, in his name and by his authority, under the direction of those holding the keys of his priesthood, and thereafter it receives the ratifying

seal of the Holy Spirit of Promise. In our day, the person performing a baptism addresses the one being baptized by name, saying : Having been commissioned of Jesus Christ [that is, having been ordained to the priesthood and acting under the direction of those holding its keys], I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. DCBM, 2:257-58) as a testimony that ye have entered into a ^ccovenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, (We do not earn eternal life, we inherit eternal life. After we have done all that we can do, after we have denied ourselves of ungodliness and worldly lusts, then is the grace of God sufficient for us; then we are sanctified in Christ and eventually made perfect in Christ. DCBM, 2:258) through the redemption of Christ, whom he has prepared from the ^dfoundation of the world.

14 And after Alma had said these words, both Alma and Helam were ^aburied in the water (Joseph Fielding Smith said: "Therefore, when Alma baptized himself with Helam that was not a case of Alma baptizing himself, but merely as a token to the Lord of his humility and full repentance. In Alma 5:3 we learn that Alma [the younger] was consecrated the high priest over the Church under his father. Now Alma did not organize the Church with the idea that they had no church before that time. They had a church from the days of Lehi and Alma only set things in order." (*Answers to Gospel Questions*, vol. 3, pp. 203-4) There is no question but that Alma held the priesthood, was one ordained after the holy order of God. Thus he would have been baptized previously. DCBM, 2:258. I think that Alma just slipped on a rock in the water and fell down. He was careful with his footing after that.); and they arose and came forth out of the water rejoicing, being filled with the Spirit.

15 And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury ^ahimself again in the water.

16 And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were ^abaptized in the waters of Mormon, and were filled with the ^bgrace of God. (There were probably more than 204 people, since those under 8 years of age would not have been baptized. There may have been as many as 500 people, an average sized ward in the Church today.)

PREACH MY GOSPEL: PRIESTHOOD AND AUXILIARIES: Mosiah 18:17; Alma 13:1-19; D&C 20:38-65; D&C 84:19-20; D&C 107; D&C 1212:34-46; Luke 9:1-6; John 15:16; James 5:14-15. 17 And they were called the church of God, or the ^achurch of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God was added to his church.

PREACH MY GOSPEL: WHAT ARE YOU DIRECTED TO TEACH? Mosiah 18:18-20; D&C 43:15-16; D&C 52:9. WHY MUST YOU STUDY THE DOCTRINES IN THE LESSONS? Alma 17:2-3; D&C 84:85 18 And it came to pass that Alma, having ^aauthority from God, (Reference is here made to the priesthood which Alma held. Exactly when or where he was ordained is not given in the

Book of Mormon. It may be that his office of high priest in King Noah's court was an actual priesthood office, an office to which he had been formally ordained by one having proper authority, this in spite of the abominations of the day. Second, it is not inconceivable that Alma could have been ordained by Abinadi. A third possibility is that heavenly messengers could have been sent to ordain Alma if circumstances precluded his having contact with some mortal holding proper authority. DCBM, 2:260) ^bordained priests; (These are not Aaronic Priesthood offices.) even one priest to every fifty of their number (The priesthood body used here was sufficient for their needs at the time. It is different in our day.) did he ordain to preach unto them, and to ^cteach them concerning the things pertaining to the kingdom of God. (Joseph Fielding Smith said: "Question: "Where did Alma get his authority? All we can find is that he received it from God, but there is no detail, and we are left to wonder if it was before he was baptized. We are confused about the whole matter and would appreciate any information you can give us." "Answer: We should take into consideration in the study of the Book of Mormon the fact that it is an abridgment taken from the records or history that had been kept by the prophets among the Nephites. Therefore, many of the details are lacking...Moreover, while the detail is lacking, the

evidence is very clear that the Melchizedek Priesthood was possessed by the Nephites. “In the case of Alma and his priesthood, we are left to surmise that he legally and divinely received it before the days of King Noah. We read that Zeniff, the father of Noah, was a righteous man. Alma evidently received the priesthood in the days of Zeniff, and at no time did he fully accept the teachings nor with full purpose follow the counsels and procedure of Noah and his wicked priests... “The question is: Where did Alma get his authority? Evidently he obtained it when he received the priesthood, which through his repentance he had not lost. There can be no serious question in relation to his authority, for it is written: ‘And it came to pass that Alma; having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God.’” (*Answers to Gospel Questions*, vol. 4, pp. 161-164))

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. **WHAT SHOULD I DO?** 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. **WHAT SHOULD I SAY?** 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. **HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS?** Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. **WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM?** Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. 19 And he commanded them that

^athey should ^bteach nothing save it were the things which he had taught, (Alma knew the damage that could occur if false doctrines are taught as among the people of King Noah. Here he is saying to only preach the Messiah like Abinadi taught.) and which had been spoken by the mouth of the holy prophets. (We cannot keep the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. TPJS, p. 256.)

20 Yea, even he commanded them that they should ^apreach nothing save it were repentance and faith on the Lord, who had redeemed his people. (To preach repentance is to preach the gospel, to declare the reality of Jesus Christ and him crucified, and to proclaim that salvation is in him and through the principles and ordinances of his gospel. In commanding the people to preach nothing but repentance, it was not the intent of Alma or Mosiah to preclude the preaching of other doctrines and principles, even including that which the scriptures call the mysteries of the kingdom. Rather, the teaching of the first principles must precede and thus lay the foundation for that which must and will follow. DCBM, 2:261)

21 And he commanded them that there should be no ^acontention one with another, but that they should look forward with ^bone eye, having one faith and one baptism, having their hearts ^cknit together in unity and in love one towards another. (Zion) (George Q. Cannon said: “My brethren and sisters, above all things, therefore, we should seek for this spirit of union and love. It should be sought for in our councils, and we should not contend. Now, suppose that I should take it into my head to say that a certain doctrine is true, and I contend for it, determined to have it so; does my contention make it true? Suppose that I should contend from now until the Savior came that it is true, would my contention make it true? Certainly not. I cannot change a principle of truth. Then why contend or dispute, or argue about it?... There can be no change wrought in doctrine and in truth by our contention. But I will tell you where there is room for differences of opinion--in regard to the policy to be pursued. There ought to be no contention, however. God speaks against it. We have no right to be a disputing, contentious people. And whenever I dispute with my brother I am likely to grieve the Spirit of the Lord and darken my own mind. Therefore, let us avoid contention, in our councils and in all our intercourse one with another.” (*Collected Discourses 1886-1898*, ed. by Brian Stuy, vol. 4, George Q. Cannon, Apr. 7, 1895) Joseph F. Smith said: “I pray God that this spirit may especially enter into the hearts of this people, that they may strive for peace among themselves, that peace may dwell in their own hearts and houses, that peace may exist between neighbors, that peace, goodwill, love and union may characterize the associations of members of the Church with their fellow members, and that there may be no contention

among them, nor strife, nor bitterness, nor back-sliding, nor back-biting, nor complaint of any description, but that peace on earth and good will to men may pervade the hearts and minds of all the members of the Church of Jesus Christ of Latter-day Saints; and that from them this spirit of peace and love for God and for our fellow man may go out into the world, as far as we have power to send it forth through the elders of the Church and otherwise, that men may hear the good tidings and receive them in their hearts, obey the truth, and join the ranks of the peaceful, of the peace-loving, of the peace-makers, of the God-fearing, and of the God-loving people that all Latter-day Saints should be, in every part of the world.” (*Conference Reports*, Oct. 1914))

22 And thus he commanded them to preach. And thus they became the ^achildren of God. (True we are children of God, but through the Fall and our own disobedience we become alienated from God. Through the atonement and our own righteousness, we obtain a reconciliation and are restored into the Royal Family.)

23 And he commanded them that they should observe the ^asabbath day, and keep it holy (Mark E. Petersen said: "...observance of the Sabbath is an indication of the depth of our conversion. Our observance or nonobservance of the Sabbath is an unerring measure of our attitude toward the Lord personally and toward his suffering in Gethsemane, his death on the cross, and his resurrection of the dead. It is a sign of whether we are Christians in very deed, or whether our conversion is so shallow that commemoration of his atoning sacrifice means little or nothing to us." (CR, April 1975, p. 72 as taken from McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 262)), and also every day they should give thanks to the Lord their God.

24 And he also commanded them that the priests whom he had ordained ^ashould ^blabor with their own hands for their support.

25 And there was ^aone day in every week that was set apart that they should ^bgather themselves together to teach the people, and to worship the Lord their God, and also, as often as it was in their power, to ^cassemble themselves together.

26 And the priests were not to depend upon the people for their support; but for their labor they were to receive the ^agrace of God, that they might wax strong in the Spirit, having the ^bknowledge of God, that they might teach with power and authority from God.

27 And again Alma commanded that the people of the church should impart of their substance, ^aevery one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.

28 And thus they should impart of their ^asubstance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

29 And this he said unto them, having been commanded of God; and they did ^awalk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants. (D&C 82:17 – The Saints are to be equal, or in other words, you are to have equal claims on the properties [in the storehouse], for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just.)

30 And now it came to pass that all this was done in Mormon, (This a reverent accounting of the events that happened here.) yea, by the ^awaters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer (Converts feel an overwhelming sense of love and gratitude for those who first presented the gospel message to them.); yea, and how blessed are they, for they shall ^bsing to his praise forever.

31 And these things were done in the ^aborders of the land, that they might not come to the knowledge of the king.

32 But behold, it came to pass that the king, having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord they were discovered unto the king.

33 And now the king said that Alma was stirring up the people to rebellion against him; therefore he sent his ^aarmy to destroy them.

34 And it came to pass that Alma and the people of the Lord were ^aapprised of the coming of the king's army; therefore they took their tents and their families and ^bdeparted into the wilderness.

35 And they were in number about ^afour hundred and fifty souls. (We may presume that this count is likely to be of adults only, as children are not mentioned, and converted families would certainly bring their families. If the count is four hundred and fifty adults, there would probably be somewhat more than half of that number as households, which would create a hamlet. Of course if the count follows the general Old World custom of counting adult males only (a distinct possibility since the Book of Mormon is so studiously quiet about women) then we have a much more sizeable village. Brant Gardner.)

* Verse 7 [About 147 B.C.].

Mosiah 19

(Bondage is not always marked by the clanging of literal chains or the shouts of overseers. In mortality we often know bondage that is just as restricting, dimming our days and our hopes for happiness. The chains may be resentments or pride that take the shine off of life. Walls may be built brick by brick as disappointment and failed expectations mount and our will slacks. Tragedy, sin, or ill health may stalk above us like overseers, demanding our attention. To be mortal is to know pain and weakness, to taste disappointment like ashes in your mouth, to sin and face its bitter consequences. That is why the experiences of two groups of people who suffer and toil at the hands of Lamanite masters in these chapters of Mosiah are about us. Who has not known some form of bondage and who has not yearned for escape-or at least relief? The different experience of these two groups teaches us something about escaping bondage that can apply directly to us. Scot and Maurine Proctor, *Meridian Magazine*, Lesson 19.)

There are several instances in the Book of Mormon where people were in bondage. In this story, King Limhi's people and Alma's people were in bondage in fulfillment of Abinadi's prophecies. Abinadi's prophecy is still in force today and will occur if we don't do the things mentioned in Mosiah chapter 7: Turn to the Lord with full purpose of heart; Trust in the Lord; and Serve the Lord with diligence of mind. (Mosiah 7:33)

Chapters 19-22 were taken from the record of Zeniff. These chapters teach us how to deal with our enemies.

Gideon seeks to slay King Noah—The Lamanites invade the land—King Noah suffers death by fire—Limhi rules as a tributary monarch. [Between 145 and 122 B.C.]

1 AND it came to pass that the ^aarmy of the king returned, having searched in vain for the people of the Lord.

2 And now behold, the forces of the king were small, having been reduced, and there began to be a division among the remainder of the people. (It appears that there were factions dividing the people. It may be that those who previously followed Zeniff and Abinadi had persuaded others to follow them after Abinadi's death reducing those who supported King Noah.)

3 And the lesser part began to ^abreathe out threatenings against the king, and there began to be a great contention among them.

4 And now there was a man among them whose name was Gideon, and he being a strong man and an enemy to the king, (Noah) therefore he drew his sword, and swore in his wrath that he would slay the king. (Gideon must have been a military man who may have had responsibilities around the king's palace to have heard the teachings of Abinadi.)

5 And it came to pass that he fought with the king; and when the king saw that he was about to overpower him, he fled and ran and got upon the ^atower which was near the temple. (Noah was probably in good enough shape to fight off a military man and have sufficient time to run away. He was probably not the overweight person depicted in pictures.)

6 And Gideon pursued after him and was about to get upon the tower to slay the king, and the king cast his eyes round about towards the land of ^aShemlon, and behold, the army of the Lamanites were within the borders of the land.

7 And now the king cried out in the anguish of his soul, saying: Gideon, ^aspare me, for the Lamanites are upon us, and they will destroy us; yea, they will destroy my people.

8 And now the king was not so much concerned about his people as he was about his ^aown life; nevertheless, Gideon did spare his life. (Gideon realized that even a bad king was necessary in time of

crisis so he spared his life.)

9 And the king commanded the people that they should flee before the Lamanites, and he himself did go before them, and they did flee into the wilderness, with their women and their children.

10 And it came to pass that the Lamanites did pursue them, and did overtake them, and began to slay them. (It was probably easier for the Lamanites to attack a fleeing group of people than the organized military men of Gideon who were defending the city.)

11 Now it came to pass that the king commanded them that all the men should ^aleave their wives and their children, and flee before the Lamanites.

12 Now there were many that would not leave them, but had rather stay and perish with them. And the rest left their wives and their children and fled. (Noah is a coward.)

13 And it came to pass that those who tarried with their wives and their children caused that their fair daughters should stand forth and plead with the Lamanites that they would not slay them.

14 And it came to pass that the Lamanites had compassion on them, for they were charmed with the beauty of their women.

15 Therefore the Lamanites did spare their lives, and took them captives and carried them back to the land of Nephi, and granted unto them that they might possess the land, under the conditions that they would deliver up king Noah into the hands of the Lamanites, and deliver up their property, even ^aone half of all they possessed, one half of their gold, and their silver, and all their precious things, and thus they should pay tribute to the king of the Lamanites from year to year. (Heavy taxes.)

16 And now there was one of the sons of the king among those that were taken captive, whose name was ^aLimhi. (Limhi would have fled with Noah and the rest of his family and loyalists. We find out later that Limhi's character is much better than his father's. With the future king captured, the city also fell into Lamanite hands.)

17 And now Limhi was desirous that his father should not be destroyed; nevertheless, Limhi was not ignorant of the iniquities of his father, he himself being a just man.

18 And it came to pass that Gideon sent men into the wilderness secretly, (This may mean that the men were sent without Limhi's knowledge, or they were sent to find Noah cautiously.) to search for the king and those that were with him. And it came to pass that they met the people in the wilderness, all save the king and his priests.

19 Now they had sworn in their hearts that they would return to the land of Nephi, and if their ^awives and their children were slain, and also those that had tarried with them, that they would seek revenge, and also perish with them.

20 And the king commanded them that they should not return; and they were angry with the king, and caused that he should suffer, even unto ^adeath by fire.

21 And they were about to take the priests also and ^aput them to death, and they fled before them.

22 And it came to pass that they were about to return to the land of Nephi, and they met the men of Gideon. And the men of Gideon told them of all that had happened to their wives and their children; and that the Lamanites had granted unto them that they might possess the land by paying a tribute to the Lamanites of one half of all they possessed. (This tribute was probably used to support those who guarded them.)

23 And the people told the men of ^aGideon that they had slain the king, and his ^bpriests had fled from them farther into the wilderness.

24 And it came to pass that after they had ended the ceremony, (These are two opposing parties that come together. The ceremony they have is like smoking the peace pipe, a peace ceremony of some kind. A treaty. It was some way to reconcile themselves to each other.) that they returned to the land of Nephi, rejoicing, because their wives and their children were not slain; and they told Gideon what they had done to the king.

25 And it came to pass that the king of the Lamanites made an ^aoath unto them, that his people should not slay them.

26 And also Limhi, being the son of the king, having the kingdom conferred upon him ^aby the people (If the people had known of Noah's death, Limhi would have automatically become king. The fact that the people make him king shows that they did not yet know of Noah's death.), made ^boath unto the king of the Lamanites that his people should pay ^ctribute unto him, even one half of all they possessed.

27 And it came to pass that Limhi began to establish the kingdom and to establish ^apeace among his people.

28 And the king of the Lamanites set ^aguards round about the land (This is to make sure they keep their treaty.), that he might ^bkeep the people of Limhi in the land, that they might not depart into the wilderness; and he did support his guards out of the tribute which he did receive from the Nephites.

29 And now king Limhi did have continual peace in his kingdom for the space of two years, that the Lamanites did not molest them nor seek to destroy them.

Mosiah 20

Chapters 19-22 were taken from the record of Zeniff. These chapters teach us how to deal with our enemies.

Lamanite daughters are abducted by the priests of Noah—The Lamanites wage war upon Limhi and his people—They are repulsed and pacified. [Between 145 and 122 B.C.]

1 NOW there was a place in ^aShemlon where the daughters of the Lamanites did gather themselves together to sing, and to ^bdance, and to make themselves merry.

2 And it came to pass that there was one day a small number of them gathered together to sing and to dance. (This may have been a religious ritual.)

3 And now the priests of king Noah, being ashamed to return to the city of Nephi, yea, and also fearing that the people would ^aslay them, therefore they durst not return to their wives and their ^bchildren.

4 And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them;

5 And when there were but few of them gathered together to dance, they came forth out of their secret places and took them and carried them into the wilderness; yea, twenty and four of the ^adaughters of the Lamanites they carried into the wilderness. (“Bride capture is, in fact, an old idea and was found throughout much of the ancient world, not just in Israel. The fact that two different Israelite groups practiced it on a one-time basis is not at all unexpected, particularly if the priests of Noah were acquainted with the story from Judges 19-21.” (FARMS Review of books, vol. 4, p. 226) Hugh Nibley states that there were festival dances and competitions among girls. One girl to represent each month of the year to compete against another girl. Hence, the reason for 24 maidens. He also indicated that the bridal veil came from capturing your bride with a net.)

6 And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi, for they thought it was the people of Limhi.

7 Therefore they sent their armies forth; yea, even the king himself went before his people; and they went up to the land of Nephi to destroy the people of Limhi.

8 And now Limhi had discovered them from the ^atower, even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields and in the forests.

9 And it came to pass that when the Lamanites had come up, that the people of Limhi began to fall upon them from their waiting places, and began to slay them.

10 And it came to pass that the battle became exceedingly sore, for they fought like lions for their prey.

11 And it came to pass that the people of Limhi began to drive the Lamanites before them; yet they were not half so numerous as the Lamanites. But they ^afought for their lives, and for their ^bwives, and for their children; therefore they exerted themselves and like dragons did they fight.

12 And it came to pass that they found the king of the Lamanites among the number of their dead; yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people. (When the king fell, the battle was over. With the king fallen there was no more reason to fight. That is why they made a speedy retreat.)

13 And they took him and bound up his wounds, and brought him before Limhi, and said: Behold, here is the king of the Lamanites; he having received a wound has fallen among their dead, and they have left him; and behold, we have brought him before you; and now let us slay him. (The word “checkmate” means, the king is dead. Here, Limhi’s people have won the game and now want to kill the king. TBM, 2:133.)

14 But Limhi said unto them: Ye shall not slay him, but bring him hither that I may see him. And they brought him. And Limhi said unto him: What cause have ye to come up to war against my people?

Behold, my people have not broken the ^aoath that I made unto you; therefore, why should ye break the

oath which ye made unto my people? (Mormon is quoting from the official record of the king.)

15 And now the king said: I have broken the oath because thy people did carry away the daughters of my people; therefore, in my anger I did cause my people to come up to war against thy people.

16 And now Limhi had heard nothing concerning this matter; therefore he said: I will search among my people and whosoever has done this thing shall perish. Therefore he caused a search to be made among his people. (Limhi's concern was not in the numbers killed in the battle but in the breaking of an oath.)

17 Now when ^aGideon had heard these things, he being the king's captain, he went forth and said unto the king: I pray thee forbear, and do not search this people, and lay not this thing to their charge.

(Gideon, being the military man in charge of watching over the city, would have seen anyone carrying 24 girls against their will into the city. Since this did not happen, he surmises that the priests of Noah did the deed. Hugh Nibley said: "Notice that he is being very realistic; these are the steps by which the problem is solved here. It's a very touchy thing, but they solve the problem very sensibly on both sides—a thing people rarely do...Gideon is the last man you would expect to do this. But he had the experience of these things, and he knew. It's the old commander that knows. The most passionate talks I've ever heard against war in the Army have been by generals, without any exception. They know what it is, and boy do they light in! There were some wonderful ones by Omar Bradley, Max Taylor, and others. Eisenhower said some pretty strong things too. '...therefore, let us put a stop to the shedding of so much blood,' Gideon said, with his rush of excitement. This is the Gideon who chased the king up the tower with a sword, and all that sort of thing. He is the one who is making a plea to put an end to all this bloodshed, whatever they do." (*Teachings of the Book of Mormon*, Lecture 38, p. 138))

18 For do ye not remember the priests of thy father, whom this people sought to destroy? And are they not in the wilderness? And are not they the ones who have stolen the daughters of the Lamanites?

19 And now, behold, and tell the king of these things, that he may tell his people that they may be pacified towards us; for behold they are already preparing to come against us (The Lamanites must have selected another king. They are still upset about the broken oath.); and behold also there are but few of us.

20 And behold, they come with their numerous hosts; and except the king doth pacify them towards us we must perish.

21 For are not the words of Abinadi ^afulfilled, which he prophesied against us—and all this because we would not hearken unto the words of the Lord, and turn from our iniquities? (These people have not forgotten the words of Abinadi and are now returning to the Lord. Abinadi's prophecy was that if the people didn't repent after being in bondage, they would be destroyed.)

22 And now let us pacify the king, and we fulfil the ^aoath which we have made unto him; for it is better that we should be in bondage than that we should lose our ^blives; therefore, let us put a stop to the shedding of so much blood.

23 And now Limhi told the king all the things concerning his father, and the ^apriests that had fled into the wilderness, and attributed the carrying away of their daughters to them.

24 And it came to pass that the king was pacified towards his people; and he said unto them: Let us go forth to meet my people, without arms; and I swear unto you with an ^aoath that my people shall not slay thy people.

25 And it came to pass that they followed the king, and went forth without arms to meet the Lamanites. And it came to pass that they did meet the Lamanites; and the king of the Lamanites did bow himself down before them, and did plead in behalf of the people of Limhi. (Both sides were being reasonable and avoided more conflict.)

26 And when the Lamanites saw the people of Limhi, that they were without arms, they had ^acompassion on them and were pacified towards them, and returned with their king in peace to their own land. (The Lamanites are always more compassionate toward the Nephites than the other way around.)

Mosiah 21

Chapters 19-22 were taken from the record of Zeniff. These chapters teach us how to deal with our enemies.

Limhi's people are smitten and defeated by the Lamanites—They meet Ammon and are converted—They tell Ammon of the twenty-four Jaredite plates. [Between 145 and 121 B.C.]

1 AND it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land again in peace.

2 And it came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about.

3 Now they durst not slay them, because of the ^aoath which their king had made unto Limhi; but they would smite them on their ^bcheeks, and exercise authority over them; and began to put heavy ^cburdens upon their backs, and drive them as they would a dumb ass— (This may not have been a government sanctioned treatment but rather the work of individuals who did not believe their story that the priests of Noah took their daughters.)

4 Yea, all this was done that the ^aword of the Lord might be ^bfulfilled. (Abanadi's prophecies.)

5 And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands, for the Lamanites had ^asurrounded them on every side.

6 And it came to pass that the people began to murmur with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.

7 And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

8 And it came to pass that the Lamanites did beat them, and drove them back, and ^aslew many of them.

9 And now there was a great ^amourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

10 Now there were a great many ^awidows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

11 And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they went again to battle, but they were driven back again, suffering much loss.

12 Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nephi. (Now they know that they will not be able to redeem themselves, but the Lord would have to save them.)

13 And they did humble themselves even to the dust, subjecting themselves to the ^ayoke of bondage, ^bsubmitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

14 And they did ^ahumble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would ^bdeliver them out of their afflictions. (They are turning to the Lord, but not serving him, yet.)

15 And now the Lord was slow to ^ahear their cry (The Lord who is patient and long-suffering even with evil may be equally slow to redeem the transgressor. The seeds of iniquity are not easily uprooted; time and suffering are a part of the healing process. The blessings of heaven are not cheaply obtained. One hardly merits the company of Abraham, Isaac, and Jacob and the exalted of all ages by the mere profession of faith or the lamentation for sin. A merely verbal repentance is hardly good training for the discipline necessary in keeping the commandments. D&C 101:7-8 - 7 They were slow to ^ahearken unto

the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. 8 In the day of their peace they esteemed lightly my counsel; but, in the day of their ^atrouble, of necessity they ^bfeel after me. DCBM 2:273.) because of their iniquities; nevertheless the Lord did hear their ^bcries, and began to soften the hearts of the Lamanites that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage. (Joseph Fielding Smith said: “When we neglect this and other duties we do not have the same claim on the blessings of the Lord, and he has said if we are slow to hear him he may be slow to hear us in the hour of our trouble. (D. & C. 101:7-8.) The Lord was slow to hearken to the Nephites in their rebellion until they were humbled and so with the Israelites, and this happened repeatedly. We should profit by their example. In our praying we should seek to do the will of the Lord and not merely to reap some advantage or gratification which may not be the best for us. This is a very significant saying: ‘Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you. Whatsoever ye ask the Father in my name it shall he given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation.’ (DC 88:63-65) Therefore we should not be too insistent, but should pray earnestly seeking light and to know the will of the Lord, with an unselfish spirit. Then, with this spirit, will our bodies be filled with light.” (Church History and Modern Revelation, p. 135))

16 And it came to pass that they began to prosper by degrees in the land, and began to raise grain more abundantly, and flocks, and herds, that they did not suffer with hunger. (The Lord began to bless them, but not to the fullest. They still have to pay for the consequences of their choices.)

17 Now there was a great number of women, more than there was of men; therefore king Limhi commanded that every man should ^aimpart to the support of the ^bwidows and their children, that they might not perish with hunger; and this they did because of the greatness of their number that had been slain. (They were forced to live the law of consecration to survive. Now they are starting to serve one another. Maybe we as a church will be forced to live the law of consecration someday.)

18 Now the people of Limhi kept together in a body as much as it was possible, and secured their grain and their flocks;

19 And the king himself did not trust his person without the walls of the city, unless he took his guards with him (This is how Ammon found the king, with his guards.), fearing that he might by some means fall into the hands of the Lamanites.

20 And he caused that his people should watch the land round about, that by some means they might take those priests that fled into the wilderness, who had stolen the ^adaughters of the Lamanites, and that had caused such a great destruction to come upon them.

21 For they were desirous to take them that they might ^apunish them; for they had come into the land of Nephi by night, and carried off their grain and many of their precious things; therefore they laid wait for them.

22 And it came to pass that there was no more disturbance between the Lamanites and the people of Limhi, *even until the time that ^aAmmon and his brethren came into the land. (The first encounter of Ammon with Limhi was from Ammon’s point of view. Now we see it from Limhi’s point of view.)

23 And the king having been without the gates of the city with his guard, ^adiscovered Ammon and his brethren; and supposing them to be priests of Noah therefore he caused that they should be taken, and bound, and cast into ^bprison. And had they been the priests of Noah he would have caused that they should be put to death. (This is the end to the flashback. We now come back to the sequence of Mosiah 7-8.)

24 But when he found that they were not, but that they were his brethren, and had come from the ^aland of Zarahemla, he was filled with exceedingly great joy. (The duplication of events recorded here and in Mosiah 8 is because Mormon was being true to the records from which the abridgment was taken.)

25 Now king Limhi had sent, previous to the coming of Ammon, a ^asmall number of men to ^bsearch for the land of Zarahemla; but they could not find it, and they were lost in the wilderness.

26 Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry^a bones; yea, a land which had been peopled and which had been destroyed; and they, having supposed it to be the land of Zarahemla, (This is why the people of Limhi thought that the people of Zarahemla had been destroyed.) returned to the land of Nephi, having arrived in the borders of the land not many days before the^b coming of Ammon.

27 And they brought a^a record with them, even a record of the people whose bones they had found; and it was engraven on plates of ore. (“The twenty-four plates were called *The Book of Ether* after its author. (Ether 1:2) Their discovery was not an accident. For, when Ether had finished his record, ‘He hid them in a manner that the people of Limhi did find them.’ (Ether 15:33)” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 2, p. 283))

28 And now Limhi was again filled with joy on learning from the mouth of Ammon that king Mosiah had a^a gift from God, whereby he could^b interpret such engravings; yea, and Ammon also did rejoice.

29 Yet Ammon and his brethren were filled with sorrow because so many of their brethren had been^a slain;

30 And also that king Noah and his priests had caused the people to commit so many sins and iniquities against God; and they also did mourn for the^a death of Abinadi; and also for the^b departure of Alma and the people that went with him, who had formed a church of God through the strength and power of God, and faith on the words which had been spoken by Abinadi.

31 Yea, they did mourn for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a^a covenant with God to serve him and keep his commandments.

32 And now since the coming of Ammon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him and keep his commandments.

33 And it came to pass that king Limhi and many of his people were desirous to be baptized; (They wanted to enter into the covenant relationship with God like Alma and his people.) but there was none in the land that had^a authority from God. (Little or no effort is made in the Book of Mormon to detail or explain the nature of priesthood and Church government – no systematic treatment of such matters as priesthood offices, quorums, councils, or even the organization of the Church itself. Such was not its purpose: the Book of Mormon is more a narrative of a family than an ecclesiastical history. What it makes abundantly clear, however – the Nephite prophets leave no question – is the necessity for the ordinances of salvation and the proper authority to perform them. DCBM 2:275.) And Ammon declined doing this thing, considering himself an unworthy servant. (It’s possible that Ammon held the priesthood but did not hold priesthood keys which would enable him to perform baptisms.)

34 Therefore they did not at that time form themselves into a^a church, waiting upon the Spirit of the Lord. Now they were desirous to become even as Alma and his brethren, who had fled into the wilderness.

35 They were desirous to be baptized as a witness and a testimony that they were willing to serve God with all their hearts (The covenant of baptism is here aptly described as a witness and a testimony that we are willing to serve God with all our hearts. In turn, it is our right to expect the powers of heaven – contingent upon our worthiness – to sustain us at all times and in all places we may be in. DCBM, 2:275.); nevertheless they did prolong the time; and an account of their baptism shall be^a given hereafter.

36 And now all the study of Ammon and^a his people, and king Limhi and his people, was to deliver themselves out of the hands of the Lamanites and from^b bondage. (They are studying very hard to find a way to escape bondage. We need to do all we can for deliverance, then rely upon the Lord.)

* Verse 22 [About 121 B.C.].

Mosiah 22

Chapters 19-22 were taken from the record of Zeniff. These chapters teach us how to deal with our enemies.

Plans are made for the people to escape from Lamanite bondage—The Lamanites are made drunk—The people escape, return to Zarahemla, and become subject to King Mosiah. [About 121 B.C.] (The complexities of these writings, with flashback and detailed people all fitting perfectly together, again testify that Joseph Smith was a prophet of God and could not have done this without the help of the Lord.)

1 AND now it came to pass that Ammon and king Limhi began to consult with the people how they should ^adeliver themselves out of bondage; and even they did cause that all the people should gather themselves together; and this they did that they might have the voice of the people concerning the matter. (Their form of government was a monarchy, not a democracy. Yet King Limhi was interested in understanding the will of the people in this matter. Elder Antoine R. Ivins said: "... democracy does not consist in a set of rules which provide for the election of representatives of the people, whom we name presidents and senators and representatives, but democracy is a condition of the heart; democracy consists in the recognition, on the part of one person, of the rights of another, and the thought that the common good is the determining principle, or should be, in all government; that men who are placed in prominent positions to direct the destinies of people derive that right from the voice of the people. In other words, that the people is sovereign, and the ruler is the servant of the people. "Our Lord and Master, Jesus Christ, taught that when he said: 'He that is greatest among you shall be your servant.' Verily this is true. Democracy is the underlying principle, when it comes to government in the Church of Jesus Christ of Latter-day Saints, and I have stood in this pulpit before and stressed the fact that that democracy is represented in the Priesthood of the Church of God." (*Conference Reports*, Apr. 1938, p. 47))

2 And it came to pass that they could find no way to deliver themselves out of bondage, except it were to take their women and children, and their flocks, and their herds, and their tents, and depart into the wilderness; for the Lamanites being so numerous, it was impossible for the people of Limhi to contend with them, thinking to deliver themselves out of bondage by the sword.

3 Now it came to pass that ^aGideon went forth and stood before the king, and said unto him: Now O king, thou hast hitherto hearkened unto my words many times when we have been contending with our brethren, the Lamanites.

4 And now O king, if thou hast not found me to be an unprofitable servant, or if thou hast hitherto listened to my words in any degree, and they have been of service to thee, even so I desire that thou wouldst listen to my words at this time, and I will be thy servant and deliver this people out of bondage.

5 And the king granted unto him that he might speak. And Gideon said unto him:

6 Behold the back pass, through the back wall, on the back side of the city. The Lamanites, or the ^aguards of the Lamanites, by night are ^bdrunken; (Gideon has sent out spies to learn of the weaknesses of the Lamanites.) therefore let us send a proclamation among all this people that they gather together their flocks and herds, that they may drive them into the wilderness by night. (This is a very well thought out plan.)

7 And I will go according to thy command and pay the last ^atribute of wine to the Lamanites, and they will be ^bdrunken; and we will pass through the secret pass on the left of their camp when they are drunken and asleep.

8 Thus we will depart with our women and our children, our flocks, and our herds into the wilderness; and we will travel around the land of ^aShilom.

9 And it came to pass that the king hearkened unto the words of Gideon.

10 And king Limhi caused that his people should gather their flocks together; and he sent the tribute of wine to the Lamanites; and he also sent more wine, as a present unto them; and they did drink freely of the wine which king Limhi did send unto them.

11 And it came to pass that the people of king Limhi did ^adepart by night into the wilderness with their flocks and their herds, and they went round about the land of ^bShilom in the wilderness, and bent their course towards the land of Zarahemla, being led by Ammon and his brethren.

12 And they had taken all their gold, and silver, and their precious things, which they could carry, and also their provisions with them, into the wilderness; and they pursued their journey.

13 And after being many days in the wilderness they ^aarrived in the land of Zarahemla, and joined Mosiah's people, and became his subjects.

14 And it came to pass that Mosiah ^areceived them with joy; and he also received their ^brecords, and also the ^crecords which had been found by the people of Limhi. (“The early history contained in the Book of Mormon is obtained from three sets of plates: the brass plates of Laban, the small plates of Nephi, and the large plates of Nephi. However, when Limhi's people join with the people of King Mosiah in the land of Zarahemla they bring with them two additional sets of plates: (1) their own records, which are known as the record of Zeniff, and (2) the ‘records which had been found by the people of Limhi,’ which are later identified as the records of Ether. (See Ether 1:1-2.) When Alma and his people come into the land of Zarahemla, they also evidently bring their own records with them. (See Mosiah 25:6 and also the superscription before Alma, chapter 23.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.188))

15 And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night, that they sent an ^aarmy into the wilderness to pursue them;

16 And after they had pursued them two days, they could no longer follow their tracks (The terrain was such that their tracks disappeared. Either it was a very rocky terrain, or they were walking through a desert where the wind blew away their tracks.); therefore they were lost in the wilderness.

Mosiah 23

An account of Alma and the people of the Lord, who were driven into the wilderness by the people of King Noah. Comprising chapters 23 and 24.

Alma refuses to be king—He serves as high priest—The Lord chastens his people, and the Lamanites conquer the land of Helam—Amulon, leader of King Noah’s wicked priests, rules subject to the Lamanite monarch. [Between 145 and 121 B.C.] (This is a continuation of Mosiah 18.)

1 NOW Alma, having been ^awarned of the Lord that the armies of king Noah would come upon them, and having made it known to his people, therefore they gathered together their flocks, and took of their grain, and ^bdeparted into the wilderness before the armies of king Noah.

2 And the Lord did strengthen them, that the people of king Noah could not overtake them to destroy them.

3 And they fled ^aeight days’ journey into the wilderness.

4 And they came to a land, yea, even a very beautiful and pleasant land, a land of pure water.

5 And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were ^aindustrious, and did labor exceedingly.

6 And the people were desirous that Alma should be their ^aking, for he was beloved by his people.

7 But he said unto them: Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall ^anot esteem one flesh above another, or one man shall not think himself above another; therefore I say unto you it is not expedient that ye should have a king.

8 Nevertheless, if it ^awere possible that ye could always have just men to be your ^bkings it would be well for you to have a king. (Even though a righteous king is chosen, there is no way to assure that those who succeed him will be of like spirit. For this reason the Lord commanded Samuel to warn Israel not to establish a monarchical government, but they would not listen to their God or to his prophet. DCBM 2:278)

9 But remember the ^ainiquity of king Noah and his ^bpriests; and I myself was ^ccaught in a snare, and did many things which were abominable in the sight of the Lord, which caused me sore ^drepentance; (There is no true repentance without suffering. Alma 42:16)

10 Nevertheless, ^aafter much ^btribulation, the Lord did hear my cries, and did answer my prayers, and has made me an ^cinstrument in his hands in bringing ^dso many of you to a knowledge of his truth. (Only those who walk in the ordinances of the Lord have the promise that they will find wisdom and great treasures of knowledge, even hidden treasures. D&C 89:18-19)

11 Nevertheless, in this I do not glory, for I am unworthy to glory of myself.

12 And now I say unto you, ye have been ^aoppressed by king Noah, and have been in bondage to him and his priests, and have been ^bbrought into iniquity by them; therefore ye were bound with the ^cbands of iniquity.

13 And now as ye have been delivered by the power of God out of these bonds; yea, even out of the ^ahands of king Noah and his people, and also from the ^bbonds of iniquity, even so I desire that ye should ^cstand fast in this ^dliberty wherewith ye have been made free, and that ye trust ^eno man to be a king over you. (Remember that Mormon is writing these words for us. We should avoid spiritual bondage through our faith in Christ.)

14 And also trust no one to be your ^ateacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.

15 Thus did Alma teach his people, that every man should ^alove his ^bneighbor ^cas himself, that there should be no ^dcontention among them.

16 And now, Alma was their ^ahigh priest, he being the founder of their church. (“In the part of the Book of Mormon where we first read that Alma was the ‘founder of their church,’ the pronoun their refers

only to the people who were with Alma in the wilderness; it does not refer to the entire Nephite nation.” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.189) Having laid the foundation for the Church among this people, Alma is properly referred to as its founder. This is not to suggest that the Church originated with him, any more than the expression “their church” was intended to mean that the Church originated on the initiative of the people rather than with God. DCBM, 2:281.)

17 And it came to pass that none received ^aauthority to preach or to teach except it were by him from God. Therefore he [Alma] ^bconsecrated (That is he set them apart to their callings; he ordained them to their offices. DCBM 2:282.) all their priests and all their teachers; (It is evident that Alma held both priesthood and keys. Keys are the right of presidency, the authority that controls and directs the activities, functions, and ordinances of the priesthood, thus assuring that the Lord’s house will always be a house of order. DCBM 2:281. Those who hold priesthood keys today include deacon and teacher quorum presidents, elders quorum presidents, bishops, stake presidents and apostles.) and none were consecrated except they were just men.

18 Therefore they did watch over their people, and did ^anourish them with things pertaining to righteousness.

19 And it came to pass that they began to prosper exceedingly in the land; and they called the land ^aHelam. (Helam means “to be healthy, to recuperate, to restore, to revive a place, to prosper.” TBM 2:154.)

20 And it came to pass that they did multiply and prosper exceedingly in the land of Helam; and they built a city, which they called the city of Helam.

PREACH MY GOSPEL: PATIENCE: WHY IS PATIENCE IMPORTANT? HOW ARE PATIENCE AND FAITH RELATED? Mosiah 23:21; Mosiah 24:9-16; Alma 31:31; Alma 32:41-43; Alma 34:40-41; D&C 101:38; Romans 5:3-5; Romans 8:24-25; 2 Corinthians 6:1-10; James 5:10-11; Psalm 46:10; Topical Guide: “Patience, Patient, Patiently”. 21 Nevertheless the Lord seeth fit to ^achasten his people; yea, he trieth their ^bpatience and their faith. (Neal A. Maxwell said: “Faith ... includes faith in God’s developmental purposes, for ‘the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith.’ (Mosiah 23:21.) Still, some of us have trouble when God’s tutoring is applied to us! We plead for exemption more than we do for sanctification.” (*Ensign*, May 1991, p. 90.) Howard W. Hunter said: “Mormon surely knew that no pain we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God.” (*Ensign*, Nov. 1987, p. 60 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 316) Notwithstanding their desires for righteousness and the covenant that they had made with the Lord, the people of Alma were sorely tried and tested. Such is the purpose of mortality. Faith and obedience do not excuse one from the vicissitudes of a lone and dreary world, do not preclude the constant buffetings of Satan and his hosts. DCBM 2:285. Whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance. D&C 95:1 The Lord’s people must be tried as by fire. It is great challenges that produce great people, and great difficulties that produce great faith. Of the Savior – and, by extension, all who seek society with him – we are told, “Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. We can hardly lay claim to any attribute of godliness unless we have been tried and tested on the matter. It is meaningless to say that someone is filled with love if he has never been in a situation that evokes hate; that he is courageous if he has never been in a situation that elicits fear; that he is generous if he has never been called upon to share; and so forth. It was an epic trial that merited for Abraham the title Father of the Faithful. There are no conquering heroes unless there are great battles to be fought. DCBM 2:285-86. Neal A. Maxwell: Patience is not indifference. Actually, it is caring very much, but being willing, nevertheless, to submit both to the Lord and to what

the scriptures call the “process of time.” Patience is tied very closely to faith in our Heavenly Father. Actually, when we are unduly impatient, we are suggesting that we know what is best—better than does God. Or, at least, we are asserting that our timetable is better than his. We read in Mosiah about how the Lord simultaneously tries the *patience* of his people even as he tries their faith (see Mosiah 23:21). One is not only to endure—but to endure well and gracefully those things which the Lord “seeth fit to inflict upon [us]” (Mosiah 3:19), just as did a group of ancient American Saints who were bearing unusual burdens but who submitted “cheerfully and with patience to all the will of the Lord” (Mosiah 24:15). Sometimes that which we are doing is correct enough but simply needs to be persisted in—patiently—not for a minute or a moment but sometimes for years. Patience is a willingness, in a sense, to watch the unfolding purposes of God with a sense of wonder and awe—rather than pacing up and down within the cell of our circumstance. Too much anxious opening of the oven door and the cake falls instead of rising! So it is with us. If we are always selfishly taking our temperature to see if we are happy, we won’t be. Whereas faith and patience are companions, so are selfishness and impatience. Patience is, therefore, clearly not fatalistic, shoulder-shrugging resignation; it is accepting a divine rhythm to life; it is obedience prolonged. Patience stoutly resists pulling up the daisies to see how the roots are doing! Ensign, Oct. 1980, 28-30)

22 Nevertheless—whosoever putteth his ^atrust in him the same shall be ^blifted up at the last day. Yea, and thus it was with this people.

23 For behold, I will show unto you (This is Mormon’s editorial comment.) that they were brought into ^abondage, and none could deliver them but the Lord their God, yea, even the God of Abraham and Isaac and of Jacob.

24 And it came to pass that he did deliver them, and he did show forth his mighty power unto them, and great were their rejoicings.

25 For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites was in the borders of the land.

26 Now it came to pass that the brethren of Alma fled from their fields, and gathered themselves together in the city of Helam; and they were much frightened because of the appearance of the Lamanites.

27 But Alma went forth and stood among them, and exhorted them that they should not be frightened, but that they should remember the Lord their God and he would deliver them.

28 Therefore they hushed their fears, and began to cry unto the Lord that he would soften the hearts of the Lamanites, that they would spare them, and their wives, and their children.

29 And it came to pass that the Lord did soften the hearts of the Lamanites. And Alma and his brethren went forth and delivered themselves up into their hands; and the Lamanites took possession of the land of Helam.

30 Now the ^aarmies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days.

31 And behold, they had found those priests of king Noah, in a place which they called ^aAmulon; and they had begun to possess the land of Amulon and had begun to till the ground.

32 Now the name of the leader of those priests was ^aAmulon.

33 And it came to pass that Amulon did plead with the Lamanites; and he also sent forth their wives, who were the ^adaughters of the Lamanites, to plead with their brethren, that they should not destroy their husbands.

34 And the Lamanites had ^acompassion on Amulon and his brethren, and did not destroy them, because of their wives.

35 And ^aAmulon and his brethren did join the Lamanites, and they were traveling in the wilderness in search of the land of Nephi when they discovered the land of Helam, which was possessed by Alma and his brethren.

36 And it came to pass that the Lamanites promised unto Alma and his brethren, that if they would show

them the ^away which led to the land of Nephi that they would grant unto them their lives and their liberty.

37 But after Alma had shown them the way that led to the land of Nephi the Lamanites would not keep their promise; but they set ^aguards round about the land of Helam, over Alma and his brethren. (Maybe this is the reason the Lord led the people of Alma out of the land in a miraculous way instead of having the guards get drunk. That the Lamanites would not keep their promise.)

38 And the remainder of them went to the land of Nephi; and a part of them returned to the land of Helam, and also brought with them the wives and the children of the guards who had been left in the land.

39 And the king of the Lamanites had granted unto Amulon that he should be a king and a ruler over his people, who were in the land of Helam; nevertheless he should have no power to do anything contrary to the will of the king of the Lamanites.

Mosiah 24

Amulon persecutes Alma and his people—They are to be put to death if they pray—The Lord makes their burdens seem light—He delivers them from bondage, and they return to Zarahemla. [Between 145 and 120 B.C.]

1 AND it came to pass that Amulon did gain favor in the eyes of the king of the Lamanites; therefore, the king of the Lamanites granted unto him and his brethren that they should be appointed teachers over his people, yea, even over the people who were in the land of Shemlon, and in the land of Shilom, and in the ^aland of Amulon.

2 For the Lamanites had taken possession of all these lands; therefore, the king of the Lamanites had appointed kings over all these lands.

3 And now the name of the king of the Lamanites was ^aLaman, being called after the name of his father; and therefore he was called king Laman. And he was king over a numerous people.

4 And he appointed ^ateachers of the ^bbrethren of Amulon in every land which was possessed by his people; and thus the ^clanguage (or culture) of Nephi began to be taught among all the people of the Lamanites. (The mixing of the races. They learned the languages for business purposes. The teaching of the language of Nephi prepares the people for the time when Ammon and the other sons of Mosiah preach to the Lamanites.)

5 And they were a people friendly one with another; nevertheless they knew not God; neither did the brethren of Amulon teach them anything concerning the Lord their God, neither the law of Moses; nor did they teach them the words of Abinadi;

6 But they taught them that they should keep their record, and that they might write one to another.

7 And thus the Lamanites began to increase in riches, and began to ^atrade one with another and wax great, (Their business made them prosper. The fact that they learned the language of the Nephites helped them in business.) and began to be a cunning and a wise people, as to the wisdom of the world, yea, a very cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren.

8 And now it came to pass that ^aAmulon began to exercise ^bauthority over Alma and his brethren, and began to persecute him, and cause that his children should persecute their children. (Amulon was one of the priests of Noah, as was Alma, and now Amulon is persecuting Alma for what he said and did against King Noah.)

PREACH MY GOSPEL: PATIENCE: WHY IS PATIENCE IMPORTANT? HOW ARE PATIENCE AND FAITH RELATED? Mosiah 23:21; Mosiah 24:9-16; Alma 31:31; Alma 32:41-43; Alma 34:40-41; D&C 101:38; Romans 5:3-5; Romans 8:24-25; 2 Corinthians 6:1-10; James 5:10-11; Psalm 46:10; Topical Guide: "Patience, Patient, Patiently". 9 For Amulon knew Alma, that

he had been ^aone of the king's priests, and that it was he that believed the words of Abinadi and was driven out before the king, and therefore he was wroth with him; for he was subject to king Laman, yet he exercised authority over them, and put ^btasks upon them, and put ^ctask-masters over them.

10 And it came to pass that so great were their afflictions that they began to cry mightily to God.

11 And Amulon commanded them that they should stop their cries; and he ^aput guards over them to watch them, that whosoever should be found calling upon God should be put to death. (Amulon knew that prayer works, that's why he commanded them to stop praying.)

12 And Alma and his people did not raise their voices to the Lord their God, (They must have had communal prayers which are now prohibited.) but did pour out their ^ahearts to him; and he did know the ^bthoughts of their hearts.

13 And it ^acame to pass (This is a long time that passes.) that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; and I will covenant with my people and deliver them out of bondage.

14 And I will also ease the ^aburdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do that ye may stand as ^bwitnesses for me hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their ^cafflictions. (John Taylor said: “I do not desire trials. I do not desire affliction...I used to think, if I were the Lord, I would not suffer people to be tried as they are. But I have changed my mind on that subject. Now I think I would, if I were the Lord, because it purges out the meanness and corruption that stick around the Saints, like flies around molasses...I have seen men tempted so sorely that finally they would say, ‘I’ll be damned if I’ll stand it any longer.’ Well, you will be damned if you do not... We have learned many things through suffering. We call it suffering. I call it a school of experience.” (*The Gospel Kingdom*, pp. 332-4 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 228) Joseph Smith said: “[From Liberty Jail, in a time of anguish and deep suffering for the gospel’s sake, the Prophet Joseph Smith wrote the following message to the Saints] Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. Therefore God hath made broad our shoulders for the burden. We glory in our tribulation, because we know that God is with us, that He is our friend, and that he will save our souls.” (*Teachings of the Prophet Joseph Smith*, p. 123 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 229) Thomas S. Monson said: “Remember that this work is not yours and mine alone. It is the Lord’s work, and when we are on the Lord’s errand, we are entitled to the Lord’s help. Remember that the Lord will shape the back to bear the burden placed upon it.” (*Ensign*, May 1992, p. 48 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 229) George Q. Cannon said: “My theory is that when a man is conscious or a people are conscious that he or they are in the path of duty, doing that which is right in the sight of God, they should always be happy, no matter what the circumstances may be which surround them. I think that God has created us to be happy, and my belief is that he placed happiness within the reach of all, and it is man’s own fault if he is not happy and does not enjoy himself every day of his life. This is one of my reasons for liking my religion...because it bestows full happiness and joy upon its believers. They can be happy in the midst of the most adverse circumstances; they can rejoice when their lives are imperiled.” (*Gospel Truths*, p. 125 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 228))

15 And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did ^astrengthen them that they could bear up their ^bburdens with ease, (The Lord was strengthening the people so that when they fled to Zarahemla over a 12 day period, they would have the strength to do so.) and they did submit cheerfully and with ^cpatience to all the will of the Lord. ([T]he test a loving God has set before us is not to see if we can endure difficulty. It is to see if we can endure it well. We pass the test by showing that we remembered Him and the commandments He gave us. And to endure well is to keep those commandments whatever the opposition, whatever the temptation, and whatever the tumult around us. We have that clear understanding because the restored gospel makes the plan of happiness so plain (Elder Henry B. Eyring, April 2004: Saturday AM). Neal A. Maxwell: Concerning his personal suffering, Joseph was promised, “Thy heart shall be enlarged.” An enlarged Joseph wrote from Liberty Jail, “It seems to me that my heart will always be more tender after this than ever it was before... I think I never could have felt as I now do if I had not suffered. *Ensign*, May 1992, 387. If we are serious about our discipleship, Jesus will eventually request each of us to do those very things which are most difficult for us to do... Sometimes the best people have the worst experiences, because they are the most ready to learn. *Church New*, 10 Aug 2002. The submission of one’s will is really the only uniquely personal thing we have to place on God’s altar. The many other things we “give,” brothers and sisters, are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves by letting our individual wills be swallowed up in God’s will, then we are really giving something to Him! It is the only possession which is truly ours to give! *CR*, Oct. 1995,

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16 And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage.

17 And he said unto Alma: Thou shalt go before this people, and I will go ^awith thee and deliver this people out of ^bbondage. (Christ is the one to deliver them out of bondage by a miracle.)

18 Now it came to pass that Alma and his people in the night-time gathered their flocks together, and also of their grain; yea, even all the night-time were they gathering their flocks together. (They exercised their faith before the miracle happened.)

19 And in the morning the Lord caused a ^adeep sleep to come upon the Lamanites, yea, and all their task-masters were in a profound sleep. (Instead of using wine, the Lord caused the guards to sleep during the escape.)

20 And Alma and his people departed into the wilderness; and when they had traveled all day they pitched their tents in a valley, and they called the valley Alma, because he led their way in the wilderness.

21 Yea, and in the valley of Alma they poured out their ^athanks to God because he had been merciful unto them, and eased their ^bburdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them except it were the Lord their God.

22 And they gave ^athanks to God, yea, all their men and all their women and all their children that could speak lifted their voices in the praises of their God. (Now they prayed vocally.)

23 And now the Lord said unto Alma: Haste thee and get thou and this people out of this land, for the Lamanites have awakened and do pursue thee; therefore get thee out of this land, and I will stop the Lamanites in this valley that they come no further in pursuit of this people. (Somehow the Lord would stop the Lamanites in their pursuit. Maybe the Lord poisoned their food or gave them diarrhea.)

24 And it came to pass that they departed out of the valley, and took their journey into the wilderness. (No one in this group had been to Zarahemla before, so they were led by the Lord. With Limhi's people, Ammon had come from Zarahemla, so he knew the way. Alma did not know the way.)

25 And after they had been in the wilderness ^atwelve days *they arrived in the land of Zarahemla; and king Mosiah did also ^breceive them with joy.

* Verse 25 [About 120 B.C.].

Mosiah 25

The people (the Mulekites) of Zarahemla become Nephites—They learn of the people of Alma and of Zeniff—Alma baptizes Limhi and all his people—Mosiah authorizes Alma to organize the Church of God. [About 120 B.C.]

1 AND now king Mosiah caused that all the people should be gathered together.

2 Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the ^apeople of Zarahemla, who was a descendant of ^bMulek, and those who came with him into the wilderness. (The Lehites broke into two groups, Nephites and Lamanites, so even though the number of people that left in Mulek's group could have been as large as the Lehite group that left Jerusalem at the same time, the Lehites broke in half not many years after arriving in the Americas. Plus, there were wars between the Nephites and Lamanites that would have reduced the population of the Nephites, whereas the Mulekites may not have had wars to destroy their people.)

3 And there were not so many of the people of Nephi and of the people of Zarahemla as there were of the Lamanites; yea, they were not half so numerous.

4 And now all the people of Nephi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies.

5 And it came to pass that Mosiah did read, and caused to be read (Since Mosiah could not speak to all of his people at once, he had others read the record of Zeniff to his people.), the records of Zeniff to his people; yea, he read the records of the people of Zeniff, from the time they ^aleft the land of Zarahemla until they ^breturned again.

6 And he also read the account of Alma and his brethren, and all their afflictions, from the time they left the land of Zarahemla until the time they returned again.

7 And now, when Mosiah had made an end of reading the records, his people who tarried in the land were struck with wonder and amazement.

8 For they knew not what to think; for when they beheld those that had been delivered ^aout of bondage they were filled with exceedingly great joy.

9 And again, when they thought of their brethren who had been ^aslain by the Lamanites they were filled with sorrow, and even shed many tears of sorrow.

10 And again, when they thought of the immediate goodness of God, and his power in delivering Alma and his brethren out of the hands of the Lamanites and of ^abondage, they did raise their voices and give thanks to God.

11 And again, when they thought upon the Lamanites, who were their brethren, of their sinful and ^apolluted state, they were filled with ^bpain and anguish for the ^cwelfare of their souls.

12 And it came to pass that those who ^awere the children of Amulon (These are most likely children born to Amulon while a priest of Noah, who later abandoned his family along with his fellow priests.) and his brethren, who had taken to wife the ^bdaughters of the Lamanites, were displeased with the conduct of their fathers, and they would no longer be called by the names of their fathers, (Ezra Taft Benson said: "One of the greatest things a man can do for his children is to love his wife and let them know he loves her. A father has the responsibility to lead his family by desiring to have children, loving them, and by letting virtue garnish his thoughts unceasingly (see DC 121:45). This is one of the great needs today." (*God, Family, Country*, p. 185 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 234)) therefore they took upon themselves the name of Nephi, that they might be called the children of Nephi and be numbered among those who were ^ccalled Nephites.

13 And now all the people of Zarahemla were ^anumbered with the Nephites, and this because the kingdom had been conferred upon none but those who were descendants of Nephi.

14 And now it came to pass that when Mosiah had made an end of speaking and reading to the people,

he desired that Alma should also speak to the people.

15 And Alma did speak unto them, when they were assembled together in large bodies, and he went from one body to another, preaching unto the people repentance and faith on the Lord.

16 And he did exhort the people of Limhi and his brethren, all those that had been delivered out of bondage, that they should remember that it was the Lord that did deliver them.

17 And it came to pass that after Alma had taught the people many things, and had made an end of speaking to them, that king Limhi was desirous that he might be baptized; and all his people were desirous that they might be baptized also.

18 Therefore, Alma did go forth into the water and did ^abaptize them; yea, he did baptize them after the manner he did his brethren in the ^bwaters of Mormon (by immersion); yea, and as many as he did baptize did belong to the church of God (Baptism is necessary to enter the church and kingdom of God.); and this because of their belief on the words of Alma.

19 And it came to pass that king Mosiah granted unto Alma that he might establish ^achurches throughout all the land of Zarahemla; and gave him power to ^bordain ^cpriests and ^dteachers over every church. (Mosiah must have held priesthood keys to be able to grant Alma the power to ordain priests and teachers in Zarahemla.)

20 Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly;

21 Therefore they did ^aassemble themselves together in different bodies, (Even though there may be many branches or wards, there is still only one church.) being called churches; every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma.

22 And thus, notwithstanding there being many churches (It is not to be supposed that the Church did not previously exist in Zarahemla but rather that because of the great increase in its population it was now necessary to divide the Church into various congregations. In modern terms we would think in terms of making ward and stake divisions. DCBM, 2:290.) they were all one ^achurch, yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God.

23 And now there were seven churches (wards) in the land of Zarahemla. (The Zarahemla Stake) And it came to pass that whosoever were desirous to take upon them the ^aname of Christ, or of God, they did join the churches of God;

24 And they were called the ^apeople of God. And the Lord did pour out his ^bSpirit upon them, and they were blessed, and prospered in the land.

Mosiah 26

Many members of the Church are led into sin by unbelievers—Alma is promised eternal life—Those who repent and are baptized gain forgiveness—Church members in sin who repent and confess to Alma and to the Lord shall be forgiven; otherwise they shall be excommunicated. [Probably between 120 and 100 B.C.]

1 NOW it came to pass that there were many of the rising generation that could not understand the ^awords of king Benjamin, being little children at the time he spake unto his people; and they did ^bnot believe the tradition of their fathers. (How could the children not believe the words of King Benjamin? Because of agency, these children chose not to believe the gospel. Marion G. Romney: “The major reason for the world’s troubles today is that men are not seeking to know the will of the Lord and then to do it. Rather do they seek to solve their problems in their own wisdom and in their own way. The Lord, in the first section of the Doctrine and Covenants, . . . pointed this out and marked it as one of the causes of the calamities which he foresaw coming upon the inhabitants of the earth. Listen to this ringing declaration: “‘They have strayed from mine ordinances, and have broken mine everlasting covenant; “‘They seek not the Lord to establish his righteousness, but every man walketh in his own way’ (D&C 1:15–16)” (in Conference Report, Apr. 1983, 22; or *Ensign*, May 1983, 17–18) **1. Identify the problem (see Mosiah 26:1–10). 2. Study it out (see vv. 11–12). 3. Pray (see vv. 13–14). 4. Listen to the Lord (see vv. 15–32). 5. Obey the voice of the Lord (see vv. 33–39).**)

2 They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ. (“True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior.” Boyd K. Packer, CR, Oct 1986, p. 20. “It is one thing to teach ethical principles, quite another to proclaim the great doctrinal verities which are the foundation of true Christianity and out of which eternal salvation comes. True it is that salvation is limited to those in whose souls the ethical principles abound, but true it is also that Christian ethics, in the full and saving sense, automatically become a part of the lives of those who first believe Christian doctrines. It is only when gospel ethics are tied to gospel doctrines that they rest on a sure and enduring foundation and gain full operation in the lives of the saints. Bruce R. McConkie, *New Witness*, p. 699-700. When a generation of young people grows to maturity without a proper doctrinal foundation – whether because of parental negligence or through rebellion on the part of the youth – then a foundation has indeed been laid, a foundation, unfortunately, for faithlessness and immorality. Such appears to have been the case in the days of Alma: the rising generation grew into adulthood without a tie to the theology of their parents, without that saving and settling witness of the Savior and his gospel which had been the focus of the teachings of King Benjamin. DCBM, 2:292.)

3 And now because of their ^aunbelief they could not ^bunderstand the word of God; and their hearts were hardened. (Those given up to a spirit of doubt and unbelief cannot know the things of God. The mysteries of the kingdom of heaven are made known to those who have a believing disposition, those who are diligent and obedient in keeping the commandments. DCBM, 2:292)

4 And they would not be baptized; neither would they join the ^achurch. And they were a separate people as to their faith, (They did not associate with the people or things of God. DCBM, 2:292) and remained so ever after (Mormon’s editorial comment that those apostates would remain apostate ever after is to highlight that there will be some exceptions to this. Alma the younger and the sons of Mosiah will be those exceptions that he will highlight later.), even in their ^bcarnal and sinful state; for they would not call upon the Lord their God. (These apostate children were probably influenced by some other religion that would have been dominant in the area. This may be the same group that persuaded Sherem and other apostates in their day. For so many children to have been persuaded to not believe their parents’ religion, there had to have been some other strong influence upon them to counteract the influence and

teachings of their own parents.)

5 And now in the reign of Mosiah they were not half so numerous as the people of God; but because of the ^adissensions among the brethren (There must have been a problem among the leaders of the church to cause others to fall away.) they became more numerous. (This new religion or lack of religion was becoming more and more attractive to the younger generation. It may be that they were becoming wealthy.)

6 For it came to pass that they did ^adeceive many with their ^bflattering words, who were in the church, and did cause them to commit many sins; therefore it became expedient that those who committed sin, that were in the church, should be ^cadmonished by the church. (Those in the church who sin must be properly dealt with in the church. This was more than just a difference of opinion on religious beliefs. They were sinning. It may be that they were performing sacrifices for the wrong reasons or in the wrong way.)

7 And it came to pass that they were brought before the priests, and delivered up unto the ^apriests by the teachers; and the priests brought them before Alma, who was the ^bhigh priest. (Those called to serve as shepherds of the Lord's flock in all ages bear a weighty burden in regard to admonishing the church in paths of righteousness. The common judges, those set apart to sit in judgment upon transgressors are duty bound to confront sinners and invite them to repent and come unto Christ. When sins go unchecked the Spirit ceases to strive with the Church as it might. "The Spirit of God would undoubtedly be so grieved that it would forsake not only those who are guilty of these acts, but it would withdraw itself from those who would suffer them to be done in our midst unchecked and unrebuked; and from the President of the Church down, throughout the entire ranks of the Priesthood, there would be a loss of the Spirit of God, a withdrawal of His gifts and blessing and His power, because of their not taking the proper measures to check and to expose their iniquity." JD 26:139. President John Taylor delivered the following penetrating counsel: "I have heard of some Bishops who have been seeking to cover up iniquities of men: I tell them, in the name of God, they will have to bear them themselves, and meet that judgment; and I tell you that any man who tampers with iniquity, he will have to bear that iniquity, and if any of you want to partake of the sins of men, and uphold them, you will have to bear them. Do you hear it, you Bishops and you Presidents? God will require it at your hands. You are not placed in position to tamper with the principles of righteousness, nor to cover up the infamies and corruptions of men." CR, April 1880, p. 78. DCBM, 2:293-94)

8 Now king Mosiah had given Alma the ^aauthority over the ^bchurch. (Separation between church and state.)

9 And it came to pass that Alma did not know concerning them (Alma was fairly new to this society having been hidden for a time with the church members.); but there were many ^awitnesses against them; yea, the people stood and testified of their iniquity in abundance.

10 Now there had not any such thing happened before in the church; therefore Alma was troubled in his spirit, and he caused that they should be brought before the king. (The nature of their sins must have been that they were disrupting the normal social fabric of the community.)

11 And he said unto the king: Behold, here are many whom we have brought before thee, who are accused of their brethren; yea, and they have been taken in divers iniquities. And they do not repent of their iniquities; therefore we have brought them before thee, that thou mayest judge them according to their crimes.

12 But king Mosiah said unto Alma: Behold, I judge them not; therefore I ^adeliver them into thy hands to be judged. (Mosiah determines that this religious diversity does not affect the operation of the society, and tells Alma to deal with them in the church. In other words, to try them for their church membership, but not their social freedom.)

13 And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God. (Since this was a problem that had not been dealt with before, Alma does what every good church leader does, and that is

to ask God what to do.)

14 And it came to pass that after he had poured out his whole soul to God, the ^avoice of the Lord came to him, saying:

15 Blessed art thou, Alma (God doesn't answer Alma's question immediately, but here shows his support for Alma as the leader of the church.), and blessed are they who were baptized in the ^awaters of Mormon (This is showing the truth of the fact that Alma held priesthood authority to conduct the baptisms.). Thou art blessed because of thy exceeding ^bfaith in the words alone of my servant Abinadi.

16 And blessed are they because of their exceeding faith in the words alone which thou hast spoken unto them. (We are blessed for following our church leaders. Special blessings accrue to those who accept the word of the gospel without stubbornness of heart.)

17 And blessed art thou because thou hast established a ^achurch among this people; and they shall be established, and they shall be my people. (They have entered the covenant and are God's people.)

18 Yea, blessed is this people who are willing to bear my ^aname; for in my ^bname shall they be called; and they are mine. (King Benjamin put the people under covenant to take upon them the name of Christ. Here the Lord is confirming that these people do belong to Him.)

19 And because thou hast inquired of me concerning the transgressor, thou art blessed.

20 Thou art my servant; and I covenant with thee that thou shalt have ^aeternal life; and thou shalt serve me and go forth in my name, and shalt gather together my sheep. (Alma's calling and election: Bruce R. McConkie said: "Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, make their calling and election sure. That is, they receive the more sure word of prophecy, which means that the Lord seals their exaltation upon them while they are yet in this life. Peter summarized the course of righteousness which the saints must pursue to make their calling and election sure and then (referring to his experience on the Mount of Transfiguration with James and John) said that those three had received this more sure word of prophecy. (2 Pet. 1.) Joseph Smith taught: 'After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shall be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter.' To receive the other Comforter is to have Christ appear to him and to see the visions of eternity. (Teachings, pp. 149-151.) Thus, as the prophet also said, 'The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy through the power of the Holy Priesthood.' (D. & C. 131:5.) Those so favored of the Lord are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. That is, their exaltation is assured; their calling and election is made sure, because they have obeyed the fulness of God's laws and have overcome the world. Though such persons 'shall commit any sin or transgression of the new and everlasting covenant whatever and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation.' (D. & C. 132:26.) The Lord says to them: 'Ye shall come forth in the first resurrection; . . . and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths.' (D. & C. 132:19.) The prophet, for one, had this seal placed upon him. That is, he knew 'by revelation and the spirit of prophecy, through the power of the Holy Priesthood,' that he would attain godhood in the world to come. To him Deity said: 'I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father with Abraham your father.' (D. & C. 132:49.)" (Mormon Doctrine, pp. 109-110))

21 And he that will hear my voice shall be my ^asheep; and him shall ye receive into the church, and him will I also receive. (Ye are called to bring to pass the gathering on mine elect; for mine elect hear my

voice and harden not their hearts. D&C 29:7)

22 For behold, ^athis is my ^bchurch (Christ is the head of the Church.); whosoever is ^cbaptized shall be baptized unto repentance. And whomsoever ye receive shall ^dbelieve in my name; and him will I freely ^eforgive. (Those who enter into the covenant, will receive a remission of their sins.)

23 For it is I that taketh upon me the ^asins of the world; for it is I that hath ^bcreated them; and it is I that granteth unto him that believeth unto the end a place at my right hand. (The right hand has always had the connotation of the good hand or the covenant hand. The word left comes from the word siniestra which becomes the English sinister.)

24 For behold, in my name are they called; and if they ^aknow me they shall come forth, and shall have a place eternally at my right hand. (To know the Lord we must serve him, obey his commandments and ordinances.)

25 And it shall come to pass that when the ^asecond trump shall sound then shall they that never ^bknew me come forth and shall stand before me.

26 And then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed.

27 And then I will confess unto them that I never ^aknew them (because they were not his, because they never took upon themselves his name, in the covenantal waters of baptism); and they shall ^bdepart into ^ceverlasting fire prepared for the devil and his angels. (Sons of Perdition. Charles W. Penrose said: "There is one class which will be different from all the rest. They shall be brought forth, the Lord says, but they will go back into their own place. They would not receive that which they might have had; they would not obey that which they might have obeyed. They received the light and the truth and then would not use it in the way that God had appointed. They would not go on unto perfection by keeping every word that proceeded from the mouth of God, but prostituted the power God had given them, to rise to the highest heights but sunk down to the lowest depths; denying the truth revealed to them; shedding innocent blood; consenting to the death of Christ; thus sinning against the Holy Ghost and becoming so corrupt and abominable that they cannot be redeemed. But they shall be brought forth from the grave and become subject to the devil, and his angels in eternity. What is their end? We do not know; nobody knows, the Lord says. Some people are inquiring about the end of these sons of perdition. The Lord says no man knows it, that the end thereof and the height and the extent and the depth thereof no man knoweth and if the Lord does reveal it to some He shuts up the vision. What, then, is 'the second death?' Why, the Lord tells us what that is in His revelation in the twenty-ninth section of the D&C. It is eternal banishment from His presence. He is the source of light and truth and power and glory and happiness and joy and dominion and increase forever, of which they will all be deprived. Being shut right out from the light, these shall go away into outer darkness where no ray of light comes, spiritual or physical--no ray of light from sun or moon or twinkling star or even a comet; to be in outer darkness, and no wonder there is 'weeping and wailing and gnashing of teeth,' to use the scripture expression." (Conference Reports, Oct. 1914, p. 42))

28 (Now the Lord answers Alma's question.) Therefore I say unto you, that he that will not ^ahear my voice (because they are not his sheep), the same shall ye not receive into my church, for him I will not receive at the last day.

29 Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye ^ajudge ^baccording to the sins which he has committed; (Each sinner is dealt with differently depending on a variety of circumstances and facts.) and if he ^cconfess his sins before thee and me, and ^drepenteth in the sincerity of his heart, him shall ye ^eforgive, and I will forgive him also. (Spencer W. Kimball said: "By virtue of his call and ordination and setting apart, [the bishop] also becomes a 'judge in Israel' and has the responsibility of making many decisions which affect the progress and development of his people. He gives direction to their spiritual activities so that he can give them opportunities for growth, and judge their accomplishments. He decides as to their worthiness and eligibility for certain blessings and privileges. He holds the key to all temples in the world and it is he who must turn that key to open the

doors thereof and that they may go through eternal marriage to life eternal. He has the keys to the storehouses and must decide if one is eligible through need and worthiness to be given welfare assistance. ... Numerous suggestions have come from many sources in the years past that the bishops should be trained in social work to be able to meet the demands of the people in their numerous needs. But the Brethren have never felt that would be the answer. In the Church of Jesus Christ, the leaders have no formal academic training for their positions but gain experience through their lifetime, and they depend much upon the Spirit for guidance. ... It would be unrealistic and untrue to state that all these young men are perfect men or perfect bishops. They are mortals subject to the whims and weaknesses common to their fellows. They are not all as wise as Solomon. They are not all as personable as President McKay. They are not all as kind as President George Albert Smith was, but as I have known thousands of them personally through a half century and more, I am astounded at the power and strength and dignity and goodness and ability of these young men.” (*The Teachings of Spencer W. Kimball*, p. 475))

30 Yea, and ^aas often as my people ^brepent will I forgive them their trespasses against me. (“One of Satan's most cunning ways to lead men on in wrongdoing is craftily to make them believe in the uselessness of repentance. ‘I have gone too far to repent; there is no forgiveness for me.’ That is not true. ‘Yea,’ the Lord said to Alma, ‘And as often as my people repent will I forgive them their trespasses against me.’ Of course there is forgiveness for everyone, if it were not so, God's great purposes would fail and this we do not believe. The poor sheep may be lost in the wood, hungry and helpless and cold, hunted by the wolf, falling over the precipice. ‘But the Good Shepherd is on His way and is looking for it, and will find it. And will take it into His arms and will carry it to the fold’ and will rejoice that the lost is found and the dead is again alive.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 2, p. 268))

31 And ye shall also ^aforgive one another your trespasses; for verily I say unto you, he that forgiveth not his ^bneighbor's trespasses when he says that he repents, the same hath brought himself under condemnation. (Spencer W. Kimball said: “Remember that we must forgive even if our offender did not repent and ask forgiveness...Do we follow that commandment or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse?...No bitterness of past frictions can be held in memory if we forgive with all our hearts.” (*Conference Report*, Oct. 1949, pp. 132-3 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 237))

32 Now I say unto you, Go; and whosoever will ^anot repent of his sins the same shall not be numbered among my people (they will still be a part of the community, but not of the church and covenant of God); and this shall be observed from this time forward. (This is done even in our day. This shows that God directs the work through his prophets.)

33 And it came to pass when Alma had heard these words he ^awrote them down (Alma's General Handbook of Instructions.) that he might have them, and that he might judge the people of that church according to the commandments of God.

34 And it came to pass that Alma went and judged those that had been taken in iniquity, according to the ^aword of the Lord. (Mormon makes it clear that Alma followed the Lord's directions.)

35 And whosoever repented of their sins and did ^aconfess them, them he did number among the people of the church;

36 And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were ^ablotted out. (As the bishops and stake presidents decide what to do with transgressors, this principle is a key to wise judgment. From the *Church Handbook of Instructions*, the following paragraphs are applicable: “The purposes of Church discipline are (1) to save the souls of transgressors (2) to protect the innocent, and (3) to safeguard the purity, integrity, and good name of the Church. These purposes are accomplished through private counsel and caution, informal probation, formal probation, disfellowshipment, and excommunication.” (*Church Handbook of Instructions*, 1998, Book 1, p. 91) “Voluntary Confession - Voluntary and complete

confession demonstrates a repentant attitude, which may favor leniency. An admission of guilt after a person has been accused of or interviewed about a transgression is less indicative of repentance. A person who admits guilt when interviewed by a bishop shows greater repentance than one who tries to deceive and admits guilt only when confronted with evidence.” (*Church Handbook of Instructions*, 1998, Book 1, p. 103) “Evidence of Repentance - Normally, evidence of repentance is the most important single factor in determining how to accomplish the first purpose of Church discipline: saving the soul of the transgressor. Genuine repentance is demonstrated more reliably by righteous actions over a period of time than by intense sorrow during a single interview. Judgments about the adequacy of repentance require spiritual discernment. Factors to consider include the nature of the confession, depth of sorrow for the sin, success in forsaking the sin, strength of faith in Jesus Christ, faithfulness in obeying other commandments, truthful communications to Church officers, restitution to injured persons, obedience to legal requirements, and willingness to follow the direction of Church authorities.”

(*Church Handbook of Instructions*, 1998, Book 1, p. 104) Dallin H. Oaks said: “In contrast to the punishment that is the intended result of the judgment of a criminal court, the primary purpose of church discipline is to facilitate repentance—to qualify a transgressor for the mercy of God and the salvation made possible through the atonement of Jesus Christ...Church discipline is not an instrument of punishment, but a catalyst for change...The major concern of the laws of God is to perfect the lives of his children.” (*Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 237)

Spencer W. Kimball said: “The Lord is on your side and you must remember that numerous people are saved by excommunication. They are not *lost* by excommunication. They are *saved* through excommunication.” (Teachings of Spencer W. Kimball, p. 98 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 238))

37 And it came to pass that Alma did regulate all the affairs of the church; and they began again to have peace and to prosper exceedingly in the affairs of the church, walking circumspectly before God, receiving many, and baptizing many.

38 And now all these things did Alma and his ^afellow laborers do who were over the church, ^bwalking in all diligence, teaching the word of God in all things, suffering all manner of afflictions, being persecuted by all those who did not belong to the church of God. (This is telling of the difficulties in the church because of the unbelievers. Mormon will tell more about that later in the next chapter.)

39 And they did admonish their brethren; and they were also ^aadmonished, every one by the word of God, according to his sins, or to the sins which he had committed, being commanded of God to ^bpray without ceasing, and to give ^cthanks in all things. (Not only is there not a chapter break here in the original 1830 edition, but there is not even a paragraph break. Chapter 26:34 through 27:1 were part of the same paragraph in the original 1830 edition.)

Mosiah 27

Mosiah forbids persecution and enjoins equality—Alma the younger and the four sons of Mosiah seek to destroy the Church—An angel appears and commands them to cease their evil course—Alma is struck dumb—All mankind must be born again to gain salvation—Alma and the sons of Mosiah declare glad tidings. [Probably between 100 and 92 B.C.]

1 AND now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great that the church began to murmur, and complain to their leaders concerning the matter; and they did complain to Alma. And Alma laid the case before their king, Mosiah. And Mosiah^a consulted with his priests.

2 And it came to pass that king Mosiah sent a proclamation throughout the land round about that there should not any unbeliever^a persecute any of those who belonged to the church of God.

3 And there was a strict command throughout all the churches that there should be no^a persecutions among them, that there should be an^b equality among all men;

4 That they should let no pride nor haughtiness disturb their^a peace; that every man should^b esteem his^c neighbor as himself, ^dlaboring with their own hands for their support. (Mosiah is not speaking of equality in the law, but in the social structure.)

5 Yea, and all their priests and teachers^a should^b labor with their own hands for their support (to make sure no elites arise to be supported by others), in all cases save it were in sickness, or in much want; and doing these things, they did abound in the^c grace of God.

6 And there began to be much peace again in the land; and the people began to be very numerous, and began to scatter abroad upon the face of the earth, yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land.

7 And the Lord did^a visit them and^b prosper them, and they became a large and wealthy people.

8 Now the sons of Mosiah were numbered among the^a unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an^b idolatrous man. And he was a man of many words, and did speak much^c flattery to the people; therefore he^d led many of the people to do after the manner of his^e iniquities. (Alma is singled out because of the conversion story which is about to happen.)

9 And he became a great hinderment to the prosperity of the church of God; ^astealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his^b power over them. (They enjoyed freedom of speech. The evidence points to the idea that Alma was not fresh from his teenage years or twenty-something but a mature man before the angel visited him. This idea comes from a couple of sources. After the angel visits Alma the Younger, it is a relatively short period of time before his father, Alma dies at the age of 82 (see Mosiah 29:45). Would it be likely at that age to have a child in his twenties? Or is it more likely that Alma the Younger was more mature-perhaps even in his forties when the angel visited? It is also noteworthy that he is described as "a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities. And he became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them (Mosiah 27: 8, 9) This sounds like a well-practiced sinner, matured in his capacities for making trouble, not just a hot shot youth with a streak of rebellion. The reason this question of Alma's age is significant is because of the additional insight it gives us into the story. Alma the Younger's sins were not trivial, but heinous and destructive; his lies had shattered the lives and eternal hopes of many people. The persecutions and disruptions to the Church were so great that the believers were beginning to complain. Alma the Younger had been about major league sinning-and probably for years. These are not trivial sins easily washed away. What's more a more mature Alma the Younger gives us a greater sense

of Alma and his prayers. The Church that Alma had established, his life's work, was being demolished by his own son. Alma the Younger's avowed aim, which he was relentlessly about, was "seeking to destroy the Church" (Mosiah 27:10). Yet, this righteous father did not give up on his son. He did not resent or hate him for trampling upon everything he held dear. No, he prayed for him with great intent. These prayers didn't last just a month or even a year. Alma didn't give up when he saw the utter destructiveness of his son. His prayers and faith must have gone on tirelessly for several years—maybe even decades. Maurine Proctor, *Meridian Magazine*, Lesson 20.)

10 And now it came to pass that while he was going about to ^adestroy the church of God, for he did go about secretly with the sons of Mosiah seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the king— (They are teaching the other religion of idolatry.)

11 And as I said unto you, as they were going about ^arebelling against God, behold, the ^bangel of the Lord ^cappeared unto them; (All of them saw the angel.) and he descended as it were in a ^dcloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood; (See Alma 36 for a more detailed account of Alma's conversion. The witness of the Holy Ghost is more powerful than the visitation of an angel. Heber J. Grant taught, "Many men say: 'If I could only see an angel, if I could only hear an angel proclaim something, that would cause me to be faithful all the days of my life!' It had no effect upon these men that were not serving the Lord, and it would have no effect today." (*Conference Reports*, Apr. 1924, p. 159) An example of this is seen in the life of Lyman Johnson. "Lyman Johnson...reportedly apostatized after having seen an angel... 'I remember hearing President Snow say on more than one occasion,' recalled Mathias Cowley, 'how determined Lyman E. Johnson was to see an angel from the Lord. He plead [sic] with and teased the Lord to send an angel to him until he saw an angel; but President Snow said the trouble with him was that he saw an angel one day and saw the devil the next day, and finally the devil got away with him.'"²⁶) (*FARMS*, vol. 2, no. 2-Fall 1993, p. 171) Hugh Nibley quoted Brigham Young who said, 'Pray that you never see an angel.' He was talking historically. Almost everybody who saw an angel left the Church. They came back, but they had these terrible problems. It gave them inflated egos, etc. They thought they were somebody special. They were, but they couldn't take it. It would be very dangerous if we were exposed to the other world to any degree. Only people that are very humble can do that. Not us, we can't do that. We are not that humble." (*The Teachings of the Book of Mormon*, Lecture 41, p.193) Wilford Woodruff said "...the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. I said to him that those were my views. The Lord had sent angels to men from the creation of the world, at different times, but always with a message or with something to perform that could not be performed without." (*Collected Discourses 1886-1898*, ed. by Brian Stuy, vol. 5, Wilford Woodruff, Oct. 19, 1896))

12 And so great was their astonishment, that they fell to the earth, and understood not the words which he spake unto them.

13 Nevertheless he cried again, saying: Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: ^aThis is my church, and I will establish it; and nothing shall ^boverthrow it, save it is the transgression of my people. (However, in this dispensation, the Church will not be overthrown. This must mean that there are enough righteous people on the earth that will help the church to continue rolling on.)

14 And again, the angel said: Behold, the Lord hath ^aheard the prayers of his people, and also the ^bprayers of his servant, Alma, who is thy father; for he has ^cprayed with much faith concerning thee that thou mightest be brought to the ^dknowledge of the truth; therefore, for this purpose have I come to ^econvince thee of the power and authority of God, that the ^fprayers of his servants might be answered according to their faith. (Elder LeGrand Richards said, "You remember what Alma did when his son, Alma, didn't walk in the ways of the Lord and went about trying to destroy the church. He just did not

give the Lord any rest about it; he took it to the Lord in mighty prayer until an angel of heaven appeared to his son....” (Conference Report, Oct. 1947, p. 75 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 239) “...Parents today often pray with great faith for their rebellious sons and daughters, yet they do not always receive the same results. Alma the Elder’s gospel is the same gospel that we have today; why then are there not more angels and more thunderous and transforming experiences? Mortal parents who make their own best effort to reach their children can invoke divine assistance through prayer, for all scriptures unite in testifying that God answers prayers. Perhaps the Lord does send angels, but angels of a different sort. Inspired teachers, friends, bishops, home teachers, Scout leaders, and others can serve the same function as angels from above. These embodied angels, inspired by the Holy Ghost, are sent by the Lord to assist and to love. “Evidently there were factors in Alma the Younger’s circumstance that necessitated his peculiar experience.”” (Dennis L. Largey, *Church News*, Apr. 2, 1992) Joseph B. Wirthlin said: “Alma the Younger’s conversion was brought about by his father’s persevering faith. Despite the profound depths of worldly wickedness into which his son had sunk, Alma did not give up on the son he loved. Here is a case where a righteous man surely loathed the sin, but dearly loved the sinner. He diligently, hopefully, fervently prayed for his son. The angel messenger who visited Alma the Younger told him that he had “come to convince [him] of the power and authority of God, that the prayers of his servants might be answered according to their faith.” (*Heroes From the Book of Mormon*, p. 93) Boyd K. Packer said: “We emphasize that the greatest work you will do will be within the walls of your home....It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons or daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. ‘The Prophet Joseph Smith declared—and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father’s heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.” (Orson F. Whitney, *Conference Report*, April 1929, p. 110 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 189) “The Lord has promised that if we ask in faith for that which is right, we shall receive. (3 Nephi 18:20.) However, he has not promised the manner or the time in which the prayer will be answered. When the angel appeared to Alma the younger and the four sons of Mosiah, the angel made it clear that he had not appeared to them because of their own worthiness. Rather, he said, “for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.” (Mosiah 27:14. Italics added.) Also the angel pled with them to repent of their sins and “seek to destroy the church no more” that the prayers of the righteous members of the church might be answered. (Mosiah 27:16. Italics added.) Evidently it was primarily because of the faithful prayers of Alma the elder and the other members of the church that the angel appeared to Alma the younger and the four sons of Mosiah.” (Ludlow, Daniel H. *A Companion to your Study of the Book of Mormon*. Deseret Book. 1976, p.192.)

15 And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also ^abehold me before you? And I am sent from God.

16 Now I say unto thee: Go, and remember the captivity of thy fathers in the land of ^aHelam, (Alma was probably taught these stories in his youth and so the angel is telling him to recall them.) and in the land of Nephi; and remember how great things he has done for them; for they were in ^bbondage, and he has

^cdelivered them. And now I say unto thee, Alma, go thy way, and seek to destroy the church no more, that their prayers may be answered, and this even if thou wilt of ^dthyself be ^ecast off.

17 And now it came to pass that these were the last words which the angel spake unto Alma, and he departed. (Why did they see an angel when so many others who have left the Church and warred against it do not appear to have been granted a like privilege. Consider the following: (1) It ought to be observed that if all rebellious souls were accorded a personal visit from an angel assuring the reality of the world to come with its rewards and punishments, there would be little need for faith on anyone's part. (2) Such appearances of angels would create the temptation to obtain a testimony by negative behavior rather than through righteousness. Given that few among the faithful are privileged to enjoy the ministering of angels, it would seem a strange system of theology that freely granted such a privilege to the wicked. (3) It could be that some appreciable number of people have had such an experience and have rejected the divine counsel and chosen not to repent, and thus we have no record of the experience; like Laman and Lemuel. (4) The Savior explained that those who reject the testimony of scripture and living prophets would also reject the testimony of angels were they to appear to them. (5) We have the testimony of scripture that some have entertained angels unawares, and we might suppose that in many instances angels have sought to entice transgressors from their course in unobserved or less dramatic ways than this appearance to Alma and the sons of Mosiah. (6) The prayers of the righteous cannot go unheard. Alma the Elder and Mosiah were both men of great faith who no doubt implored the heavens night and day with a plea of help to save their wayward sons. Nor did they pray alone, for their pleadings were joined by those of all the faithful of the Church in and around Zarahemla. (7) It need be remembered that the Lord, who can manifest his powers in a great variety of ways, is hardly limited to angelic ministrations or open visions. Many have had conversion experiences of spiritual impact and consequence equal to Alma's experiences which are the result of a coalescence of circumstances divinely contrived: life changing experiences involving such things as a confrontation with death, an inspired sermon, a caring parent or relative, or a sensitive priesthood leader. DCBM, 2:304-5.)

18 And now Alma and those that were with him fell again to the earth, for great was their astonishment; for with their own eyes they had beheld an ^aangel of the Lord; and his voice was as thunder, which ^bshook the earth; and they knew that there was nothing save the power of God that could shake the earth and cause it to tremble as though it would part asunder.

19 And now the astonishment of Alma was so great that he became ^adumb, that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father.

20 And they rehearsed unto his father all that had happened unto them; and his father rejoiced, for he knew that it was the power of God.

21 And he caused that a multitude should be gathered together that they might witness what the Lord had done for his son, and also for those that were with him.

22 And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God.

23 And it came to pass after they had fasted and prayed for the space of ^atwo days and two nights, (Since Alma had been preaching against the Messiah, here he has an experience that symbolizes the death and resurrection of the Messiah. In Alma 36:10, he indicates that his incapacity lasted three days and three nights, the same amount of time Christ was in the tomb prior to his resurrection. The priests fasted for two days, which was different than the number of days Alma was unconscious. This means that the priests started their fast the day after Alma's experience.) the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:

24 For, said he, I have repented of my sins, (The difference between Alma seeing an angel and Laman and Lemuel seeing an angel, is that Alma repented, where Laman and Lemuel did not.) and have been

^aredeemed of the Lord; behold I am born of the Spirit. (Alma is born again through the atonement of Christ, as is the case with all of us. Alma has now made the covenant that he before rejected.)

25 And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be ^aborn again; yea, ^bborn of God, ^cchanged from their carnal and ^dfallen state, to a state of righteousness, being redeemed of God, becoming his ^esons and daughters;

26 And thus they become new creatures; and unless they do this, they can in ^anowise inherit the kingdom of God. (On the evening of 10 May 1921, as they sailed toward what is now Western Samoa, Elder McKay had the following experience: Toward evening, the reflection of the afterglow of a beautiful sunset was most splendid!... Pondering still upon this beautiful scene, I lay in my [bed] at ten o'clock that night... I then fell asleep, and beheld in vision something infinitely sublime. In the distance I beheld a beautiful white city. Though it was far away, yet I seemed to realize that trees with luscious fruit, shrubbery with gorgeously tinted leaves, and flowers in perfect bloom abounded everywhere. The clear sky above seemed to reflect these beautiful shades of color. I then saw a great concourse of people approaching the city. Each one wore a white flowing robe and a white headdress. Instantly my attention seemed centered upon their leader, and though I could see only the profile of his features and his body, I recognized him at once as my Savior! The tint and radiance of his countenance were glorious to behold. There was a peace about him which seemed sublime – it was divine! The city, I understood, was his. It was the City Eternal; and the people following him were to abide there in peace and eternal happiness. But who were they? As if the Savior read my thoughts, he answered by pointing to a semicircle that then appeared above them, and on which were written in gold the words: These Are They Who Have Overcome the World – Who Have Truly Been Born Again! Teachings of Presidents of the Church – David O. McKay, 1-2)

27 I say unto you, unless this be the case, they must be cast off; and this I know, because I was like to be cast off.

28 Nevertheless, after ^awading through much ^btribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an ^ceverlasting burning, and I am born of God.

29 My soul hath been ^aredeemed from the gall of bitterness and ^bbonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was ^cracked with eternal torment (The torment lasted three days, so the “eternal” torment had reference to the quality of the torment, not its duration.); but I am ^dsnatched, and my soul is ^epained no more.

30 I rejected my Redeemer, and denied that which had been spoken of by our fathers; but now that they may foresee that he will come, and that he remembereth every creature of his creating, he will make himself manifest unto ^aall.

31 Yea, ^aevery knee shall bow, and every tongue confess before him. (Neal A. Maxwell said: “In that context, at the judgment bar of God we will ‘praise and adore at the mercy seat.’ We will not ‘stand all amazed’ -instead we will kneel all amazed! Knowing the grandness and scope of God's work, we shall participate in that moment when every knee shall bow and every tongue confess that Jesus is the Christ (Philippians 2:10; D&C 76:110). Among those kneeling will be vilest of sinners, for whose sins Jesus also suffered (Mosiah 28:4). Among all the knees bending and the tongues confessing will be those of the leaders of all earthly religious movements, however diverse, good, or commendable those movements have been. What we will feel on that occasion will be God's and Jesus' perfect love for us -not a scolding sternness but a profound kindness and immense tenderness. As these virtues flow from them toward us, many will feel the scalding shame of not having returned that love. As we feel their perfect love, we will confess that the justice and mercy of God are likewise perfect. To stand approved of God at that great and last day -such is the challenge, such is the crucial nature of spiritual submissiveness while living in a tutoring world, ‘for in this world [our] joy is not full’ (D&C 101:36). Body and spirit are not yet inseparably connected, death will come to us, yet we have been given profound promises.” (Not My Will, But Thine Be Done, p. 141)) Yea, even at the last day, when all men shall stand to be ^bjudged of him, then shall they confess that he is ^cGod; then shall they confess, who live

^dwithout God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his ^eall-searching eye. (Alma has had this experience, and he tells us that we will also bow the knee and confess that Jesus is the Christ.)

32 And now it came to pass that Alma began from this time forward to teach the people, and those who were with Alma at the time the angel appeared unto them, traveling round about through all the land, publishing to all the people the things which they had heard and seen, and preaching the word of God in much tribulation, being greatly persecuted by those who were unbelievers, being smitten by many of them. (Restitution)

33 But notwithstanding all this, they did impart much consolation to the church, confirming their faith, and exhorting them with long-suffering and much travail to keep the commandments of God.

34 And four of them were the ^asons of Mosiah; and their names were Ammon, and Aaron, and Omner, and Himni; these were the names of the sons of Mosiah. (“The order of the birth of the four sons of Mosiah is never made clear in the Book of Mormon. The listing in Mosiah 27:34 would indicate that Ammon was the first born followed by Aaron, then Omner, and Himni. Also, the fact that Ammon was the leader on their missionary journey to the Lamanites would seem to indicate that Ammon was the eldest. (See Alma, chapters 17-26.) However, when King Mosiah asked his people to select his successor, they first desired that Aaron should be their king and their ruler. (Mosiah 29:1-2.) In this single instance it appears as though Aaron may have been the eldest son.” (Ludlow, Daniel H. *A Companion to Your Study of the Book of Mormon*. Deseret Book, 1976, p. 192).)

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. WHAT SHOULD I DO? 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. WHAT SHOULD I SAY? 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS? Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM? Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32.

35 And they traveled throughout all the land of Zarahemla, and among all the ^apeople who were under the reign of king Mosiah, ^bzealously striving to repair all the injuries which they had done to the church, ^cconfessing all their sins, and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them. (Brigham Young said: “...if you have sinned against your God, or against yourselves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it.” (*Discourses of Brigham Young*, p. 158.) Spencer J. Condie said: “There are some people who, caught up with a feeling of humility and contrition, disclose their own weaknesses before the public, such as in a testimony meeting, rather than confessing their sins in the privacy of a bishop’s office. The scriptures tell us that only when sins are widely known should there be public confession (see D&C 42:80–93). Otherwise, our sins should be confessed to our bishop or to our Heavenly Father in prayer.” (*In Perfect Balance*, p. 217) Orson Pratt said: “After a man has repented, will his faith and repentance bring the forgiveness of sins through the atonement? Are these all the conditions required? No. You may confess your sins; but if you never make restitution to the persons you have wronged, your confession will be of no service.” (*Journal of Discourses*, vol. 7, p. 263) Spencer W. Kimball said: “To every forgiveness there is a condition. The plaster must be as wide as the sore. The fasting, the prayers, the humility must be equal to or greater than the sin. There must be a broken heart and a contrite spirit. There must be ‘sackcloth and ashes.’ There must be tears and genuine change of heart. There must be conviction of the sin, abandonment of the evil, confession of the error to properly constituted authorities of the Lord. There must be restitution and a confirmed, determined change of pace, direction and destination. Conditions must be controlled and companionship corrected or changed. There must be a washing of robes to get them white and there must be a new consecration and devotion to the living of all of the

laws of God. In short, there must be an overcoming of self, of sin, and of the world.” (*Miracle of Forgiveness*, p. 353))

36 And thus they were instruments in the hands of God in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer.

37 And how blessed are they! For they did ^apublish ^bpeace; they did publish good tidings of good; and they did declare unto the people that the Lord reigneth.

Mosiah 28

The sons of Mosiah shall have eternal life—They go to preach to the Lamanites—Mosiah translates the Jaredite plates with the two seer stones. [About 92 B.C.]

1 NOW it came to pass that after the ^asons of Mosiah had done all these things, ^{*}they took a small number with them and returned to their father, the king, and desired of him that he would grant unto them that they might, with these whom they had ^bselected, go up to the land of ^cNephi that they might preach the things which they had heard, and that they might impart the word of God to their brethren, the Lamanites— (The desire to serve and the call to serve are not the same. They seek their call from Mosiah who inquires of the Lord and grants their call to serve. One reason they may have wanted to preach to the Lamanites may be because the religion that Alma and the sons of Mosiah had adopted came from the Lamanites. Knowing the religion of the Lamanites, they may have wanted to show them that even though they once believed as the Lamanites, now they were converted to the truth.)

2 ^aThat perhaps they might bring them to the knowledge of the Lord their God, and convince them of the iniquity of their fathers; and that perhaps they might cure them of their ^bhatred towards the Nephites, that they might also be brought to rejoice in the Lord their God, that they might become friendly to one another, and that there should be no more contentions in all the land which the Lord their God had given them.

PREACH MY GOSPEL: HOW DO THE SERVANTS OF THE LORD FEEL ABOUT THE WORK? HOW DO SERVANTS OF THE LORD INFLUENCE THOSE THEY SERVE? Mosiah 28:3; 3 Nephi 28:4-10; D&C 68:2-6; Alma 8:14-15; Ether 12:13-15; Helaman 10:3-5; D&C 15:4-6; 16:4-6 PREACH MY GOSPEL: MISSIONARY WORK: Jacob 5:70-75; Mosiah 28:3; D&C 18:10-16; D&C 19:29; D&C 33:8-11; D&C 38:40-42; D&C 84:74-76, 88; D&C 88:81; D&C 100:5-8. PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary “Charity”. HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a.

3 Now they were desirous that salvation should be declared to every creature, for they could not ^abear that any human ^bsoul should ^cperish; yea, even the very thoughts that any soul should endure ^dendless torment did cause them to quake and ^etremble.

4 And thus did the Spirit of the Lord work upon them, for they were the very ^avilest of sinners. And the Lord saw fit in his infinite ^bmercy to spare them; nevertheless they suffered much anguish of soul because of their iniquities, suffering much and fearing that they should be cast off forever.

5 And it came to pass that they did plead with their father many days that they might go up to the land of Nephi. (It was important to get the king’s permission since the actions of these boys may have serious implications in the relations between the people of Zarahemla and the surrounding Lamanite cities. The Lamanites might think they were spies and attack the Nephites.)

6 And king Mosiah went and ^ainquired of the Lord if he should let his sons go up among the Lamanites to preach the word.

7 And the Lord said unto Mosiah: Let them go up, for many shall believe on their words, and they shall have eternal life; and I will ^adeliver thy sons out of the hands of the Lamanites.

8 And it came to pass that Mosiah granted that they might go and do according to their request.

9 And they ^atook their journey into the wilderness to go up to preach the word among the Lamanites; and I shall give an ^baccount of their proceedings hereafter.


10 Now king Mosiah had no one to confer the kingdom upon, for there was not any of his sons who ^awould accept of the kingdom. (So important was their conversion that they refused the inheritance that they had been trained to accept. Mosiah may have tried other lines of succession, but Mormon did not

mention that.)

11 Therefore he took the records which were engraven on the plates of ^abrass, and also the plates of ^bNephi, and all the things which he had kept and preserved according to the commandments of God, after having translated and caused to be written the records which were on the ^cplates of gold which had been found by the people of Limhi, which were delivered to him by the hand of Limhi;

12 And this he did because of the great anxiety of his people; for they were desirous beyond measure to know concerning those people ^awho had been destroyed.

13 And now he translated them by the means of those two ^astones which were fastened into the two rims of a bow. (Here, we get a rare description of the Urim and Thummim (literally “lights and perfections”). This must have been the Urim and Thummim given to the brother of Jared (Ether 3:23-4). The Urim and Thummim consisted of a breastplate to which were attached some sort of metal pieces, called silver bows, which positioned the stones before the face of the interpreter. The stones spoken of became like translucent lenses through which the interpreter looked in order to read and translate other languages. The best physical description of an Urim and Thummim is as follows: "two transparent stones set in the rim of a [silver] bow fastened to a breast plate" (HC 4:537; JS-H 1:35). Joseph Fielding Smith said: “The Lord gave to the brother of Jared the Urim and Thummim which he brought with him to this continent. These were separate and distinct from the Urim and Thummim had by Abraham and in Israel in the days of Aaron. . . . King Mosiah possessed ‘. . . two stones which were fastened into the two rims of a bow’ called by the Nephites ‘Interpreters,’ with which he translated the Jaredite record, and these were handed down from generation to generation for the purpose of interpreting languages. How Mosiah came into possession of these ‘two stones’ or Urim and Thummim, the record does not tell us, more than to say that it was a ‘gift from God.’ Mosiah had this ‘gift’ or Urim and Thummim before the people of Limhi discovered the record of Ether. They may have been received when the ‘large stone’ was brought to Mosiah with engravings upon it, which he interpreted by the ‘gift and power of God. (Omni 1:20)’ They may have been given to him, or to some other prophet before his day, just as the brother of Jared received them--from the Lord. That the Urim and Thummim, or two stones, given to the brother of Jared were those in the possession of Mosiah appears evident...” (*Answers to Gospel Questions*, vol 1, pp. 159-161) The account of Mosiah 28:13 speaks of two rims of a bow with two stones, the Urim and Thummim, used to know the mind of the Lord. The Emeritus General Authority, Patriarch, Eldredge G. Smith once spoke of Joseph Smith describing the Urim and Thummim as two triangular stones connected by silver bows. The use of these special revelatory stones has been repeated throughout time. It is a characteristic of the House of Israel. Daniel Rona, *Book of Mormon Supplement Study Material*, 83. It is noted that when the two triangles are put on top of each other, they form the star

of David. 

14 Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;

15 And they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land the iniquities and abominations of his people;

16 And whosoever has these things is called ^aseer, after the manner of old times.

17 Now after Mosiah had finished ^atranslating these ^brecords, behold, it gave an account of the people who were ^cdestroyed, from the time that they were destroyed back to the building of the ^dgreat tower, at the time the Lord ^cconfounded the language of the people and they were scattered abroad upon the face of all the earth, yea, and even from that time back until the creation of Adam. (Joseph Fielding Smith said: “In translating this record Mosiah kept from going forth to the people that particular part forbidden of the Lord to be revealed until after he was lifted up upon the cross. These sacred revelations given to the brother of Jared were kept from the Nephite people, as well as many other things, until after the resurrection of Christ. After the appearing of the Savior to the Nephites, the vision of the brother of Jared was revealed to the Nephites. When Moroni made his abridgment of the record of Ether, he copied

on his record the vision of the brother of Jared. At the command of the Lord, however, Moroni also sealed up the greater things in this vision and the ‘interpreters’--which were the same ‘two stones’ had by the brother of Jared, so that this vision should not be made known even in our day among the Gentiles, in the day of their wickedness; ‘. . . until the day that they shall repent of their iniquity, and become clean before the Lord.’ (Ether 4:7) So we today do not have the fulness of the account written and sealed up by the brother of Jared and again sealed by Moroni. This part of the record the Prophet Joseph Smith was forbidden to translate. We have, then, received but the ‘lesser part.’” (*Answers to Gospel Questions*, vol 1, p. 162))

18 Now this account did cause the people of Mosiah to mourn exceedingly, yea, they were filled with sorrow; nevertheless it gave them much knowledge, in the which they did rejoice.

19 And this account shall be ^awritten hereafter (**Book of Ether**); for behold, it is expedient that all people should know the things which are written in this account.

20 (Verse 20 is actually the beginning of a new chapter in the 1830 edition.) And now, as I said unto you, that after king Mosiah had done these things, he took the plates of ^abrass, and all the things which he had kept, and ^bconferred them upon Alma (The records were probably given to Alma to make sure that if there was a rebellion by the people in deciding who would be their next king, that the records would be kept safe.), who was the son of Alma; yea, all the records, and also the ^cinterpreters, and conferred them upon him, and commanded him that he should keep and ^dpreserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem. (Notice that he did not confer the Liahona or the Sword of Laban, which were traditionally tied to the ruler of the government. Prior to King Benjamin, there had been a separation between the keeper of the records and the keeper of the Sword of Laban. Now it appears that it reverts back to that policy.)

* Verse 1 [About 92 B.C.].

Mosiah 29

Mosiah proposes that judges be chosen in place of a king—Unrighteous kings lead their people into sin—Alma the younger is chosen chief judge by the voice of the people—He is also the high priest over the Church—Alma the elder and Mosiah die. [About 92—91 B.C.] (This begins a period when the people are governed by the rule of law and the voice of the people. See comments at the end of this chapter. This was a system of government which might be called theodemocratic, in the sense that the voice of the people as well as the word and will of the Lord would form the basis for decisions made and laws instituted. Theocratic governments trace their origin to the earliest ages. “Adam, our father, the first man, is the presiding high priest over the earth for all ages. The government the Lord gave him was patriarchal, and from the expulsion from Eden to the cleansing of the earth by water in the day of Noah, the righteous portion of mankind were blessed and governed by a patriarchal theocracy. This theocratic system, patterned after the order and system that prevailed in heaven, was the government of God. He himself, though dwelling in heaven, was the lawgiver, judge and king. He gave direction in all things both civil and ecclesiastical; there was no separation of church and state as we now know it. All governmental affairs were directed, controlled, and regulated from on high. The Lord’s legal administrators on earth served by virtue of their callings and ordinations in the Holy Priesthood and as they were guided by the power of the Holy Ghost. Bruce R. McConkie, New Witness, p. 35.)

1 NOW when Mosiah had done this he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king.

2 And it came to pass that the voice of the people came, saying: We are desirous that Aaron (Aaron must have been the eldest son since it appears that the right of kingship rested with him.) thy son should be our king and our ruler.

3 Now Aaron had gone up to the land of Nephi, therefore the king could not confer the kingdom upon him; ^aneither would Aaron take upon him the kingdom; neither were any of the ^bsons of Mosiah ^cwilling to take upon them the kingdom.

4 Therefore king Mosiah sent again among the people; yea, even a written word sent he among the people. And these were the words that were written, saying:

5 Behold, O ye my people, or my brethren, for I esteem you as such, I desire that ye should consider the cause which ye are called to ^aconsider—for ye are desirous to have a king.

6 Now I declare unto you that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom.

7 And now if there should be another appointed in his stead, behold I fear there would rise ^acontentions among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and ^bdraw away a part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood and perverting the way of the Lord, yea, and destroy the souls of many people.

8 Now I say unto you let us be wise and consider these things, for we have no right to destroy my son, neither should we have any right to destroy another if he should be appointed in his stead.

9 And if my son should turn again to his pride and vain things he would recall the things which he had said, and claim his right to the kingdom, which would cause him and also this people to commit much sin.

10 And now let us be wise and look forward to these things, and do that which will make for the peace of this people.

11 Therefore I will be your king the remainder of my days; nevertheless, let ^aus appoint ^bjudges, to judge this people according to our law; and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God.

12 Now it is better that a man should be ^ajudged of God than of man, for the judgments of God are

always just, but the judgments of man are not always just.

13 Therefore, ^aif it were possible that you could have ^bjust men to be your kings, who would establish the ^claws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father ^dBenjamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you.

14 And even I myself have labored with all the power and faculties which I have possessed, to teach you the commandments of God, and to establish peace throughout the land, that there should be no wars nor contentions, no stealing, nor plundering, nor murdering, nor any manner of iniquity;

15 And whosoever has committed iniquity, him have I ^apunished according to the crime which he has committed, according to the law which has been given to us by our fathers.

16 Now I say unto you, that because all men are not just it is not expedient that ye should have a ^aking or kings to rule over you.

17 For behold, how much ^ainiquity doth one ^bwicked king cause to be committed, yea, and what great destruction!

18 Yea, remember king Noah, his ^awickedness and his abominations, and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities they were brought into ^bbondage.

19 And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

20 But behold, he did deliver them because they did ^ahumble themselves before him; and because they ^bcried mightily unto him he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of ^cmercy towards them that put their ^dtrust in him.

21 And behold, now I say unto you, ye cannot dethrone an iniquitous ^aking save it be through much contention, and the shedding of much blood.

22 For behold, he has his ^afriends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;

23 And he enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he ^acauseth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous ^bking doth pervert the ways of all righteousness.

24 And now behold I say unto you, it is not expedient that such abominations should come upon you.

25 Therefore, choose you by the ^avoice of this people, judges, that ye may be ^bjudged according to the ^claws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord. (In the context of Mosiah's ancient world, we must also remember the nature of the king. The king was good because he was the conduit to the will of God. With the removal of the king, Mosiah was suggesting that the direct governing influence of God would be cut. If the king were no longer present to receive the will of God for the governing of the people, how would they know what was "right?" Mosiah's answer is that the measuring stick would now be the voice of the people rather than the voice of the king (as mouthpiece for God). Brant Gardner.)

26 Now it is not common that the ^avoice of the people desireth anything ^bcontrary to that which is right; (J. Reuben Clark said: "I have a complete confidence in the aggregate wisdom of the...people, *if they are given and made to understand the facts*. The wisdom of the mass is always greater than the wisdom of the individual or of the group. The few may be more subtle, more agile-minded, more resourceful; they may for a time push to the front and scamper ahead in the march; they may on occasion and for a time entice us down the wrong highway at the crossroads. But the great slow-moving, deliberate-thinking mass plods along over the years down the divinely appointed way. Led astray, they slowly, cumberously swing back to the right road, no matter what the toil or the sacrifice may be, and when they

start the return, they crush whatever lies in their path. So has humanity come up through the ages.” (*Prophets, Principles, and National Survival*, compiled by J. L. Newquist, p. 110)) but it is common for the lesser part of the ^cpeople to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people. (Harold B. Lee said: “When election draws near we hear members say, ‘Why doesn't the Church tell us how to vote?’ I cannot think of anything that would bring about a greater wholesale apostasy than if we would assume to do that. I say, the Lord has told you how to vote. You read Section 134, verse 3, of the D&C, where the Lord said, We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign. “That is what the Lord said. Then I say to them, read Mosiah's wise counsel, when he said, (quotes Mosiah 29:25-26.) “I have said to them, ‘If you do not know how to vote after you have read those two things, you are dumber than I think you are.’ Any true Latter-day Saint can know how to vote.” (*BYU Speeches of the Year*, 1965, p. 9))

27 And ^aif the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land. (When the majority of the inhabitants of a nation turn from the God of Israel and worship instead the gods of wood and stone or riches and popularity – then that nation is said to have “ripened in iniquity” and is pursuing a course which will result in its eventual destruction. DCBM, 2:320. Using the voice of the people as the immediate measure of their actions does not mean that God is removed from the people, nor from his relationship to the people. Should they become people whose collective voice becomes contrary to the will of God, God will reassert himself by visiting “great destruction” upon them. The result of that great destruction is not mentioned, but may be presumed to be a removal of enough of the people that the righteous might once again come to the fore. Brant Gardner.)

28 And now if ye have judges, and they do not ^ajudge you according to the law which has been given, ye can cause that they may be judged of a higher judge. (Court of appeals.)

29 If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

30 And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities they shall be answered upon their own heads.

31 For behold I say unto you, the sins of many people have been ^acaused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

32 And now I desire that this ^ainequality should be no more in this land, especially among this my people; but I desire that this land be a land of ^bliberty, and ^cevery man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land.

33 And many more things did king Mosiah write unto them, unfolding unto them all the trials and ^atroubles of a righteous king, yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them.

34 And he told them that these things ought not to be; but that the burden should come upon all the people, that every man might ^abear his part. (We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. D&C 134:1. D&C 98: 8 I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. 9 Nevertheless, when the wicked rule the people mourn. 10 Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.)

35 And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous^a king to rule over them;

36 Yea, all^a his iniquities and abominations, and all the wars, and contentions, and bloodshed, and the stealing, and the plundering, and the committing of whoredoms, and all manner of iniquities which cannot be enumerated—telling them that these things ought not to be, that they were expressly repugnant to the commandments of God.

37 And now it came to pass, after king Mosiah had sent these things forth among the people they were^a convinced of the truth of his words.

38 Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal^a chance throughout all the land (J. Golden Kimball said: “I love God for one thing, if nothing else, that He gives to every one of His children, black or white, bond or free, an equal chance. I like equality of opportunity, and whenever parents make a favorite of a child, I feel sorry for the favorite. If you want to destroy your family show favoritism, and do not give every child an equal chance. We parents have got to learn that lesson. Not to favor the child because you love it, but favor each and every child alike, that is a sacred obligation. God does that with all of His children, and if there is any disadvantage or any wrong, we do it against each other, God does not.” (Conference Report, Apr. 1913, p. 88)); yea, and every man expressed a willingness to answer for his own sins.

39 Therefore, it came to pass that they assembled themselves together in bodies (The selection of judges may have been among families) throughout the land, to cast in their^a voices concerning who should be their^b judges, to judge them according to the^c law which had been given them; and they were exceedingly rejoiced because of the^d liberty which had been granted unto them.

40 And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man; for they did not look upon him as a^a tyrant who was seeking for gain, yea, for that^b lucre which doth^c corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established^d peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure.

41 And it came to pass that they did^a appoint^b judges to rule over them, or to judge them according to the law; and this they did throughout all the land.

42 And it came to pass that Alma was appointed to be the first^a chief judge, he being also the^b high priest (“This theocratic system, patterned after the order and system that prevailed in heaven, was the government of God. . . . He gave direction in all things both civil and ecclesiastical; there was no separation of church and state” (Bruce R. McConkie, *New Witness for the Articles of Faith*, 35).), his father having conferred the office upon him, and having given him the charge concerning all the affairs of the church. (B. H. Roberts said: “It is difficult to determine with precision the entire character of the constitution of the Nephite democracy. But from what is written in the Book of Mormon this much may be learned: The chief judge, elected by the people, was the supreme governor of the land, the chief executive. His oath of office bound him ‘to judge righteously, and to keep the peace and the freedom of the people, and grant unto them the sacred privileges to worship the Lord their God; to support and maintain the laws of God all his days, and to bring the wicked to justice, according to their crimes.’ (Alma 50:39) A similar oath was doubtless administered to the inferior judges. To a limited extent also legislative powers were granted to the chief judge, but these powers appear to have been limited to framing laws, which were not of force until ratified by the voice of the people. No limit seems to have been set to the term of office of the chief judge, but as the voice of the people placed him in office, the same power could also dismiss him from it; and it may be that the power of impeachment, vested in a certain number of inferior judges...extended to deposing even the chief judge. In any event it may be concluded that he held his position only during good behavior.” (*New Witnesses For God*, vol. 2, p. 244))

43 And now it came to pass that Alma did^a walk in the ways of the Lord, and he did keep his

commandments, and he did judge righteous judgments; and there was continual peace through the land.
44 And thus *commenced the ^areign of the judges throughout all the land of Zarahemla, among all the people who were called the Nephites; and Alma was the first and chief judge. (With the establishment of the system of the judges, we encounter a new reckoning of time among the Nephites. This system would be in effect until the sign of the birth of Christ would be given, when they would begin reckoning their time from that point. DCBM, 2:320.)

45 And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.

46 And it came to pass that Mosiah ^adied also, in the thirty and third year of his reign, being ^bsixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.

47 And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.

* Verse 44 [91 B.C.].

(This system initiated by Mosiah of judges, although not explicitly detailed in the Book of Mormon, may have followed the pattern that Moses used among the ancient Israelites. Mosiah may have gotten his ideas for a system of Judges from the Brass Plates. This same pattern was also used by the Anglo-Saxons which system was also used by the Founding Fathers of the United States of America.

According to W. Cleon Skousen, in his book *The 5000 Year Leap*, states the following:

As the Founders studied the record of the ancient Israelites they were intrigued by the fact that they also operated under a system of laws remarkably similar to those of the Anglo-Saxons. The two systems were similar both in precept and operational structure. In fact, the Reverend Thomas Hooker wrote the “Fundamental Orders of Connecticut” based on the principles recorded by Moses in the first chapter of Deuteronomy. These “Fundamental Orders” were adopted in 1639 and constituted the first written constitution in modern times. This constitutional charter operated so successfully that it was adopted by Rhode Island. When the English colonies were converted over to independent states, these were the only two states which had constitutional documents which readily adapted themselves to the new order of self-government. All of the other states had to write new constitutions. Here are the principal characteristics of the People’s Law in ancient Israel which were almost identical with those of the Anglo-Saxons:

1. They were set up as a commonwealth of freemen. A basic tenet was: “Proclaim liberty throughout all the land unto all the inhabitants thereof.” (Leviticus 25:10) This inscription appears on the American Liberty Bell.
2. All the people were organized into small management units where the representative of each family had a voice and a vote. This organizing process was launched after Jethro, the father-in-law of Moses, saw him trying to govern the people under Ruler’s Law. When the structure was completed the Israelites were organized as follows: Moses as President with Aaron as Vice President over internal affairs and Joshua as Vice President over the Military. A Council of Seventy (a Senate). Elected Representatives (a Congress). Leaders over 1000 families, leaders [or judges] over 100 families, leaders over 50 families and leaders over 10 families. With over 3 million people with power to govern themselves.
3. There was specific emphasis on strong, local self government. Problems were solved to the greatest possible extent on the level where they originated.
4. The entire code of justice was based primarily on reparation to the victim rather than fines and punishment by the commonwealth. The one crime for which no “satisfaction” could be given was first-degree murder. The penalty was death.
5. Leaders were elected and new laws were approved by the common consent of the people.

6. Accused persons were presumed to be innocent until proven guilty. Evidence had to be strong enough to remove any question of doubt as to guilt. Borderline cases were decided in favor of the accused and he was released. It was felt that if he were actually guilty, his punishment could be left to the judgment of God in the future life. (Pages 15-17))

Alma 1

THE BOOK OF ALMA THE SON OF ALMA

The account of Alma, who was the son of Alma, the first and chief judge over the people of Nephi, and also the high priest over the Church. An account of the reign of the judges, and the wars and contentions among the people. And also an account of a war between the Nephites and the Lamanites, according to the record of Alma, the first and chief judge. (This was written by Mormon.)

CHAPTER 1

Nehor teaches false doctrines, establishes a church, introduces priestcraft, and slays Gideon—He is executed for his crimes—Priestcrafts and persecutions spread among the people—The priests support themselves, the people care for the poor, and the Church prospers. [About 91—90 B.C.]

1 NOW it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having ^agone the way of all the earth, having warred a good warfare (“King Mosiah had fought against wickedness and battled Beelzebub all his days. He had been true and faithful to his trust to lead his people in paths of truth and righteousness. He had passed the tests of mortality. His salvation was secure. He was like his colleague on another continent, Paul the Apostle, who said just prior to his death: ‘I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing’ (2 Timothy 4:7-8).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 3), walking uprightly before God, leaving none to reign in his stead; nevertheless he had established ^blaws, and they were acknowledged by the people; therefore they were obliged to abide by the ^claws which he had made.

2 And it came to pass that in the first year of the reign of Alma in the judgment-seat, there was a ^aman brought before him to be judged, a man who was large, and was noted for his much strength.

3 And he had gone about among the people, preaching to them that which he ^atermed to be the word of God, bearing down ^bagainst the church (This is the first time someone preached against the church.); declaring unto the people that every priest and teacher ought to become ^cpopular; and they ought ^dnot to labor with their hands, but that they ought to be supported by the people. (Hugh Nibley said: “Next comes Nehor, the Great Liberal, ‘declaring unto the people that every priest and teacher ought to become popular; and they . . . ought to be supported by the people’ (Alma 1:3). This is a familiar ‘liberal’ paradox. The liberal is unpretentious and open-minded, just like everybody else--yet he forms a jealously guarded clique for the exploitation of the general public, and distinguishes sharply between the intellectual class to which he belongs as a special elite and the layman, who is expected to support him and to seek instruction at his feet.” (An Approach to the Book of Mormon, p. 366))

4 And he also testified unto the people that ^aall mankind should be saved at the last day, and that they ^bneed not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had ^ccreated all men, and had also ^dredeemed ^eall men; and, in the end, all men should have eternal life. (These teachings are contrary to the Atonement of Christ. He is preaching false doctrine.)

5 And it came to pass that he did teach these things so much that many did believe on his words, even so many that they began to support him and give him ^amoney.

6 And he began to be lifted up in the pride of his heart, and to wear very costly ^aapparel, yea, and even began to ^bestablish a ^cchurch after the manner of his preaching. (Nehor started his own church.)

7 And it came to pass as he was going, to preach to those who believed on his word, he met a man who belonged to the church of God, yea, even one of their ^ateachers; and he began to contend with him sharply, that he might lead away the people of the church; but the man withstood him, admonishing him

with the ^bwords of God.

8 Now the name of the man was ^aGideon; and it was he who was an instrument in the hands of God in delivering the people of Limhi out of bondage.

9 Now, because Gideon withstood him with the words of God he was wroth with Gideon, and drew his sword and began to smite him. Now Gideon being ^astricken with many years, (Maybe around 50 years old.) therefore he was not able to withstand his blows, therefore he was ^bslain by the sword. (Although this is the crime for which Nehor is punished, Mormon mentions the other crimes since they significantly affect the entire society.)

10 And the man who slew him was taken by the people of the church, and was brought before Alma, to be ^ajudged according to the crimes (not just murder) which he had committed.

11 And it came to pass that he stood before Alma and pleaded for himself with much boldness.

12 But Alma said unto him: Behold, this is the first time that ^apriestcraft has been introduced among this people (Alma seems more concerned for the crime of priestcraft than for murder.). And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were ^bpriestcraft to be enforced among this people it would prove their entire destruction. (Bruce R. McConkie said:

“Priesthood and priestcraft are two opposites; one is of God, the other of the devil. When ministers claim but do not possess the priesthood; when they set themselves up as lights to their congregations, but do not preach the pure and full gospel; when their interest is in gaining personal popularity and financial gain, rather than in caring for the poor and ministering to the wants and needs of their fellow men -- they are engaged, in a greater or lesser degree, in the practice of priestcrafts. Apostasy is born of priestcrafts (2 Ne. 10:5; 3 Ne. 16:10; D. & C. 33:4), for those who engage in them follow vain things, teach false doctrines, love riches, and aspire to personal honors. (Alma 1:12, 16.) Men are commanded to repent of their priestcrafts (3 Ne. 30:2), and eventually, in the millennial day, these great evils will be done away. (3 Ne. 21:19.)” (Mormon Doctrine, p. 593-4) In a talk given to seminary and institute instructors, Robert Millet, a co-author of *Doctrinal Commentary on the Book of Mormon* stated: “There is a difference between developing and enjoying the needed rapport with our students on the one hand, and developing a following on the other.... We cannot always control how people feel toward us or what we teach, but we can strive to be certain that our own motives are pure. I cannot speak for anyone else, but I believe if I have begun to attract people to myself rather than to the Lord, that I need to undergo some serious introspection. My colleague Joseph McConkie observed to this group some years ago: ‘Sometimes we get in our own way. We block the light because we are standing center stage when we should have stepped to the side and just let the [message] speak for itself. We cause what I call a spiritual eclipse.’ (CES Symposium, 8-82, p. 1). If I am driven more by ego than by a desire to lead people to Christ; if my desires for acclaim are greater than my desires to love and serve the Lord and his children, then my eye is not single to the glory of God (Matt. 6:22-23; D&C 88:67-68), and I will obstruct the light that might have been seen and felt. If, on the other hand, I am humbled to be in the presence of my students, sobered by the sacred assignment to instruct them, and fully cognizant of and willing to trust in Him who [is] the real Teacher and Converter, then I will have the privilege of witnessing miracles, men and women coming unto Christ and being perfected in him.” (CES Symposium, Aug. 1993, p. 11 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, pp. 245-6))

13 And thou hast shed the ^ablood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee his blood would come upon us for ^bvengeance. (President Charles W. Penrose, speaking of capital punishment, has said: “This divine law for shedding the blood of a murderer has never been repealed. It is a law given by the Almighty and not abrogated in the Christian faith. It stands on record for all time--that a murderer shall have his blood shed. He that commits murder must be slain. Whoso sheddeth man's blood, by man shall his blood be shed. I know there are some benevolent and philanthropic people in these times who think that capital punishment ought to be abolished. Yet I think the Lord knows better than they. The law he ordained will have the best results to mankind in general.”) (Answers to Gospel Questions, vol. 1, P. 189) Joseph Fielding Smith said: “There is a

growing notion in the world today that it is adding a crime to a crime to take the life of those who deliberately murder--a cruel retaliation which cannot benefit the murdered person and likewise the murderer can reap no benefits therefrom. The real purpose which the Lord gave for the taking of life has long been forgotten. The taking of the life of the murderer was never intended to be a benefit to the murdered person or even a benefit to humanity. It was intended to be a benefit to the murderer himself. There are sins which cannot be forgiven, except by the guilty person paying a price by the shedding of his blood. Capital punishment was to benefit the guilty to obtain a better resurrection when the sin had been one unto death.” (*Answers to Gospel Questions*, vol. 3, p. 104))

14 Therefore thou art condemned to ^adie, according to the ^blaw which has been given us by Mosiah, our last king; and it has been ^cacknowledged by this people; therefore this people must ^dabide by the law.

15 And it came to pass that they took him; and his name was ^aNehor; (Hebrew for lights.) and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious (Dishonorable, shameful) ^bdeath.

16 Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went forth preaching ^afalse doctrines; and this they did for the sake of ^briches and honor.

17 Nevertheless, they durst not ^alie, if it were known, for fear of the law, for liars were punished; therefore they pretended to preach according to their belief; and now the law could have no power on any man for ^bhis belief.

18 And they durst not ^asteal, for fear of the law, for such were punished; neither durst they rob, nor murder, for he that ^bmurdered was punished unto ^cdeath. (Official Declaration, Millennial Star, 20 Jan 1890, 33-34: We solemnly make the following declarations, viz: That this Church views the shedding of human blood with the utmost abhorrence. That we regard the killing of a human being, except in conformity with the civil law, as a capital crime which should be punished by shedding the blood of the criminal, after a public trial before a legally constituted court of the land. The revelations of God to this Church make death the penalty for capital crime, and require that offenders against life and property shall be delivered up to and tried by the laws of the land.)

19 But it came to pass that whosoever did not belong to the church of God began to persecute those that did belong to the church of God, and had taken upon them the name of Christ.

20 Yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without ^amoney and without price.

21 Now there was a strict law among the people of the church, that there should ^anot any man, belonging to the church, arise and persecute those that did not belong to the church, and that there should be no persecution among themselves.

22 Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries (The Spirit cannot and will not abide with those who seek by argument or heated discussion to establish the truth of spiritual matters. We teach and we testify. We bear witness. We speak with all the sobriety and sincerity we can muster. We plead with our listeners to give heed to our words, to ponder them, and to petition the heavens to ascertain the truth, but we do not contend. Those Church members who do not take the proper course in this regard – who argue endlessly and quarrel tirelessly – these lose the Spirit of God and become an easy prey to the arch-deceiver. Before they are aware, they lose their souls. DCBM, 3:8), even unto blows; yea, they would smite one another with their ^afists.

("Every time they persecute . . . this people, they elevate us, . . . and strengthen the hands and arms of this people. And every time they undertake to lessen our number, they increase it. . . Righteousness and power with God increase in this people in proportion as the Devil struggles to destroy it" (Brigham Young, *Discourses*, 351).)

23 Now this was in the *second year of the reign of Alma, and it was a cause of much affliction to the

church; yea, it was the cause of much trial with the church.

24 For the hearts of many were hardened, and their names were ^ablotted out, that they were remembered no more among the people of God (Spencer W. Kimball said: “The scriptures speak of Church members being ‘cast out’ or ‘cut off,’ or having their names ‘blotted out.’ This means excommunication. This dread action means the total severance of the individual from the Church. The person who is excommunicated loses his membership in the Church and all attendant blessings. As an excommunicant, he is in a worse situation than he was before he joined the Church. He has lost the Holy Ghost, his priesthood, his endowments, his sealings, his privileges, and his claim upon eternal life. This is about the saddest thing which could happen to an individual. Better that he suffer poverty, persecution, sickness, and even death. A true Latter-day Saint would far prefer to see a loved one in his bier than excommunicated from the Church. If the one cut off did not have this feeling of desolateness and barrenness and extreme loss, it would be evidence that he did not understand the meaning of excommunication. An excommunicant has no Church privileges. He may not ... partake of the sacrament, serve in Church positions, offer public prayers, or speak in meetings; he may not pay tithing except under certain conditions as determined by the bishop.” (*Miracle of Forgiveness*, p. 100)), and also many ^bwithdrew themselves from among them.

25 Now this was a great trial to those that did stand fast in the faith; nevertheless, they were ^asteadfast and immovable (To be immovable in righteousness is to be consistent when it comes to matters of values and faith and courage. To be immovable is to have an allegiance to principles that is independent of circumstance and situation. It is to be firm in one’s commitment to the truth, steady in one’s loyalty to eternal verities. DCBM 3:9) in keeping the commandments of God, and they bore with ^bpatience the persecution which was heaped upon them.

26 And when the priests left their ^alabor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man ^baccording to his strength.

27 And they did ^aimpart of their substance, every man according to that which he had, to the ^bpoor, and the needy, and the sick, and the afflicted; and they did not wear costly ^capparel, yet they were neat and comely.

28 And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions. (One of the great lessons in the Book of Mormon is that one can be righteous in the face of gross wickedness. Thus one can stand in holy places and be not moved, can be at peace in a world of turmoil. DCBM, 3:10)

29 And now, because of the steadiness of the church they began to be exceedingly ^arich, having abundance of all things whatsoever they stood in need—an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of ^bsilk and fine-twined linen, and all manner of good homely ^ccloth.

30 And thus, in their ^aprosperous circumstances, they did not send away any who were ^bnaked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon ^criches; therefore they were ^dliberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no ^erespect to persons as to those who stood in need. (Given that there are millions of hungry and naked and destitute souls in the world, how are disciples of Christ to live with themselves? How are we to handle the fact that there is only so much we can do, only so many we can assist and still manage to care for our own?...If every family contributed regularly to every needy cause, there would be insufficient money for the family to live. If every Christian man or woman gave themselves consistently to every project designed to alleviate suffering, there would be no time to earn a living or care for their own. True disciples pray for discernment and for discretion. They seek to be as generous and giving as is appropriate and practical.

Even when we are not in a position to contribute dramatically to the alleviation of hunger in Africa or India, for example, there is still something we can do, something vital for those who aspire to discipleship. We can avoid as we would a plague the tendency to be indifferent, to ignore the problem because it is not in our own backyards. Further, we can teach our families or friends by precept and by example to use wisely the food and other resources we have been blessed to have. Even if we just become aware of suffering and pain, our heightened sensitivity helps us deal more tenderly, more charitably, with sufferers within our own limited reach. At least those are starting points. Robert Millet, *An Eye Single to the Glory of God*, p. 64-65)

31 And thus they did ^aprosper (We are prospered when we enjoy his spirit and feel his presence. DCBM 3:11) and become far more wealthy than those who did not belong to their church. (George F. Richards said: "The Lord expects us when he blesses us with the good things of this earth to remember those who are not so fortunate. We are to feed the hungry, clothe the naked, visit the sick, comfort those who mourn, and minister unto those who are poor and needy, and thus become of that class to whom the Lord, when he shall come, shall say: 'Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world.'" (*Conference Reports*, Oct. 1939, p. 109) John Taylor: "I will promise the Latter-day Saints that if they will go into these things allowing God to dictate in the interests of Israel and the building up of his Zion on the earth, and take themselves and their individual interests out of the question, feeling they are acting for him and his kingdom, they will become the wealthiest of all people, and God will bless them and pour out wealth and intelligence and all the blessings that earth can afford." (*Journal of Discourses*, vol. 20, p. 164))

32 For those who did not belong to their church did indulge themselves in ^asorceries, and in ^bidolatry or ^cidleness, and in ^dbabblings, and in ^eenvyings and ^fstrife; wearing costly apparel; being ^glifted up in the pride of their own eyes; persecuting, lying, thieving, robbing (The catalog of differences between churchmen and non-churchmen includes two terms that have come to have similar meanings in modern English: theft and robbery. The nature of the list of things the churchmen did not do is otherwise made up of fairly distinct items, so we cannot understand the listing of theft and robbery as parallels of similar terms for the purpose of emphasis. These two terms appear to indicate a more strict differentiation between what makes a theft (which may be impersonal – a theft may occur when no one is around) and a robbery (which requires the presence of the person being robbed, a very personal event). It is quite likely that Nephite law made a distinction between these two crimes. Such a distinction would follow known traditions: "...there was a big difference under the law of Moses, and in ancient Near Eastern criminal law generally, between being a "thief" and being a "robber." (Discussed in John W Welch, "Theft and Robbery in the Book of Mormon and Ancient Near Eastern Law," F.A.R.M.S. Wel-85a; summarized in "New Developments in Book of Mormon Research," *Ensign*, February 1988, p. 12. See also Bernard Jackson, *Theft in Early Jewish Law* [Oxford: Oxford University Press, 1975J.) A thief was an inside member of the community; he usually worked alone, and he stole things like chickens at night. A thief's criminal offense was not serious, and he was punished lightly, usually being required to return double that which he had stolen. A robber, on the other hand, was an outsider, literally an outlaw, living outside the community and outside the protection and rights of local law. Robbers hid out in the hills in bands, swearing oaths of secrecy and swooping down on villages, openly assassinating and plundering. Robbers were one of the greatest scourges of ancient civilization; sometimes in Egypt they occupied whole cities. Soldiers were sent out after them, and when they were caught, they were put to death on the spot-no trials were necessary. In both Greek and Hebrew the words "thief" and "robber" have very unique and different meanings. A thief is an embezzler or pilferer - one who steal by stealth. The robber's way is threat and violence; he is a plunderer who usually joins with others of his kind to prey upon the weak and unprotected. In Hebrew history the robber is a military problem, and may be executed on the spot when caught. The Old Testament translation accurately reflects this difference but the New Testament ignores it. This is clearly evidenced in the Strong's Greek Lexicon where the word *lestes* is defined as "a robber, plunderer, freebooter, brigand (not to be confused with a thief, one who

takes property by stealth)." Brant Gardner), committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it was possible. (While the people are pure, while they are upright, while they are willing to observe law, the best results must follow the establishment and maintenance of a government like this; but, on the other hand, if the people become corrupt, if they give way to passion, if they disregard law, if they trample upon constitutional obligations, then a republican form of government like ours becomes the worst tyranny upon the face of the earth. An autocracy is a government of one man, and if be he a tyrant, it is the tyranny of one man; but the tyranny and irresponsibility of a mob is one of the most grievous despotisms which can exist upon the face of the earth. George Q. Cannon, JD 22:136.)

33 And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still, and durst not commit any wickedness if it were known; therefore, there was much peace among the people of Nephi until the fifth year of the reign of the judges.

* Verse 23 [About 90 B.C.].

Alma 2

Amlici seeks to be king and is rejected by the voice of the people—His followers make him king—The Amlicites make war on the Nephites and are defeated—The Lamanites and Amlicites join forces and are defeated—Alma slays Amlici. [87 B.C.]

1 AND it came to pass in the commencement of the *fifth year of their reign there began to be a contention among the people; for a certain ^aman, being called Amlici (In Hebrew, the very word *amliki* means something like “king” or “wanting to become king.” The Hebrew cluster *amlk* is found in many names associated with the Nehors, including Amalickiah and the Amalekites. Meridian Magazine.), he being a very cunning man, yea, a wise man as to the wisdom of the world, he being after the order of the man that slew ^bGideon by the sword, who was executed according to the law—

2 Now this Amlici had, by his cunning, ^adrawn away much people after him; even so much that they began to be very powerful; and they began to endeavor to establish Amlici to be a king over the people.

3 Now this was alarming to the people of the church, and also to all those who had not been drawn away after the persuasions of Amlici; for they knew that according to their law that such things must be established by the ^avoice of the people.

4 Therefore, if it were possible that Amlici should gain the voice of the people, he, being a wicked man, would ^adeprive them of their rights and privileges of the church; for it was his intent to destroy the church of God.

5 And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Amlici, in separate bodies, having much dispute and wonderful ^acontentions one with another.

6 And thus they did assemble themselves together to cast in their ^avoices concerning the matter; and they were laid before the judges.

7 And it came to pass that the ^avoice of the people came against Amlici, that he was not made king over the people.

8 Now this did cause much joy in the hearts of those who were against him; but Amlici did stir up those who were in his favor to anger against those who were not in his favor.

9 And it came to pass that they gathered themselves together, and did ^aconsecrate Amlici to be their king.

10 Now when Amlici was made king over them he commanded them that they should take up arms against their brethren; and this he did that he might subject them to him.

11 Now the people of Amlici were distinguished by the name of Amlici, being called ^aAmlicites; and the remainder were ^bcalled Nephites, or the people of God.

12 Therefore the people of the Nephites were aware of the intent of the Amlicites, and therefore they did prepare to meet them; yea, they did arm themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of ^aweapons of war, of every kind.

(Satan wasn't cast out of heaven for voting the wrong the way; most of the people did the first time. The second time Satan refused to accept the verdict. He was going to resort to violence with a third of the hosts of heaven; therefore, he was cast out in a twinkling. There was no war in heaven; the word that is used is *polemos*. Joseph Smith explains that very well. Satan was cast out for refusing to accept the popular vote. Hugh Nibley, TBM, 2:237)

13 And thus they were prepared to meet the Amlicites at the time of their coming. And there were appointed ^acaptains, and higher captains, and chief captains, according to their numbers. (Self-defense is as justifiable where war is concerned as where one man seeks the life of another, with the obvious conclusion that some wars are righteous and others are unrighteous. Righteous men are entitled, expected, and obligated to defend themselves; they must engage in battle when there is no other way to preserve their rights and freedoms and to protect their families, homes, land, and the truths of salvation

which they have espoused. In many wars, perhaps most, both sides are equally at fault and neither is justified. But there have been and yet will be wars in which the balances of eternal justice will show that one side had the favor of Diety and the other did not. Bruce R. McConkie, MD, p. 826.)

14 And it came to pass that Amlici did arm his men with all manner of weapons of war of every kind; and he also appointed rulers and leaders over his people, to lead them to war against their brethren.

15 And it came to pass that the Amlicites came upon the hill Amnihu, which was east of the ^ariver Sidon, which ran by the ^bland of Zarahemla, and there they began to make war with the Nephites.

16 Now Alma, being the ^achief judge and the ^bgovernor of the people of Nephi, therefore he went up with his people, yea, with his captains, and chief captains, yea, at the head of his armies, against the Amlicites to battle. (Alma was the head of the government, the head of the church and the head of the army.)

17 And they began to slay the Amlicites upon the hill east of Sidon. And the Amlicites did contend with the Nephites with great strength, insomuch that many of the Nephites did fall before the Amlicites.

18 Nevertheless the Lord did **strengthen** the hand of the Nephites, that they slew the Amlicites with great slaughter, that they began to flee before them.

19 And it came to pass that the Nephites did pursue the Amlicites all that day, and did slay them with much slaughter, insomuch that there were ^aslain of the Amlicites twelve thousand five hundred thirty and two souls; and there were slain of the Nephites six thousand five hundred sixty and two souls.

20 And it came to pass that when Alma could pursue the Amlicites no longer he caused that his people should pitch their tents in the ^avalley of Gideon, the valley being called after that Gideon who was slain by the hand of ^bNehor with the sword; and in this valley the Nephites did pitch their tents for the night.

21 And Alma sent spies to follow the remnant of the Amlicites, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed.

22 Now those whom he had sent out to watch the camp of the Amlicites were called Zeram, and Amnor, and Manti, and Limher; these were they who went out with their men to watch the camp of the Amlicites.

23 And it came to pass that on the morrow they returned into the camp of the Nephites in great haste, being greatly astonished, and struck with much fear, saying:

24 Behold, we followed the ^acamp of the ^bAmlicites, and to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of ^cNephi, we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them; (Amlici probably had made prior arrangements with the Lamanites to join with them.)

25 And they are upon our brethren in that land; and they are fleeing before them with their flocks, and their wives, and their children, towards our city; and except we make haste they obtain possession of our city, and our fathers, and our wives, and our children be slain.

26 And it came to pass that the people of Nephi took their tents, and departed out of the valley of Gideon towards their ^acity, which was the city of ^bZarahemla.

27 And behold, as they were crossing the river Sidon, the Lamanites and the Amlicites, being as ^anumerous almost, as it were, as the sands of the sea, came upon them to destroy them.

28 Nevertheless, the Nephites being **strengthened** by the hand of the Lord, having prayed mightily to him that he would deliver them out of the hands of their enemies, therefore the Lord did hear their cries, and did **strengthen** them, and the Lamanites and the Amlicites did fall before them.

29 And it came to pass that Alma fought with Amlici with the sword, face to face; and they did contend mightily, one with another.

30 And it came to pass that Alma, being a man of God, being exercised with much ^afaith, cried, saying: O Lord, have mercy and ^bspare my life, that I may be an instrument in thy hands to save and preserve this people.

31 Now when Alma had said these words he contended again with Amlici; and he was **strengthened**,

insomuch that he slew Amlici with the sword.

32 And he also contended with the king of the Lamanites; but the king of the Lamanites fled back from before Alma and sent his guards to contend with Alma.

33 But Alma, with his guards, contended with the guards of the king of the Lamanites until he slew and drove them back.

34 And thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites who had been slain into the waters of Sidon, that thereby his people might have room to cross and contend with the Lamanites and the Amlicites on the west side of the river Sidon.

35 And it came to pass that when they had all crossed the river Sidon that the Lamanites and the Amlicites began to flee before them, notwithstanding they were so numerous that they could not be numbered. (It's possible that the reason the Lamanites, which were a superior fighting force than the Nephites, fled, was because Alma had slain their king, which decided the battle.)

36 And they fled before the Nephites towards the wilderness which was west and north, away beyond the borders of the land; and the Nephites did pursue them with their might, and did slay them.

37 Yea, they were met on every hand, and slain and driven, until they were scattered on the west, and on the north, until they had reached the wilderness, which was called Hermounts; (An Egyptian word meaning wild animal country.) and it was that part of the wilderness which was infested by wild and ravenous beasts.

38 And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth. (The Amlicites had nowhere to go. They couldn't go home, and with the death of Amlici, the Lamanites didn't want them either.)

* Verse 1 [87 B.C.].

Alma 3

The Amlicites had marked themselves according to the prophetic word—The Lamanites had been cursed for their rebellion—Men bring their own curses upon themselves—The Nephites defeat another Lamanite army. [87 B.C.]

1 AND it came to pass that the Nephites who were not ^aslain by the weapons of war, after having buried (The Nephites honored their own dead by burying them. They dishonored the dead of the enemy by casting their dead bodies into the river instead of burying them.) those who had been slain—now the number of the slain were not numbered, because of the greatness of their number—after they had finished burying their dead they all returned to their lands, and to their houses, and their wives, and their children. (No standing army.)

2 Now many women and children had been slain with the sword, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.

3 And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon were cast into the ^awaters of Sidon; and behold their bones are in the depths of the ^bsea, and they are many.

4 And the ^aAmlicites were distinguished from the Nephites, for they had ^bmarked themselves with red in their foreheads (In our day this might be body piercings, tattoos, extreme hairstyles, certain clothing. Young women, you do not need to drape rings up and down your ears. One modest pair of earrings is sufficient. . . . A young man . . . does not need tattoos or earrings on or in his body. The First Presidency and the Quorum of the Twelve are all united in counseling against these things" (Gordon B. Hinckley, *New Era*, January 2001, 11).) after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites. (They wanted to make sure they weren't mistaken for Nephites.)

5 Now the heads of the Lamanites were shorn; and they were ^anaked, save it were skin which was girded about their loins, and also their armor, which was girded about them, and their bows, and their arrows, and their stones, and their slings, and so forth.

6 And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a ^acurse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

7 And their brethren sought to destroy them, therefore they were cursed; and the Lord God set a ^amark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael, and Ishmaelitish women.

8 And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not ^amix and believe in incorrect ^btraditions which would prove their destruction.

9 And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed.

10 Therefore, whosoever suffered himself to be led away by the Lamanites was called under that head, and there was a mark set upon him.

11 And it came to pass that whosoever would not believe in the ^atradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the tradition of their fathers, which were correct, who believed in the commandments of God and kept them, were ^bcalled the Nephites, or the people of Nephi, from that time forth—

12 And it is they who have kept the records which are ^atrue (Mormon's testimony of the truthfulness of the records he is abridging.) of their people, and also of the people of the Lamanites.

13 Now we will return again to the Amlicites, for they also had a ^amark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads.

14 Thus the word of God is fulfilled, for these are the words which he said to Nephi: Behold, the

Lamanites have I cursed, and I will set a mark on them that they and their seed may be ^aseparated from thee and thy seed, from this time henceforth and forever, except they repent of their wickedness and ^bturn to me that I may have mercy upon them.

15 And again: I will set a mark upon him that mingleth his seed with thy brethren, that they may be cursed also.

16 And again: I will set a mark upon him that fighteth against thee and thy seed.

17 And again, I say he that departeth from thee shall no more be called thy seed; and I will bless thee, and whomsoever shall be called thy seed, henceforth and forever; and these were the promises of the Lord unto Nephi and to his seed.

18 Now the Amlicites knew not that they were fulfilling the words of God when they began to mark themselves in their foreheads; nevertheless they had come out in open ^arebellion against God; therefore it was expedient that the curse should fall upon them. (Elder M. Russell Ballard: “There is an entire subculture that celebrates contemporary gangs and their criminal conduct with music, clothing styles, language, attitudes, and behaviors. . . . “I do not believe that you can stand for truth and right while wearing anything that is unbecoming one who holds the priesthood of God. To me, it is impossible to maintain the Spirit of the Lord while listening to music or watching movies or videos that celebrate evil thoughts and use vulgar language” (in Conference Report, Oct. 1997, 51–53; or *Ensign*, Nov. 1997, 38–39).)

19 Now I would that ye should see that they brought upon themselves the ^acurse; and even so doth every man that is cursed bring upon himself his own condemnation. (Neal A. Maxwell said: “On Judgment Day, not only will every knee bow and every tongue confess that Jesus is the Christ but also, as elaborating Book of Mormon prophets tell us, everyone, including those who have lived without God in the world, will also openly acknowledge that God is God and will confess before God that His judgments are just and merciful (see Mosiah 16:1; 27:31; Alma 12:15). Part of the basis for demonstrating the perfection of God’s justice and mercy will thus be the cumulative record which we ourselves will have made (see Alma 41:7). Out of this we can be justly judged.” (*Lord, Increase Our Faith*, p. 75))

20 Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi, in the ^asame place where the first army met the Amlicites.

21 And it came to pass that there was an army sent to drive them out of their land.

22 Now Alma himself being afflicted with a ^awound did not go up to battle at this time against the Lamanites;

23 But he sent up a numerous army against them; and they went up and slew many of the Lamanites, and drove the remainder of them out of the borders of their land.

24 And then they returned again and began to establish peace in the land, being troubled no more for a time with their enemies.

25 Now all these things were done, yea, all these wars and contentions were commenced and ended in the *fifth year of the reign of the judges.

26 And in one year were thousands and tens of thousands of souls sent to the eternal world, that they might reap their ^arewards according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one. (That is, tens of thousands were ushered into that eternal world we know as the postmortal spirit world, there to undergo a “partial judgment,” a temporary consignment to paradise on the one hand or hell or outer darkness on the other. DCBM, 3:17. George Q. Cannon: I have come to the conclusion that if our eyes were open to see the spirit world around us, we should feel differently on this subject than we do; we would not be so unguarded and careless and so indifferent whether we had the spirit and power of God with us or not; but we would be continually watchful and prayerful to our Heavenly Father for His Holy Spirit and His holy angels to be around about us to strengthen us to

overcome every evil influence. Gospel Truths, 1:82 Harold B. Lee quoting Parley P. Pratt said: In all ages and dispensations God has revealed many important instructions and warning to men by means of dreams. When the outward organs of thought and perception are released from their activity, the nerves unstrung, the whole of mortal humanity lies hushed in quiet slumbers in order to renew its strength and vigor, it is then that the spiritual organs are at liberty in a certain degree to assume their wanted functions, to recall some faint outline, some confused and half-defined recollections of that heavenly world, and those endearing scenes of their former estate from which they have descended in order to obtain and mature a tabernacle of flesh. Their kindred spirit, their guardian angels, then hover about them with the fondest affection, the most anxious solicitude. Spirit communes with spirit, thought meets thought, soul blends with soul, in all the raptures of mutual pure and eternal love. In this situation the spiritual organs [and if we could see our spirits, we would know that they have eyes to see, ears to hear, tongues to speak, and so on] are susceptible of converse with Deity, or of communion with angels, and the spirits of just men made perfect. In this situation we frequently hold communion with our departed father, mother, brother, sister, son or daughter, or with the former husband or wife of our bosom whose affections for us, being rooted and grounded in the eternal elements, issuing from under the sanctuary of love's eternal fountain, can never be lessened or diminished by death, distance of space, or length of years. We may perhaps have had a friend of the other sex whose pulse beat in unison with our own—whose every thought was bright with aspirations, the hope of the bright future in union with our own, whose happiness in time or in eternity would never be fully consummated without that union. Such a one snatched from time in the very bloom of youth lives in the other sphere with the same bright hope—watching our every footstep in our meanderings through the rugged path of life with longing desires for our eternal happiness. When we begin to understand that beyond sight, as Brigham Young said, the spirit world is right here round about us, and if our spiritual eyes could be open, we could see others visiting with us, directing us. And if we will learn not to be so sophisticated that we rule out that possibility of impressions from those who are beyond sight, then we too may have a dream that may direct us as a revelation. BYU Devotional, 15 Oct 1952. If you live up to your privileges, the angels cannot be restrained from being your associates. Joseph Smith, TPJS, 226-27.)

27 For every man receiveth ^awages of him whom he listeth to ^bobey, (This is a phrase from King Benjamin's speech that Mormon includes here also.) and this according to the words of the spirit of prophecy; therefore let it be according to the truth. And thus endeth the fifth year of the reign of the judges.

* Verse 25 [87 B.C.].

Alma 4

Alma baptizes thousands of converts—Iniquity enters the Church, and the Church's progress is hindered—Nephihah is appointed chief judge—Alma, as high priest, devotes himself to the ministry. [Between 86 and 83 B.C.]

1 NOW it came to pass in the ^{*}sixth year of the reign of the judges over the people of Nephi, there were no contentions nor wars in the ^aland of Zarahemla;

2 But the people were afflicted, yea, greatly afflicted for the loss of their brethren, and also for the ^aloss of their flocks and herds, and also for the loss of their fields of grain, which were trodden under foot and destroyed by the Lamanites.

3 And so great were their afflictions that every soul had cause to mourn; and they believed that it was the judgments of God sent upon them because of their wickedness and their abominations; therefore they were ^aawakened to a remembrance of their duty.

4 And they began to establish the ^achurch more fully; (On the one hand, the church began to be established more fully in the hearts and minds of the members; on the other, it began to have an influence on those not of the faith, such that in one year 3,500 persons came unto Christ through repentance and baptism. DCBM, 3:19) yea, and many were ^bbaptized in the ^cwaters of Sidon and were joined to the church of God; yea, they were baptized by the hand of Alma, (Though the record says that the converts were baptized by the hand of Alma, we would suppose that many of these were baptized by other legal administrators under Alma's direction, by virtue of the keys of the priesthood he held as president of the Church or presiding high priest. DCBM, 3: 19) who had been consecrated the ^dhigh priest over the people of the church, by the hand of his father Alma.

5 And it came to pass in the ^{*}seventh year of the reign of the judges there were about three thousand five hundred souls that united themselves to the ^achurch of God and were baptized. And thus ended the seventh year of the reign of the judges over the people of Nephi; and there was continual peace in all that time.

6 And it came to pass in the ^{*}eighth year of the reign of the judges, that the people of the church began to wax proud, because of their exceeding ^ariches, (Many people who remained faithful . . . while they were poor may be unable to stand when they are rich. Riches [have] a very corrupting effect upon the human heart, and it requires a very pure people to be as honest, virtuous, humble and upright when surrounded by luxury and wealth" (George Q. Cannon, *Gospel Truth*, 525). The test of prosperity is one that the Nephites and many other of God's children, seem unable to meet. Wealth nearly always produces pride, which is the beginning of all other sins. Mae Blanch, *Studies in Scripture*, 7:291.) and their ^bfine silks, and their fine-twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their ^cindustry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly ^dapparel. ("The worst fear I have about this people is that they will get rich in this country, forget God and His people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty and all manner of persecution and be true. But my greatest fear is that they cannot stand wealth." (Brigham Young, cited in Spencer W. Kimball, *The Miracle of Forgiveness*, p.48) Orson Pratt said: "But there is danger...if we become lifted up in the pride of our hearts and think, because we have gathered an abundance of the wealth of this world, that we are a little better than our poor brother who labors eight or ten hours a day at the hardest kind of labor. Any person having the name of Latter-day Saint who feels that he is better than, and distinguishes himself from, the poor and supposes that he belongs to a little higher class than they, is in danger." (*Journal of Discourses* 17:31, as taken from *Pure In Heart*, p. 98))

7 Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be ^ateachers, and ^bpriests, (Because there were no Levites in the colony of Lehi, we

assume that there was no Aaronic Priesthood among the Nephites, at least until the coming of Jesus to the Americas. The words priests and teachers thus appear to be descriptive of their ministerial duties in the higher priesthood rather than referring to offices in the Aaronic Priesthood. DCBM, 3:21. Doctrines of Salvation, 3:87, Promised Messiah, p. 427, New Witness, p. 311.) and ^celders over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.

8 For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their ^ahearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, (Pride gets no pleasure out of having something, only out of having more of it than the next man. C.S. Lewis, *Mere Christianity*, p. 109.) and they began to persecute those that did ^bnot believe according to their own will and pleasure. (The central feature of pride is enmity – enmity toward God and enmity toward our fellowmen. Enmity means hatred toward, hostility to, or a state of opposition. It is the power by which Satan wishes to reign over us. Pride is essentially competitive in nature. We pit our will against God’s. In addition, the proud make every man their adversary by pitting their intellects, opinions, works, wealth, talents, or any other worldly measuring device against others. God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. Ezra Taft Benson, CR, April 1989, p. 3-7)

9 And thus, in this eighth year of the reign of the judges, there began to be great ^acontentions among the people of the church; yea, there were ^benvyings, and ^cstrife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God. (Every moment of the day the mind must pick out and focus on one particular thing. All the rest becomes background. Who decides what the mind focuses on? You select it and it’s up to you. The things you wish to focus on and dwell on are the things which you choose. Talk about this life becoming a time of probation! The choices you make every minute announce where your preferences are. They make clear where you stand, what your values are, and everything else. You give yourself away every hour of the day. It’s marvelous because it goes on right to the end. As Nephi tells us, God prolongs our lives so we will have more chance to repent. That’s the great blessing of it. You have to make a choice. It’s not just the “two ways.” The ancients used to talk about the “two ways.” But the way of light and the way of darkness are before us at all times. You have the choice of the one or the other, and there is no middle way because they lead in opposite directions. As Heraclitus said, “The up road and the down road are one.” They lead in opposite directions. Being on the up road depends on the way you are facing, whether you are going up or whether you are going down. To be righteous is to be facing up. You may be right at the bottom of the road and miserable rat. To be lost, to be wicked is to be facing down, no matter how high you may be. Hugh Nibley, TBM, 2:253)

10 And thus ended the eighth year of the reign of the judges; and the wickedness of the church was a great ^astumbling-block to those who did not belong to the church; and thus the church began to fail in its progress.

11 And it came to pass in the ^{*}commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the ^aexample of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people. (Spencer W. Kimball said: “...how much easier it is to understand and accept if the seeker after truth can also see the principles of the gospel at work in the lives of other believers. No greater service can be given to the missionary calling of this Church than to be exemplary in positive Christian virtues in our lives.” (*Teachings of Spencer W. Kimball*, p. 555 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 252))

PREACH MY GOSPEL: OBSERVE THE LAW OF THE FAST: Omni 1:6; Alma 5:45-46; Alma 6:6; Alma 17:2-3; Moroni 6:5; D&C 59:12-16; D&C 88:76; Matthew 6:1-4, 16-18; Isaiah 58:6-11. CARING FOR THE POOR: Mosiah 4:16-27; Mosiah 18:8-10; Alma 4:12-13; Matthew 25:34-46; James 1:27; Isaiah 58:3-12. 12 Yea, he saw great inequality among the people, some lifting themselves

up with their pride, despising others, turning their backs upon the ^aneedy and the naked and those who were ^bhungry, and those who were athirst, and those who were sick and afflicted.

13 Now this was a great cause for lamentations among the people, while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the ^apoor and the needy, feeding the hungry, and suffering all manner of ^bafflictions, for Christ's ^csake, who should come according to the spirit of prophecy;

14 Looking forward to that day, thus ^aretaining a ^bremission of their sins; being filled with great ^cjoy because of the resurrection of the dead, according to the will and power and ^ddeliverance of Jesus Christ from the bands of death.

15 And now it came to pass that Alma, having seen the afflictions of the humble followers of God, and the persecutions which were heaped upon them by the remainder of his people, and seeing all their ^ainequality, began to be very sorrowful; nevertheless the Spirit of the Lord did not fail him.

16 And he selected a wise man who was among the ^aelders of the church, and gave him power according to the ^bvoice of the people, that he might have power to enact ^claws according to the laws which had been given, and to put them in force according to the wickedness and the crimes of the people.

17 Now this man's name was ^aNephihah, and he was appointed ^bchief judge; and he sat in the judgment-seat to judge and to govern the people.

18 Now Alma did not grant unto him the office of being ^ahigh priest over the church, but he retained the office of high priest unto himself; but he delivered the judgment-seat unto ^bNephihah.

19 And this he did that he ^ahimself might go forth among his people, or among the people of Nephi, that he might ^bpreach the ^cword of God unto them, to ^dstir them up in ^eremembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure

^ftestimony (The teacher's divine commission has been clearly articulated by the scriptures and by living prophets. He or she is to teach the gospel of Jesus Christ. It is to be taught out of the standard works and from the words of the living oracles. It is to be taught by the power of the Holy Ghost. It is to be applied to the life situations of the listeners, thus 'likening the scriptures unto the Saints. Finally, and as the capstone of the teaching enterprise, the teacher is to bear witness, by the power of the Holy Ghost, that what has been taught is true. Faith is developed and commitment is built as a result of testimony, pure and solid testimony. The Holy Ghost is the converter. The gospel teacher has much to do in preparation of the lesson, the search of the scriptures, the declaration of the truth; but the Holy Ghost is the converter. And the gospel teacher must never forget this. He or she must never seek to usurp the role of the Spirit nor upstage him whose influence results in renewal and righteousness. The person who bears pure testimony never seeks cheap substitutes for the Spirit. He never relies upon methodologies which might confuse sentimentality with spirituality, emotional display with edification. His witness is more than story, and his testimony is more than an expression of gratitude. He tries the virtue of the word of God, trusts in the power of the scriptures and the words of the prophets to penetrate to the heart of his listeners, and bears witness of his message with sincerity and with soberness. DCBM, 3:24. Henry B. Eyring: Those who have prepared carefully for the fast and testimony meeting won't need to be reminded how to bear testimony should they feel impressed to do it in the meeting. They won't give sermons or exhortations or travel reports or try to entertain as they bear witness. Because they will have already expressed appreciation to people privately, they will have less need to do it publicly. Neither will they feel a need to use eloquent language nor to go on at length. A testimony is a simple expression of what we feel. The member who has fasted both for the blessing of the poor and for the companionship of the Spirit will be feeling gratitude for the love of God and the certainty of eternal truth. Even a child can feel such things, which may be why sometimes the testimony of a child so moves us and why our preparation of fasting and prayer produces in us childlike feelings. That preparation for the fast and testimony meeting is a covenant obligation for members of the Church. Ensign, Nov 1996, 32, M. Russell Ballard: We often hear some members, and especially children, bear their testimonies, listing

things for which they are thankful: their love of family, the Church, their teachers, their friends. For them, the gospel is something that they are grateful for because it makes them feel happy and secure. This is a good beginning, but testimonies need to be much more. They need to be anchored very early to the first principles of the gospel. A testimony of the reality of Heavenly Father's love, of the life and ministry of Jesus Christ, and of the effect of His Atonement on every son and daughter of God brings about the desire to repent and live worthy of the companionship of the Holy Ghost. It also brings a confirmation to our soul of the Restoration of the gospel in these latter days. Real testimony of these precious truths comes as a witness by the Holy Ghost after sincere and dedicated effort, including teaching in the home, prayer, scripture study, service to others, and diligent obedience to Heavenly Father's commandments. To gain and forever hold on to a testimony of gospel truths is worth whatever price in spiritual preparation we may be required to pay. My experience throughout the Church leads me to worry that too many of our members' testimonies linger on "I am thankful" and "I love," and too few are able to say with humble but sincere clarity, "I know." As a result, our meetings sometimes lack the testimony-rich, spiritual underpinnings that stir the soul and have meaningful, positive impact on the lives of all those who hear them. Our testimony meetings need to be more centered on the Savior, the doctrines of the gospel, the blessings of the Restoration, and the teachings of the scriptures. We need to replace stories, travelogues, and lectures with pure testimonies. Those who are entrusted to speak and teach in our meetings need to do so with doctrinal power that will be both heard and felt, lifting the spirits and edifying our people. You will remember at the heart of King Benjamin's powerful sermon to his people was his personal witness of the Savior, who at that time had yet to be born into mortality. At one point in the king's sermon, when he had just borne witness to the people, "The Spirit of the Lord came upon them, and they were filled with joy ... because of the exceeding faith which they had in Jesus Christ who should come" (Mosiah 4:3). And that is because the Spirit cannot be restrained when pure testimony of Christ is borne. CR, Oct 2004, 42-43) against them.

20 And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment-seat to ^aNephihah, and confined himself wholly to the ^bhigh priesthood of the holy order of God, (Melchizedek Priesthood) to the ^ctestimony of the word, according to the spirit of revelation and prophecy.

* Verse 1 [86 B.C.]; Verse 5 [85 B.C.]; Verse 6 [84 B.C.]; Verse 11 [83 B.C.].

Alma 5

These three Alma chapters (5, 6, & 7) correspond with chapters 3, 4 and 5 in the 1830 edition.

Video presentation: No. 12

The words which Alma, the High Priest according to the holy order of God, delivered to the people in their cities and villages throughout the land. Comprising chapter 5.

To gain salvation, men must repent and keep the commandments, be born again, cleanse their garments through the blood of Christ, be humble and strip themselves from pride and envy, and do the works of righteousness—The Good Shepherd calleth his people—Those who do evil works are children of the devil—Alma testifies of the truth of his doctrine and commands men to repent—Names of the righteous shall be written in the book of life. [About 83 B.C.] (Alma asks about 40 questions to cause us to think about our relationship to God. According to Nibley, this talk seems to be covering all of the aspects of the rites of the Day of Atonement, or Yom Kippor. This chapter is about reactivating members of the Church.)

1 NOW it came to pass that * (about 83 BC) Alma began to ^adeliver the word of ^bGod unto the people, first in the land of Zarahemla, and from thence throughout all the land.

2 And these are the words which he spake to the people in the church which was established in the city of Zarahemla, according to his own record (Alma kept a journal.), saying: (Mormon is here telling us that he is going to quote directly from Alma's talk.)

3 I, Alma, having been ^aconsecrated by my father, Alma, to be a ^bhigh priest over the church of God, he having power and ^cauthority (Authority comes through ordination and power comes through righteousness. Boyd K. Packer.) from God to do these things (Meaning that he had been properly called and set apart to his holy office according to the pattern of the priesthood, which is the same in all ages. He holds the office of high priest and is the presiding officer in the Church. "God's chief representative on earth, the one who holds the highest spiritual position in his kingdom in any age, is called the high priest. This special designation of the chief spiritual officer of the church has reference to the administrative position which he holds rather than to the office to which he is ordained in the priesthood. MD, p. 355-56, DCBM, 3:26), behold, I say unto you that he began to establish a church in the ^dland which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.

4 And behold, I say unto you, they were ^adelivered out of the hands of the people of king Noah, by the mercy and power of God.

5 And behold, after that, they were brought into ^abondage by the hands of the Lamanites in the wilderness; yea, I say unto you, they were in captivity, and again the Lord did deliver them out of ^bbondage by the power of his word; and we were brought into this land, and here we began to establish the church of God throughout this land also. (Alma mentions their previous bondage to persuade them not to adhere to the religion of Nehor, which would again bring them into bondage.)

6 And now behold, I say unto you, my brethren, you that belong to this church, have you sufficiently retained in ^aremembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has ^bdelivered their souls from hell?

7 Behold, he changed their hearts; (Ezra Taft Benson said: "Can human hearts be changed? Why of course! It happens every day in the great missionary work of the Church. It is one of the most widespread of Christ's modern miracles. If it hasn't happened to you - it should. The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums.

Christ takes the slums out of the people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature.” (*The Teachings of Ezra Taft Benson*, pp. 77-78.) Howard W. Hunter said: “This is the purpose of teaching. This is the reason we labor so hard, seek the Spirit, and prepare our minds with good things as the Lord has commanded, that we might be an instrument in the hands of the Lord in changing the heart of an individual. Our aim is to plant in the hearts of the children the desire to be good, the desire to be righteous, the desire to keep the commandments of the Lord, the desire to walk in humility before him. If we can be an instrument in the hands of the Lord in bringing to pass this mighty change in the hearts of the youth of Zion, then we have accomplished the great miracle of a teacher. And truly it is a miracle. We do not understand how the Lord changes the hearts of men, but he does. Through a teacher, he can change the hearts of children almost overnight.” (*The Teachings of Howard W. Hunter*, p. 204)) yea, he awakened them out of a deep sleep, and they awoke unto God. Behold, they were in the midst of darkness; nevertheless, their souls were illuminated by the light of the everlasting word; (reading scriptures) yea, they were encircled about by the ^abands of death, and the ^bchains of hell, and an everlasting destruction did await them.

8 And now I ask of you, my brethren, were they destroyed? Behold, I say unto you, Nay, they were not.
9 And again I ask, were the bands of death broken, and the ^achains of hell which encircled them about, were they loosed? I say unto you, Yea, they were loosed, and their souls did expand, and they did ^bsing redeeming love. And I say unto you that they are saved. (To be saved is to be freed from the effects of Adam’s fall, to overcome death and hell, to know a fullness of joy; it is to inherit eternal life. DCBM, 3:27)

10 And now I ask of you on what conditions are they ^asaved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death, yea, and also the chains of hell?

11 Behold, I can tell you—did not my father Alma believe in the words which were delivered by the ^amouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alma believe them?

12 And according to his faith there was a mighty ^achange wrought in his heart. Behold I say unto you that this is all true.

13 And behold, he ^apreached the word unto your fathers, and a mighty change was also wrought in their hearts (Neal A. Maxwell said: “Disciples are to make for themselves ‘a new heart’ by undergoing a ‘mighty change’ of heart (Ezekiel 18:31; Alma 5:12–14). Yet we cannot make such ‘a new heart’ while nursing old grievances. Just as civil wars lend themselves to the passionate preservation of ancient grievances, so civil wars within the individual soul-between the natural and the potential man-keep alive old slights and perceived injustices, except in the meek.” (*Meek and Lowly*, p. 55)), and they humbled themselves and put their ^btrust in the true and ^cliving God. And behold, they were faithful until the ^dend; therefore they were saved.

14 And now behold, I ask of you, my brethren of the church, have ye ^aspiritually been ^bborn of God? Have ye received his image in your countenances? (Mere compliance with the formality of the ordinance of baptism does not mean that a person has been born again. No one can be born again without baptism but the immersion in water and the laying on of hands to confer the Holy Ghost do not of themselves guarantee that a person has been or will be born again. The new birth takes place only for those who actually enjoy the gift or companionship of the Holy Ghost, only for those who are fully converted, who have given themselves without restraint to the Lord. Bruce R. McConkie, MD, p. 101. “One measure of the new birth is the appearance of the new man. Paul described the process of salvation as obtaining ‘the mind of Christ’ (1 Corinthians 2:16); that is, learning to think as Christ thinks, believe as he believes, feel as he feels, and do as he would do. Peter described the same thing as partaking of ‘the divine nature’ (2 Peter 1:4), meaning that we must acquire the attributes of godliness.

Joseph Smith explained: ‘The Savior most clearly show[ed] unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them- that he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge turns the door of salvation’ (Lectures on Faith 7:16). As a child learns by imitating and emulating parents and those older than himself, so we learn godliness by imitating others who have set an example in righteousness, especially Jesus Christ. Alma appropriately describes this process of becoming Christlike as receiving the image of Christ in our countenances.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 30) An image is not just an outward visual impression but also a vivid representation, a graphic display, or a total likeness of something. It is a person or thing very much like another, a copy or counterpart. Likewise, *countenance* does not simply mean a facial expression or visual appearance. The word comes from an old French term originally denoting “behavior,” “demeanor,” or “conduct.” In earlier times the word countenance was used with these meanings in mind. Therefore, to receive Christ’s image in one’s countenance means to acquire the Savior’s likeness in behavior, to be a copy or reflection of the Master’s life. This is not possible without a mighty change in one’s pattern of living. It requires, too, a change in feelings, attitudes, desires, and spiritual commitment. This involves the heart. Andrew Skinner, *Studies in Scriptures*, 7:301.) **Have ye experienced this mighty ^cchange in your hearts? (Be Christlike.** Ezra Taft Benson: “The scriptures record remarkable accounts of men whose lives changed dramatically, in an instant, as it were: Alma the Younger, Paul on the road to Damascus, Enos praying far into the night, King Lamoni. Such astonishing examples of the power to change even those steeped in sin can give confidence that the Atonement can reach even those deepest in despair. “But we must be cautious as we discuss these remarkable examples. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing that they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said ‘were baptized with fire and with the Holy Ghost, *and they knew it not.*’ (3 Ne. 9:20; italics added.)” (“A Mighty Change of Heart,” *Ensign*, Oct. 1989, 5).)

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. JUDGMENT: 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. KINGDOMS OF GLORY: 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. ETERNAL LIFE: 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44 **15 Do ye exercise faith in the redemption of him who ^acreated you?**

(This question to counter the teachings of the Nehors.) Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption ^braised in incorruption, to stand before God to be ^cjudged according to the deeds which have been done in the mortal body?

16 I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye ^ablessed, for behold, your works have been the works of righteousness upon the face of the earth?

17 Or do ye ^aimagine to yourselves that ye can lie unto the Lord in that day, and ^bsay—Lord, our works have been righteous works upon the face of the earth—and that he will save you?

18 Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect ^aremembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God? (Sterling W. Sill said: “That calls for an important ability (to imagine Judgment Day), and the best way to avoid possible tragedy is to focus our imagination upon [Judgment] Day before we actually get there. We can be absolutely certain that we will all want to be a faithful, devoted, hard-working, enthusiastic full tithe-

paying member of God's kingdom when we stand before the judgment bar. But we must get the impulse to faithfulness ahead of time; as someone has said that hell is 'truth seen too late.'" (*Conference Report*, Apr. 1964, p. 16) Neal A. Maxwell said: "At the judgment we will not only have the Book of Mormon's prophesied 'bright recollection' and 'perfect remembrance' of our misdeeds (see Alma 5:18; 11:43). The joyous things will be preserved too—we shall know 'even as we know now' (Alma 11:43; see also D&C 93:33). Among the 'all things [that] shall be restored' (Alma 40:23) will be memory, including eventually the memory of premortal events and conditions. What a flood of feeling and fact will come to us when, at a time a loving God deems wise, this faculty is restored! Surely it will increase our gratefulness for God's long-suffering and for Jesus' atonement! Hence one of the great blessings of immortality and eternal life will be the joy of our being connected again with the memories of both the first and the second estates." (*Men and Women of Christ*, p. 132) Repentance alone has the power to edit from the book of life the account of unworthy deeds. DCBM, 3:31.)

19 I say unto you, can ye look up to God at that day with a pure heart and clean hands? ("If we do righteous acts and refrain from evil acts, we have clean hands. If we act for the right motives and if we refrain from forbidden desires and attitudes, we have pure hearts. Dallin H. Oaks, *Pure in Heart*, p. 1) I say unto you, can you look up, having the ^aimage of God engraven upon your countenances?

20 I say unto you, can ye think of being saved when you have yielded yourselves to become ^asubjects to the devil? (Neal A. Maxwell said: "The Lord has given us all the vital answers we need in order to be saved and to become men and women of Christ; in fact, 'enough and to spare.' But His questions are also revealing, as are the questions emanating from His prophets....Why not, therefore, take full advantage of the answers contained in the tutoring questions and their emerging and instructive one-liners from the Lord? Though asked of others, these questions are full of generic insights and needed directions for us as well as for the actual addressees. "The questions asked by the Lord also tell us much about the questioner and His substance and style, which we are to emulate. Thus these interrogatories are placed in the holy scriptures to inspire us, to encourage us, and to be pondered by us." (*Men and Women of Christ*, pp. 110-12))

21 I say unto you, ye will know at that day that ye cannot be ^asaved; for there can no man be saved except his ^bgarments are washed white; yea, his garments must be ^cpurified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins.

22 And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with ^ablood and all manner of ^bfilthiness? Behold, what will these things testify against you?

23 Behold will they not ^atestify that ye are murderers, (Reference is not being made to the taking of life but rather to the destruction of souls, the killing of spiritual sensitivities. DCBM, 3:31) yea, and also that ye are ^bguilty of all manner of wickedness?

24 Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with ^aAbraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white? ("This endowment and its blessings of power, authority, and protection were, we are told, also enjoyed by 'Seth, Noah, Melchizedek, Abraham [they being representatives of the principle], and all to whom the Priesthood was [has been] revealed' (Abraham, Facsimile 2, figure 3). As the gospel is everlasting, so are its ordinances, and as we have previously seen, those who stand in the presence of the Lord (symbolically the temple) must be properly clothed, and hence have put upon them the garment of the priesthood and the robes of righteousness. This is as much a part of the endowment and temple ritual today as it ever was in ages past. Alma testified that none could enter the kingdom of heaven except they be so clothed and their garments be washed white through the blood of Christ. Of the wicked whose garments would be stained with sin he asked, 'Do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and

white?’ (Alma 5:21-24.)” (Joseph Fielding McConkie, *Gospel Symbolism*, pp. 202-3) Salvation is the result of living in such a manner that our garments [i.e., our souls] are cleansed and are spotless, pure and white. All who do this are entitled to sit down with people such as Abraham, Isaac, and Jacob and to obtain the same eternal blessings and rewards as they receive. DCBM, 3:32)

25 I say unto you, Nay; except ye make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the ^achildren of the kingdom of the devil.

PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: “Humility, Humble”. WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2

Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. 26 And now behold, I say unto you, my brethren, if ye have experienced a ^achange of heart, and if ye have felt to sing the ^bsong of redeeming love, I would ask, ^ccan ye feel so now? (This is a call to keep our witness and our experience

with the Spirit current and up to date. Though it is important to develop and maintain reservoirs of faith – repositories of memories and experiences and encounters with the divine which have built and strengthened testimony – we must be ever on guard against spiritual lethargy, against coasting upon our memories, against living only in the past. We cannot afford to pause and homestead on spiritual plateaus. Our task is to move on, to progress. DCBM, 3:32. Elder Marion G. Romney, then a member of the Quorum of the Twelve Apostles, made this important observation regarding spiritual man: “Man is a dual being. He is composed of a spirit and a body. His body came into being with his entrance into this world of mortality. His spirit as an individual person was begotten unto God in the spirit world.

Through a long period of growth and development, each person's spirit came to know God and spiritual things, including the gospel, obedience to which is a prerequisite to attaining eternal life.” He then asserted: “Men, however, enter mortality spiritually blind. Never in this life do they recover memory of pre-mortal spiritual things. What they here learn of them must be revealed anew.” With the spirit’s innate propensity to do and be good and the natural man’s desire for evil, the condition of man in mortality is dangerous and precarious. In such a state, man will be constantly at conflict within himself while in mortality. President Brigham Young spoke of this in these words: “As I have told you, your spirit is continually warring with the flesh; your spirit dictates one way, your flesh suggests another, and this brings on the combat.” One of the purposes of mortality is for the spirit to learn to control the natural man. Elder Bruce R. McConkie explained: “As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body while here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to bridle our passions, to curb and control the appetites that are natural in this type of existence.” How is this accomplished? The Apostle John answered, “For whatsoever is born of God overcometh the world” (1 John 5:4). Overcoming the world is accomplished by putting off the natural man. And the natural man is first conquered through process of spiritual rebirth (see Mosiah 3:19).

However, though one has initially put off the natural man through spiritual rebirth, the contest between the natural and spiritual man is *not* over! In one sense, the war has just begun. “When we receive the Gospel,” Brigham Young stated, “a warfare commences immediately .. We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit.” The “natural man,” Elder Maxwell remarked, “will not go quietly or easily. And even when he is put off, he has a way of hanging around, hoping to throw his saddle on us once again.” He further noted, “Time and again, the new self is pitted against the stubborn old self. Sometimes, just when at last we think the job is done, the old self reminds us that he or she has not fully departed yet.” Consequently,

Brigham Young warned, "If this warfare is not diligently prosecuted, then the law of sin prevails, and in consequence of this some apostatize from the truth." Understanding this truth is basic in any study of the Book of Alma. Though many of the Nephites in the days of Alma had been spiritually born again <http://www.meridianmagazine.com/gospeldoctrine/bom/040518bom22print.html> - ftn14# ftn14, they soon began to give in to the natural man desires. Thus many were losing the effect of their spiritual rebirth and were in danger of apostatizing from the truth. Bruce Satterfield, Meridian Magazine, Lesson 22. Discussions regarding the natural man are not always easy to accept but they are important. Of this, Elder Neal A. Maxwell wrote: "There are those who, reading certain scriptural descriptions about the nature of man (such as that man is "carnal, sensual, and devilish," Alma 42:10) brush by these scriptures hurriedly, even nervously, because they feel so uncomfortable upon reading them. Such readers may feel, wrongly, that these scriptures sound much like a Calvinistic denigration of man. Such offended readers may even say those adjectives do not sound like most of the people they know. The same brush-by occurs regarding the numerous scriptures concerning 'darkness' and 'light.' There is a danger, however, in ignoring these scriptures and the profound message they contain. Calvinism focused unnaturally on the natural man and lacked the lifting dimension contained in the fullness of the gospel of Jesus Christ, with its exalting perspectives and sweeping promises. Though these scriptural insights concerning the natural man may seem to put us sternly in our place, when they are combined with the fullness of the gospel, we are shown our immense possibilities and what we have the power to become. Are we not wiser to understand our fallen nature and then, with equal attention, to be taught about how we can be lifted up? Indeed, for one to ask 'Where do we go from here?' he must know where 'here' is! (*Notwithstanding My Weakness* (1981), p.70))

27 Have ye walked, keeping yourselves ^ablameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently ^bhumble? (If we were humble, nothing would change us – neither praise nor discouragement. If someone were to criticize us, we would not feel discouraged. If someone were to praise us, we also would not feel proud. Jose Luis Gonzalez-Balado, Mother Teresa – In My Own Words, 53) That your garments have been ^ccleansed and made white through the blood of Christ, who will come to ^dredeem his people from their sins?

28 Behold, are ye stripped of ^apride? (Dallin H. Oaks said: "One kind of pride condemned in the scriptures is synonymous with self-satisfaction. The pride of self-satisfaction is self-righteous. Self-righteousness is 'a condition of soul that assumes and creates an air-tight justification for everything you do simply because you do it' (Norman Podhoretz, "Candidates' Morality Is Not Private," Insight, June 8, 1987, p. 64). But what I call the pride of self-satisfaction goes deeper than mere self-justification. Self-satisfaction is the opposite of humility. A person who has the pride of self-satisfaction cannot repent, because he recognizes no shortcomings. He cannot be taught, because he recognizes no master. He cannot be helped, because he recognizes no resource greater than his own... The second type of pride that is condemned in the scriptures is what I have chosen to call the pride of comparison... Materialism is an attitude toward things. In contrast, the pride of comparison is an attitude toward people. ... C. S. Lewis described the pride of comparison when he said: Pride is essentially competitive. . . . Pride gets no pleasure out of having something, only out of having more of it than the next man. . . . It is the comparison that makes you proud: the pleasure of being above the rest. Lewis called pride 'the utmost evil' and 'the complete anti-God state of mind,' because this kind of comparison leads men to enmity and oppression and every other kind of evil. This insightful Christian saw that every person should look up to God as 'immeasurably superior' to him or her. He continued: Unless you know God as that--and, therefore, know yourself as nothing in comparison--you do not know God at all. As long as you are proud you cannot know God. A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above you.' (Mere Christianity [New York: Macmillan Publishing Co., Inc., 1960], pp. 109-11.)" (*Pure In Heart*, pp. 95-6)) I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, (Each of us, as we face the time of death must reckon with ourselves in regard to the

commandments of God. That is, we know not the day nor the hour in which our experience in mortality will end. DCBM, 3:33) and such an one hath not eternal life.

29 Behold, I say, is there one among you who is not stripped of ^aenvy? (Thomas S. Monson said: “Can we not appreciate that our very business in life is not to get ahead of others, but to get ahead of ourselves? To break our own records, to outstrip our yesterdays by our todays, to bear our trials more beautifully than we ever dreamed we could, to give as we have never given, to do our work with more force and a finer finish than ever—this is the true idea: to get ahead of ourselves.” (*Pathways to Perfection*, p. 81) The antidote to virtually every spiritual ill is charity. When the people of the Lord’s fold are filled with his pure love, they seek to build up one another, take joy in the accomplishments or acquisitions of one another, and feel no desire to have more than they need. Some of the most serious sins known to mankind, such as murder and adultery, are generally due to pride and envy and covetousness. DCBM, 3:33.) I say unto you that such an one is not prepared; and I would that he should prepare ^bquickly, for the hour is close at hand, and he knoweth not when the time shall come; for such an one is not found guiltless.

30 And again I say unto you, is there one among you that doth make a ^amock of his brother, or that heapeth upon him persecutions? (Here Alma is encouraging us to get rid of three faults: Pride, envy, and mocking or persecuting others.)

31 Wo unto such an one, for he is not prepared, and the ^atime is at hand that he must repent or he cannot be saved!

32 Yea, even wo unto all ye ^aworkers of iniquity; repent, repent, for the Lord God hath spoken it!

33 Behold, he sendeth an invitation unto ^aall men, (From Adam to the last person to be born on this mortal earth, none will be left without the opportunity to hear the gospel of salvation. DCBM, 3:34) for the ^barms of mercy are extended towards them, and he saith: Repent, and I will receive you. (Look at the kind mercy of Christ. We repent, and he will receive us.)

34 Yea, he saith: ^aCome unto me and ye shall partake of the ^bfruit of the tree of life; (Christ is the tree of life. In the allegory of Eden, Christ is the tree of life, and to partake of that fruit is to partake of the cleansing powers of Christ and to receive the blessings of his Spirit. DCBM 3:35.) yea, ye shall eat and drink of the ^cbread and the waters of life ^dfreely; (Symbols of Christ.)

35 Yea, come unto me and bring forth works of righteousness, and ye shall not be hewn down and cast into the fire—

36 For behold, the time is at hand that whosoever ^abringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn.

37 O ye workers of iniquity; ye that are ^apuffed up in the vain things of the world, (Neal A. Maxwell said: “This was all Brigham Young could preach in his last year: ‘fast into idolatry, drifting into the spirit of the world and into pride and vanity... We wish the wealth of things of the world; we think about them morning, noon and night; they are first in our minds when we awake in the morning, and the last thing before we go to sleep at night... We have gone just as far as we can be permitted to go in the road on which we are now traveling. One man has his eye on a gold mine, another is for a silver mine, another is for marketing his flour or his wheat, another for selling his cattle, another to raise cattle, another to get a farm, or building here and there, and trading and trafficking with each other, just like Babylon. . . . Babylon is here, and we are following in the footsteps of the inhabitants of the earth, who are in a perfect sea of confusion. Do you know this? You ought to, for there are none of you but what see it daily. . . . The Latter-day Saints [are] trying to take advantage of their brethren. There are Elders in this Church who would take the widow’s last cow, for five dollars, and then kneel down and thank God for the fine bargain they had made.’ This is the great voice of the economy of Babylon. It does not renounce its religious pretensions for a minute. Many in it think they are identical with a pious life.” (*Things As They Really Are*, p. 334)) ye that have professed to have known the ways of righteousness nevertheless have gone ^bastray, as ^csheep having no ^dshepherd, notwithstanding a shepherd hath ^ecalled after you and is still calling after you, but ye will not ^fhearken unto his voice!

38 Behold, I say unto you, that the good ^ashepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; (Entrance into the kingdom of heaven requires that we take upon ourselves the name of Christ. Salvation is found in no other name. DCBM, 3:36) and if ye will not ^bhearken unto the voice of the ^cgood shepherd, to the ^dname by which ye are called, behold, ye are not the sheep of the good shepherd.

39 And now if ye are not the ^asheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the ^bdevil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a ^cliar and a ^dchild of the devil.

40 For I say unto you that whatsoever is ^agood cometh from God, and whatsoever is ^bevil cometh from the devil.

41 Therefore, if a man bringeth forth ^agood works he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a ^bchild of the devil, for he hearkeneth unto his voice, and doth follow him.

42 And whosoever doeth this must receive his ^awages of him; therefore, for his ^bwages he receiveth ^cdeath, as to things pertaining unto righteousness, being dead unto all good works.

PREACH MY GOSPEL: THE POWER OF THE SPIRIT IN CONVERSION: WHAT DO THESE SCRIPTURES TEACH ABOUT THE POWER OF THE SPIRIT IN YOUR WORK? 2 Nephi 33:1-2; D&C 42:11-17; D&C 50:13-22; Acts 2:37-38; 1 Corinthians 2:11-14; Bible Dictionary "Conversion" WHAT CAN YOU DO TO ENJOY THE POWER OF THE SPIRIT IN YOUR WORK? Alma 32:27-28; D&C 42:14; John 7:17 WHY IS IT IMPORTANT TO TEACH WHAT YOU KNOW AND BELIEVE? Alma 5:43-47; D&C 52:9; D&C 80:4 PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. WHAT SHOULD I DO? 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. WHAT SHOULD I SAY? 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS? Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM? Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32.

43 And now, my brethren, I would that ye should hear me, for I speak in the ^aenergy of my soul; for behold, I have spoken unto you plainly that ye cannot err, or have spoken according to the commandments of God.

44 For I am called to speak after this manner, according to the ^aholy order of God, (Melchizedek Priesthood) which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come.

PREACH MY GOSPEL: WHAT IS THE HOLY GHOST'S ROLE IN HELPING US LEARN THE GOSPEL? 2 Nephi 32:5; D&C 11:12-14; John 16:13; Alma 5:45-46; D&C 39:5-6; 1 Corinthians 2:9-14; Moroni 10:5; John 14:26 PRAY TO KNOW THE TRUTH THROUGH THE HOLY GHOST Alma 5:45-46; John 14:26; D&C 8:2-3; Introduction to the Book of Mormon, paragraphs 8-9 PREACH MY GOSPEL: OBSERVE THE LAW OF THE FAST: Omni 1:6; Alma 5:45-46; Alma 6:6; Alma 17:2-3; Moroni 6:5; D&C 59:12-16; D&C 88:76; Matthew 6:1-4, 16-18; Isaiah 58:6-11. CARING FOR THE POOR: Mosiah 4:16-27; Mosiah 18:8-10; Alma 4:12-13; Matthew 25:34-46; James 1:27; Isaiah 58:3-12.

45 And this is not all. Do ye not suppose that I ^aknow of these things myself? Behold, I testify unto you that **I do know that these things whereof I have spoken are true.** And how do ye suppose that I know of their surety?

46 Behold, I say unto you **they are made ^aknown unto me by the Holy Spirit of God.** Behold, **I have ^bfasted and prayed many days that I might know these things of myself.** (Even though Alma had seen an angel, he needed to obtain a spiritual witness of the truth.) **And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is**

the spirit of ^crevelation which is in me. (Robert L. Simpson said: Testimonies built on miracles alone are at best shallow and can only be perpetuated by other miracles. Such is not the eternal process considered best for the acquisition of a testimony that can withstand ...troubles (New Era, March 1972, p. 4).)

47 And moreover, I say unto you that it has thus been revealed unto me, that the words which have been spoken by our fathers are true, even so according to the spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God.

48 I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.

49 And now I say unto you that this is the ^aorder after which I am called, yea, to preach unto my beloved brethren, yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be ^bborn again.

50 Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his ^aglory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the ^bKing of all the earth; and also the King of heaven shall very soon shine forth among all the children of men.

51 And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying: Go forth and say unto this people—Repent, for except ye repent ye can in nowise inherit the ^akingdom of ^bheaven.

52 And again I say unto you, the Spirit saith: Behold, the ^aax is laid at the root of the tree; therefore every tree that bringeth not forth good fruit shall be ^bhewn down and cast into the fire, yea, a fire which cannot be consumed, even an unquenchable fire. Behold, and remember, the Holy One hath spoken it.

(Alma's declaration was not just that the wicked shall be destroyed but that all who failed to bring forth works of righteousness will be as the tree hewn down and cast into the fire. As there is no neutrality where the kingdom of God is concerned, so no lack of commitment is acceptable where right and proper works are needed. The Apostle Paul, teaching this same principle, charged the meridian Saints to "work out their own salvation with fear and trembling. Phillipians 2:12. DCBM, 3:43-44.)

53 And now my beloved brethren, I say unto you, can ye withstand these sayings; yea, can ye lay aside these things, and ^atrample the Holy One under your feet; yea, can ye be ^bpuffed up in the pride of your hearts; yea, **will ye still persist** in the wearing of ^ccostly apparel (Hugh Nibley said: "I've always been taken up with costly apparel. It's so much in the Book of Mormon, and I've read it since I was a little kid. I loathe the costly apparel. I get all my duds at Deseret—all this outfit comes from Deseret Industries—except that I have kids who make me wear other things occasionally. They'd sooner be found dead in a back lot than shopping at Deseret Industries. I don't know why. The only thing wrong with these is the linings sometimes fall out, and the zippers misbehave. But why not, when you get this for four bucks and the pants for three? You can't beat it. But you're not supposed to wear 'costly apparel and [set] your hearts upon the vain things of the world, upon your riches.' It summarizes all that here. Here we are again on this theme." (*Teachings of the Book of Mormon*, Lecture 47, p. 293)) **and setting your hearts upon the vain things of the world, upon your ^driches?**

54 Yea, **will ye persist** in supposing that ye are better one than another; yea, **will ye persist** in the persecution of your brethren, who humble themselves and do walk after the holy order of God, wherewith they have been brought into this church, having been ^asanctified by the Holy Spirit, and they do bring forth works which are meet for repentance—

55 Yea, and **will you persist** in turning your backs upon the ^apoor, and the needy, and in withholding your substance from them?

56 And finally, all **ye that will persist** in your wickedness, I say unto you that these are they who shall be hewn down and cast into the fire except they speedily repent. (Ted Gibbons – LDS Living, lesson 22:

The multitude of questions Alma asks are worth a careful, personal look. But it seems clear that there is one question in the sermon, what we might call the critical question, that must be answered correctly. That question is asked five different times toward the end of the sermon. The question is in verses 53-56 and it is this: if you are doing any of these things that are contrary to the teaching of the gospel, will ye persist? If you have found something in this sermon that needs your attention, or that needs repentance, will you repent? Or will you persist in rebelling against the commandments of God?)

57 And now I say unto you, all you that are desirous to follow the voice of the ^agood shepherd, come ye out from the wicked, and be ye ^bseparate, and touch not their unclean things (Sin is born in the touching stage. Of the tree of [the knowledge of good and evil] Adam and Eve were commanded, “Ye shall not eat of it, neither shall ye touch it, lest ye die.” As will our first parents, so with us – we cannot partake of forbidden fruits save we first touch them. To refuse to touch is the fence of safety. Many a bitter tear has been shed by those who thought it cute to flirt with sin or nibble at that which is forbidden. DCBM, 3:45.); and behold, their names shall be ^cblotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith: The names of the wicked shall not be mingled with the names of my people;

58 For the names of the righteous shall be written in the ^abook of life, (The book of life, or Lamb’s book of life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. It is the book of the names of the sanctified, even them of the celestial world. Names of faithful saints are recorded in the book of life which they are yet in mortality. But those names are blotted out in the event of wickedness. DCBM, 3:45) and unto them will I grant an inheritance at my right hand. And now, my brethren, what have ye to say against this? I say unto you, if ye speak against it, it matters not, for the word of God must be fulfilled.

59 For what shepherd is there among you having many sheep doth not watch over them, that the wolves enter not and devour his flock? And behold, if a wolf enter his ^aflock doth he not drive him out? Yea, and at the last, if he can, he will destroy him.

60 And now I say unto you that the good shepherd doth call after you; and if you will hearken unto his voice he will bring you into his fold, and ye are his sheep; and he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed.

61 And now I, Alma, do command you in the language of ^ahim who hath commanded me, that ye observe to do the words which I have spoken unto you.

62 I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying: Come and be baptized unto repentance, that ye also may be partakers of the fruit of the ^atree of life. (Christ is the tree of life. To be a partaker of the fruit of the tree of life is to feast upon the principles of salvation as taught and revealed by him. DCBM, 3:46)

* Verse 1 [About 83 B.C.].

Additional Reading:

Saturday Morning Session 1 April 1989
Beware of Pride

President Ezra Taft Benson

Ezra Taft Benson, “Beware of Pride,” *Ensign*, May 1989, 4

My beloved brethren and sisters, I rejoice to be with you in another glorious general conference of the Church. How grateful I am for the love, prayers, and service of the devoted members of the Church throughout the world.

May I commend you faithful Saints who are striving to flood the earth and your lives with the Book of Mormon. Not only must we move forward in a monumental manner more copies of the Book of

Mormon, but we must move boldly forward into our own lives and throughout the earth more of its marvelous messages.

This sacred volume was written for us—for our day. Its scriptures are to be likened unto ourselves. (See 1 Ne. 19:23.)

The Doctrine and Covenants tells us that the Book of Mormon is the “record of a fallen people.” (D&C 20:9.) Why did they fall? This is one of the major messages of the Book of Mormon. Mormon gives the answer in the closing chapters of the book in these words: “Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction.” (Moro. 8:27.) And then, lest we miss that momentous Book of Mormon message from that fallen people, the Lord warns us in the Doctrine and Covenants, “Beware of pride, lest ye become as the Nephites of old.” (D&C 38:39.)

I earnestly seek an interest in your faith and prayers as I strive to bring forth light on this Book of Mormon message—the sin of pride. This message has been weighing heavily on my soul for some time. I know the Lord wants this message delivered now.

In the premortal council, it was pride that felled Lucifer, “a son of the morning.” (2 Ne. 24:12-15; see also D&C 76:25-27; Moses 4:3.) At the end of this world, when God cleanses the earth by fire, the proud will be burned as stubble and the meek shall inherit the earth. (See 3 Ne. 12:5, 3 Ne. 25:1; D&C 29:9; JS—H 1:37; Mal. 4:1.)

Three times in the Doctrine and Covenants the Lord uses the phrase “beware of pride,” including a warning to the second elder of the Church, Oliver Cowdery, and to Emma Smith, the wife of the Prophet. (D&C 23:1; see also D&C 25:14; D&C 38:39.)

Pride is a very misunderstood sin, and many are sinning in ignorance. (See Mosiah 3:11; 3 Ne. 6:18.) In the scriptures there is no such thing as righteous pride—it is always considered a sin. Therefore, no matter how the world uses the term, we must understand how God uses the term so we can understand the language of holy writ and profit thereby. (See 2 Ne. 4:15; Mosiah 1:3-7; Alma 5:61.)

Most of us think of pride as self-centeredness, conceit, boastfulness, arrogance, or haughtiness. All of these are elements of the sin, but the heart, or core, is still missing.

The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means “hatred toward, hostility to, or a state of opposition.” It is the power by which Satan wishes to reign over us.

Pride is essentially competitive in nature. We pit our will against God’s. When we direct our pride toward God, it is in the spirit of “my will and not thine be done.” As Paul said, they “seek their own, not the things which are Jesus Christ’s.” (Philip. 2:21.)

Our will in competition to God’s will allows desires, appetites, and passions to go unbridled. (See Alma 38:12; 3 Ne. 12:30.)

The proud cannot accept the authority of God giving direction to their lives. (See Hel. 12:6.) They pit their perceptions of truth against God’s great knowledge, their abilities versus God’s priesthood power, their accomplishments against His mighty works.

Our enmity toward God takes on many labels, such as rebellion, hard-heartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers. The proud wish God would agree with them. They aren't interested in changing their opinions to agree with God's.

Another major portion of this very prevalent sin of pride is enmity toward our fellowmen. We are tempted daily to elevate ourselves above others and diminish them. (See Hel. 6:17; D&C 58:41.)

The proud make every man their adversary by pitting their intellects, opinions, works, wealth, talents, or any other worldly measuring device against others. In the words of C. S. Lewis: "Pride gets no pleasure out of having something, only out of having more of it than the next man. ... It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone." (*Mere Christianity*, New York: Macmillan, 1952, pp. 109-10.)

In the pre-earthly council, Lucifer placed his proposal in competition with the Father's plan as advocated by Jesus Christ. (See Moses 4:1-3.) He wished to be honored above all others. (See 2 Ne. 24:13.) In short, his prideful desire was to dethrone God. (See D&C 29:36; D&C 76:28.)

The scriptures abound with evidences of the severe consequences of the sin of pride to individuals, groups, cities, and nations. "Pride goeth before destruction." (Prov. 16:18.) It destroyed the Nephite nation and the city of Sodom. (See Moro. 8:27; Ezek. 16:49-50.)

It was through pride that Christ was crucified. The Pharisees were wroth because Jesus claimed to be the Son of God, which was a threat to their position, and so they plotted His death. (See John 11:53.)

Saul became an enemy to David through pride. He was jealous because the crowds of Israelite women were singing that "Saul hath slain his thousands, and David his ten thousands." (1 Sam. 18:6-8.)

The proud stand more in fear of men's judgment than of God's judgment. (See D&C 3:6-7; D&C 30:1-2; D&C 60:2.) "What will men think of me?" weighs heavier than "What will God think of me?"

King Noah was about to free the prophet Abinadi, but an appeal to his pride by his wicked priests sent Abinadi to the flames. (See Mosiah 17:11-12.) Herod sorrowed at the request of his wife to behead John the Baptist. But his prideful desire to look good to "them which sat with him at meat" caused him to kill John. (Matt. 14:9; see also Mark 6:26.)

Fear of men's judgment manifests itself in competition for men's approval. The proud love "the praise of men more than the praise of God." (John 12:42-43.) Our motives for the things we do are where the sin is manifest. Jesus said He did "always those things" that pleased God. (John 8:29.) Would we not do well to have the pleasing of God as our motive rather than to try to elevate ourselves above our brother and outdo another?

Some prideful people are not so concerned as to whether their wages meet their needs as they are that their wages are more than someone else's. Their reward is being a cut above the rest. This is the enmity of pride.

When pride has a hold on our hearts, we lose our independence of the world and deliver our freedoms to the bondage of men's judgment. The world shouts louder than the whisperings of the Holy Ghost. The reasoning of men overrides the revelations of God, and the proud let go of the iron rod. (See 1 Ne. 8:19-28; 1 Ne. 11:25; 1 Ne. 15:23-24.)

Pride is a sin that can readily be seen in others but is rarely admitted in ourselves. Most of us consider pride to be a sin of those on the top, such as the rich and the learned, looking down at the rest of us. (See 2 Ne. 9:42.) There is, however, a far more common ailment among us—and that is pride from the bottom looking up. It is manifest in so many ways, such as faultfinding, gossiping, backbiting, murmuring, living beyond our means, envying, coveting, withholding gratitude and praise that might lift another, and being unforgiving and jealous.

Disobedience is essentially a prideful power struggle against someone in authority over us. It can be a parent, a priesthood leader, a teacher, or ultimately God. A proud person hates the fact that someone is above him. He thinks this lowers his position.

Selfishness is one of the more common faces of pride. “How everything affects me” is the center of all that matters—self-conceit, self-pity, worldly self-fulfillment, self-gratification, and self-seeking.

Pride results in secret combinations which are built up to get power, gain, and glory of the world. (See Hel. 7:5; Ether 8:9, 16, 22-23; Moses 5:31.) This fruit of the sin of pride, namely secret combinations, brought down both the Jaredite and the Nephite civilizations and has been and will yet be the cause of the fall of many nations. (See Ether 8:18-25.)

Another face of pride is contention. Arguments, fights, unrighteous dominion, generation gaps, divorces, spouse abuse, riots, and disturbances all fall into this category of pride.

Contention in our families drives the Spirit of the Lord away. It also drives many of our family members away. Contention ranges from a hostile spoken word to worldwide conflicts. The scriptures tell us that “only by pride cometh contention.” (Prov. 13:10; see also Prov. 28:25.)

The scriptures testify that the proud are easily offended and hold grudges. (See 1 Ne. 16:1-3.) They withhold forgiveness to keep another in their debt and to justify their injured feelings.

The proud do not receive counsel or correction easily. (See Prov. 15:10; Amos 5:10.) Defensiveness is used by them to justify and rationalize their frailties and failures. (See Matt. 3:9; John 6:30-59.)

The proud depend upon the world to tell them whether they have value or not. Their self-esteem is determined by where they are judged to be on the ladders of worldly success. They feel worthwhile as individuals if the numbers beneath them in achievement, talent, beauty, or intellect are large enough. Pride is ugly. It says, “If you succeed, I am a failure.”

If we love God, do His will, and fear His judgment more than men’s, we will have self-esteem.

Pride is a damning sin in the true sense of that word. It limits or stops progression. (See Alma 12:10-11.) The proud are not easily taught. (See 1 Ne. 15:3, 7-11.) They won’t change their minds to accept truths, because to do so implies they have been wrong.

Pride adversely affects all our relationships—our relationship with God and His servants, between husband and wife, parent and child, employer and employee, teacher and student, and all mankind. Our degree of pride determines how we treat our God and our brothers and sisters. Christ wants to lift us to where He is. Do we desire to do the same for others?

Pride fades our feelings of sonship to God and brotherhood to man. It separates and divides us by “ranks,” according to our “riches” and our “chances for learning.” (3 Ne. 6:12.) Unity is impossible for a proud people, and unless we are one we are not the Lord’s. (See Mosiah 18:21; D&C 38:27; D&C 105:2-4; Moses 7:18.)

Think of what pride has cost us in the past and what it is now costing us in our own lives, our families, and the Church.

Think of the repentance that could take place with lives changed, marriages preserved, and homes strengthened, if pride did not keep us from confessing our sins and forsaking them. (See D&C 58:43.)

Think of the many who are less active members of the Church because they were offended and their pride will not allow them to forgive or fully sup at the Lord’s table.

Think of the tens of thousands of additional young men and couples who could be on missions except for the pride that keeps them from yielding their hearts unto God. (See Alma 10:6; Hel. 3:34-35.)

Think how temple work would increase if the time spent in this godly service were more important than the many prideful pursuits that compete for our time.

Pride affects all of us at various times and in various degrees. Now you can see why the building in Lehi’s dream that represents the pride of the world was large and spacious and great was the multitude that did enter into it. (See 1 Ne. 8:26, 33; 1 Ne. 11:35-36.)

Pride is the universal sin, the great vice. Yes, pride *is* the universal sin, the great vice.

The antidote for pride is humility—meekness, submissiveness. (See Alma 7:23.) It is the broken heart and contrite spirit. (See 3 Ne. 9:20; 3 Ne. 12:19; D&C 20:37; D&C 59:8; Ps. 34:18; Isa. 57:15; Isa. 66:2.) As Rudyard Kipling put it so well:

*The tumult and the shouting dies;
The captains and the kings depart.
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.
(Hymns, 1985, no. 80.)*

God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. Alma said, “Blessed are they who humble themselves without being compelled to be humble.” (Alma 32:16.)

Let us choose to be humble.

We can choose to humble ourselves by conquering enmity toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are. (See D&C 38:24; D&C 81:5; D&C 84:106.)

We can choose to humble ourselves by receiving counsel and chastisement. (See Jacob 4:10; Hel. 15:3; D&C 63:55; D&C 101:4-5; D&C 108:1; D&C 124:61, 84; D&C 136:31; Prov. 9:8.)

We can choose to humble ourselves by forgiving those who have offended us. (See 3 Ne. 13:11, 14; D&C 64:10.)

We can choose to humble ourselves by rendering selfless service. (See Mosiah 2:16-17.)

We can choose to humble ourselves by going on missions and preaching the word that can humble others. (See Alma 4:19; Alma 31:5; Alma 48:20.)

We can choose to humble ourselves by getting to the temple more frequently.

We can choose to humble ourselves by confessing and forsaking our sins and being born of God. (See D&C 58:43; Mosiah 27:25-26; Alma 5:7-14, 49.)

We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives. (See 3 Ne. 11:11; 3 Ne. 13:33; Moro. 10:32.)

Let us choose to be humble. We can do it. I know we can.

My dear brethren and sisters, we must prepare to redeem Zion. It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. (See 4 Ne. 1:24-25.)

Pride is the great stumbling block to Zion. I repeat: Pride *is* the great stumbling block to Zion.

We must cleanse the inner vessel by conquering pride. (See Alma 6:2-4; Matt. 23:25-26.)

We must yield “to the enticings of the Holy Spirit,” put off the prideful “natural man,” become “a saint through the atonement of Christ the Lord,” and become “as a child, submissive, meek, humble.” (Mosiah 3:19; see also Alma 13:28.)

That we may do so and go on to fulfill our divine destiny is my fervent prayer in the name of Jesus Christ, amen.

Alma 6

The Church in Zarahemla is cleansed and set in order—Alma goes to Gideon to preach. [About 83 B.C.]

1 AND now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ^aordained (By the laying on of hands. The hands laid upon the head of the recipient of the ordination are a symbolic representation of the hands of the Lord. DCBM, 3:47) ^bpriests (Bruce R. McConkie said: “Book of Mormon prophets gave the title priest to officers known in this dispensation as high priests. That is, they were priests of the Melchizedek Priesthood, or as Alma expressed it, ‘the Lord God ordained priests, after his holy order, which was after the order of his Son.’ (Alma 13:1-20.) Since there was no Aaronic Priesthood among the Nephites in Alma’s day (there being none of the lineage empowered in pre-meridian times to hold that priesthood), there was no need to distinguish between priests of the lesser and greater priesthoods.” (*Mormon Doctrine*, p. 599)) and ^celders, by laying on his ^dhands according to the order of God, to preside and ^ewatch over the church. (Alma held priesthood keys to be able to give the priesthood to others.)

2 And it came to pass that whosoever did not belong to the church who ^arepented of their sins were baptized unto repentance, and were received into the church.

3 And it also came to pass that whosoever did belong to the church that did not ^arepent of their wickedness and humble themselves before God—I mean those who were lifted up in the ^bpride of their hearts—the same were rejected, and their names were ^cblotted out, that their names were not numbered among those of the righteous. (Alma is straightening things out in the Church. Those who repented were baptized. Those members who did not repent were excommunicated.)

4 And thus they began to establish the order of the church in the ^acity of Zarahemla.

5 Now I would that ye should understand that the word of God was liberal unto all, that none were deprived of the privilege of assembling themselves together to hear the word of God.

PREACH MY GOSPEL: OBSERVE THE LAW OF THE FAST: Omni 1:6; Alma 5:45-46; Alma 6:6; Alma 17:2-3; Moroni 6:5; D&C 59:12-16; D&C 88:76; Matthew 6:1-4, 16-18; Isaiah 58:6-11. CARING FOR THE POOR: Mosiah 4:16-27; Mosiah 18:8-10; Alma 4:12-13; Matthew 25:34-46; James 1:27; Isaiah 58:3-12. PREACH MY GOSPEL: PRAY WITH FAITH: WHY MUST YOU PRAY FOR THE SPIRIT? 2 Nephi 32:8-9; D&C 42:14; D&C 50:13-22. WHAT SHOULD YOU PRAY FOR? Alma 6:6; Alma 13:28; Alma 34:17-27; Alma 37:36-37; 3 Nephi 18:20; 3 Nephi 18:9; D&C 50:29-30; Bible Dictionary: “Prayer”

⁶ Nevertheless the children of God (Reference is to baptized members of the Church, those who by covenant have been born again and thereby received into the family of Jesus Christ. DCBM, 3:47) were commanded that they should gather themselves together oft, (LeGrand Richards said: “We do not want to neglect our prayers; we do not want to neglect attendance at our sacrament meetings. We do not want a spirit of darkness to come over us. I want to bear testimony to you Latter-day Saints, as a result of my own experience and training, and that of my children, that I know of no better way that we can keep the spirit of God burning in our souls and in their souls than by attending sacrament meetings.” (*Conference Report*, Oct. 1945, p. 38)) and join in ^afasting and mighty prayer in behalf of the welfare of the souls of those who knew not God.

7 And now it came to pass that when Alma had made these regulations he departed from them, yea, from the church which was in the city of Zarahemla, and went over upon the east of the ^ariver Sidon, into the ^bvalley of Gideon, there having been a city built, which was called the city of Gideon, which was in the valley that was called Gideon, being called after the man who was ^cslain by the hand of Nehor with the sword.

8 And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers, and according to the spirit of prophecy which was in him, according to the ^atestimony of Jesus Christ, the Son of God, who should come to redeem his people from their sins, and the holy order by

which he was called. And thus it is written. Amen. (Joseph Smith said: “Many of the sects cry out, ‘Oh, I have the testimony of Jesus; I have the spirit of God: but away with Joe Smith; he says he is a prophet; but there are to be no prophets or revelators in the last days.’ Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy; so by your own mouth you are condemned.” (*The Teachings of Joseph Smith*, by Dahl and Cannon, p. 662) “If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or a preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected.” (*History of The Church*, 5:215-16) Joseph Fielding Smith said: “The Prophet Joseph Smith has said that every member of the Church should be a prophet, meaning, of course, that he should have that testimony of Jesus and keep himself in perfect accord with the Spirit of the Lord so that he could recognize truth and the Lord could reveal the truth to him, so that he might comprehend it. Every man in the Church has the right to receive revelation for his own guidance, but not for the guidance of the Church.” (*Conference Report*, Oct. 1943, p. 97) This chapter is in between two sermons and links the two together.)

Alma 7

*The words of Alma which he delivered to the people in Gideon, according to his own record.
Comprising chapter 7.*

Christ shall be born of Mary—He shall loose the bands of death and bear the sins of his people—Those who repent, are baptized, and keep the commandments shall have eternal life—Filthiness cannot inherit the kingdom of God—Humility, faith, hope, and charity are required. [About 83 B.C.]

1 BEHOLD my beloved brethren, seeing that I have been permitted to come unto you, therefore I attempt to address you in my language (Hugh Nibley indicates that this means there were different dialects among the different villages.); yea, by my ^aown mouth, seeing that it is the first time that I have spoken unto you by the words of my mouth, I having been wholly confined to the ^bjudgment-seat, having had much business that I could not come unto you.

2 And even I could not have come now at this time were it not that the judgment-seat hath been ^agiven to another, to reign in my stead; and the Lord in much mercy hath granted that I should come unto you.

3 And behold, I have come having great hopes and much desire that I should find that ye had humbled yourselves before God, and that ye had continued in the supplicating of his grace, that I should find that ye were blameless before him, that I should find that ye were not in the awful ^adilemma that our brethren were in at Zarahemla.

4 But blessed be the name of God, that he hath given me to know, yea, hath given unto me the exceedingly great joy of knowing that they are established again in the way of his righteousness. (The Spirit told Alma that the people of Zarahemla had heeded his words.)

5 And I trust, according to the Spirit of God which is in me, that I shall also have joy over you; nevertheless I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla, for behold, my joy cometh over them after wading through much affliction and sorrow.

6 But behold, I trust that ye are not in a state of so much unbelief as were your brethren; (The following were probably the areas where the people of Zarahemla had had problems.) I trust that ye are not lifted up in the pride of your hearts; yea, I trust that ye have not set your hearts upon riches and the vain things of the world; yea, I trust that you do not worship ^aidols, but that ye do worship the true and the ^bliving God, and that ye look forward for the remission of your sins, with an everlasting faith, which is to come. (The usage of the phrase “I trust” is evidence of Alma’s faith in a future reality. The use of the negative qualities were what was being done in Zarahemla.)

7 For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all—for behold, the ^atime is not far distant that the Redeemer liveth and cometh among his people. (Joseph Smith taught that the fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it. TPJS, p. 121. Truth, glorious truth, proclaims there is a Mediator. Through Him mercy can be fully extended to each of us without offending the eternal law of justice. This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from the truth, there will be no life nor substance nor redemption in them. Boyd K. Packer, CR, April 1977, p.80.)

8 Behold, I do not say that he will come among us at the ^atime of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word.

9 But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying—^aRepent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God ^bcometh upon the face of the earth. (This sounds like a New Testament prophecy, even that of John the Baptist.)

10 And behold, he shall be ^aborn of Mary, at ^bJerusalem (Not in Jerusalem but at Jerusalem. Bethlehem is just outside of Jerusalem, about 6 miles to the south, and is considered at Jerusalem. Joseph Fielding Smith said: “This question has in recent weeks come from several sources. It is from the promptings of enemies of the Church who spend their time in a futile endeavor to discredit the Book of Mormon, attempting to make it the product of the mind of Joseph Smith the Prophet or some other person in collusion with him. These religious persons who sponsor this question may well be compared to the scribes and Pharisees of old, and the Savior's description of them, as recorded in Matthew, Chapter 23, fits these modern Pharisees and scribes admirably. They attempt to show that the Book of Mormon is of modern authorship, and this attempt has been going on for one hundred and twenty-five years and is farther away from effectiveness than in the beginning. It has utterly failed. Joseph Smith and those associated with him when the Book of Mormon was translated knew perfectly well that Jesus was born in Bethlehem. If the Book of Mormon had been the production of the Prophet Joseph Smith, Sidney Rigdon, or anyone else connected with this restoration, it would have stated plainly that Jesus was born in Bethlehem, for they were well aware of this fact. There has been an effort to make it appear that the Prophet was a very ignorant man who did not know where Jesus was born. In this they display their bitterness and hate and add to their confusion, for an ignorant man unacquainted with the fact of the birth of Jesus Christ could not have written the Book of Mormon. The fact that it is written in Alma as it is, indicates plainly that it is an expression coming from the Hebrew; for this is purely a Hebrew expression, in full accord with their manner of speech. . . . There is no conflict or contradiction in the Book of Mormon with any truth recorded in the Bible. A careful reading of what Alma said will show that he had no intention of declaring that Jesus would be born in Jerusalem. Alma knew better. So did Joseph Smith and those who were associated with him in the bringing forth of the Book of Mormon. Had Alma said, ‘born in Jerusalem, the city of our fathers,’ it would have made all the difference in the world. Then we would have said he made an error. Alma made no mistake, and what he said is true. Dr. Hugh Nibley, in his course of study for the priesthood for 1957, *An Approach to the Book of Mormon*, in Lesson 8, page 85, has this to say on this point: ‘. . . One of the favorite points of attack on the Book of Mormon has been the statement in Alma 7:10 that the Savior would be born ‘at Jerusalem which is the land of our forefathers.’ Here Jerusalem is not the city ‘in the land of our forefathers,’ it is the land. Christ was born in a village some six miles from the city of Jerusalem; it was not in the city, but it was in what we now know the ancients themselves designated as ‘the land of Jerusalem.’ Such a neat test of authenticity is not often found in ancient documents.” (*Answers to Gospel Questions*, vol. 1, pp. 173-5) Hugh Nibley said: “When we speak of Jerusalem, it is important to notice Nephi's preference for a non-Biblical expression, ‘the land of Jerusalem’ (1 Nephi 3:10), in designating his homeland. While he and his brothers always regard ‘the land of Jerusalem’ as their home, it is perfectly clear from a number of passages that ‘the land of our father's inheritance’ (1 Nephi 3:16) cannot possibly be within, or even very near, the city, even though Lehi had ‘dwelt at Jerusalem in all his days’ (1 Nephi 1:4). The terms seem confused, but they correctly reflect actual conditions, for in the Amarna letters we read of ‘the land of Jerusalem’ as an area larger than the city itself, and even learn in one instance that ‘a city of the land of Jerusalem, Bet-Ninib, has been captured.’ It was the rule in Palestine and Syria, as the same letters show, for a large area around a city and all the inhabitants of that area to bear the name of the city. This was a holdover from the times when the city and the land were a single political unit, comprising a city-state; when this was absorbed into a larger empire, the original identity was preserved, though it had lost its original political significance. . . . This arrangement deserves mention because many have pointed to the statement of Alma 7:10 that the Savior would be born ‘at Jerusalem which is the land of our forefathers,’ as sure proof of fraud. It is rather the opposite, faithfully preserving the ancient terminology to describe

a system which has only been recently rediscovered.” (*Lehi in the Desert, And the World of the Jaredites*, pp. 6-7)) which is the land of our forefathers, she being a virgin, a precious and chosen vessel, (Bruce R. McConkie said: “We cannot but think that the Father would choose the greatest female spirit to be the mother of his Son, even as he chose the male spirit like unto him to be the Savior.” (D. Ludlow, *Encyclopedia of Mormonism*, p. 863)) who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God. (The Holy Ghost shall be the enabling power and Jesus shall be the literal Son of Heavenly Father.)

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 **ATONEMENT** 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 **THE GOSPEL – THE WAY** 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28 **PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY?** Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary “Charity”. **HOW DID JESUS CHRIST DEMONSTRATE CHARITY?** 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. **WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY?** 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a. **11 (Why did Jesus suffer? The answers follow the word “that.”)** And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people. (“Think of it! When his body was taken from the cross and hastily placed in a borrowed tomb, he, the sinless Son of God, had already taken upon him not only the sins and temptations of every human soul who will repent, but all of our sickness and grief and pain of every kind. He suffered these afflictions as we suffer them, according to the flesh. He suffered them all. He did this to perfect his mercy and his ability to lift us above every earthly trial.” (*Teachings of Howard W. Hunter*, pp. 6-7) John Taylor said: “There came upon Him the weight and agony of ages....Hence His profound grief, His indescribable anguish, His overpowering torture, all experienced in the submission to the eternal fiat of Jehovah and the requirements of an inexorable law....Groaning beneath this concentrated load, this intense, incomprehensible pressure, this terrible exaction of Divine justice, from which feeble humanity shrank, and through the agony thus experienced sweating great drops of blood, He was led to exclaim, ‘Father, if it be possible, let this cup pass from me.’ (Matt 26:39)” (Tad Callister, *Infinite Atonement*, p. 124) Bruce C. Hafen: “Some Church members feel weighed down with discouragement about the circumstances of their personal lives, even when they are making sustained and admirable efforts. Frequently, these feelings of selfdisappointment come not from wrongdoing, but from stresses and troubles for which we may not be fully to blame. The Atonement of Jesus Christ applies to these experiences because it applies to all of life. The Savior can wipe away all of our tears, after all we can do. . . . “The Savior’s atonement is . . . the healing power not only for sin, but also for carelessness, inadequacy, and all mortal bitterness. The Atonement is not just for sinners” (“Beauty for Ashes: The Atonement of Jesus Christ,” *Ensign*, Apr. 1990, 7).)

12 And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities. (“Elder Neal A. Maxwell gave this insight into the relationship between the Atonement and the Savior’s succoring powers: ‘His empathy and capacity to succor us—in our own sickness, temptations, or sins—were demonstrated and perfected in the process of the great atonement.’ He also said, ‘The marvelous atonement brought about not only immortality but also the final perfection of Jesus’ empathetic and helping capacity.’...No mortal can cry out, ‘he does not understand my plight for my trials are unique.’ There is nothing outside the scope of the Savior’s experience. As Elder Maxwell observed, ‘None of us can tell Christ anything about depression.’ As a result of his mortal experience,

culminating in the Atonement, the Savior knows, understands, and feels every human condition, every human woe, and every human loss. He can comfort as no other. He can lift burdens as no other. He can listen as no other.” (Tad Callister, *Infinite Atonement*, pp. 207-9) **For many years I thought of the Savior’s experience in the garden and on the cross as places where a large mass of sin was heaped upon Him. Through the words of Alma, Abinadi, Isaiah, and other prophets, however, my view has changed. Instead of an impersonal mass of sin, there was a long line of people, as Jesus felt “our infirmities” Hebrews 4:15). “[bore] our griefs... carried our sorrows... [and] was bruised for our iniquities” “Isaiah 53:4-5). The Atonement was an intimate, personal experience in which Jesus came to know how to help each of us. The Pearl of Great Price teaches that Moses was shown all the inhabitants of the earth, which were “numberless as the sand upon the sea shore” (Moses 1:28). If Moses beheld every soul, then it seems reasonable that the Creator of the universe has the power to become intimately acquainted with each of us. He learned about your weaknesses and mine. He experienced your pains and sufferings. He experienced mine. I testify that He knows us. He understands the way in which we deal with temptations. He knows our weaknesses. But more than that, more than just knowing us, He knows how to help us if we come to Him in faith.** Merrill J. Bateman, *Ensign*, Nov 2005, 75-76. It seems that Elder Bateman is saying that for the time Jesus was in the Garden and on the Cross, somehow incomprehensible to us, time stood still to Him while every single person, an infinite number of people, was seen in vision by Jesus, so He could know personally every person’s sins, weaknesses, pains, sorrows, etc., so that He could take those upon Himself in the atoning, sacrificial act. So when we think that Jesus suffered for us, he truly suffered for us individually and personally.)

13 Now the Spirit ^aknoweth all things (Since the Spirit knows all things, Christ could have “known” what it was like to suffer or to feel the guilt of sin. But he had to actually experience it in order to take our suffering upon him.); nevertheless the Son of God suffereth according to the ^bflesh that **he might ^ctake upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance;** and now behold, this is the testimony which is in me. (Alma has broached a topic which some of his listener’s might question. He has stated that this coming Atoning Messiah will actually *learn* something. Alma understands that there will be those who might not understand what he means, so he clarifies. Alma confirms that “the Spirit knoweth all things.” In other words, this experience of pain, afflictions, and death, is not teaching the Messiah anything that he would not have understood on some level. Nevertheless, the entire experience is what allows the Messiah to be merciful and “blot out their transgressions.” Alma testifies that this process is essential to the mission of the Atoning Messiah. Brant Gardner. Jesus Christ, in taking upon him the effects of the sins of all mankind, was thus exposed to the awful (and to Jesus, unusual) withdrawal of that Spirit which had been his constant companion from the beginning. President Brigham Young explained: “The Father withdrew His Spirit from His Son, at the time he was to be crucified... At the very moment, at the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His Spirit... That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood. JD, 3:206, DCBM, 3:53. Neal A. Maxwell: “In Gethsemane, the suffering Jesus began to be ‘sore amazed’ (Mark 14:33), or, in the Greek, ‘awestruck’ and ‘astonished.’ “Imagine, Jehovah, the Creator of this and other worlds, ‘astonished’! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him! (See Luke 22:43.) “The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement” (in Conference Report, Apr. 1985, 92; or *Ensign*, May 1985, 72–73).)

PREACH MY GOSPEL: SEARCH THE FOLLOWING SCRIPTURES AND MAKE A LIST OF THE QUALIFICATIONS AND COVENANT OF BAPTISM. DISCUSS HOW TO TEACH

THOSE REQUIREMENTS TO OTHERS. 2 Nephi 31:13; Alma 7:14-16; Moroni 6:1-4; Mosiah 18:8-10; 3 Nephi 11:21-41; D&C 20:37 PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22;

Hebrews 5:4. 14 Now I say unto you that ye must ^arepent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins (Sins are remitted, not in the waters of baptism, as we say casually, but rather as we receive the cleansing and sanctifying influence of the Spirit in our lives. DCBM, 3:53.), that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness. (Bruce R. McConkie said: "Sometimes someone will say: 'Well, I have been baptized into the Church; I am a member of the Church; I am a member of the Church; I'll just go along and live an ordinary sort of life; I won't commit any great crimes; I'll live a reasonably good Christian life; and eventually I will gain the kingdom of God.' I don't understand it that way. I think that baptism is a gate. It is a gate which puts us on a path; and the name of the path is the straight and narrow path. The straight and narrow path leads upward from the gate of baptism to the celestial kingdom of heaven. After a person has entered the gate of baptism, he has to press forward with a steadfastness in Christ, as Nephi expresses it, having a perfect brightness of hope, and a love of God and of all men; and if he endures to the end, then he gains the promised reward." (Conference Report, Oct. 1950, p. 16 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.34))

15 Yea, I say unto you come and fear not, and lay aside every sin, which easily doth ^abeset you, (Alma is not counseling the people to put away their sins one at a time, a bit here and a bit there. This is the world's approach. It may sound commendable, but it is terrestrial at best. To be born again is to have our natures changed, not always immediately but certainly in process of time. To lay aside every sin is to rid oneself of all sin and the desire for it; to put off all sinfulness; to confess and forsake sin; and to rely on the merits and mercies of the Holy Messiah. DCBM, 3:54) which doth bind you down to destruction, yea, come and go forth, and show unto your God that ye are **willing** to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism. (Of course, they witness after that that they are willing to take upon them the name of the Son and keep his commandments which he has given them. When we partake of the sacrament, we witness the same thing we witness at baptism. When we partake of it we renew it each time. You enter into a covenant and witness it and refresh it that way. They use almost the same words here: Witnessing unto him by water but here it's by the sacrament. Hugh Nibley, *Teachings of the Book of Mormon*, 2:298.)

16 And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will ^aremember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.

17 And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know that ye believe them is by the manifestation of the Spirit which is in me. And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy.

18 For as I said unto you from the beginning, that I had much desire that ye were not in the state of ^adilemma like your brethren, even so I have found that my desires have been gratified.

19 For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads

to the kingdom of God; yea, I perceive that ye are making his ^apaths straight (strict). (Bruce R. McConkie: “As members of the Church, if we chart a course leading to eternal life . . . and are going in the right direction . . . and, step by step and phase by phase, are perfecting our souls by overcoming the world, then it is absolutely guaranteed—there is no question whatever about it—we shall gain eternal life. . . . If we chart a course and follow it to the best of our ability in this life, then when we go out of this life we’ll continue in exactly that same course” (“Jesus Christ and Him Crucified,” in *1976 Devotional Speeches of the Year* [1977], 400–401).)

20 I perceive that it has been made known unto you, by the testimony of his word, that he cannot ^awalk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round. (Elder Rudger Clawson said: ‘...God's work is everlasting, and with Him it is one eternal round. He uses the words ‘firstly’ and ‘lastly,’ in order that we by our finite minds may be able to understand: but to Him there is no beginning of his works; there is no end to them. It is a beautiful thought, isn't it? It gives you the idea at once of eternal life, something that continues and never ends. It is a tremendous thought, and quite beyond our comprehension. There is no man in this room, there is no woman in this assembly, that can comprehend, can begin to grasp the idea of eternal life. We can feel it. We just feel it in our very bones. We feel that we are destined to live forever. We feel that, but we cannot explain it.’ (*Conference Report*, p. 54))

21 And he doth not dwell in ^aunholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is ^bfilthy shall remain in his filthiness (*Sons of Perdition.*)

22 And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received.

PREACH MY GOSPEL: SCRIPTURE STUDY: WHAT ARE SOME ATTRIBUTES LISTED IN THE SCRIPTURES? Mosiah 3:19; Alma 7:23; D&C 4; D&C 121:41-45; Articles of Faith 1:13; Philippians 4:8; 2 Peter 1:5-8. 23 And now I would that ye should be ^ahumble, and be ^bsubmissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive. (These aren't acts, but states of mind. TBM, 2:299. I don't see in this list of virtues hard work, thrift, drive, ambition, prudence, smarts. I don't see any of that at all. You find the same thing in Isaiah. The sins Isaiah lists are the things we consider virtues. The virtues Isaiah lists are the things we consider weaknesses and wimpishness. Only a wimp would have all these things – being diligent and asking for whatever you want. Notice you're always submissive. You do the asking of what you stand in need – always returning thanks, temperate. Diligent in keeping the commandments, patient, gentle, etc. and so forth. This is what God demands of us, and what we won't give. This is a very important theme in the Book of Mormon, always having faith and charity. TBM, 2:300.)

PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary “Charity”. HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a. 24 And see that ye have ^afaith, hope, and charity, and then ye will always abound in good works. (Neal A. Maxwell said: “Being perfect is not a vague, generalized condition, but the acquiring of key attributes. Our Father is described not only as omnipotent and omniscient, but also as having ultimate capacity in justice and mercy. These qualities, therefore, are those we are either to acquire or to develop much more deeply. C.S. Lewis observed that we must realize that God ‘wants a people of a particular sort,’ not just obedience to a set of rules.” (*We Will Prove Them Herewith*, p. 62) Joseph B. Wirthlin said: “Consider President McKay's

comments regarding the many little things that build our spirituality: ‘Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self control; every fine courage of the soul, undefeated by pretence or policy, but by being, doing, and living of good for the very good’s sake—that is spirituality.’ President McKay also taught us that ‘spirituality is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one’s faculties unfolding and truth expanding the soul is one of life’s sublimest experiences.’ These little things—which, in reality, become such big things—bring perspective to our lives as we learn to conquer them one by one in our effort to gain strength. And this we do in a spirit of humility and gratitude to our Heavenly Father. Alma expressed it best when he said: (quotes Alma 7:23.)” (*Finding Peace in Our Lives*, p. 70))

25 And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with ^aAbraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments ^bspotless even as their garments are spotless, in the kingdom of heaven to go no more out. (Bruce R. McConkie said: “Our Lord’s Church is the kingdom of God on earth. Faithful members of that Church, those who adhere to the standards of the kingdom, are the children of the kingdom. (Matt. 13:38.) They are followers or disciples of the Master because they believe the gospel of the kingdom. Special blessings are reserved for them (D. & C. 41:6), and they are commanded to bring forth fruit mete for the Father’s kingdom. (D. & C. 84:58-59.) Children of the kingdom eventually ‘shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.’ (Matt. 8:11-12.)” (*Mormon Doctrine*, pp. 126-7))

26 And now my beloved brethren, I have spoken these words unto you according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word.

27 And now, (An Apostolic blessing follows) may the ^apeace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever. And thus I have spoken. Amen. (The city of Gideon remained righteous for several years. They found Korihor preaching false doctrine and made him leave Gideon. However, when Samuel the Lamanite preached, he specifically named the city of Gideon to experience a “wo” because of their wickedness. Next Alma is off to the city of Melek.)

Alma 8

(Last time we read that Alma preached in Zarahemla and then in Gideon. Now he moves on to Melek and Ammonihah.)

Alma preaches and baptizes in Melek—He is rejected in Ammonihah and leaves—An angel commands him to return and cry repentance unto the people—He is received by Amulek, and the two of them preach in Ammonihah. [About 82 B.C.]

1 AND now it came to pass that Alma returned from the ^aland of Gideon, after having taught the people of Gideon many things which cannot be written, (there's not enough room on the plates to write everything) having established the ^border of the church, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed. (We don't need to run faster than we have strength.)

2 And thus ended the ninth year of the reign of the judges over the people of Nephi.

3 And it came to pass in the commencement of the ^{*}tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence and took his journey over into the land of ^aMelek, on the west of the ^briver Sidon, on the west by the borders of the wilderness.

4 And he began to teach the people in the land of Melek according to the ^aholy order of God, (Melchizedek Priesthood) by which he had been called; and he began to teach the people throughout all the land of Melek.

5 And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land; (Alma's preaching in Melek was successful.)

6 So that when he had finished his work at Melek he departed thence, and traveled three days' journey on the north of the land of Melek; and he came to a city which was called ^aAmmonihah. (May have been 50 to 60 miles away.)

7 Now it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even all their small villages, after the ^aname of him who first possessed them; and thus it was with the land of Ammonihah.

8 And it came to pass that when Alma had come to the city of Ammonihah he began to preach the word of God unto them.

9 Now Satan had gotten great ^ahold (This is probably the order of Nehors. Alma 14:16) upon the hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma.

10 Nevertheless Alma ^alabored much in the spirit, ^bwrestling with God in ^cmighty prayer (Hugh Nibley said: "Wrestling with God? Does God resist you? Do you have to resist him? No, you have to put yourself into position, in the right state of mind. Remember, in our daily walks of life as we go around doing things, we're far removed... You have to get yourself in form, like a wrestler having to look around for a hold or get a grip, as Jacob did when he wrestled with the Lord. You have to size yourself up, take your stance, circle the ring, and try to find out how you're going to deal with this particular problem. You're not wrestling with the Lord; you're wrestling with yourself. Remember, Enos is the one who really wrestled. And he told us what he meant when he was wrestling; he was wrestling with himself, his own inadequacies. How can I possibly face the Lord in my condition, is what he says. ...It takes great mental effort to confront the Lord in all seriousness. We do it at various shallow levels, by routine. We have a prayer here because we feel we should. If we're going to make it really serious, we have to work on it harder...and very few people are willing to do it, but it really pays off because you know exactly what you want and where you stand." (*Teachings of the Book of Mormon*, lecture 47, pp. 301-2)), that he would pour out his Spirit upon the people who were in the city; that he would also grant that he might baptize them unto repentance.

11 Nevertheless, they hardened their hearts, saying unto him: Behold, we know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions.

12 And now we know that because we are not of thy church we know that thou hast no power over us; and thou hast delivered up the judgment-seat unto ^aNephihah; therefore thou art not the chief judge over us.

13 Now when the people had said this, and withstood all his words, and ^areviled him, and spit upon him, and caused that he should be ^bcast out of their city, he departed thence and took his journey towards the city which was called Aaron.

PREACH MY GOSPEL: HOW DO THE SERVANTS OF THE LORD FEEL ABOUT THE WORK? HOW DO SERVANTS OF THE LORD INFLUENCE THOSE THEY SERVE? Mosiah 28:3; 3 Nephi 28:4-10; D&C 68:2-6; Alma 8:14-15; Ether 12:13-15; Helaman 10:3-5; D&C 15:4-6; 16:4-6 14 And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much ^atribulation and anguish of soul, because of the wickedness of the people who were in the city of Ammonihah, it came to pass while Alma was thus weighed down with sorrow, behold an ^bangel of the Lord appeared unto him, saying:

15 Blessed art thou, Alma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice; for thou hast been faithful (One who labors with fidelity and devotion, seeking diligently to lead others to baptism, is successful in the Lord's eyes. DCBM, 3:59) in keeping the commandments of God from the time which thou receivedst thy first message from him. Behold, I am he that ^adelivered it unto you. (The same angel that appeared to Alma the first time.)

16 And behold, I am sent to ^acommand thee that thou return to the city of Ammonihah, and preach again unto the people of the city; yea, preach unto them. Yea, say unto them, except they repent the Lord God will ^bdestroy them. (The city is given one more chance to repent or be destroyed.)

17 For behold, they do study at this time that they may destroy the liberty of thy people, (for thus saith the Lord) which is contrary to the ^astatutes, and judgments, and commandments which he has given unto his people. (The religion of the Nehors may have been liberal political views that would destroy individual freedoms.)

18 Now it came to pass that after Alma had received his message from the angel of the Lord he returned speedily to the land of Ammonihah. And he entered the city by another way, yea, by the way which is on the south of the city of Ammonihah.

19 And as ^ahe entered the city he was an hungered, and he said to a man: Will ye give to an humble servant of God something to eat? (When Alma returned to Ammonihah, he asked a stranger, "Will ye give to an humble servant of God something to eat?" He was surprised by the man's answer, since he said that he had known Alma was coming - an angel told him in a vision that a holy prophet of God would be coming to his home that day. Sometimes meetings with other people and the intertwinings of our lives in mortality are more than chance - they are heaven-sent blessings. Elder Parley P. Pratt described the "sympathetic affinity" we feel around such people: "In the presence of such persons, one feels to enjoy the light of their countenances, as the genial rays of a sunbeam. Their very atmosphere diffuses a thrill, a warm glow of pure gladness and sympathy, to the heart and nerves of others who have kindred feelings, or sympathy of spirit. No matter if the parties are strangers, entirely unknown to each other in person or character; no matter if they have never spoken to each other, each will be apt to remark in his own mind, and perhaps exclaim, when referring to the interview - "O what an atmosphere encircles that stranger! How my heart thrilled with pure and holy feelings in his presence! What confidence and sympathy he inspired! His countenance and spirit gave me more assurance, than a thousand written recommendations, or introductory letters." (Parley P. Pratt, Key to the Science of Theology, p.100-102. W. Jeffrey Marsh, Meridian Magazine, Lesson 23.)

20 And the man said unto him: I am a Nephite, (Amulek is probably telling Alma that he is of the same

religion as Alma.) and I know that thou art a holy prophet of God, for thou art the man whom an ^aangel said in a vision: Thou shalt receive. Therefore, go with me into my house and I will impart unto thee of my ^bfood; and I know that thou wilt be a blessing unto me and my house. (Amulek's home, during this brief season, would have served as a most unusual missionary training center. DCBM, 3:61)

21 And it came to pass that the man received him into his house; and the man was called Amulek; ("A Nephite prophet, son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi, a descendant of Nephi... Amulek... was a man of wealth and importance and was blessed with many relatives. Amulek has the honor of having some of his sermons handed down to us in detail in the Book of Mormon. From them we judge him to have been a man of liberal education, of great faith, of unswerving integrity and untiring zeal for the truth. He was, from the glimpses of his private life that we glean as we pass along, a man of tender and affectionate disposition, exceedingly fond of his home and family, yet these and all else he readily and joyfully gave up for the riches and happiness of the Gospel of the Son of God." (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 3, p. 152-4)) and he brought forth bread and meat and set before Alma.

22 And it came to pass that Alma ate bread and was filled; and he ^ablessed Amulek and his house, and he gave thanks unto God. (Praying after the meal was an Old World custom. It is common among Jews of our day)

23 And after he had eaten and was filled he said unto Amulek: I am Alma, and am the ^ahigh priest over the church of God throughout the land.

24 And behold, I have been called to preach the word of God among all this people, according to the spirit of revelation and prophecy; and I was in this land and they would not receive me, but they ^acast me out and I was about to set my back towards this land forever.

25 But behold, I have been commanded that I should turn again and prophesy unto this people, yea, and to testify against them concerning their iniquities.

26 And now, Amulek, because thou hast fed me and taken me in, thou art blessed; for I was an hungered, for I had fasted many days.

27 And Alma ^atarried many days (Mission training center) with Amulek before he began to preach unto the people.

28 And it came to pass that the people did wax more gross in their iniquities.

29 And the word came to Alma, saying: Go; and also say unto my servant ^aAmulek, go forth and prophesy unto this people, saying—Repent ye, for thus saith the Lord, except ye repent I will visit this people in mine anger; yea, and I will not turn my ^bfierce anger away.

30 And Alma went forth, and also Amulek, among the people, to declare the words of God unto them; and they were filled with the Holy Ghost.

31 And they had ^apower given unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them; nevertheless they did not exercise their ^bpower until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them. (This happens much later.)

32 And it came to pass that they went forth and began to preach and to prophesy unto the people, according to the spirit and power which the Lord had given them.

* Verse 3 [82 B.C.].

Alma 9

The words of Alma, and also the words of Amulek, which were declared unto the people who were in the land of Ammonihah. And also they are cast into prison, and delivered by the miraculous power of God which was in them, according to the record of Alma. [These are Mormon's words] Comprising chapters 9 to 14 inclusive.

Alma commands the people of Ammonihah to repent—The Lord will be merciful to the Lamanites in the last days—If the Nephites forsake the light, they shall be destroyed by the Lamanites—The Son of God soon cometh—He shall redeem those who repent and are baptized and have faith in his name. [About 82 B.C.]

1 AND again, I, Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of ^aAmmonihah, it came to pass as I began to preach unto them, they began to contend with me, saying: (Mormon seems to be quoting from the record of Alma.)

2 Who art thou? Suppose ye that we shall believe the testimony of ^aone man, although he should preach unto us that the earth should pass away? (Sarcastic)

3 Now they understood not the words which they spake; for they knew not that the earth should pass away.

4 And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in ^aone day.

5 Now they knew not that God could do such marvelous ^aworks, for they were a hard-hearted and a stiffnecked people.

6 And they said: ^aWho is God, that sendeth ^bno more authority than one man among this people, to declare unto them the truth of such great and marvelous things? (They understood the law of witnesses.)

7 And they stood forth to lay their hands on me; but behold, they did not. And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:

8 Behold, O ye wicked and perverse ^ageneration, how have ye forgotten the ^btradition of your fathers; yea, how soon ye have forgotten the commandments of God.

9 Do ye not remember that our father, Lehi, was brought out of Jerusalem by the ^ahand of God? Do ye not remember that they were all led by him through the wilderness?

10 And have ye forgotten so soon how many times he ^adelivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?

11 Yea, and if it had not been for his matchless power, and his mercy, and his ^along-suffering towards us, we should unavoidably have been cut off from the face of the earth long before this period of time, and perhaps been consigned to a state of ^bendless misery and woe.

12 Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly ^adestroy you from off the face of the earth; yea, he will visit you in his ^banger, and in his ^cfierce anger he will not turn away.

13 Behold, do ye not remember the words which he spake unto Lehi, saying that: ^aInasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord.

14 Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been ^acut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence, from the beginning of their transgressions in the land.

15 Nevertheless I say unto you, that it shall be more ^atolerable for them in the day of judgment than for

you, if ye remain in your sins, yea, and even more tolerable for them in this life than for you, except ye repent. (Brigham Young said: “Those who do not profess to know anything of the Lord are better off than we are, unless we live our religion, for we who know our Master’s will and do it not, will be beaten with many stripes; while they who do not know the Master’s will and do it not will be beaten with few stripes. This is perfectly reasonable. We cannot chastise a child for doing that which is contrary to our wills, if he know no better; but when our children are taught better and know what is required of them, if they then rebel, of course, they expect to be chastised, and it is perfectly right that they should be.” JD 16:111.)

16 For there are many promises which are ^aextended to the Lamanites; for it is because of the ^btraditions of their fathers that caused them to remain in their state of ^cignorance; therefore the Lord will be merciful unto them and ^dprolong their existence in the land. (Marion G. Romney said: “...all who have seeing eyes and understanding hearts may rest assured that the fulfillment of the promises to the Lamanites is at hand. Most of the foregoing prophecies have already been fulfilled, and others are now in course of fulfillment. The apostasy and fourth generation destruction, the degeneration of the remnant, the coming of the gentiles, their establishment by the power of God as a free people in this land, their harassment of the remnant, the preservation of the promised record, and its coming forth by way of the gentiles are now all documented history. For more than a hundred years the record of their fathers, the Book of Mormon, has been going to the Lamanites by way of the gentiles. And it is now being carried to them with increased tempo...So you see, my brethren and sisters, the Lord is pouring out his spirit upon the Lamanites. They are accepting the record of their fathers and are coming to a knowledge of the ‘things’ referred to by Jesus...they are now accepting the gospel. And they will continue to accept it in ever-increasing numbers. As they receive and live it they are certain to regain their favored status in the house of Israel and participate in the redemption of Zion and the building of the New Jerusalem here in America. Jacob, even now, flourishes in the wilderness, and shortly the ‘Lamanites shall blossom as the rose,’ heralding ‘the great day of the Lord,’ which God grant may not be long delayed, I humbly pray.” (*Conference Report*, Apr. 1963, p. 77))

17 And at some period of time they will be ^abrought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who ^bcall on his name. (About 2/3’s of the converts who join the church come from Latin America. From the record of Enos on the small plates of Nephi we read the following: 12 And it came to pass that after I had ^aprayed and labored with all diligence, the Lord said unto me: I will grant unto thee according to thy ^bdesires, because of thy faith. 13 And now behold, this was the desire which I desired of him—that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be ^adestroyed, and the Lamanites should not be ^bdestroyed, that the Lord God would ^cpreserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be ^dbrought forth at some future day unto the Lamanites, that, perhaps, they might be ^ebrought unto salvation—)

18 But behold, I say unto you that if ye persist in your wickedness that your days shall not be ^aprolonged in the land, for the ^bLamanites shall be sent upon you; and if ye repent not they shall come in a time when you know not, and ye shall be visited with ^cutter destruction; and it shall be according to the fierce ^danger of the Lord.

19 For he will not suffer you that ye shall live in your iniquities, to ^adestroy his people. I say unto you, Nay; he would rather suffer that the Lamanites might destroy all his people who are called the people of Nephi, if it were possible that they could ^bfall into sins and transgressions, after having had so much light and so much knowledge given unto them of the Lord their God;

20 Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other ^anation, kindred, tongue, or people; after having had all things ^bmade known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come;

21 Having been ^avisited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of ^btranslation; (These people have experienced these gifts of the spirit, but have now turned from them.)

22 Yea, and after having been ^adelivered of God out of the land of Jerusalem, by the hand of the Lord; having been ^bsaved from famine, and from sickness, and all manner of diseases of every kind; and they having waxed strong in battle, that they might not be destroyed; having been brought out of ^cbondage time after time, and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things—

23 And now behold I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress ^acontrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, it would be far more ^btolerable for the Lamanites than for them. (Hugh Nibley said: “The Book of Mormon goes to great lengths to describe just what a wicked society looks like and how it operates, with enough examples to type it beyond question; and with clinical precision it describes the hysteria that leads to its end. It also tells us how to recognize a righteous society, usually presenting the two types to us in close proximity. With these two images firmly in mind we are told why this presentation is being given, for whose benefit, and why it is so singularly important. The authors do not ask us to make comparisons and see ourselves in the picture, because that would be futile: the wicked the people are the more they balk at facing their real image and the more skillful they become in evading, altering, faking, and justifying. So the book does not tell us to make the comparison—it does it for us, frankly and brutally.” (*The Prophetic Book of Mormon*, p. 508))

24 For behold, the ^apromises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him that ye shall ^butterly be destroyed from off the face of the earth? (Neal A. Maxwell: “Why do some of our youth risk engaging in ritual prodigalism, intending to spend a season rebelling and acting out in Babylon and succumbing to that devilishly democratic ‘everybody does it’? Crowds cannot make right what God has declared to be wrong. Though planning to return later, many such stragglers find that alcohol, drugs, and pornography will not let go easily. Babylon does not give exit permits gladly” (in Conference Report, Oct. 1988, 40; or *Ensign*, Nov. 1988, 33).)

25 And now for this cause, that ye may not be destroyed, the Lord has sent his angel to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying: ^aRepent ye, for the kingdom of heaven is nigh at hand;

26 And ^anot many days hence the Son of God shall come in his ^bglory; and his glory shall be the glory of the Only Begotten of the Father, full of ^cgrace, equity, and truth, full of patience, ^dmercy, and long-suffering, quick to ^ehear the cries of his people and to answer their prayers. (Bruce R. McConkie said: “Proper prayers are made to the Father, in the name of the Son, by the power of the Holy Ghost. The Father answers prayers, but he does it through the Son, into whose hands he has committed all things.” (*Promised Messiah*, p. 557, as taken from McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 66))

27 And behold, he cometh to ^aredeem those who will be ^bbaptized unto repentance, through faith on his name.

28 Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a ^areward of their ^bworks, according to that which they have been—if they have been righteous they shall ^creap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil they shall reap the ^ddamnation of their souls, according to the power and captivity of the devil.

29 Now behold, this is the voice of the angel, crying unto the people. (Alma must be quoting the words of the angel.)

30 And now, my ^abeloved brethren, for ye are my brethren, and ye ought to be beloved, and ye ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened against the word of God, and seeing that ye are a ^blost and a fallen people.

31 Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me because I said unto them that they were a hard-hearted and a ^astiffnecked people.

32 And also because I said unto them that they were a lost and a fallen people they were angry with me, and sought to lay their hands upon me, that they might cast me into prison.

33 But it came to pass that the Lord did not suffer them that they should take me ^aat that time and cast me into prison. (They will do this later.)

34 And it came to pass that Amulek went and stood forth, and began to preach unto them also. And now the ^awords of Amulek are not all written, nevertheless a part of his words are written in this book.

Alma 10

Lehi descended from Manasseh—Amulek recounts the angelic command that he care for Alma—The prayers of the righteous cause the people to be spared—Unrighteous lawyers and judges lay the foundation of the destruction of the people. [About 82 B.C.]

1 NOW these are the ^awords which ^bAmulek preached unto the people who were in the land of Ammonihah, saying:

2 I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was that same Aminadi who interpreted the ^awriting which was upon the wall of the temple, which was written by the finger of God. (This must have been recorded in the large plates of Nephi and may have been in the Book of Lehi and was therefore not explained further here. Or, Mormon just didn't include the explanation in his editing.)

3 And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of ^aManasseh, who was the son of ^bJoseph who was ^csold into Egypt by the hands of his brethren. (Erastus Snow said: "The Prophet Joseph Smith informed us that the record of Lehi was contained on the one hundred sixteen pages that were first translated and subsequently stolen, and of which an abridgment is given us in the First Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis [verse 16] which says: 'And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.' Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla found by Mosiah -- thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up upon the American continent." (*Journal of Discourses*, vol. 23, pp. 184, 185) Daniel H. Ludlow: Some students of the Book of Mormon have wondered how descendants of Joseph were still living in Jerusalem in 600 B.C. when most members of the tribes of Ephraim and Manasseh were taken into captivity by the Assyrians about 721 B.C. A scripture in 2 Chronicles may provide a clue to this problem. This account mentions that in about 941 B.C. Asa, the king of the land, gathered together at Jerusalem all of Judah and Benjamin "and the strangers with them out of Ephraim and Manasseh." (2 Chronicles 15:9.) These "strangers. . . out of Ephraim and Manasseh" who were gathered to Jerusalem in approximately 941 B.C. may have included the forefathers of Lehi and Ishmael. A Companion to Your Study of the Book of Mormon, 198-99)

4 And behold, I am also a man of no small ^areputation among all those who know me; yea, and behold, I have many kindreds and ^bfriends, and I have also acquired much riches by the hand of my ^cindustry.

5 Nevertheless, after all this, I never have known much of the ways of the Lord, and his ^amysteries and marvelous power. I said I never had known much of these things; but behold, I mistake, for I have seen much of his mysteries and his marvelous power; yea, even in the preservation of the lives of this people.

6 Nevertheless, **I did harden my heart,** (One assumes that Amulek had not been a bad man. He seems to have been a member of the Church in that day, one who had witnessed the miraculous, had heard the truth preached numerous times and seen God's hand working, but had not opened himself to the realm of divine experience. DCBM, 3:68) for I was ^acalled many times and I would not ^bhear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling ^cagainst God, in the wickedness of my heart, even until the fourth day of this seventh month, which is in the tenth year of the reign of the judges. ("The voice of the Lord calls to us regularly. It is not wickedness or carnality alone which keep us from feeling and hearing the word; it is preoccupation. We need not be guilty of gross

sin to be unready for the impressions of the Spirit; we need only have our minds and hearts focused upon other things, to be so involved in the thick of thin things that we are not taking the time to ponder or meditate upon matters of substance. Excessive labor in secondary causes leads to a lessening of spiritual opportunities. (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, pp. 68-69))

7 As I was journeying to see a very near kindred, behold an ^aangel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God; for he has ^bfasted many days because of the sins of this people, and he is an ^chungered, and thou shalt ^creceive him into thy house and feed him, and he shall bless thee and thy house; and the blessing of the Lord shall rest upon thee and thy house.

8 And it came to pass that I obeyed the voice of the angel, and returned towards my house. And as I was going thither I found the ^aman whom the angel said unto me: Thou shalt receive into thy house—and behold it was this same man who has been speaking unto you concerning the things of God.

9 And the angel said unto me he is a ^aholy man; wherefore I know he is a holy man because it was said by an angel of God.

10 And again, I know that the things whereof he hath testified are true (We teach and then we testify.); for behold I say unto you, that as the Lord liveth, even so has he sent his ^aangel to make these things manifest unto me; and this he has done while this Alma hath ^bdwelt at my house.

11 For behold, he hath ^ablessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

12 And now, when Amulek had spoken these words the people began to be astonished, seeing there was ^amore than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them. (The law of witnesses)

13 Nevertheless, there were some among them who thought to question them, that by their cunning ^adevices they might catch them in their words, that they might ^bfind witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.

14 Now it was those men who sought to destroy them, who were ^alawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges. (ACLU)

15 Now these lawyers were learned in all the arts and ^acunning of the people; and this was to enable them that they might be skilful in their profession.

16 And it came to pass that they began to question Amulek, that thereby they might make him ^across his words, or contradict the words which he should speak. (Hugh Nibley said: “Alma 10 is the legalistic chapter. It's on legalism and lawyers. It packs a real wallop and shows immense insight. This was [translated] in 1829 before Joseph Smith had had any of his experience with lawyers. He was hauled into court and went through the routine 42 times. They were always bringing him to court. Americans were just as legalistic [then] as they are today. But remember that this was written before he had any of that experience at all. He knew nothing about lawyers or anything else; he had just lived on the farm all his life. This chapter is really something, and we're on verse 13 now. They began to question Amulek using ‘cunning devices [that] they might catch them in their words, that they might find witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime [they would make it all legal] which they could make appear or witness against them.’ That's the whole business of lawyers—to make your side appear whatever it is. And that's the art of rhetoric, as Plato said, and that's why he damned it. The Greeks were shocked by this new art, the art of the lawyer, which...made the worse appear the better reason. That's the skill of rhetoric. You can take either side and make it win. Whether it was good or bad had nothing to do with it; you won the case. That's what you are supposed to do. To make the worse appear the better

reason shocked everybody. That's what we have here.” (*Teachings of the Book of Mormon*, Lecture 48, p. 311) Joseph Fielding Smith said: ” We must be prepared to defend the truth, and as men holding the holy priesthood which was restored by the opening of the heavens and the laying on of hands by holy messengers sent from the presence of the Lord, be prepared to protect the members of the Church against the cunning devices that are being employed in opposition to the gospel, to wean away our members who are not sufficiently informed and who lack the abiding testimony which faithfulness and obedience will ensure to every soul. War, quietly, insidiously, and with some fear because of the spread of the truth, is being waged against the restoration of divine truth.” (*Doctrines of Salvation*, vol. 1, p. 311))

17 Now they knew not that Amulek could ^aknow of their designs. But it came to pass as they began to question him, he ^bperceived their thoughts, and he said unto them: O ye wicked and perverse ^cgeneration, ye lawyers and hypocrites, for ye are laying the foundations of the devil; for ye are laying ^dtraps and snares to catch the holy ones of God.

18 Ye are laying plans to ^apervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people.

19 Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices—yea, well did he say that if the time should come that the voice of this people should ^achoose iniquity, that is, if the time should come that this people should fall into transgression, they would be ripe for destruction.

20 And now I say unto you that well doth the Lord ^ajudge of your iniquities; well doth he cry unto this people, by the voice of his ^bangels: Repent ye, repent, for the kingdom of heaven is at hand.

21 Yea, well doth he cry, by the voice of his angels that: ^aI will come down among my people, with equity and justice in my hands.

22 Yea, and I say unto you that if it were not for the ^aprayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by ^bflood, as were the people in the days of ^cNoah, but it would be by famine, and by pestilence, and the ^dsword.

23 But it is by the ^aprayers of the righteous that ye are spared; (J. Reuben Clark, Jr. said: “The Lord has made it plain to us that if we are not a prayerful people, if we fail to remember the king of this land, Jesus Christ, we can lose all of these blessings. We should hearken to the words of Amulek when he said to his people: (quotes Alma 10:22-23.) And so it seems to me that what we need in this fair land of ours is a shining example of prayerfulness and the Latter-day Saints are the people who are chosen to exemplify to the world the power of prayer. Every Latter-day Saint home should be a house of God, where the altar of prayer is ever in use and where the proper example is set to our children in supplicating God for divine guidance in all of our endeavors.” (*Conference Report*, Apr. 1949, p. 159) Spencer W. Kimball said: “Our world is now much the same as it was in the days of the Nephite prophet who said: ‘...if it were not for the prayers of the righteous...ye would even now be visited with utter destruction’ (Alma 10:22). There are many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction.” (*Ensign*, June 1971, p. 16 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 262) Gordon B. Hinckley: “I think we stand in this dispensation like the righteous in the days of the cities of the plains when perhaps the Lord might spare the wicked, some of them, because of the righteous. That places upon us a great and significant burden. That’s why we are here, to make of ourselves more effective instruments, truer warriors under the direction of the Almighty to save His sons and daughters from those things which will destroy them in time and for eternity unless they turn their lives around” (“Messages of Inspiration from President Hinckley,” *Church News*, 5 Apr. 1997, 2.) now therefore, if ye will ^bcast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the ^ctime is soon at hand except ye repent.

24 And now it came to pass that the people were more angry with Amulek, and they cried out, saying:

This man doth revile against our laws which are just, and our wise ^alawyers whom we have selected.

25 But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and perverse generation, why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to ^ablind your eyes, that ye will not understand the words which are spoken, according to their truth?

26 For behold, have I testified against your law? Ye do not understand; ye say that I have spoken against your law; but I have not, but I have spoken in favor of your law, to your condemnation.

27 And now behold, I say unto you, that the foundation of the ^adestruction of this people is beginning to be laid by the ^bunrighteousness of your ^clawyers and your judges.

28 And now it came to pass that when Amulek had spoken these words the people cried out against him, saying: Now we know that this man is a ^achild of the devil, for he hath ^blied unto us; for he hath spoken against our law. And now he says that he has not spoken against it.

29 And again, he has reviled against our lawyers, and our judges.

30 And it came to pass that the lawyers put it into their hearts that they should remember these things against him.

31 And there was one among them whose name was Zeezrom. Now he was the foremost to ^aaccuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people.

32 Now the object of these lawyers was to get gain; and they got gain ^aaccording to their employ.

Alma 11

Nephite coinage set forth—Amulek contends with Zeezrom—Christ will not save people in their sins—Only those who inherit the kingdom of heaven are saved—All men shall rise in immortality—There is no death after the resurrection. [About 82 B.C.]

1 NOW it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive ^awages ^baccording to the time which they labored to judge those who were brought before them to be judged.

2 Now if a man owed another, and he would not ^apay that which he did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

3 And the judge received for his wages ^aaccording to his time—a ^bsenine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

4 Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the ^amanner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been ^bestablished by king Mosiah.

5 Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold. (The listing of weights was to show how much an onti was worth. Alma was bribed with six onties of silver.)

6 A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver. (An onti was the highest silver currency.)

7 A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.

8 Now the amount of a seon of gold was twice the value of a senine.

9 And a shum of gold was twice the value of a seon.

10 And a limnah of gold was the value of them all. (In other words a limnah was worth one senine, one seon and one shum.)

11 And an amnor of silver was as great as two senums.

12 And an ezrom of silver was as great as four senums.

13 And an onti was as great as them all. (An onti was worth one senum, one amnor and one ezrom.)

14 Now this is the value of the lesser numbers of their reckoning—

15 A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

16 And a shiblum is a half of a shiblon.

17 And a leah is the half of a shiblum.

18 Now this is their number, according to their reckoning.

19 Now an antion of gold is equal to three shiblons. (Hugh Nibley said: “This was the system established by King Mosiah... They had a system which ran in sevens instead of fives and tens; or sixes and twelves, as the English [system] does; or the decimal system as we use it. It ran in sevens, and Richard Smith pointed out it was the best possible system that could be devised. It used the least coins for any necessary transaction. If you want to figure out a system that will use a minimum amount of coins and save you a lot of trouble, this is the system.” (*Teachings of the Book of Mormon*, Lecture 48, p. 316) The Nephite money system was a 1-2-4-7 system. In contrast, the United States currency is based on a 1-5-10 system. Use the values from 1 to 9 to determine which system is most efficient—that is, which system allows a buyer and seller to conduct business with the fewest bills or coins. For

example, to purchase something which costs “1”, a buyer needs one piece of money in both systems. But for a purchase of “2”, the Nephite system is more convenient. In fact, for all values between 1 and 9, only a purchase of “5” requires less money in the US than in the Nephite system. Ted L. Gibbons, Lesson 23, LDS Living.)

20 Now, it was for the sole purpose to get ^again, because they received their wages according to their ^bemploy, therefore, they did ^cstir up the people to ^drioting, and all manner of disturbances and wickedness, that they might have more employ, that they might ^eget ^fmoney according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

21 And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was ^aexpert in the ^bdevices of the devil, that he might destroy that which was good; therefore, he said unto Amulek: Will ye answer the questions which I shall put unto you?

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. **WHAT SHOULD I DO?** 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. **WHAT SHOULD I SAY?** 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. **HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS?** Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. **WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM?** Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32.

22 And Amulek said unto him: Yea, if it be according to the ^aSpirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord. And Zeezrom said unto him: Behold, here are six onties of silver (Or the wages of 42 days worth of work. In our day, this may have been about \$30,000, if a judge earns \$200,000 per year.), and all these will I ^bgive thee if thou wilt deny the existence of a Supreme Being.

23 Now Amulek said: O thou ^achild of hell, why ^btempt ye me? Knowest thou that the righteous yieldeth to no such temptations?

24 Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that ^alucre more than him. (It isn't that some members of the faith do not love God. They probably do. They just love this world's goods more. DCBM, 3:75)

25 And now thou hast lied before God unto me. Thou saidst unto me—Behold these six onties, which are of great worth, I will give unto thee—when thou hadst it in thy heart to retain them from me; and it was only thy desire that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.

26 And Zeezrom said unto him: Thou sayest there is a true and living God?

27 And Amulek said: Yea, there is a true and living God.

28 Now Zeezrom said: Is there more than one God?

29 And he answered, No.

30 Now Zeezrom said unto him again: How knowest thou these things?

31 And he said: An ^aangel hath made them known unto me.

32 And Zeezrom said again: Who is he that shall come? Is it the Son of God?

33 And he said unto him, Yea.

34 And Zeezrom said again: Shall he save his people ^ain their sins? And Amulek answered and said unto him: I say unto you he shall not, for it is impossible for him to deny his word.

35 Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall ^anot save his people—as though he had authority to command God.

36 Now Amulek saith again unto him: Behold thou hast ^alied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.

37 And I say unto you again that he cannot save them in their ^asins; for I cannot deny his word, and he hath said that ^bno unclean thing can inherit the ^ckingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.

38 Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father?

39 And Amulek said unto him: Yea, he is the very ^aEternal Father of heaven and of earth, and ^ball things which in them are; he is the beginning and the end, the first and the last;

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 **ATONEMENT** 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 **THE GOSPEL – THE WAY** 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28 **PREACH MY GOSPEL: THROUGH CHRIST WE CAN BE CLEANSED FROM SIN: GOD SENT HIS SON:** Alma 11:40; John 3:16-17. **CHRIST IS OUR ADVOCATE:** D&C 45:3-5. **SALVATION THROUGH CHRIST:** 2 Nephi 2:6-8; Alma 24:8-9, 14-16; 2 Nephi 9:21-24. **MERCY AND JUSTICE:** Mosiah 15:9; Alma 42:22-25

40 And he shall come into the ^aworld to ^bredeem his people; and he shall ^ctake upon him the transgressions of those who believe on his name; (This is an important principle which must be viewed properly in order to avoid confusion. There are persons who teach that Christ suffered only for those who will repent. This is false. It is incorrect. The Lord suffered for every soul, “yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.” (2 Nephi 9:21; D&C 18:11; 19:16). His suffering and atonement are efficacious, however, only for those who repent and come unto him. Thus to refuse to repent is to mock his pain and shun his sufferings. It is, in the words of Paul, to do “despite unto the spirit of grace.” Hebrews 10:29. DCBM, 3:77) and these are they that shall have eternal life, and salvation cometh to none else. (Elder Bruce R. McConkie has written: “We are oftimes prone to create artificial distinctions, to say that salvation means one thing and exaltation another, to suppose that salvation means to be resurrected, but that exaltation or eternal life is something in addition thereto. It is true that there are some passages of scripture that use salvation in a special and limited sense in order to give an overall perspective of the plan of salvation that we would not otherwise have. (2 Nephi 9:1-27, D&C 76:40-49; 132:15-17) These passages show the difference between general or universal salvation that consists of coming forth from the grave to immortality, and specific or individual salvation that consists of an inheritance in the celestial kingdom. Since it is the prophetic purpose to lead men to full salvation in the highest heaven of the celestial world, when they speak and write about salvation, almost without exception, they mean eternal life or exaltation. They use the terms salvation, exaltation, and eternal life as synonyms, as words that mean exactly the same thing without any difference, distinction, or variance whatever.” Promised Messiah, p. 129.)

41 Therefore the wicked remain as though there had been ^ano redemption made, except it be the loosing of the bands of death; for behold, the day cometh that ^ball shall rise from the dead and stand before God, and be ^cjudged according to their works.

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 **ATONEMENT** 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 **THE GOSPEL – THE WAY** 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

42 Now, there is a death which is called a temporal death; and the death of Christ shall loose the ^abands of this temporal death, that all shall be raised from this temporal death.

43 The spirit and the body shall be ^areunited again in its ^bperfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; (Joseph F. Smith said: “(speaking of the

resurrection) Deformity will be removed; defects will be eliminated, and men and women shall [return] again to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ shall be made perfect, physically as well as spiritually through obedience to the law by which he has provided the means that perfection shall come to all his children.” (Joseph Fielding Smith, *Answers to Gospel Questions*, vol. 4, p. 187) Joseph Fielding Smith said: “A little sound thinking will reveal to us that it would be inconsistent for our bodies to be raised with all kinds of imperfections. Some men have been burned at the stake for the sake of truth. Some have been beheaded, and others have had their bodies torn asunder; for example, John the Baptist was beheaded and received his resurrection at the time of the resurrection of our Redeemer. It is impossible for us to think of him coming forth from the dead holding his head in his hands; our reason says he was physically complete in the resurrection. He appeared to the Prophet Joseph Smith and Oliver Cowdery with a perfect resurrected body.” (*Doctrines of Salvation*, vol. 2, p. 289) In speaking about the resurrection at the funeral of Sister Rachel Grant, President Joseph F. Smith said that the same person, in the same form and likeness, will come forth "even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God." President Smith was in full accord with Amulek and Alma. He taught that the body will be restored as stated in Alma 11:42 45 and 40:22 23. While he expresses the thought that the body will come forth as it was laid down, he also expresses the thought that it will take time to adjust the body from the condition of imperfections. This, of course, is reasonable, but at the same time the length of time to make these adjustments will not cover any appreciable extent of time. President Smith never intended to convey the thought that it would require weeks or months of time in order for the defects to be removed. These changes will come naturally, of course, but almost instantly. We cannot look upon it in any other way. For instance, a man who has lost a leg in childhood will have his leg restored. It does not grow in the grave, but will be restored naturally, but with the power of the Almighty it will not take extended time for this to be accomplished (Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.2, p.293 p.294.) and we shall be brought to stand before God, ^cknowing even as we know now, and have a bright ^drecollection of all our ^eguilt. (John Taylor said: “God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended....Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. ...Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept--that does not die--man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor--has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind--that record that cannot lie--will in that day be unfolded before God and angels, and those who shall sit as judges.” (*Journal of Discourses*, pp. 77-9) Orson Pratt said: “In this life there are many things that people, whether righteous or wicked, forget. Our memories are so weak that many things done in years passed are obliterated; but when they come forth in the morning of the resurrection, the wicked as

well as the righteous, their memories will be restored, so that every act of their lives, whether good or evil, will be perfectly remembered, and the wicked will have a perfect knowledge of all their guilt. Will not this be sufficient to create an unquenchable fire in their breasts, and with this recollection, to behold the face of the Lord? Will not this cause them to shrink from his presence? I think it will.” (*Journal of Discourses*, vol. 16, p. 331) And the memories of the wicked, after they leave this body, will be so increased that they will have a bright recollection, Alma says, of all their guilt. Here they forget a good many things wherein they have displeased God; but in that condition, even before the resurrection, they will have a bright recollection of all their guilt, which will kindle in them a flame like that of an unquenchable fire, creating in their bosoms a feeling of torment, pain and misery, because they have sinned against their own Father and their own God, and rejected his counsels. JD, 16:365)

44 **Now, this restoration shall come to all, both old and young** (“Joseph Smith declared that the mother who laid down her little child, being deprived of the privilege, the joy, and the satisfaction of bringing it up to manhood or womanhood in this world, would after the resurrection, have all the joy, satisfaction and pleasure, and even more than it would have been possible to have had in mortality, in seeing her child grow to the full measure of the stature of its spirit. If this be true, and I believe it, what a consolation it is ... It matters not whether these tabernacles mature in this world, or have to wait and mature in the world to come, according to the word of the Prophet Joseph Smith, the body will develop, either in time or in eternity, to the full stature of the spirit, and when the mother is deprived of the pleasure and joy of rearing her babe to manhood or womanhood in this life, through the hand of death, that privilege will be renewed to her hereafter, and she will enjoy it to a fuller fruition than it would be possible for her to do here. When she does it there, it will be with certain knowledge that the results will be without failure; whereas here, the results are unknown until after we have passed the test. Children will come forth from the grave as children, be raised to maturity by worthy parents, and be entitled to receive all of the ordinances of salvation that eventuate in the everlasting continuation of the family unit.” (Robert Millet, Joseph Fielding McConkie, *The Life Beyond*, pp. 118-9) Joseph F. Smith said: “Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and, pointing to the mother of a lifeless child, he said to her: ‘You will have the joy, the pleasure, and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit.’ There is restitution, there is growth, there is development, after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us.” (*Gospel Doctrine*, p. 455)), **both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be** ^arestored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the ^bFather, and the Holy Spirit, which is ^cone Eternal God, to be ^djudged according to their works, whether they be good or whether they be evil. (Wilford Woodruff: While I was upon my knees praying, my room was filled with light. I looked and a messenger stood by my side. I arose, and this personage told me he had come to instruct me. He presented before me a panorama. He told me he wanted me to see with my eye and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and these stars falling from heaven. Those things were all presented to me one after another, as they will be, I suppose, when they are manifest before the coming of the Son of Man. Then he showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection I saw no graves nor anyone raised from the grave. I saw legions of celestial beings, men and women who had received the gospel all clothed in white robes. In the form they were presented to me, they had already been raised from the grave. After this he showed me what is termed the second resurrection. Vast fields of graves were before me, and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves, they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. MS, 19 Oct 1896,

37-38)

45 Now, behold, I have spoken unto you concerning the ^adeath of the mortal body, and also concerning the ^bresurrection of the mortal body. I say unto you that this mortal body is ^craised to an ^dimmortal body, that is from death, even from the first death unto life, that they can ^edie no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming ^fspiritual and immortal, that they can no more see corruption. (Joseph Smith taught: “Concerning resurrection, flesh and blood cannot inherit the kingdom of God, or the kingdom that God inherits or inhabits, but the flesh without the blood and the Spirit of God flowing in the veins instead of the blood, for blood is the part of the body that causes corruption. Therefore we must be changed in the twinkle of an eye or have to lay down these tabernacles and leave the blood vanish away. . . . Blood is the corruptible part of the tabernacles.” (Joseph Smith, *The Words of Joseph Smith*, pp. 370-71; standardized) Joseph Fielding Smith: “After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones. They will not be blood bodies. They will no longer be quickened by blood but quickened by the spirit which is eternal, and they shall become immortal and shall never die.” (*Doctrines of Salvation*, vol. 2, p. 285))

46 Now, when Amulek had finished these words the people began again to be astonished, and also **Zeezrom began to tremble**. And thus ended the words of Amulek, or this is all that I have written.

Alma 12

Alma contends with Zeezrom—The mysteries of God can be given only to the faithful—Men are judged by their thoughts, beliefs, words, and works—The wicked shall suffer a spiritual death—This mortal life is a probationary state—The plan of redemption brings to pass the resurrection and, through faith, a remission of sins—The repentant have a claim on mercy through the Only Begotten Son. [About 82 B.C.]

1 NOW Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his ^alying and deceiving to destroy him, and seeing that he began to tremble under a ^bconsciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

2 Now the words that Alma spake unto Zeezrom were heard by the people round about; for the multitude was great, and he spake on this wise:

3 Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, **he knows all thy ^athoughts, and thou seest that thy ^bthoughts are made known unto us by his Spirit;** (Elder David A. Bednar: The gift of discernment operates basically in four major ways. First, as we “read under the surface,” discernment helps us detect hidden error and evil in others. Second, and more important, it helps us detect hidden errors and evil in ourselves. Thus the spiritual gift of discernment is not exclusively about discerning other people and situations, but, as President Cannon taught, it is also about discerning things as they really are within us. Third, it helps us find and bring forth the good that may be concealed in others. And fourth, it helps us find and bring forth the good that may be concealed in us. Ensign, Dec 2006, 35. Bruce R. McConkie: “Men’s thoughts are secret and cannot be pried into by other men, or for that matter by devils. . . . “However, the Lord can and does on occasion reveal to his prophets the thoughts and intents of the hearts of men. [Jacob 2:5; Alma 10:17.] This revealing of the thoughts of another is one of the gifts of the Spirit; it is akin to the spirit of prophecy; it comes by the power of God and not of man. [Alma 12:3, 7; 18:16–20, 32; Helaman 9:41.] Our Lord during his ministry frequently exercised the power to read the thoughts of those among whom he labored” (*Mormon Doctrine*, 777; see also p. 197).)

4 And thou seest that we know that thy plan was a very ^asubtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to ^brevile us and to cast us out—

5 Now this was a plan of thine ^aadversary, and he hath exercised his power in thee. (Satan need not do all his own dirty work. He moves upon, tempts, inspires, and possesses others to cause them to think and act in ways that seek to halt or hinder the plan of righteousness. However, as Joseph Smith taught, “The devil has no power over us only as we permit him.” TPJS, p. 181, DCBM, 3:82) Now I would that ye should remember that what I say unto thee I say unto all.

6 And behold I say unto you all that this was a ^asnare of the adversary, which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his ^bchains, that he might chain you down to everlasting destruction, according to the power of his captivity.

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. **WHAT SHOULD I DO?** 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. **WHAT SHOULD I SAY?** 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. **HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS?** Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. **WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM?** Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. **7** Now when Alma had spoken these

words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they ^aknew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy. (Zeezrom is beginning to repent.)

8 And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. (By asking these questions sincerely, Zeezrom is beginning to repent.) And he said unto Alma: What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the ^ajust and the unjust, and are brought to stand before God to be ^bjudged according to their works? (The wicked will also stand before God to be judged.)

9 And now Alma began to expound these things unto him, saying: It is given unto many to ^aknow the ^bmysteries of God; nevertheless they are laid under a strict command that they shall not impart ^conly according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. (Boyd K. Packer: "...as students there are some questions that we could not in propriety ask. One question of this type I am asked occasionally, usually by someone who is curious, is, 'Have you seen Him?' That is a question that I have never asked of another. I have not asked that question of my Brethren in the Council of the Twelve, thinking that it would be so sacred and so personal that one would have to have some special inspiration—indeed, some authorization—even to ask it. Though I have not asked that question of others, I have heard them answer it—but not when they were asked. I have heard one of my Brethren declare, 'I know, from experiences too sacred to relate, that Jesus is the Christ.' I have heard another testify, 'I know that God lives, I know that the Lord lives, and more than that, I know the Lord.' I repeat: they have answered this question not when they were asked, but under the prompting of the Spirit, on sacred occasions, when 'the Spirit beareth record.' (D&C 1:39.) There are some things just too sacred to discuss: not secret, but sacred; not to be discussed, but to be harbored and protected and regarded with the deepest of reverence. There are many difficult questions, including some that we will not be able to answer, and many things are to be taken on faith. As a teacher, therefore, do not let difficult questions create difficult problems for you or for those you teach." (Teach Ye Diligently, pp. 86-7) Some truths and experiences are not lawful for man to utter in the sense that it is not permitted or appropriate to speak of them, except as led and directed by the Holy Spirit. DCBM, 3:84. Boyd K. Packer: have come to believe also that it is not wise to continually talk of unusual spiritual experiences. They are to be guarded with care and shared only when the Spirit itself prompts us to use them to the blessing of others. I am ever mindful of Alma's words: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. (Alma 12:9.) I heard President Romney once counsel mission presidents and their wives in Geneva. "I do not tell all I know. I have never told my wife all I know, for I found out that if I talked too lightly of sacred things, thereafter the Lord would not trust me." Ensign, Jan 1983, 53)

10 And therefore, he that will ^aharden his heart, the same receiveth the ^blesser portion of the word; and he that will ^cnot harden his heart, to him is ^dgiven the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full. (This fullness, of course, cannot come to pass in this life; it is only in and after the resurrection that we can come to know all things, even as God knows them, DCBM, 3:85)

11 And they that will harden their hearts, to them is given the lesser ^aportion of the word until they ^bknow nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the ^cchains of ^dhell. (At least to the spiritually sick and to the spiritually dead, who seek God through reason and the intellect alone, the scriptures appear to be a compilation of confusion and contradiction. And it was not intended to be otherwise, for salvation is of the Spirit and comes only to those who are spiritually alive and well, those who come to know God, not by reason and the intellect alone, but through the spirit of prophecy and revelation. Bruce R.

McConkie, Promised Messiah, p. 113. DCBM, 3:83.)

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. **JUDGMENT:** 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. **KINGDOMS OF GLORY:** 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. **ETERNAL LIFE:** 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44 ¹² And Amulek hath spoken plainly concerning ^adeath, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be ^bjudged according to our works.

13 Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned.

14 For our ^awords will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the ^bmountains to fall upon us to ^chide us from his presence. (Boyd K. Packer: “If you can control your thoughts, you can overcome habits—even degrading, personal habits. If you can learn to master them, you will have a happy life. “I would teach you this. Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. . . . “Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. . . . “As the music begins and as the words form in your mind, the unworthy thoughts will slip shamefully away” (*Teach Ye Diligently* [1975], 46–47). Marion G. Romney: “The great overall struggle in the world today is, as it has always been, for the souls of men. Every soul is personally engaged in the struggle, and he makes his fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates toward the subjects of his thoughts. Ages ago the wise man thus succinctly stated this great truth: ‘As he thinketh in his heart, so is he’ [Proverbs 23:7]. . . . “I am persuaded, my brothers and sisters, that it is irrational to hope to escape the lusts of the world without substituting for them as the subjects of our thoughts the things of the Spirit, and I know that the things of the Spirit are taught with mighty power in the Book of Mormon. . . . “And so, I counsel you, my beloved brothers and sisters and friends everywhere, to make reading the Book of Mormon a few minutes each day a lifelong practice” (in Conference Report, Apr. 1980, 88–90; or *Ensign*, May 1980, 66–67).)

15 But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting ^ashame that all his ^bjudgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance. (Neal A. Maxwell: “The judgment day is one of the things that really will be. The ‘future shock’ of that judgment and the events to precede it will be without parallel. The dramatic day described so powerfully by Alma will be a highly compressed and collective moment of truth. This will be the day when every knee shall bow and every tongue confess Jesus is the Christ. (Philippians 2:10-11.) No mortals will be standing that day. Those who were cruelly used by the adversary will see that awful reality. Nephi said the unrepentant guilty would ‘remember [their] awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery.’ (2 Nephi 9:46.) Jesus, who purchased us and who owns us, will require this owning up. They who transgressed divine law will openly admit that their transgressions are their own and cannot be laid at someone else’s door.” (*Things As They Really Will Be*, p. 111))

16 And now behold, I say unto you then cometh a death, even a second ^adeath, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal ^bdeath, shall also ^cdie a spiritual death; yea, he shall die as to things pertaining unto righteousness.

17 Then is the time when their torments shall be as a ^alake of fire and brimstone, whose flame ascendeth

up forever and ever (For all except the sons of perdition this suffering is eternal only in the sense that it is God's suffering and he is eternal. It will come to an end at the time of the second resurrection (at the end of the Millennium). The sons of perdition, those who have known the power and goodness of God and who then deny and defy the power, shall indeed suffer in outer darkness forever. For those who reject the gospel and sneer at its saving power, it is as though there had been no redemption made, as though Christ had never come into the world, as though there had been a Fall but no hope for deliverance from it. DCBM, 3:87); and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

18 Then, I say unto you, they shall be as though there had been ^ano redemption made; for they cannot be redeemed according to God's justice; and they cannot ^bdie, seeing there is no more corruption. (It is very clear in the Doctrine and Covenants 76:30-37, that the only persons who will be completely overcome by this dreadful fate [the second death] are the sons of perdition, who go with the devil and his angels into outer darkness. All the rest of mankind, even the wicked, will receive some measure of salvation after they suffer the wrath of God. However, they will of necessity be brought to repentance and acceptance of the gospel of Jesus Christ as far as it will apply to them. Joseph Fielding Smith, Answers to Gospel Questions, 1:76)

19 Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished;

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an ^aimmortal state, that the soul can never die? (Once the spirit and the body have been reunited in resurrection, they can never be separated again.)

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2

Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11

21 What does the scripture mean, which saith that God placed ^acherubim and a flaming sword on the east of the garden of ^bEden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever. (John Taylor: "When Adam was driven from the garden, an angel was placed with a flaming sword to guard the way of the tree of life lest man should eat of it and become immortal in his degenerate state, and thus be incapable of obtaining that exaltation which he would be capable of enjoying through the redemption of Jesus Christ, and the power of the resurrection, with his renewed and glorified body." (*Gospel Kingdom*, ed. by G. Homer Durham, p. 218))

PREACH MY GOSPEL: THE FALL: IN THE GARDEN 2 Nephi 2; Moses 3:15-17; Genesis 1:26-31; Moses 2:26-31; Moses 5:11; Genesis 2:15-17 THE FALL 2 Nephi 2:25; Moses 4; Genesis 3; Alma 12:22-34; Moses 5:10-12

22 Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did ^afall by the partaking of the forbidden ^bfruit, according to the word of God; and thus we see, that by his fall, all mankind became a ^clost and fallen people.

23 And now behold, I say unto you that if it had been possible for Adam to have ^apartaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: ^bIf thou eat thou shalt surely die.

24 And we see that ^adeath comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto ^bman in which he might repent; therefore this life became a ^cprobationary state; a time to ^dprepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead. (Hugh Nibley: "We are being tested every minute of the day by the choices we make, by the reactions we have, by the

things we say, by the things we think about. It's like the ancient Christian doctrine of the two ways, the way to the right and the way to left, whichever they are. You must make the choice, and you may have made the wrong choice every day of your life up until now, but as long as you are here it is still not too late. You can still make the right choice—every minute you can make the right choice. It's never too late to make the right one... We have a time to repent; 'therefore this life became a probationary state.' Well, it can't be anything else; it's a time to prepare to meet God. That's why we need the gospel here." (*Teachings of the Book of Mormon*, Lecture 48, p. 327))

25 Now, if it had not been for the **plan of redemption**, which was laid from the foundation of the world (The plan of salvation, that which we know as the gospel of Jesus Christ, is in reality the plan of the Father, the gospel of God. It was preached and its terms and conditions – including the Creation, the Fall, and the Atonement – were known and put into effect before the world was made. DCBM, 3:89), there could have been no ^aresurrection of the dead; but there was a **plan of ^bredemption** laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the ^atree of life they would have been forever miserable, having no preparatory state; and thus the **plan of redemption** would have been frustrated, and the word of God would have been void, taking none effect. (If Adam and Eve had been permitted to partake of the fruit of the tree of life before living out their mortal lives, they would have been taken into immortality without the experience – the pains, the struggles, the opportunities to overcome, the posterity, and thus the joys – of this life. They would have been damned in their progress. And the rest of us would have known no progress; we would have remained forever as unembodied spirits. DCBM, 3:89)

27 But behold, it was not so; but it was ^aappointed unto men that they must die; and after death, they must come to ^bjudgment, even that same judgment of which we have spoken, which is the end.

28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent ^aangels to converse with them, who caused men to behold of his glory.

30 And they began from that time forth to call on his name; therefore God ^aconversed with men, and made known unto them the **plan of redemption**, which had been prepared from the ^cfoundation of the world; and this he made known unto them according to their faith and repentance and their ^dholy works.

(Boyd K. Packer: "The course of our mortal life, from birth to death, conforms to eternal law and follows a plan described in the revelations as the great plan of happiness. The one idea, the one truth I would inject into your minds, is this: There are three parts to the plan. You are in the second or the middle part, the one in which you will be tested by temptation, by trials, perhaps by tragedy. Understand that and you will be better able to make sense of life and to resist the disease of doubt and despair and depression" (*The Play and the Plan*, 1–2).)

PREACH MY GOSPEL: OBEDIENCE: AGENCY: 2 Nephi 2:26-29; Alma 12:31; D&C 58:26-29; D&C 82:8-10; Topical Guide: "Agency". OBEDIENCE: D&C 130:20-21; John 14:15, 21;

Ecclesiastes 12:13. 31 Wherefore, he gave ^acommandments unto men, they having first transgressed the ^bfirst commandments as to things which were temporal, and becoming as Gods, ^cknowing good from evil, placing themselves in a state to ^dact, (Agency is largely a product of knowledge and understanding. Adam and Eve, in their paradisiacal condition, were naively innocent and thus unable to serve as responsible moral agents. Having partaken of the fruit of the tree of knowledge of good and evil, having gained an understanding of good and evil, having broadened their scope of the plan of salvation, they were now in a position to act instead of being acted upon. DCBM, 3:90) or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

PREACH MY GOSPEL: REPENTANCE: WE ALL SIN: Romans 3:23; 1 John 1:7-8.

REPENTANCE: Alma 34:8-17; D&C 58:42-43; D&C 61:2; 2 Corinthians 7:9-10; Bible

Dictionary: "Repentance". REDEMPTION AND FORGIVENESS: Helaman 5:10-11. MERCY

CLAIMS THE PENITENT: Alma 12:32-35; Alma 42:13, 21-24; D&C 18:10-13. 32 Therefore God

gave unto them commandments, after having made ^aknown unto them the **plan of redemption**, that they should not do evil, the penalty thereof being a second ^bdeath, (Orson Pratt: Second death, What is that? After you have been redeemed from the grave, and come into the presence of God, you will have to stand there to be judged; and if you have done evil, you will be banished everlastingly from His presence—body and spirit united together; this is what is called the second death. JD, 1:288) which was an everlasting ^cdeath as to things pertaining unto righteousness; for on such the **plan of redemption** could have no power, for the works of ^djustice could not be destroyed, according to the supreme ^egoodness of God.

33 But God did call on men, in the name of his Son, (this being the ^a**plan of redemption** which was laid) saying: If ye will ^brepent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

34 Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on ^amercy through mine Only Begotten Son, unto a ^bremission of his sins; and these shall enter into my ^crest. (Joseph F. Smith: The ancient prophets speak of "entering into God's rest;" what does it mean? To my mind, it means entering into the knowledge and love of God, having faith in His purposes and in His plans to such an extent that we know we are right, and that we are not hunting for something else; we are not disturbed by every wind of doctrine, or by the cunning and craftiness of men who lay in wait to deceive. We know of the doctrine, that it is of God, and we do not ask any questions of anybody about it; they are welcome to their opinions, to their ideas and to their vagaries. The man who has reached that degree of faith in God that all doubt and fear have been cast from him, he has entered into "God's rest," and he need not fear the vagaries of men, nor their cunning and craftiness, by which they seek to deceive him and mislead him from the truth. Gospel Doctrine, 58)

35 And whosoever will harden his heart and will do ^ainiquity, behold, I swear in my wrath that he shall not enter into my rest.

36 And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity ^aprovoketh him that he sendeth down his ^bwrath upon you as in the ^cfirst provocation, (This is a reference to the refusal of the ancient Israelites, under Moses, to receive the further light and knowledge which the Lawgiver sought to give them, including the fullness of the blessings of the priesthood and thus the privilege of coming into the divine presence. DCBM, 3:91.) yea, according to his word in the last provocation as well as the first, to the everlasting ^ddestruction of your souls; therefore, according to his word, unto the last death, as well as the first. (Robert J. Matthews: The "first provocation" was in the Garden of Eden; God kept his word and brought death as a consequence. The second provocation was with the children of Israel in the wilderness.

Again, God kept his word and withdrew his presence. He did not allow those who came out of Egypt to enter the promised land, but caused them to die in the wilderness without finding rest, neither rest for their bodies nor for their spirits. Alma warns that since God was true to his word in earlier provocations, we have reason to believe that he will be equally true to his word, if we provoke him by our disobedience. The Book of Mormon: Alma, The Testimony of the Word, 59)

37 And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we ^aprovoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the ^brest of God, which is prepared according to his word. (President Brigham Young has wisely observed: "We talk about our trials and troubles here in this life: but suppose that you could see yourselves thousands and millions of years after you have proved faithful to your religion during the few short years in this time, and have obtained eternal salvation and a crown of glory in the presence of God; then look back upon your lives here, and see the losses, crosses, and disappointments, the sorrows arising from disobedient children - from wicked parents who have opposed their children who wished to embrace the truth, the persecutions from city to city, from state to state, being hunted and driven, you would be constrained to exclaim, 'But what of all that? Those things were but for a moment, and we are now here. We have been faithful during a

few moments in our mortality, and now we enjoy eternal life and glory, with power to progress in all the boundless knowledge and through the countless stages of progression, enjoying the smiles and approbation of our Father and God, and of Jesus Christ our elder brother." JD, 7:275.)

Alma 13

Men are called as high priests because of their exceeding faith and good works—They are to teach the commandments—Through righteousness they are sanctified and enter into the rest of the Lord—Melchizedek was one of these—Angels are declaring glad tidings throughout the land—They will reveal the actual coming of Christ. [About 82 B.C.]

PREACH MY GOSPEL: FOLLOW THE PROPHET: Mosiah 15:11-12; Alma 13:1-16; 3 Nephi 12:1-2; D&C 1:37-38; D&C 21:1-7; D&C 136:37-38; John 15:16; Acts 10:34-44; Ephesians 2:19-20; Ephesians 4:11-14; Hebrews 5:4; Amos 3:7. **PREACH MY GOSPEL: PRIESTHOOD AND AUXILIARIES:** Mosiah 18:17; Alma 13:1-19; D&C 20:38-65; D&C 84:19-20; D&C 107; D&C 1212:34-46; Luke 9:1-6; John 15:16; James 5:14-15. 1 (This verse belongs with the previous verse as one paragraph.)

AND again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God^a ordained priests, (Bruce R. McConkie:

“Book of Mormon prophets gave the title priest to officers known in this dispensation as high priests. That is, they were priests of the Melchizedek Priesthood, or as Alma expressed it, ‘the Lord God ordained priests, after his holy order, which was after the order of his Son.’ (Alma 13:1-20.) Since there was no Aaronic Priesthood among the Nephites in Alma's day (there being none of the lineage empowered in pre-meridian times to hold that priesthood), there was no need to distinguish between priests of the lesser and greater priesthoods.” (*Mormon Doctrine*, p. 599)) after his holy order, which was after the order of his Son, (D&C 107: 1 THERE are, in the church, two^a priesthoods, namely, the Melchizedek and^b Aaronic, including the Levitical Priesthood. 2 Why the first is called the^a Melchizedek Priesthood is because^b Melchizedek was such a great high priest. 3 Before his day it was called the^a Holy Priesthood, after the^b Order of the Son of God. 4 But out of^a respect or^b reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood. The Book of Mormon designates what in this dispensation we have been instructed to call the Melchizedek Priesthood as “the holy order,” “the holy order of God,” “the order of his Son,” or in some instances just “the order.” DCBM 3:93) to teach these things unto the people.

2 And those priests were ordained after the^a order of his Son, (The holy priesthood is administered to the children of men according to different orders. As Joseph Smith taught, “All priesthood is Melchizedek, but there are different portions or degrees of it.” TPJS, p. 180. The preparatory gospel (law of Moses) operates under that order we know as Aaronic. The fullness of the everlasting gospel operates under different orders. The Church operates under an ecclesiastical order of offices, quorums, and councils. In our day one enters into the patriarchal order in holy temples through entering into the new and everlasting covenant of marriage. Bruce R. McConkie, CR, Oct 1977, p. 50. In addition, one enters into the holy order of God through proving worthy of all the blessings of the temple, through eventually receiving what the scriptures call the fullness of the priesthood. President Ezra Taft Benson thus explained: “To enter into the order of the Son of God is equivalent today of entering into the fullness of the Melchizedek Priesthood which is only received in the house of the Lord.” Ensign, Aug 1985, p. 8 DCBM, 3:93-94. “The Melchizedek Priesthood . . . is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven” (*Teachings of the Prophet Joseph Smith*, 166–67).) in a^b manner that thereby the people might know in what manner to look forward to his Son for redemption.

3 And this is the manner after which they were ordained—being^a called and^b prepared from the^c foundation of the world (As in the Grand Council in Heaven Christ was called and ordained to his earthly ministry, so were all who minister in his name first called in heavenly councils, where they too were ordained to labors that would be theirs in mortality. TPJS, p. 365. None were called to offices for

which they had not been properly prepared. In teaching this principle, Alma's reference is to men like Adam, Enoch, Noah, Abraham, Isaac, Jacob, and many other faithful priesthood holders of the earth's early history. Modern revelation uses as illustrations Joseph and Hyrum Smith, Brigham Young, John Taylor, and Wilford Woodruff. These, we were told, were "among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. Even before they were born, they with many others, received their first lessons in the world of spirits and were prepared to come forth in the due time of the Lord to labor in the vineyard for the salvation of the souls of men. DCBM, 3:94.) according to the^d foreknowledge of God, ("Brigham Young and Willard Richards explained that the general principle of election means that God elected or chose certain individuals in our premortal state to receive certain blessings, or to perform certain works, while in mortality (HC 4:258) According to the Book of Mormon, one great foreordained appointment or blessing was to receive the Melchizedek priesthood (Alma 13:3-9). Since we know that the greatest of all the gifts or blessings which God can bestow is eternal life (D&C 14:7), it follows that the greatest foreordained calling or appointment that could be received in the premortal existence was to eternal life. (*Book of Mormon Symposium Series*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, Hel 3 – 3 Ne 8, p. 115) Bruce R. McConkie: "Since men are foreordained to gain exaltation, and since no man can be exalted without the priesthood, it is almost self-evident that worthy brethren were foreordained to receive the priesthood. And so we find Alma teaching that those who hold the Melchizedek Priesthood in this life were 'called and prepared from the foundation of the world according to the foreknowledge of God.' (Alma 13:1-12.) And Joseph Smith said, 'Every man who has a calling to minister to the inhabitants of the world,' and this includes all who hold the Melchizedek Priesthood, 'was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council.' (*Teachings*, p. 365.)." (*Doctrinal New Testament Commentary*, vol. 3, p. 329) Neal A. Maxwell: "Yet, though foreordination is a difficult doctrine, it has been given to us by the living God, through living prophets, for a purpose. It can increase our understanding of how crucial this mortal second estate is and encourage us in good works. This precious doctrine can help us go the second mile because we are doubly called. When we mortals try to comprehend rather than to accept foreordination, finite minds are trying to comprehend omniscience. A full understanding is impossible; we simply have to trust in what the Lord has told us, knowing that we are not dealing with guarantees from God, but extra opportunities and heavy responsibilities." (*Things As They Really Are*, p. 24) Spencer W. Kimball: "Remember, in the world before we came here, faithful women were given certain assignments while faithful men were foreordained to certain priesthood tasks. While we do not now remember the particulars, this does not alter the glorious reality of what we once agreed to." (*Teachings of Spencer W. Kimball*, p. 316 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 267)) on account of their exceeding faith and good works; (Those designated in heavenly councils as "noble and great" had proven themselves even in the pre-earth estate. To suppose that in our spirit existence prior to mortal birth we walked exclusively by sight, never having to exercise faith, is to misunderstand the purpose of that existence as a training ground for mortality. Those born into this life with the gift of faith merited that blessing, for we are told that there is a law "irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated." D&C 130:20. Good works were also requisite for such high and holy foreordinations. Surely there is no better preparation for exercising faith and doing good works in the second estate than actually exercising faith and doing good works in the first. DCBM, 3:94-95.) in the first place (first estate) being left to^e choose good or evil; (This phrase affirms the existence of good, evil, and agency in our first estate. The scriptural declaration that God gave us agency in that estate also attests to the existence of good and evil, for without these agency would have been a needless gift. DCBM, 3:95) therefore they having chosen good, and exercising exceedingly great^f faith, are^g called with a holy calling, (Foreordinations to the higher priesthood.) yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such. ("All doctrines, ordinances, and powers associated with the gospel of Jesus Christ assume force and

meaning only in and through Christ's atoning sacrifice. Such was the plan prepared before the foundation of the earth. Men are called to receive the priesthood to assist in the redemption of souls. They are called to preach and make available what Paul described as the 'ministry of reconciliation' (2 Corinthians 5:18). They are called to bless lives-to lighten burdens, to strengthen the feeble knees and lift up the hands that hang down-just as their Master, the great high priest, is called upon to do. The priesthood bearers before and after Christ are thus involved in the work of his ministry. Their work is preparatory. They, like the preeminent forerunner, John the Baptist, prepare the way of the Lord. Those prophets and priests who labored before the meridian of time sought to prepare mankind for the coming of the Redeemer. In the words of Elder Bruce R. McConkie: 'They could preach redemption; they could foretell its coming; but their work was preparatory only. Redemption itself would come through the ministry of Him of whom they were but types and shadows.' (*Promised Messiah*, p. 451.) Those who have lived since that time seek to instruct and warn and exhort mankind-all in preparation for his second advent, that final redemption of the earth and its inhabitants." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 95) I fear there are many among us who because of the faithfulness in the spirit world were called to do a great work here, but like reckless spendthrifts they are exercising their free agency in riotous living and are losing their birthright and the blessings that were theirs had they proved faithful to their calling. Hence as the Lord has said, there are many called but few are chosen. Harold B. Lee, *Decisions for Successful Living*, p. 168-69.)

4 And thus they have been ^acalled to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and ^bblindness of their minds, (The voice of the Spirit speaks to us in our hearts and minds. Gospel understanding can be neither heartless nor mindless. Neither feeling nor intellect, standing alone, is sufficient to bring the understanding and faith essential to salvation. Thus in the pre-earth life those who rejected the fullness of gospel blessings did it as it is done in mortality, that, is by ignoring the feelings of their hearts and by closing the windows of their minds to light and truth. DCBM, 3:96) while, if it had not been for this they might have had as great ^cprivilege as their brethren. (We would suppose that in our pre-earth existence all persons had the opportunity to exercise faith and involved themselves in works of righteousness. Those so doing obtained a birthright to the blessings of the priesthood as Abraham's seed. Before the day of judgment, that opportunity will again be extended, and again it will become the privilege of those men exercising faith and doing works of righteousness to have the priesthood conferred upon them. DCBM, 3:95.)

5 Or in fine, in the first place (first estate) they were on the ^asame standing with their brethren; (All men in the pre-existence could have received the priesthood if they had been worthy in their first estate. God gave his children their free agency even in the spirit world, by which the individual spirits had the privilege, just as men have here, of choosing the good and rejecting the evil, or partaking of the evil to suffer the consequences of their sins. Because of this, some even there were more faithful than others in keeping the commandments of the Lord. Some were of greater intelligence than others, as we find it here, and were honored accordingly...The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers...The spirits of men were not equal. They may have had an equal start, and we know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it. Joseph Fielding Smith, *Doctrines of Salvation*, 1:58-59) thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared—

6 And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God (There are two meanings of the title high priest. First, high priest is one of the ordained offices in the Melchizedek Priesthood. Second, God's chief representative on earth, the one who holds the highest spiritual position in his kingdom in any age, is called the high priest. This special designation of the

chief spiritual officer of the Church has reference to the administrative position which he holds rather than to the office to which he is ordained in the priesthood. MD, p. 355-56. DCBM, 3:96), to teach his commandments (The Melchizedek Priesthood, Joseph Smith taught, “is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven. TPJS, p. 166-67, DCBM, 3:97) unto the children of men, that they also might enter into his ^arest—

7 This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being ^awithout beginning of days or end of years, (Joseph Smith: “The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam’s authority.” (*Teachings*, p. 157)) being prepared from ^beternity to all eternity, according to his ^cforeknowledge of all things— (Why were some spirits sent to earth among the Amalekites, the Assyrians, and the Babylonians, while others at the same moments found birth in the house of Israel? Why was Antipas sent as the son of a debauched and evil Herod, while John the Baptist came into the home of a priestly Zacharias and a saintly Elisabeth? All of these things operate by law; they are the outgrowth of long years of personal preparation in preexistence on the part of each individual; they come to pass according to the laws that the Lord has ordained. This second estate is a continuation of our first estate; we are born here with the talents and capacities acquired there. Abraham was one of the noble and great spirits in the premortal life. He was chosen for his mortal ministry and position before he was born, and as with the father of the faithful so with all of the spirits destined to be born as his seed. The greatest and most important talent or capacity that any of the spirit children of the Father could gain is the talent of spirituality. Most of those who gained this talent were chosen, before they were born, to come to earth as members of the house of Israel. They were foreordained to receive the blessings that the Lord promised to Abraham and to his seed in all their generations. This foreordination is an election, Paul tells us, and truly it is so, for those so chosen, selected, or elected become, in this life, the favored people. Though all mankind may be saved by obedience, some find it easier to believe and obey than others. Hence the concept, taught by Jesus, that his sheep know his voice and will not follow the dissident voices of the world. (Bruce R. McConkie, *A New Witness for the Articles of Faith*, p.512 p.513))

8 Now they were ^aordained after this manner—being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end—

9 Thus they become ^ahigh priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of ^bgrace, equity, and truth. And thus it is. Amen.

10 Now, as I said concerning the holy order, or this ^ahigh priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding ^bfaith and ^crepentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;

11 Therefore they were called after this holy order, and were ^asanctified, and their ^bgarments were washed white through the blood of the Lamb. (By the magnifying of our callings, that is, by serving faithfully where and as we are called to serve, we sanctify ourselves. Sanctification is the process of becoming clean, pure, and spotless before the Lord. That process involves faithful service, which in turn is essential to the remission of sins and the refining of our souls. Applying this principle, James wrote that “if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the errors of his way shall save a soul from death, and shall hide a multitude of sins.” James 5:19-20. James’s point is that the sins being hidden are those of the minister, not just those of the one being ministered to. Commenting on this verse, Elder Bruce R. McConkie has written: “By reclaiming an erring brother, we save both him and ourselves. Our sins are hidden (remitted) because we ministered for the salvation and blessing of another member of the kingdom. In principle this special

reward for Christ's ministers applies also to those who preach the gospel and bring souls into the kingdom. The minister is rewarded with salvation and, of necessity, in the process, is freed from his own sins." DNTC, 3:279. Men are entrusted with the priesthood so that they may serve and bless others. Through faithfulness in this divine investiture of authority they sanctify their own souls, that they lay up the blessings of heaven in store, that they perish not, but bring salvation to their own souls. D&C 4:1-4. DCBM, 3:98-99.)

12 Now they, after being ^asanctified (Sanctification is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel. The plan of salvation is the system and means provided whereby men may sanctify their souls and thereby become worthy of a celestial inheritance. MD, p. 73, 675. DCBM, 3:99) by the ^bHoly Ghost, having their garments made white, being ^cpure and spotless before God, could not look upon ^dsin save it were with ^eabhorrence; (This passage indicates an attitude which is basic to the sanctification we should all be seeking, and thus to the repentance which merits forgiveness. It is that the former transgressor must have reached a point of no return to sin wherein there is not merely a renunciation but also a deep abhorrence of the sin – where the sin becomes most distasteful to him and where the desire or urge to sin is cleared out of his life. Surely this is what is meant, in part at least, by being pure in heart! And when we read in the Sermon on the Mount that the 'pure in heart' shall see God, it gives meaning to the Lord's statement, made through the Prophet Joseph Smith in 1832, that presently impure people can perfect themselves and become pure: Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D&C 88:68. Spencer W. Kimball, the Miracle of Forgiveness, p. 354-55) and there were many, exceedingly great many, (When the righteous in paradise – those assured a glorious resurrection – assembled to greet the Christ during his short ministry among them, they constituted an "innumerable company" (see D&C 138:12). The number of the faithful Saints who lived from the time of Adam to the time when Christ visited the world of the spirits appears to have been appreciably greater than we have generally supposed. Though it is true that the gate is strait and the way of holiness is narrow, the "few there be that find it" (Matthew 7:14) presumably a relative expression, may well total in real terms, a large number of our Father's children who will go on to exaltation in the highest heaven. There is no ceiling on the number of saved beings; God desires to save all who will be saved. DCBM, 3:99-100) who were made pure and entered into the rest of the Lord their God.

13 And now, my brethren, I would that ye should humble yourselves before God, and bring forth ^afruit meet for repentance, that ye may also enter into that rest.

14 Yea, humble yourselves even as the people in the days of ^aMelchizedek, (It was revealed to Joseph Smith that Abraham received the priesthood from Melchizedek. (D&C 84:14) Depicting that event, Joseph Smith recounted: "Abraham says Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood. TPJS, p. 322-23. Joseph Smith also learned by revelation that it was because Melchizedek was such a great high priest – that is, because he so closely emulated Christ – that the priesthood was named after him among the ancient Saints. How appropriate that Alma should say of Melchizedek that "none were greater"! (Alma 13:19) DCBM, 3:101.) who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. (God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existence, he would receive it anew in mortality and would have it forever – in time and in eternity. And this sets the pattern for all who becomes sons of God and joint-heirs with Christ. DNTC, 3:173, DCBM, 3:102).

15 And it was this same Melchizedek to whom Abraham paid ^atithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed. (Joseph L. Wirthlin: A tithes is one-tenth of the wage earner's full income. A tithes is one-tenth of the professional man's net income. A tithes is one-tenth of the farmer's net income, and also one-tenth of the produce used by the farmer to sustain his family which is

a just and equitable requirement, as others purchase out of their income such food as is needed to provide for their families. A tithe is one-tenth of the dividends derived from investments. A tithe is one-tenth of net insurance income less premiums if tithing has been paid on the premiums. CR, Apr 1953, 98)

16 Now these ^aordinances were given after this ^bmanner, that thereby the people might look forward on the Son of God, it being a ^ctype of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

17 Now this Melchizedek was a king over the land of Salem; (Which later became Jerusalem) and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

18 But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the ^aholy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. (The people were so righteous that they were translated and joined the heavenly city of Enoch.)

19 Now, there were ^amany before him, and also there were many afterwards, but ^bnone were greater; therefore, of him they have more particularly made mention. (This phrase indicates that the story of Melchizedek is written down. The "they" are the ones who have written the religious histories. When Alma makes the statement that "they" "have more particularly made mention" of Melchizedek, we have yet another confirmation that the material available to the Nephites concerning Melchizedek is greater than what remains available today. "In these verses (v. 17-19) Alma establishes Melchizedek as a type for Christ, noting the following parallels: First, like Christ, he was a king. The very name of this great high priest - Melchizedek, 'king of righteousness', perhaps more correctly, 'my king is righteousness' - affirms and testifies of the goodness and power of the coming Messiah. Righteousness is also a name-title of Christ (see Moses 7:45). As Melchizedek ruled his kingdom in righteousness, so Christ will eventually rule and reign upon this earth, doing so with the unchanging scepter of righteousness and truth, possessing an everlasting dominion without compulsory means (see D&C 121:46). Second Melchizedek ruled over the city of Salem (a name which means 'peace') [Salem later was named Jerusalem.]. In like manner, Christ will reinstitute the glory of David's day when naught is known but peace among the Lord's people. Third, both Melchizedek and Christ were known as the 'great high priest.' In Old Testament times the primary duty of the priest was to offer sacrifice at the altar and to act as mediator between God and men. It was by virtue of the priestly functions that the nations of Israel were reconciled to their God. 'Through the ministrations of the priesthood the people of Israel were instructed in the doctrine of sin and its expiation, in forgiveness and worship. In short, the priest was the indispensable source of religious knowledge for the people, and the channel through which spiritual life was communicated.' (International Standard Bible Encyclopedia 4: 2439.) Fourth, both were men of 'mighty faith' who taught 'repentance' to their people. Of Melchizedek we read, 'his people wrought righteousness, and obtained heaven' (JST, Genesis 14:34). And of course the same will be true of all who sustain Christ and his teachings in righteousness. Fifth, both bore the title Prince of Peace, being teachers of that gospel by which peace and joy come. Sixth, of Melchizedek we read, 'and he did reign under his father,' as does Christ, who professes no authority save that of his Father (see John 5:30). Seventh, though there were many prophets before Melchizedek and many after him, Alma described the king of Salem by saying 'none were greater.' Thus this great prophet, priest, and king stood as a classic type of the Promised Messiah, of whom it is true not only that none were greater, but also that none have been as great." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, pp. 102-3))

20 Now I need not rehearse the matter; what I have said may suffice. Behold, the ^ascriptures are before you; if ye will ^bwrest (twist or distort) them it shall be to your own destruction.

21 And now it came to pass that when Alma had said these words unto them, he stretched forth his hand

unto them and cried with a mighty voice, saying: ^aNow is the time to repent, for the day of salvation draweth nigh;

22 Yea, and the voice of the Lord, by the ^amouth of angels, doth declare it unto all nations; (Angels speak to all nations about Christ. There may be other records to come forth proclaiming Christ.) yea, doth declare it, that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore they have come unto us.

23 And they are made known unto us in ^aplain terms, that we may understand, that we cannot err; and this because of our being ^bwanderers in a strange land; therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard.

24 For behold, ^aangels are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming in his glory.

25 And now we only wait to hear the joyful news declared unto us by the mouth of angels, (One wonders whether the choirs that heralded the birth of Christ to shepherds of Bethlehem might also have borne their angelic witness in heavenly strains of music to congregations of the faithful wherever they were found throughout the world. DCBM, 3:105.) of his coming; for the time cometh, we ^aknow not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.

26 And it shall be made known unto ^ajust and holy men, by the mouth of angels, at the time of his coming, that the words of our fathers may be fulfilled, according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them.

27 And now, my brethren, I ^awish from the inmost part of my heart, yea, with great ^banxiety even unto pain, that ye would hearken unto my words, and cast off your sins, and not ^cprocrastinate the day of your repentance;

PREACH MY GOSPEL: PRAY WITH FAITH: WHY MUST YOU PRAY FOR THE SPIRIT? 2
Nephi 32:8-9; D&C 42:14; D&C 50:13-22. WHAT SHOULD YOU PRAY FOR? Alma 6:6; Alma 13:28; Alma 34:17-27; Alma 37:36-37; 3 Nephi 18:20; 3 Nephi 18:9; D&C 50:29-30; Bible Dictionary: "Prayer"

28 But that ye would humble yourselves before the Lord, and call on his holy name, and ^awatch and pray continually, that ye may not be ^btempted above that which ye can bear, ("Too often people have taken license with the following words of Paul the Apostle: 'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it' (1 Corinthians 10:13). They have falsely supposed that they could hurl themselves into the path of sin, enter into forbidden territory, or wander briefly from that road which is strait and narrow-and then be divinely delivered from spiritual destruction. Such people are deceived. They have bought into another of Satan's lies. Unless they repent, they will lose their souls. We cannot repeatedly tempt God and expect him to keep us from the effects of our shortsightedness. Rather, as Alma here teaches, we must be vigilant, ever watchful, careful and cautious so as not to slip into sin. The promise of the Almighty is that there is no situation out of which God cannot deliver us and no temptation that he cannot empower us against-if we are seeking with all our heart to avoid the taints of the world, if we are striving to navigate the gospel path with fidelity and devotion." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 106-107) Joseph Smith: All beings who have bodies have power over those who have not. The devil has no power over us, only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. TPJS, 181, 187, 189.) and thus be ^cled by the Holy Spirit, becoming humble, ^dmeek, submissive, patient, full of love and all long-suffering; (These are the character traits that cause us to be led by the Spirit.)

29 ^aHaving faith on the Lord; having a hope that ye shall receive eternal life; having the ^blove of God always in your hearts, that ye may be lifted up at the last day and enter into his ^crest.

30 And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be ^abound down by the chains of ^bhell, (The opposite of being led by the Spirit.) that ye may not

suffer the second ^cdeath.

31 And Alma spake many more words unto the people, which are not written in ^athis book.

Additional Reading:

JOSEPH SMITH TRANSLATION
GENESIS 14: 25-40

Melchizedek's great ministry is mentioned; the powers and blessings of the Melchizedek Priesthood are described. (compare Genesis 14)

25 And Melchizedek lifted up his voice and blessed Abram.

26 Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

27 And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch,

28 It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;

29 And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.

30 For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

31 To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

35 And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

36 And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

37 And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God;

38 Him whom God had appointed to receive tithes for the poor.

39 Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

40 And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him.

(The accepted Hebrew meaning of Melchizedek may then be taken as king of righteousness or peace. But, students of language suggested that the word is a title rather than a name, a title implying a high position of spiritual leadership. Linguists, dissecting the word and finding the syllable "el" in it, the Hebrew for God, interpret Melchizedek to mean a servant or king of the supreme God, a "King-priest." Paul tells the Hebrews to "consider how great this man was. (Heb 7:4) Through the ages Melchizedek

has been a somewhat mystical figure, but one to whom the highest respect is given. John A. Widtsoe, *Evidences and Reconciliations*, p. 231-32. Through the discovery of the Dead Sea Scrolls, we find that the people who many call the Essenes desired to move away from wickedness and establish a singular community of righteousness. Their organization had a shadow of biblical organization. Their leader was called the “Teacher of Righteousness” and he had two assistants. There was also a council of “Twelve Overseers.” They had an order following the righteous king which is said in Hebrew, “Melech Zedek.” (Old Testament Supplemental Study Materials, p. 15)

Is Shem Melchizedek?

In ancient Jewish traditions Melchizedek is often thought to be Shem, the son of Noah. Melchizedek is a title meaning “king of righteousness,” even though it is also used as a proper name. A modern writer examined the question of whether Shem and Melchizedek could be the same person and concluded that, while we cannot say for sure, the possibility is clearly there. He said: Let us examine first what we know about Shem. Although the Bible names Shem as the eldest son of Noah (Gen 5:32), modern-day revelation places Japeth as the eldest (Moses 8:12). Both reports, however, are harmonious in naming Shem as the progenitor of Israel and in the fact that the priesthood descended through Shem to all the great patriarchs after Noah. In this patriarchal order of priesthood, Shem stands next to Noah. He held the keys to the priesthood and was the great high priest of his day. Living contemporary with Shem was a man known as Melchizedek, who was also known as the great high priest. The scriptures give us the details of Shem’s birth and ancestry but are silent as to his ministry and later life. Of Melchizedek, however, the opposite is true. Nothing is recorded about his birth or ancestry, even though the Book of Mormon states that he did have a father. Concerning his ministry and life we have several interesting and important facts. All of this provokes some questions and calls for answers. Were there two high priests presiding at the same time? Why is the record silent concerning Shem’s ministry? Why is nothing known concerning Melchizedek’s ancestry? Because of this state of knowledge on our part many Saints and gospel scholars have wondered if these men were the same person. The truth is, we do not know the answer. But an examination of the scriptures is fascinating, because it seems to indicate that these men may have been one and the same. For example, here is the case for their oneness; 1. The inheritance given to Shem included the land of Salem. Melchizedek appears in scripture as the king of Salem, who reigns over this area. 2. Shem, according to later revelation, reigned in righteousness and the priesthood came through him. Melchizedek appears on the scene with a title that means “king of righteousness.” 3. Shem was the great high priest of his day. Abraham honored the high priest Melchizedek by seeking a blessing at his hands and paying him tithes. 4. Abraham stands next to Shem in the patriarchal order of the priesthood and would surely have received the priesthood from Shem; but D&C 84:5-17 says Abraham received the priesthood from Melchizedek. 5. Jewish tradition identifies Shem as Melchizedek. 6. President Joseph F. Smith’s remarkable vision names Shem among the great patriarchs, but no mention is made of Melchizedek. 7. *Times and Seasons* speaks of Shem who was Melchizedek. [15 Dec 1844, p. 746] On the other hand, there is a case for their being two distinct personalities. Many persons believe D&C 84:14 is proof that there are perhaps several generations between Melchizedek and Noah. The scripture says, “Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah.” If it does turn out that Shem and Melchizedek are the same person, this scripture should prove no stumbling block, because it could be interpreted to mean that priesthood authority commenced with Adam and came through the fathers, even till Noah and then to Shem. Alma E. Gygi, *Is it Possible That Shem and Melchizedek Are the Same Person?* *Ensign*, Nov 1973, p. 15-16.

Ether 12: 12-13: 12 For if there be no ^afaith among the children of men God can do no ^bmiracle among them; wherefore, he showed not himself until after their faith. 13 Behold, it was the faith of Alma and Amulek that caused the ^aprison to tumble to the earth.

Alma 14

Alma and Amulek are imprisoned and smitten—The believers and their holy scriptures are burned by fire—These martyrs are received by the Lord in glory—The prison walls are rent and fall—Alma and Amulek are delivered and their persecutors are slain. [About 82—81 B.C.]

1 AND it came to pass after he had made an end of speaking unto the people many of them did believe on his words, and began to repent, and to search the ^ascriptures.

2 But the more part of them were desirous that they might destroy Alma and Amulek; for they were angry with Alma, because of the ^aplainness of his words unto Zeezrom; and they also said that Amulek had ^blied unto them, and had reviled against their law and also against their lawyers and judges.

3 And they were also angry (Why do the wicked get angry when called to repentance?) with Alma and Amulek; and because they had ^atestified so plainly against their wickedness, they sought to ^bput them away privily. (With as little trouble as possible.)

4 But it came to pass that they did not; but they took them and bound them with strong cords, and took them before the chief judge of the land.

5 And the people went forth and witnessed against them—testifying that they had reviled against the law, and their lawyers and judges of the land, and also of all the people that were in the land; and also testified that there was but one God, and that he should send his Son among the people, but he should ^anot save them; and many such things did the people testify against Alma and Amulek. Now this was done before the chief judge of the land. (Alma 1:12 But Alma said unto him: Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people it would prove their entire destruction. Alma's fear was that Nehor would "prove their entire destruction." Alma clearly saw Nehor's religious ideas as so divisive that the social fabric would be irreparably torn. We see in Ammonihah a very clear demonstration that Alma's fears were well founded. In Alma, the differences in ideas not only result in the persecution of Alma and Amulek, but of all those who believed the words of Alma and Amulek.)

6 And it came to pass that Zeezrom was astonished at the words which had been spoken; and he also knew concerning the ^ablindness of the minds, which he had caused among the people by his ^blying words; and his soul began to be ^charrowed up under a ^dconsciousness of his own guilt; yea, he began to be encircled about by the pains of hell. (Zeezrom is realizing that he caused the people's blindness of mind and hardness of heart.)

7 And it came to pass that he began to cry unto the people, saying: Behold, I am ^aguilty, and these men are spotless before God. And he began to plead for them from that time forth; but they reviled him, saying: Art thou also possessed with the devil? And they spit upon him, and ^bcast him out from among them, and also all those who believed in the words which had been spoken by Alma and Amulek; and they cast them out, and sent men to cast stones at them. (Zeezrom lost his popularity quickly. Why?)

8 And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God they caused that they should be ^acast into the fire; and they also brought forth their records which contained the holy scriptures (This is one of the evidences in the Book of Mormon that many (if not most) of the believers had scriptural records. Though there may have been only one set of metal plates (such as the brass plates), surely hundreds and thousands of other sets of records, copies – less durable but more accessible – could be found among the descendants of Lehi. DCBM, 3:109.), and cast them into the fire also, that they might be ^bburned and destroyed by fire. (This terrible event was foretold by Abinadi: Mosiah 17:12-15: 12 But the priests lifted up their voices against him, and began to accuse him, saying: He has reviled the king. Therefore the king was stirred up in anger against him, and he delivered him up that he might be slain. 13 And it came to pass that they took him and bound him, and scourged his skin with faggots, yea, even unto death. 14 And now when the flames

began to scorch him, he cried unto them, saying: 15 Behold, even as ye have done unto me, so shall it come to pass that thy seed shall cause that many shall suffer the pains that I do suffer, even the pains of death by fire; and this because they believe in the salvation of the Lord their God. God is not the author of evil, yet within limits and bounds he allows it to exist. This is done so that the righteous might merit the fulness of his glory and that the wicked, the workers of evil, might in like fashion merit the fulness of his wrath. Suffering sanctifies the souls of the faithful. The inflicting of that suffering soils all that is decent and makes the perpetrator a fit companion to the devil, to merit as *he* has merited and to be rewarded as *he* will be rewarded. Mocking and scourging, bonds and imprisonment, flight and refuge destitution and torment have been the common lot of Saints in all ages. Yet that God who is not unmindful of the sparrow that falls has witnessed it all-he "having provided some better things for them through their sufferings, for without sufferings they could not be made perfect" DCBM, 3:109)

9 And it came to pass that they took Alma and Amulek, and carried them forth to the place of ^amartyrdom, that they might witness the destruction of those who were consumed by fire.

10 And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the ^apower of God which is in us, and save them from the flames. (Why does God allow this to happen to good people?)

11 But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in ^aglory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the ^bjudgments which he shall exercise upon them in his wrath may be just; and the ^cblood of the ^dinnocent shall stand as a witness against them, yea, and cry mightily against them at the last day. (Spencer W. Kimball: "Now, we find many people critical when a righteous person is killed, a young father or mother is taken from a family, or when violent deaths occur. Some become bitter when oft-repeated prayers seem unanswered. Some lose faith and turn sour when solemn administrations by holy men seem to be ignored and no restoration seems to come from repeated prayer circles. But if all the sick were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic principle of the Gospel, free agency, would be ended. If pain and sorrow and total punishment immediately followed the doing of evil, no soul would repeat a misdeed. If joy and peace and rewards were instantaneously given the doer of good, there could be no evil -- all would do good and not because of the rightness of doing good. There would be no test of strength, no development of character, no growth of powers, no free agency, no controls. Should all prayers be immediately answered according to our selfish desires and our limited understanding, then there would be little or no suffering, sorrow, disappointment, or even death; and if these were not, there would also be an absence of joy, success, resurrection, eternal life, and godhood. ("Tragedy or Destiny," *Improvement Era*, March 1966, pp. 180, 210 as taken from Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 206) Marion D. Hanks: "The right question to ask is not why good people have trials, but how shall good people respond when they are tried?...God does not deny us the experience we came here to have. He does not insulate us from tribulation or guarantee immunity from trouble. Much of the pain we suffer and inevitably impost upon others is self-induced through our own bad judgment, through poor choices... But much that happens to us in this life we cannot control; we only respond." (*Ensign*, Nov. 1992, p. 64 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 269))

12 Now Amulek said unto Alma: Behold, perhaps they will burn us also.

13 And Alma said: Be it according to the will of the Lord (Like Abinadi). But, behold, our work is not finished; therefore they burn us not.

14 Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the chief judge of the land came and stood before Alma and Amulek, as they were bound; and he smote them with his hand upon their ^acheeks, and said

unto them: After what ye have seen, will ye preach again unto this people, that they shall be cast into a ^blake of fire and brimstone?

15 Behold, ye see that ye had not power to save those who had been cast into the fire; neither has God saved them because they were of thy faith. And the judge smote them again upon their cheeks, and asked: What say ye for yourselves?

16 Now this judge was after the order and faith of ^aNehor, who slew Gideon.

17 And it came to pass that Alma and Amulek answered him ^anothing; and he smote them again, and delivered them to the officers to be ^bcast into prison.

18 And when they had been cast into prison three days, there came many ^alawyers, and judges, and priests, and teachers, who were of the profession of Nehor; and they came in unto the prison to see them, and they questioned them about many words; but they answered them nothing.

19 And it came to pass that the judge stood before them, and said: Why do ye not answer the words of this people? Know ye not that I have ^apower to deliver you up unto the flames? And he ^bcommanded them to speak; but they answered nothing. (This was a severe test. Why is no answer the best answer?)

20 And it came to pass that they departed and went their ways, but came again on the morrow; and the judge also smote them again on their cheeks. And many came forth also, and smote them, saying: Will ye stand again and judge this people, and condemn our law? If ye have such great power why do ye not ^adeliver yourselves?

21 And many such things did they say unto them, gnashing their teeth upon them, and spitting upon them, and saying: How shall we look when we are damned? (Heber C. Kimball got a look at what the spirits of the damned look like. He was attacked by evil spirits and later gave a vivid description of their appearance: "I was struck with great force by some invisible power, and fell senseless to the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me... Elders Hyde and Richards then assisted me to get on the bed... when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh who are angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye... We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day" (Smith and Sjodahl, *D & C Commentary*, p. 514))

22 And many such things, yea, all manner of such things did they say unto them; and thus they did ^amock them for many days. And they did withhold food from them that they might hunger, and water that they might thirst; and they also did take from them their clothes that they were naked; and thus they were ^bbound with strong cords, and confined in ^cprison.

23 And it came to pass after they had thus suffered for many days, (and it was on the twelfth day, in the tenth month, *in the tenth year of the reign of the judges over the people of Nephi) that the chief judge over the land of ^aAmmonihah and many of their teachers and their lawyers went in unto the prison where Alma and Amulek were bound with cords.

24 And the chief judge stood before them, and smote them again, and said unto them: If ye have the ^apower of God deliver yourselves from these bands, and then we will believe (Of one thing we have perfect assurance – the last thing wanted by those who demand signs is signs; the last thing wanted by those who demand evidence is evidence. DCBM, 3:113) that the Lord will destroy this people according to your words.

25 And it came to pass that they all went forth and smote them, saying the same words (We note with interest that the junior devils can but echo the words of their master. There is no evidence of freedom of thought among the legions of hell. DCBM, 3: 113), even until the last; and when the last had spoken

unto them the ^apower of God was upon Alma and Amulek, and they rose and stood upon their feet.
(Now they're going to get it!)

26 And Alma cried, saying: How long shall we suffer these great ^aafflictions, O Lord? O Lord, ^bgive us strength according to our faith which is in Christ, even unto ^cdeliverance. And they broke the cords with which they were bound; and when the people saw this, they began to flee, for the fear of destruction had come upon them.

27 And it came to pass that so great was their fear that they fell to the earth, and did not obtain the outer door of the ^aprison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the chief judge, and the lawyers, and priests, and teachers, who smote upon Alma and Amulek, were slain by the fall thereof. (There was a rush and there was an earthquake. You notice that miracles are in the timing, not in the event. This was earthquake country. It's not surprising that there was an earthquake, but just at that moment was when it was helpful. They all made a rush for the gate, so naturally they crowded the exit. They jammed the exit, nobody could get out, the gate collapsed, and they were all killed there. The only safe people were Alma and Amulek who stayed behind. The people tried to get as far from them as they could. Hugh Nibley. TBM, 2:350.)

28 And Alma and Amulek came forth out of the prison, and they were not hurt; for the Lord had granted unto them ^apower, according to their faith which was in Christ. And they straightway came forth out of the prison; and they were ^bloosed from their ^cbands; and the prison had fallen to the earth, and every soul within the walls thereof, save it were Alma and Amulek, was slain; and they straightway came forth into the city.

29 Now the people having heard a great noise came running together by multitudes to know the cause of it; and when they saw Alma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with great fear, and fled from the presence of Alma and Amulek even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alma and Amulek.

* Verse 23 [81 B.C.].

Alma 15

Alma and Amulek go to Sidom and establish a church—Alma heals Zeezrom, who joins the Church—Many are baptized and the Church prospers—Alma and Amulek go to Zarahemla. [About 81 B.C.]

1 AND it came to pass that Alma and Amulek were commanded to depart out of that city; and they departed, and came out even into the land of Sidom; and behold, there they found all the people who had departed out of the land of ^aAmmonihah, who had been ^bcast out and stoned, because they believed in the words of Alma. (Those who believed Alma and Amulek left Ammonihah so that there wouldn't be any righteous people left to be destroyed by the Lamanites.)

2 And they related unto them all that had happened unto their ^awives and children, and also concerning themselves, and of their ^bpower of deliverance.

3 And also Zeezrom lay sick at Sidom, with a burning fever (It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and the righteous shall hardly escape; still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, "Judge not, lest ye be judged." TPJS, p. 162-63), which was caused by the great tribulations of his mind on account of his ^awickedness, (Boyd K. Packer: "I recently asked a doctor of family medicine how much of his time was devoted purely to correcting physical disorders. He has a large practice, and after thoughtfully considering, he answered, 'Not more than 20 percent. The rest of the time I seem to be working on problems that very much affect the physical well-being of my patients but do not originate in the body. 'These physical disorders,' the doctor concluded, 'are merely symptoms of some other kind of trouble.' ... There is another part of us, not so tangible, but quite as real as our physical body. This intangible part of us is described as mind, emotion, intellect, temperament, and many other things. Very seldom is it described as spiritual. But there is a *spirit* in man; to ignore it is to ignore reality. There are spiritual disorders, too, and spiritual diseases that can cause intense suffering. The body and the spirit of man are bound together. Often, very often, when there are disorders, it is very difficult to tell which is which." (*Ensign*, Nov. 1977, p. 59 as taken from the BOM Institute Manual, 1981, p. 240) The physical and the spiritual are inseparably connected. We cannot do despite to the spiritual without at the same time damaging the physical. When a person sins against light – when he or she wantonly goes at cross purposes to the ways of the Lord and sets at naught honor and decency and conscience and principles – that person does damage to the soul, of which the physical body is an integral part. When Jesus of Nazareth commanded the infirm of body to rise up, and further declared, "Thy sins be forgiven thee," his enemies accused him of blasphemy. The Master asked simply: "Does it require more power to forgive sins than to make the sick rise up and walk?" (JST, Luke 5:23) That is to say, the same power by which death is rebuked or ailments cured is able to rebuke the evil one and cure a sin sick soul. In like manner, if one has the faith to be healed physically, he has the faith by which that cleansing and healing power can work a spiritual miracle and purify him from the stains of sin. DNTC, 3:275.) for he supposed that Alma and Amulek were no more; and he supposed that they had been slain because of his iniquity. And this great sin, and his many other sins, did harrow up his mind until it did become exceedingly sore, having no deliverance; therefore he began to be scorched with a burning heat.

4 Now, when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him.

5 And it came to pass that they went immediately, obeying the message which he had sent unto them; and they went in unto the house unto Zeezrom; and they found him upon his bed, sick, being very low with a burning fever; and his mind also was ^aexceedingly sore because of his iniquities; and when he saw them he stretched forth his hand, and besought them that they would heal him.

6 And it came to pass that Alma said unto him, taking him by the hand: ^aBelievest thou in the power of Christ unto salvation?

7 And he answered and said: Yea, I believe all the words that thou hast taught.

8 And Alma said: If thou believest in the redemption of Christ thou canst be ^ahealed. (We just need to repent to be saved.)

9 And he said: Yea, I believe according to thy words.

10 And then Alma cried unto the Lord (We would assume that we are given but a glimpse of the whole story here. Surely Alma did more on this occasion than offer a sincere prayer; we would suppose that he laid his hands on the head of Zeezrom and (assisted by Amulek) in behalf of this faithful person exercised the powers of the priesthood he held. DCBM, 3:116), saying: O Lord our God, have ^amercy on this man, and ^bheal him according to his faith which is in Christ. (Is faith the power that does that, or is it Jesus Christ or what? Well, faith is the power that plugs us in; it's not the power that heals. It plugs us into the circuit, so to speak. The power is always there; we are surrounded by an enormous amount of power all the time. By applying faith we make it accessible to us; we make it useful to us. We are able to plug in, to use a vulgar expression, but that's the sort of thing you do. You open your mind to faith, and then you are able to do it. Hugh Nibley, TBM, 2:352 Bruce R. McConkie: "The person who by faith, devotion, righteousness, and personal worthiness, is in a position to be healed, is also in a position to have the justifying approval of the Spirit for his course of life, and his sins are forgiven him, as witnessed by the fact that he receives the companionship of the Spirit, which he could not have if he were unworthy" (*Mormon Doctrine*, 297-98).)

11 And when Alma (Remember that Alma had done the same things as Zeezrom, teaching against the Church. But Alma knew better, because his father was the head of the Church.) had said these words, ^aZeezrom leaped upon his feet, and began to walk; and this was done to the great astonishment of all the people; and the knowledge of this went forth throughout all the land of Sidom.

12 And Alma baptized Zeezrom unto the Lord; and he began from that time forth to preach unto the people. ("That Zeezrom proves himself in the eyes of his mentor, Alma, is confirmed by the fact that he regularly appears in the accounts of Alma's ministry as one of his most trusted and reliable companions and fellow servants. Years after the events in Ammonihah and Sidom, when Alma undertakes one of the most difficult challenges of his life's ministry-the conversion of the Zoramites-Zeezrom is chosen along with Ammon, Aaron, Omner, Amulek, and two of Alma's sons to be a part of this seasoned missionary force (see Alma 31:6).") (*Heroes From the Book of Mormon*, pp. 118-9)

13 And Alma established a church in the land of Sidom, and consecrated ^apriests and ^bteachers (In our day we would say "ordained priests and teachers." Literally, to consecrate is to "set apart," or to "make holy." We note that both the priests and the teachers were given the authority to baptize. As we have discussed in this work, so far as we know there was no Aaronic Priesthood among the Nephites (because there were no Levites), at least until the coming of the resurrected Lord to them in the meridian of time. Thus priests and teachers among the Nephites held the Melchizedek Priesthood, and the words priests and teachers describe their ministerial duties, not the offices to which they were ordained. DCBM, 3:117) in the land, to baptize unto the Lord whosoever were desirous to be baptized.

14 And it came to pass that they were many; for they did flock in from all the region round about Sidom, and were baptized.

15 But as to the people that were in the land of Ammonihah, they yet remained a hard-hearted and a stiffnecked people; and they repented not of their sins, ^aascribing all the power of Alma and Amulek to the devil; for they were of the profession of ^bNehor, and did not believe in the repentance of their sins. (The people of Ammonihah are ripening in iniquity and are prepared to be destroyed. Next chapter they are all wiped out.)

16 And it came to pass that Alma and Amulek, Amulek having ^aforsaken all his gold, and silver, and his precious things, which were in the land of Ammonihah, for the word of God, he being ^brejected by those who were once his friends and also by his father and his kindred;

17 Therefore, after Alma having established the church at Sidom, seeing a great ^acheck, yea, seeing that the people were checked as to the pride of their hearts, and began to ^bhumble themselves before God, and began to assemble themselves together at their ^csanctuaries to ^dworship God before the ^ealtar, ^fwatching and praying continually, that they might be delivered from Satan, and from ^gdeath, and from destruction—

18 Now as I said, Alma having seen all these things, therefore he took Amulek and came over to the land of Zarahemla, and took him to his ^aown house, and did administer unto him in his tribulations, and ^bstrengthened him in the Lord.

19 And thus ended the tenth year of the reign of the judges over the people of Nephi.

Alma 16

The Lamanites destroy the people of Ammonihah—Zoram leads the Nephites to victory over the Lamanites—Alma and Amulek and many others preach the word—They teach that after his resurrection Christ will appear to the Nephites. [About 81—78 B.C.]

1 AND it came to pass in the *eleventh year of the reign of the judges over the people of Nephi, on the fifth day of the second month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years, even until the fifth day of the second month in the eleventh year, there was a cry of war heard throughout the land.

2 For behold, the armies of the Lamanites had come in upon the wilderness side, into the borders of the land, even into the city of ^aAmmonihah, and began to slay the people and destroy the city.

3 And now it came to pass, before the Nephites could raise a sufficient army to drive them out of the land, they had ^adestroyed the people who were in the city of Ammonihah, and also some around the borders of Noah, and taken others captive into the wilderness. (The Lamanites didn't stay and fight. This was a slave raid.)

4 Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness.

5 Therefore, he that had been appointed chief captain over the armies of the Nephites, (and his name was Zoram (Which means "refreshing rain."), and he had two sons, Lehi and Aha (a leader in war))—now Zoram and his two sons, knowing that Alma was high priest over the church, and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know whither the Lord would that they should go into the wilderness in search of their brethren (This is to be a search and rescue mission, not a search and destroy mission), who had been taken captive by the Lamanites.

6 And it came to pass that Alma ^ainquired of the Lord concerning the matter. And Alma returned and said unto them: Behold, the Lamanites will cross the river Sidon in the south wilderness, away up beyond the borders of the land of ^bManti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.

7 And it came to pass that Zoram and his sons crossed over the river Sidon, with their armies, and marched away beyond the borders of Manti into the south wilderness, which was on the east side of the river Sidon.

8 And they came upon the armies of the Lamanites, and the Lamanites were scattered and driven into the wilderness; and they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them had been lost that were taken captive. And they were brought by their brethren to possess their own lands.

9 And thus ended the eleventh year of the judges, the Lamanites having been driven out of the land, and the people of Ammonihah were ^adestroyed; yea, ^bevery living soul of the Ammonihahites was ^cdestroyed, and also their ^dgreat city, which they said God could not destroy, because of its greatness.

10 But behold, in ^aone day it was left desolate; and the ^bcarcasses were mangled by dogs and wild beasts of the wilderness.

11 Nevertheless, after many days their ^adead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering. And now so great was the scent thereof that the people did not go in to possess the land of Ammonihah for many years. And it was called Desolation of ^bNehors; for they were of the profession of Nehor, who were slain; and their lands remained desolate. ("The desolation of the city of Ammonihah is an important part of the message of the Book of Mormon. Ammonihah and Nehor are symbols-history as prophecy. Ammonihah and Nehor were to the nation of the Nephites what the Book of Mormon is to us—a warning voice! They were types casting shadows upon the cities of Zarahemla, Moroni, Moronihah, Gilgal, Onihah, Mocum, Jerusalem, Gadiandi, Gadiomnah, Jacob,

Gim gimno, Jacobugath, Laman, Josh, Gad, and Kishkumen, all of which, like Nehor, had the blood of the prophets and the Saints upon their hands, and all of which were destroyed before the coming of Christ to the Nephites in the meridian dispensation (see 3 Nephi 8, 9). How perfect the type-Ammonihah, a city pretending religion, a religion perfectly tolerant of any action save it be the preaching of the gospel of repentance! To preach repentance, to testify of Christ, to speak of the necessity of good works-these were sins too grievous to be borne. Their effect was to unite in wrath and bitterness the diversified factions within the congregations of this ever-tolerant religion. These missionaries of righteousness must be mocked, ridiculed, beaten, and imprisoned. Their adherents must be stoned, driven from the community, or burned at the stake. Such were the seeds they planted and such was the harvest they reaped in the desolation of Nehors. We are left to wonder to what extent Ammonihah is a prophetic foreshadowing of that which the scriptures denominate as the 'desolation of abomination' (D&C 84:114, 117; D&C 88:85), events that will precede and attend the coming of our Lord and Master that will bring again that peace once known to the faithful of the Nephite nation." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p.119) The Desolation of Abomination is prophesied to occur twice. The first occurrence took place when the Romans sieged Jerusalem in AD 70. The second Desolation of Abomination will occur prior to the Second Coming when Jerusalem is again taken siege by her enemies. The ensuing battle will be so great that the dead will leave a great odor on the land, just as occurred with the Desolation of Nehors. Ezekiel describes it as follows, I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land (Ez 39:11-12.)

12 And the Lamanites did not come again to war against the Nephites *until the fourteenth year of the reign of the judges over the people of Nephi. And thus for three years did the people of Nephi have continual peace in all the land.

13 And Alma and Amulek went forth preaching repentance to the people in their ^atemples, and in their ^bsanctuaries, and also in their ^csynagogues, (The word synagogue is Greek for "the place where you assemble, a church.") which were built after the manner of the Jews. (Formal worship among the Nephites before the coming of Christ appears to have been carried out in instructional meetings in the synagogue under the direction of ordained teachers, ritual offerings at the altar of sacrifice, either at the temple or at sanctuaries, under the direction of those holding the office of priest; and the same essential system of temple worship known in the Old World. When large congregations met together for instruction, it was at either the sanctuary or the temple. DCBM, 3:121.)

14 And as many as would hear their words, unto them they did impart the word of God, without any ^arespect of persons, continually.

15 And thus did Alma and Amulek go forth, and also many more who had been chosen for the work, to preach the word throughout all the land. And the establishment of the church became general throughout the land, in all the region round about, among all the people of the Nephites.

16 And there was ^ano inequality among them; the Lord did pour out his Spirit on all the face of the land to prepare the minds of the children of men, or to prepare their ^bhearts to receive the word which should be taught among them at the time of his coming— (As there was a spirit that went forth to prepare the way before the appearance of Christ to the Nephites, so there is a spirit that must go forth to prepare the way before his final return. "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." (Joel 2:28-31) And again: "Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord: for he calleth upon all men, and he commandeth all men everywhere to repent. For

behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh.” (D&C 133:16-17) Even before the first missionaries of this dispensation went forth, the Lord declared, “The field is white already to harvest” (D&C 4:4), which we would interpret to mean that the hearts and minds of many have been prepared for this day and this hour. The seed of the gospel will take root and will grow into the mighty oak of the millennial day. DCBM, 3:121-122)

17 That they might not be hardened against the word, that they might not be unbelieving, and go on to destruction, but that they might receive the word with joy, and as a ^abranch be grafted into the true vine, that they might enter into the ^brest of the Lord their God.

18 Now those ^apriests who did go forth among the people did preach against all ^blyings, and ^cdeceivings, and ^denvyings, and ^estrifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, (All the vices of the flesh, all the seeds of carnality, all that is impure or unclean must be done away, for all such hinder the pure flow of intelligence from God to man. Having escaped the corruption that is in the world, we are then, by diligence, to obtain faith and add to our faith virtue, “and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” (2 Peter 1:5-8) That is, we are, through Christ, to replace the “works of the flesh” with the “fruit of the Spirit.” (Galatians 5:19-25) DCBM, 3:122) crying that these things ought not so to be—

19 Holding forth things which must shortly come; yea, holding forth the ^acoming of the Son of God, his sufferings and death, and also the resurrection of the dead.

20 And many of the people did inquire concerning the place where the Son of God should come; and they were taught that he would ^aappear unto them ^bafter his resurrection; and this the people did hear with great joy and gladness.

21 And now after the church had been established throughout all the land—having got the ^avictory over the devil, and the word of God being preached in its purity in all the land, and the Lord pouring out his blessings upon the people—thus ended the fourteenth year of the reign of the judges over the people of Nephi.

* Verse 1 [81 B.C.]; Verse 12 [About 78 B.C.].

Alma 17

This is backing up in time about 14 years to the missionary stories of the sons of Mosiah.

*An account of the sons of Mosiah, who rejected their rights to the kingdom for the word of God, and went up to the land of Nephi to preach to the Lamanites; their sufferings and deliverance—according to the record of Alma. (This was written by Mormon. He had access to a record written by Alma.)
Comprising chapters 17 to 26 inclusive.*

CHAPTER 17

The sons of Mosiah have the spirit of prophecy and of revelation—They go their several ways to declare the word to the Lamanites—Ammon goes to the land of Ishmael and becomes the servant of King Lamoni—Ammon saves the king's flocks and slays his enemies at the waters of Sebus. [From about 91 to 77 B.C.]

1 AND now it came to pass that as Alma was journeying from the land of Gideon southward, away to the land of ^aManti, behold, to his astonishment, he ^bmet with the ^csons of Mosiah journeying towards the land of Zarahemla.

PREACH MY GOSPEL: WHAT ARE YOU DIRECTED TO TEACH? Mosiah 18:18-20; D&C 43:15-16; D&C 52:9. WHY MUST YOU STUDY THE DOCTRINES IN THE LESSONS? Alma 17:2-3; D&C 84:85 PREACH MY GOSPEL: OBSERVE THE LAW OF THE FAST: Omni 1:6; Alma 5:45-46; Alma 6:6; Alma 17:2-3; Moroni 6:5; D&C 59:12-16; D&C 88:76; Matthew 6:1-4, 16-18; Isaiah 58:6-11. CARING FOR THE POOR: Mosiah 4:16-27; Mosiah 18:8-10; Alma 4:12-13; Matthew 25:34-46; James 1:27; Isaiah 58:3-12. PREACH MY GOSPEL: KNOWLEDGE: HOW DOES KNOWLEDGE ASSIST IN DOING THE LORD'S WORK? Alma 17:2-3; D&C 88:77-80; HOW CAN YOU OBTAIN KNOWLEDGE? 2 Nephi 32:1-5; Moroni 10:5; D&C 42:61; D&C 76:5-10; D&C 88:118; Bible Dictionary "Knowledge". 2 Now these sons of Mosiah were with Alma at the time the angel ^afirst appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had ^bsearched the scriptures diligently, that they might know the word of God. (Howard W. Hunter: "To understand requires more than casual reading or perusal—there must be concentrated study....Not only should we study each day, but there should be a regular time set aside when we can concentrate without interference...The important thing is to allow nothing else to ever interfere with our study....There are some who read to a schedule of a number of pages or a set number of chapters each day or week....It is better to have a set amount of time to give scriptural study each day than to have a set amount of chapters to read. Sometimes we find that the study of a single verse will occupy the whole time." (Ensign, Nov. 1979, pp. 64-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, pp. 279-80) Joseph Smith: "Search the scriptures-search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No; for when men receive their instruction from Him that made them, they know how He will save and learn what portion of them belongs to you." (Teachings of the Prophet Joseph Smith, p. 11) Thomas S. Monson: "May I suggest...a formula [in missionary work] that will ensure your success: Search the scriptures with diligence!...Your confidence will be directly related to your knowledge of God's word. Oh...I am sure you have heard of some missionaries who were lazy, less than effective, and anxious for their

missions to conclude. A careful examination of such instances will reveal that the actual culprit is not laziness, nor disinterest, but is the foe known as fear. Our Father chastised such: ‘...with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man (DC 60:2).’” (*Conference Reports*, Oct. 1969, pp. 93-4 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 279) Ezra Taft Benson: “We should make daily study of the scriptures a lifetime pursuit...The most important [thing] you can do...is to immerse yourselves in the scriptures. Search them diligently...Learn the doctrine. Master the principles...You must...see that...searching the scriptures is not a burden laid upon [us] by the Lord, but a marvelous blessing and opportunity.” (*Ensign*, Nov. 1986, p. 47 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 280))

3 But this is not all; they had given themselves to much prayer, and ^afasting; (Their pleadings were earnest. Their requests to God were sincere. They demonstrated this through fasting. Fasting is a principle of power. As one fasts and as the body grows weaker, one becomes ever more aware of the need for physical and spiritual sustenance, for those things which both strengthen the body and enliven the soul. Fasting leads to a consciousness of victory over self, victory over the flesh, victory over the appetites, and thus to that quiet confidence which we know as spirituality. DCBM, 3:124 Spencer W. Kimball: failing to fast is a sin. In the 58th chapter of Isaiah, rich promises are made by the Lord to those who fast and assist the needy. Freedom from frustrations, freedom from thralldom, and the blessing of peace are promised. Inspiration and spiritual guidance will come with righteousness and closeness to our Heavenly Father. To omit to do this righteous act of fasting would deprive us of these blessings. *Miracle of Forgiveness*, 98. David O. McKay: All the principles associated with fasting seem to point to the fact that it produces (1) physical benefits; (2) intellectual activity; and (3) spiritual strength....The greatest of all benefits—the spiritual strength derived by the subjection of physical appetite to the will of the individual. "He who reigns within himself, and rules passions, desires, and fears, is more than a king." It was with the thought in mind of gaining spiritual strength that James, the psychologist, made this suggestion: "To do each day something which you do not like to do." If there were no other virtue in fasting but gaining strength of character, that alone would be sufficient justification for its universal acceptance. *Gospel Ideals: Selections from the Discourses of David O. McKay*, 209-210.) therefore they had the spirit of prophecy (how we work in the church. The spirit of prophecy is the testimony of Jesus.), and the spirit of revelation, and when they taught, they taught with ^bpower and authority of God.

4 And they had been teaching the word of God *for the space of **fourteen years** among the Lamanites, having had much ^asuccess in bringing many to the ^bknowledge of the truth; yea, by the power of their words many were brought before the altar of God, to call on his name and ^cconfess their sins before him.

5 Now these are the circumstances which attended them in their journeyings, for they had many afflictions; they did suffer much, both in body and in mind, such as hunger, thirst and fatigue, and also much ^alabor in the spirit.

6 Now these were their journeyings: Having ^ataken leave of their father, Mosiah, in the ^bfirst year (flashback) of the judges; having ^crefused the kingdom which their father was desirous to confer upon them, and also this was the minds of the people;

7 Nevertheless they departed out of the land of Zarahemla, and took their swords, and their spears, and their bows, and their arrows, and their slings; and this they did that they might ^aprovide food for themselves while in the wilderness. (The weapons they carried were to obtain food.)

8 And thus they departed into the wilderness with their numbers which they had ^aselected, to go up to the land of Nephi, to preach the word of God unto the Lamanites.

9 And it came to pass that they journeyed many days in the wilderness, and they fasted much and ^aprayed much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an ^binstrument in the hands of God (At the conference in which he was sustained as the tenth president of the Church, President Joseph Fielding Smith said: “I desire to say that

no man of himself can lead this church. It is the Church of the Lord Jesus Christ; he is at the head. The Church bears his name, has his priesthood, administers his gospel, preaches his doctrine, and does his work. He chooses men and calls them to be instruments in his hands to accomplish his purposes, and he guides and directs them in their labors. But men are only instruments in the Lord's hands and the honor and glory for all that his servants accomplish is and should be ascribed unto him forever. If this were the work of a man, it would fail, but it is the work of the Lord, and he does not fail. And we have the assurance that if we keep the commandments and are valiant in the testimony of Jesus and are true to every trust, the Lord will guide and direct us and his church in the paths of righteousness, for the accomplishment of all his purposes. CR, Apr 1970, p. 113) to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth (They fasted and prayed for a specific purpose.), to the knowledge of the baseness of the ^ctraditions of their fathers, which were not correct. (It may be that more people have rejected the restored gospel – or, having accepted it, have subsequently refused the counsel of living prophets – because of the effects of false traditions than for any other reason. DCBM, 3:127)

10 And it came to pass that the Lord did ^avisit them with his ^bSpirit, and said unto them: Be ^ccomforted. And they were comforted. (Where the Spirit of the Lord is, the spirit of peace, comfort, and assurance is found. This heaven-sent Spirit brings with it a sense of confidence; it lifts and encourages. The Spirit of the Lord is wholly incompatible with such spirits as despondency or despair. DCBM, 3:127)

11 And the Lord said unto them also: Go forth among the Lamanites, thy brethren, and establish my word; yet ye shall be ^apatient in long-suffering (To be "long-suffering" is to have the patience to allow events to develop at their own pace. Brant Gardner.) and afflictions, that ye may show forth good ^bexamples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls.

12 And it came to pass that the hearts of the sons of Mosiah, and also those who were with them, took courage to go forth unto the Lamanites to declare unto them the word of God.

13 And it came to pass when they had arrived in the borders of the land of the Lamanites, that they ^aseparated themselves and departed one from another, trusting in the Lord that they should meet again at the close of their ^bharvest; for they supposed that great was the work which they had undertaken.

14 And assuredly it was great, for they had undertaken to preach the word of God to a ^awild and a hardened and a ferocious people; a people who delighted in murdering the Nephites, and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labor for them with their own hands.

15 Thus they were a very indolent people, many of whom did worship idols, and the ^acurse of God had fallen upon them because of the ^btraditions of their fathers; notwithstanding the promises of the Lord were extended unto them on the conditions of repentance.

16 Therefore, this was the ^acause for which the sons of Mosiah had undertaken the work, that perhaps they might bring them unto repentance; that perhaps they might bring them to know of the plan of redemption.

17 Therefore they separated themselves one from another, and went forth among them, every man alone, according to the word and power of God which was given unto him.

18 Now Ammon being the chief among them, or rather he did administer unto them, and he departed from them, after having ^ablessed them according to their several stations (set apart), having imparted the word of God unto them, or administered unto them before his departure; and thus they took their several journeys throughout the land.

19 And Ammon went to the land of ^aIshmael, (The land of Ishmael is a hereditary holding of the Ishmaelite clan. Sorenson suggests the area around Chimaltenango, Guatemala, as a plausible location for the land of Ishmael (Sorenson 1985, p. 225). the land being called after the sons of ^bIshmael, who also became Lamanites.

20 And as Ammon entered the land of Ishmael, the Lamanites took him and ^abound him, as was their custom to bind all the Nephites (They probably knew Ammon was a Nephite by his clothes.) who fell into their hands, and carry them before the king; and thus it was left to the pleasure of the king to slay them, or to retain them in captivity, or to cast them into prison, or to cast them out of his land, according to his will and pleasure.

21 And thus Ammon was carried before the king who was over the land of Ishmael; and his name was Lamoni; and he was a descendant of Ishmael. (Lamoni was probably a direct descendant from Ishmael which entitled him to be king. This is the same Ishmael who went with Lehi and his family. The daughters of Ishmael were among the first to defect from Lehi and Nephi and become Lamanites.)

22 And the king inquired of Ammon if it were his desire to dwell in the land among the Lamanites, or among his people. (“It is interesting to note Ammon’s straightforward approach to sharing the gospel with the Lamanites. It appears that Ammon wanted to win the king’s confidence through first serving him. What do you suppose might have happened if Ammon had immediately called the king to repentance?...under the direction of the Spirit, Ammon did not let his anxiety to begin teaching rush him into teaching his listeners prematurely. When Lamoni asked Ammon why he was there, many would have been tempted to launch immediately into a gospel discussion. Ammon wisely waited for the right time to teach. Note his reaction to what appeared to be total disaster. (See Alma 17:29) He was overjoyed at this opportunity to show these people how a true Christian lives, even in a time of crisis. Talk about waiting for the right teaching moment!” (*Book of Mormon Student Manual*, 1981, p. 246))

23 And Ammon said unto him: Yea, I desire to ^adwell among this people for a time; yea, and perhaps until the day I die.

24 And it came to pass that king Lamoni was much pleased with Ammon, and caused that his bands should be loosed; and he would that Ammon should take one of his daughters to wife. (There are two ways to look at the offer given to Ammon. The first is that king Lamoni was so impressed with him and his commitment to dwell among the Lamanites that he wanted to honor him with the marriage of his daughter. The second is that the king’s daughter was so beastly to look at, that there were no Lamanites in the entire kingdom that would have her hand in marriage. Under this interpretation, King Lamoni was trying to pawn off his homely daughter on the first Nephite he could find. The reader is left to choose which of these interpretations is correct, but the author favors the latter. Offering his daughter in marriage was how the king proposed to bind Ammon to his people.)

25 But Ammon said unto him: Nay, but I will be thy servant. Therefore Ammon became a ^aservant to king Lamoni. And it came to pass that he was set among other servants to watch the flocks (We are not told what kind of animals were in the flocks. They did not have sheep in America. The animals had to be fast enough to easily run away and would also not stay together in a group.) of Lamoni, according to the custom of the Lamanites.

26 And after he had been in the service of the king three days, as he was with the Lamanitish servants going forth with their flocks to the place of ^awater, which was called the water of Sebus, and all the Lamanites drive their flocks hither, that they may have water—

27 Therefore, as Ammon and the servants of the king were driving forth their flocks to this place of water, behold, a certain number of the Lamanites, who had been with their flocks to water, stood and ^ascattered the flocks of Ammon and the servants of the king, and they scattered them insomuch that they fled many ways.

28 Now the servants of the king began to murmur, saying: Now the king will slay us, (Since the servants were derelict in their duties, the king had to do something to set a proper example.) as he has our brethren because their flocks were scattered by the wickedness of these men. And they began to weep exceedingly, saying: Behold, our flocks are scattered already. (Hugh Nibley: “After the flocks of the king ‘scattered . . . and fled many ways,’ the servants lamented that as a matter of course, “now the king will slay us, as he has our brethren’ (Alma 17:28). And they began to weep. What insanity is this, the king kills his own servants for losing a contest that had been acted out before? In fact, ‘it was the

practice of these Lamanites to stand by the waters of Sebus and scatter the flocks of the people,' keeping what they could for themselves, 'it being a practice of plunder among them' (Alma 18:7). So it was no secret to anyone; this was not an ambush but something to be expected. But the king's own flocks? Didn't he have enough men to protect them if this happened regularly? Well, for one thing the Lamanites played the game for sport; it was more than meat that they were after, for 'they delighted in the destruction of their brethren; and for this cause they stood to scatter the flocks of the king' (Alma 17:35). The fun of it was their main interest, but Ammon spoiled the fun when he 'stood forth and began to cast stones at them with his sling.' They were outraged." (*The Prophetic Book of Mormon*, pp. 539-40))

29 Now they wept because of the fear of being slain. Now when Ammon saw this his heart was swollen within him with joy; for, said he, I will show forth my power unto these my fellow-servants, or the power which is in me, in restoring these flocks unto the king, that I may win the hearts of these my fellow-servants, that I may lead them to ^abelieve in my words.

30 And now, these were the thoughts of Ammon, when he saw the afflictions of those whom he termed to be his brethren.

31 And it came to pass that he flattered them by his words, saying: My brethren, be of good cheer (Robert D. Hales: "What did Ammon say? 'Be of good cheer' (Alma 17:31). Now, we may read this as a story about some shepherd trying to round up some missing sheep, but the message is much more powerful and significant than that....Ammon not only led the force to recapture the sheep, he drove away the evil men who caused the problems; and his heroic efforts persuaded the king to follow him and to follow the Savior. Ammon teaches us that no matter our circumstances, we can be an example to others, we can lift them, we can inspire them to seek righteousness, and we can bear testimony to all of the power of Jesus Christ." (*Ensign*, May 1997. p. 82 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 283)) and let us go in search of the flocks, and we will gather them together and bring them back unto the place of water; and thus we will preserve the flocks unto the king and he will not slay us. (He gave them a pep talk.)

32 And it came to pass that they went in search of the flocks, and they did follow Ammon, and they rushed forth with much swiftness and did head the flocks of the king, and did gather them together again to the place of water.

33 And those men again stood to scatter their flocks; but Ammon said unto his brethren: Encircle the flocks round about that they flee not; and I go and contend with these men who do scatter our flocks.

34 Therefore, they did as Ammon commanded them, and he went forth and stood to contend with those who stood by the waters of Sebus; and they were in number not a few.

35 Therefore they did not fear Ammon, for they supposed that one of their men could slay him according to their pleasure, for they knew not that the Lord had promised Mosiah that he would ^adeliver his sons out of their hands; neither did they know anything concerning the Lord; therefore they delighted in the destruction of their brethren; and for this cause they stood to scatter the flocks of the king.

36 But ^aAmmon stood forth and began to cast stones at them with his sling; yea, with mighty power he did sling stones amongst them; and thus he slew a ^bcertain number (6) of them insomuch that they began to be astonished at his power; nevertheless they were angry because of the slain of their brethren, and they were determined that he should fall; therefore, seeing that they ^ccould not hit him with their stones, they came forth with clubs to slay him.

37 But behold, every man that lifted his club to smite Ammon, he smote off their arms with his sword; for he did withstand their blows by smiting their arms with the edge of his sword, insomuch that they began to be astonished, and began to flee before him; yea, and they were not few in number; and he caused them to flee by the strength of his arm.

38 Now six of them had fallen by the sling, but he ^aslew none save it were their leader with his sword; and he smote off as many of their arms as were lifted against him, and they were not a few.

39 And when he had driven them afar off, he returned and they watered their flocks and returned them to

the pasture of the king, and then went in unto the king, bearing the arms which had been smitten off by the sword of Ammon, of those who sought to slay him; and they were carried in unto the king for a testimony of the things which they had done.

* Verse 4 [From about 91 to 77 B.C.].

Alma 18

King Lamoni supposes that Ammon is the Great Spirit—Ammon teaches the king of the creation, of God's dealings with men, and of the redemption that comes through Christ—Lamoni believes and falls to the earth as if dead. [About 90 B.C.]

1 AND it came to pass that king Lamoni caused that his ^aservants should stand forth and testify to all the things which they had seen concerning the matter.

2 And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Ammon in preserving his flocks, and also of his ^agreat power in contending against those who sought to slay him, he was astonished exceedingly, and said: Surely, this is more than a man. Behold, is not this the Great Spirit who doth send such great punishments (Ammon hadn't punished anyone. Just the opposite.) upon this people, because of their murders? (Murders here may be referring to the servants Lamoni has killed because they have not done well in keeping the king's flocks, or it may refer to human sacrifices they have performed.)

3 And they answered the king, and said: Whether he be the Great Spirit or a man, we know not; but this much we do know, that he ^acannot be slain by the enemies of the king; neither can they ^bscatter the king's flocks when he is with us, because of his expertness and ^cgreat strength; therefore, we know that he is a friend to the king. And now, O king, we do not believe that a man has such great power, for we know he cannot be slain.

4 And now, when the king heard these words, he said unto them: Now I know that it is the Great Spirit; and he has come down at this time to preserve your lives, that I might not ^aslay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken.

5 Now this was the ^atradition of Lamoni, which he had received from his father, that there was a ^bGreat Spirit. Notwithstanding they believed in a Great Spirit, they supposed that ^cwhatsoever they did was right; nevertheless, Lamoni began to fear exceedingly, with fear lest he had done wrong in slaying his servants; (President Marion G. Romney said: "No person is, nor can he be, justified in rejecting these teachings and commandments which have been revealed by the Lord, on the basis that he does not know they are true, because everything the Lord does or says has within itself the evidence of its own authenticity, and every person is divinely endowed with the means to discover that evidence and know for himself that it is true." CR, Apr 1976, p. 120-21.)

6 For he had slain many of them because their brethren had scattered their flocks at the place of water; and thus, because they had had their flocks scattered they were slain.

7 Now it was the practice (This was a game) of these Lamanites to stand by the ^awaters of Sebus to scatter the flocks of the people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.

8 And it came to pass that king Lamoni inquired of his servants, saying: Where is this man that has such great power?

9 And they said unto him: Behold, he is feeding thy ^ahorses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, (They didn't ride horses, they used them to pull carts and chariots.) and conduct him forth to the land of Nephi; for there had been a ^bgreat ^cfeast appointed at the land of Nephi, by the father of Lamoni, who was king over all the land.

10 Now when king Lamoni heard that Ammon was preparing his horses and his ^achariots he was more astonished, because of the faithfulness of Ammon, saying: Surely there has not been any servant among all my servants that has been so faithful as this man; for even he doth remember all my commandments to execute them.

11 Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.

12 And it came to pass that when Ammon had made ready the horses and the chariots for the king and his servants, he went in unto the king, and he saw that the ^acountenance of the king was changed; therefore he was about to return out of his presence.

13 And one of the king's servants said unto him, ^aRabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: Rabbanah, (The Lamanite word "Rabbanah" obviously has the same derivation and meaning as the Hebrew word, Rabboni (Jn 20:16) or Rabbi. "*Rabbanah* is a wonderful word. Translated, it means *powerful, or great king*. In applying that name to Ammon, the servants of Lamoni did not know that in reality he was a prince, the son of the mighty king of the Nephites. But after Ammon's miraculous exploits at the Waters of Sebus, they regarded him, as did their master, *something more than a man*." (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 3, p. 265)) the king desireth thee to stay.

14 Therefore Ammon turned himself unto the king, and said unto him: What wilt thou that I should do for thee, O king? And the king answered him not for the space of an ^ahour, according to their time, for he knew not what he should say unto him.

15 And it came to pass that Ammon said unto him again: What desirest thou of me? But the king answered him not.

16 And it came to pass that Ammon, being filled with the ^aSpirit of God, therefore he perceived the ^bthoughts of the king. And he said unto him: Is it because thou hast heard that I defended thy servants and thy flocks, and slew ^cseven of their brethren (Ammon killed 6 with the sling and the leader with the sword.) with the sling and with the sword, and smote off the arms of others, in order to defend thy flocks and thy servants; behold, is it this that causeth thy marvelings?

17 I say unto you, what is it, that thy marvelings are so great? Behold, I am a ^aman, and am thy servant; therefore, whatsoever thou desirest which is right, that will I do.

18 Now when the king had heard these words, he marveled again, for he beheld that Ammon could ^adiscern his thoughts; (Boyd K. Packer: "(having quoted Alma 18:18) This power of discernment is a very real spiritual gift. It is often conferred as a blessing upon men ordained as bishops, stake presidents, and so forth. Many can bear witness to the fact that they do not have to hear or to see all that they know, that they can discern thoughts when the purpose of their office is served. I have often thought, as members of the Church come to us as General Authorities for counsel, that they are not aware that sometimes their words are in one avenue and their thoughts are in another, and yet it is important that we learn that we cannot hide our thoughts. You can't hide them. Sooner or later, they will be known; they will express themselves in actions. 'As [a man] thinketh in his heart, so is he.' (Proverbs 23:7.) As a man thinketh in his heart, so he does." (*That All May Be Edified*, p. 35)) but notwithstanding this, king Lamoni did open his mouth, and said unto him: Who art thou? Art thou that Great Spirit, who ^bknows all things?

19 Ammon answered and said unto him: I am not.

20 And the king said: How knowest thou the thoughts of my heart? Thou mayest speak boldly, and tell me concerning these things; and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks—

21 And now, ^aif thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee; and if it were needed, I would guard thee with my armies; but I know that thou art more powerful than all they; nevertheless, whatsoever thou desirest of me I will grant it unto thee.

22 Now Ammon being ^awise, yet harmless, he said unto Lamoni: Wilt thou hearken unto my words, if I tell thee by what power I do these things? And this is the thing that I desire of thee.

23 And the king answered him, and said: Yea, I ^awill believe all thy words. And thus he was caught with ^bguile. (A strategy)

24 And Ammon began to speak unto him with ^aboldness, (Timidity or uncertainty are not companions of the Spirit. DCBM, 3:136) and said unto him: Believest thou that there is a God?

25 And he answered, and said unto him: I do not know what that meaneth.

26 And then Ammon said: Believest thou that there is a ^aGreat Spirit?

27 And he said, Yea.

28 And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? (Creation) (Bruce R.

McConkie: “The three greatest events that ever have occurred or ever will occur in all eternity are these: “1. The creation of the heavens and the earth, of man, and of all forms of life; “2. The fall of man, of all forms of life, and of the earth itself from their primeval and paradisiacal state to their present mortal state; and “3. The infinite and eternal atonement, which ransoms man, all living things, and the earth also from their fallen state so that the salvation of the earth and of all living things may be completed. “These three divine events—the three pillars of eternity—are inseparably woven together into one grand tapestry known as the eternal plan of salvation” (*A New Witness for the Articles of Faith*, 81).)

29 And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens.

30 And Ammon said unto him: The heavens is a place where God dwells and all his holy angels.

31 And king Lamoni said: Is it above the earth?

32 And Ammon said: Yea, and he looketh down upon all the children of men; and he ^aknows all the thoughts and ^bintents of the heart; for by his hand were they all created from the beginning.

33 And king Lamoni said: I believe all these things which thou hast spoken. Art thou ^asent from God?

34 Ammon said unto him: I am a ^aman; and man in the beginning was created after the image of God, and I am called by his Holy ^bSpirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true; (That which is just is that which is right. Thus the justified are those who have done that which is right and proper in the eyes of God, or whose lives have been made right through the mediation of a greater power. That which is true is that which is faithful or trustworthy. To be brought to a knowledge of that which is just and true is to come to that knowledge which marks a straight course, one which can be followed with full confidence and trust. DCBM, 3:136)

35 And a portion of that ^aSpirit dwelleth in me, which giveth me ^bknowledge, and also power according to my faith and desires which are in God.

36 Now when Ammon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, (Fall) and ^arehearsed and laid before him the ^brecords and the holy scriptures of the people, (The sons of Mosiah had their own copies of the scriptures) which had been spoken by the ^cprophets, even down to the time that their father, Lehi, left Jerusalem.

37 And he also rehearsed unto them (for it was unto the king and to his servants) all the journeyings of their fathers in the wilderness, and all their sufferings with hunger and thirst, and their travail, and so forth.

38 And he also rehearsed unto them concerning the ^arebellions of Laman and Lemuel, and the sons of Ishmael, yea, all their rebellions did he relate unto them; and he expounded unto them all the ^brecords and scriptures from the time that Lehi left Jerusalem down to the present time. (Ammon's teaching methods were not elaborate or excessive. He started on Lamoni's level with questions about very basic gospel principles. He then explained the doctrines of the plan of salvation the Creation and the Fall--expounded the scriptures of ancient history, and finished with the plan of redemption. He used the scriptures from both the Old and New Worlds as his basic source (Alma 18:36-39). Ammon's straightforward doctrinal approach calls to mind President J. Reuben Clark, Jr.'s comment about how not to teach our spiritually alert youth, ‘There is no need for gradual approaches, for ‘bed-time’ stories, for coddling, for patronizing, or for any of the other childish devices’. If Ammon could teach doctrine from the scriptures to a wicked Lamanite who barely knew God existed, surely students in modern Zion deserve to be taught in the same way.” (*Book of Mormon Symposium Series*, “Alma, the Test of the Word,” edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 269) What do you teach a person who has no knowledge of God or the gospel and yet has consented to listen and believe? Where

do you start? What principles do you emphasize? The way in which Ammon taught King Lamoni constitutes a classic response to such questions. Ammon taught him what we have come to know as the three pillars of eternity—the Creation, the Fall, and the Atonement. These three doctrines, which are inseparably associated one with the other, constitute the foundation upon which all other gospel principles must rest. Indeed, any principle that cannot comfortably rest on the foundation of these doctrines (or be tied to it) has no place in the teachings of God’s kingdom. To testify that Jesus of Nazareth is our Savior raises the question (particularly to one such as Lamoni), From what do we need to be saved? The answer of course is the fall of Adam. This in turn raises the question, From what did Adam fall? The answer is the paradisiacal state in which all things were originally created. Thus the creation becomes parent to the Fall, and the Fall parent to the Atonement.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 135) Joseph Smith: “When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation” (*Teachings of the Prophet Joseph Smith*, p. 348).)

39 But this is not all; for he ^aexpounded unto them the ^bplan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, (Atonement) and all the works of the Lord did he make known unto them.

40 And it came to pass that after he had said all these things, and expounded them to the king, that the king ^abelieved all his words.

41 And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant ^amercy which thou hast had upon the people of Nephi, have upon me, and my people.

42 And now, when he had said this, he ^afell unto the earth, ^bas if he were dead. The death of the natural man. His being in this state for three days is similar to Alma, Paul, and Jonah’s being in the belly of the fish. All of these are similar to the three days Jesus would be in the tomb prior to his resurrection.)

43 And it came to pass that his ^aservants took him and carried him in unto his wife, and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights; and his wife, and his sons, and his daughters mourned over him, after the manner of the Lamanites, greatly lamenting his loss.

Alma 19

Lamoni receives the light of everlasting life and sees the Redeemer—His household fall into a trance, and some see angels—Ammon is preserved miraculously—He baptizes many and establishes a church among them. [About 90 B.C.]

1 AND it came to pass that after two days and two nights they were about to take his ^abody and lay it in a sepulchre, which they had made for the purpose of burying their dead.

2 Now the queen having heard of the fame of Ammon, therefore she sent and desired that he should come in unto her.

3 And it came to pass that Ammon did as he was commanded, and went in unto the queen, and desired to know what she would that he should do.

4 And she said unto him: The ^aservants of my husband have made it known unto me that thou art a ^bprophet of a holy God, and that thou hast ^cpower to do many mighty works in his name;

5 Therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he ^astinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink.

6 Now, this was what Ammon desired, for he knew that king Lamoni was under the power of God; he knew that the dark ^aveil of ^bunbelief was being cast away from his mind, and the ^clight which did light up his mind, which was the light of the glory of God, which was a marvelous light of his goodness—yea, this light had infused such joy into his soul, the cloud of darkness having been dispelled, and that the light of everlasting life was lit up in his soul, yea, he knew that this had ^dovercome his natural frame, and he was carried away in God— (Bruce R. McConkie: “Those who heed the enticements and submit to the strivings of the Holy Spirit (which is the light of Christ) are enabled to receive the Holy Spirit (which is the Holy Ghost). “We have no better illustration of the full operation of the light of Christ upon an investigator of the gospel than what happened to King Lamoni” (*A New Witness for the Articles of Faith*, 261).)

7 Therefore, what the queen desired of him was his only desire. Therefore, he went in to see the king according as the queen had desired him; and he saw the king, and he knew that he was not dead.

8 And he said unto the queen: He is not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore bury him not.

9 And Ammon said unto her: ^aBelievest thou this? And she said unto him: I have had no witness save thy word, and the word of our servants; nevertheless I ^bbelieve that it shall be according as thou hast said.

10 And Ammon said unto her: Blessed art thou because of thy exceeding faith; I say unto thee, woman, there has not been such great faith among all the people of the ^aNephites.

11 And it came to pass that she watched over the bed of her husband, from that time even until that time on the morrow which Ammon had appointed that he should rise.

12 And it came to pass that he arose, according to the words of Ammon; and as he arose, he stretched forth his hand unto the woman, and said: Blessed be the name of God, and blessed art thou.

13 For as sure as thou livest, behold, I have ^aseen my Redeemer; and he shall come forth, and be ^bborn of a ^cwoman, and he shall redeem all mankind who believe on his name. Now, when he had said these words, his heart was swollen within him, and he sunk again with joy; and the queen also sunk down, being overpowered by the Spirit. (“From what we can deduce from scriptural writ, it appears that a trance is a state in which the body and its functions become quiescent in order that the full powers of the Spirit may be centered on the revelations of heaven. Freed from the fetters of a mortal body, man's spirit can be ushered into the divine presence; it can hear what otherwise could not be heard and see what otherwise could not be seen—even the visions of eternity and even the Almighty himself. Yet the trance,

like all other spiritual experiences, is subject to counterfeiting. The test of the legitimacy of the religious trance, like that of tongues, is the efficacy of its purpose. Its genuineness must be ascertained by the same standards that determine the verity of revelation in all other forms – that is, by the asking of such questions as: Does it teach faith in Christ, repentance, sacrifice, obedience to the laws and ordinances of the gospel, and loyalty to the Lord’s current and constituted Church and his anointed servants?” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 140) Elder David B. Haight, similarly, had an out of body experience which occurred while he was very ill. He related the story during the Oct. 1989 General Conference. From the *Church News*: “Elder David B. Haight expressed deep gratitude Sunday morning for the faith and prayers of countless people in his behalf, and for the divine intervention that spared his life from a serious illness...He recounted his experience the evening of his health crisis, as he pled with his Heavenly Father to spare his life a little longer to have more time to do His work, if it was His will. ‘While still praying,’ he recalled, ‘I began to lose consciousness. . . . I was now in a calm, peaceful setting; all was serene and quiet. I was conscious of two persons in the distance on a hillside. . . . Detailed features were not discernable. I heard no voices but was conscious of being in a holy presence and atmosphere.’ “During the days that followed, Elder Haight said he was shown a panoramic view of Christ’s earthly ministry. He saw the Savior and His apostles on the eve of His betrayal, where the Lord instructed and prepared the sacrament as a remembrance of His coming sacrifice. ‘It was so impressively portrayed to me - the overwhelming love of the Savior for each,’ Elder Haight said. ‘I witnessed His thoughtful concern for significant details - the washing of the dusty feet of each apostle; His breaking and blessing of the loaf of dark bread and blessing of the wine; then His dreadful disclosure that one would betray Him.’ “He said he saw Christ in Gethsemane, where ‘in some manner beyond our comprehension,’ the Savior took upon Himself the sins of mankind. As he witnessed these events during his days of unconsciousness, Elder Haight said the Holy Ghost blessed him with ‘a more perfect knowledge’ of the Lord’s mission.’ My soul was taught over and over again,’ he said solemnly. ‘I witnessed His struggling up the hill in His weakened condition carrying the cross, and His being stretched upon it...I cannot begin to convey to you the deep impact that these scenes have confirmed upon my soul,” (Church News, Oct. 7, 1989))

14 Now Ammon seeing the Spirit of the Lord poured out according to his ^aprayers upon the Lamanites, his brethren, who had been the cause of so much mourning among the Nephites, or among all the people of God because of their iniquities and their ^btraditions, he fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God for what he had done for his brethren; and he was also overpowered with ^cjoy; and thus they all three had ^dsunk to the earth. (Hugh Nibley “Of course, the hardest thing to contain is joy. Anybody can contain all sorts of pain. It’s amazing what you can put up with when you have to put up with pain. How astonishing it is—there’s just no limit. But joy is a thing that scares the daylight out of you. You can’t contain it and don’t know what to do with it. In the Moscow Art Theatre they say, ‘Suffer, suffer, suffer; that’s the way you become an artist.’ Well, we love to suffer; there’s no limit to how much we can suffer. But joy is so much harder to take. You don’t know what to do with it, do you? And yet that’s the purpose of our existence—we ‘are that we might have joy.’ So we are learning to control joy and control ourselves when we have it. We can’t contain it, you see. It’s a hard thing to contain. What do you do? Do you shout and holler and run around? Do you make a fool of yourself, etc.? How can you contain that in yourself? Well, they are all sinking down here and passing out, and that’s the best thing. After all, when pain becomes too great you black out automatically. So that takes care of that. It’s the same thing with joy if you can’t contain it. When you don’t know how to handle a problem psychologically, what do you do? You black out. This is your defense.” (*Teachings of the Book of Mormon*, Lecture 52, pp. 386-7))

15 Now, when the servants of the king had seen that they had fallen, they also began to cry unto God, for the fear of the Lord had come upon them also, for it was ^athey who had stood before the king and testified unto him concerning the great power of Ammon.

16 And it came to pass that they did call on the name of the Lord, in their might, even until they had all

fallen to the earth, save it were one of the Lamanitish ^awomen, whose name was Abish, (Abish is one of the very few named women in the Book of Mormon. That her name is present here is even more remarkable because she was a servant, and the records of the world typically record the names of royalty, but not the names of servants. The presence of her name, and the details of this little aside, suggest that Abish was more important in the original record than we see her in Mormon's account. While the description of her conversion provides an explanation of why she did not fall down, nevertheless, it would not be anything that would require that she be recorded by name when other women, such as the queen, are not named. This contrast between the named servant and the unnamed queen hint at a much more important role for Abish in the establishment of the gospel through Ammon than we have in our records. Brant Gardner.) she having been converted unto the Lord for many years, on account of a remarkable vision of her father— (Abish had not succumbed to the influence of the Spirit, because it was not a new experience for her like the king and the people around him.)

17 Thus, having been converted to the Lord, and never having made it ^aknown, therefore, when she saw that all the servants of Lamoni had ^bfallen to the earth, and also her mistress, the queen, and the king, and Ammon lay ^cprostrate upon the earth, she knew that it was the power of God; and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene it would ^dcause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people. (She had a good idea, not everyone will share her view.)

18 And they began to assemble themselves together unto the house of the king. And there came a multitude, and to their astonishment, they beheld the king, and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead; and they also saw Ammon, and behold, he was a Nephite. (They may have known him by reputation as a Nephite, or his clothing indicated that he was Nephite.)

19 And now the people began to murmur among themselves; some saying that it was a great evil that had come upon them, or upon the king and his house, because he had suffered that the Nephite should ^aremain in the land.

20 But others rebuked them, saying: The king hath brought this evil upon his house, because he slew his servants who had had their flocks scattered at the ^awaters of Sebus.

21 And they were also rebuked by those men who had stood at the waters of Sebus and ^ascattered the flocks which belonged to the king, for they were angry with Ammon because of the number which he had slain of their brethren at the waters of Sebus, while defending the flocks of the king.

22 Now, one of them, whose brother had been ^aslain with the sword of Ammon, being exceedingly angry with Ammon, drew his sword and went forth that he might let it fall upon Ammon, to slay him; and as he lifted the sword to smite him, behold, he fell dead. (Joseph Smith saw an angel of the Lord in vision protecting Brigham Young. Joseph Smith: "I saw Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it." (*Teachings of the Prophet Joseph Smith*, p. 108) Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever. D&C 122:9)

23 Now we see that Ammon could not be slain, for the ^aLord had said unto Mosiah, his father: I will spare him, and it shall be unto him according to thy faith—therefore, Mosiah ^btrusted him unto the Lord.

24 And it came to pass that when the multitude beheld that the man had fallen dead, who lifted the sword to slay Ammon, ^afear came upon them all, and they durst not put forth their hands to touch him or any of those who had fallen; and they began to marvel again among themselves what could be the cause of this great power, or what all these things could mean.

25 And it came to pass that there were many among them who said that Ammon was the ^aGreat Spirit, and others said he was sent by the Great Spirit;

26 But others rebuked them all, saying that he was a ^amonster, who had been sent from the Nephites to

torment them. (It is obvious from this account that many perceive the doings and handiwork of God and understand his ways; others are absolutely oblivious to what is divine and can neither recognize nor believe a heavenly manifestation. DCBM, 3:144)

27 And there were some who said that Ammon was sent by the Great Spirit to afflict them because of their iniquities; and that it was the Great Spirit that had always attended the Nephites, who had ever delivered them out of their hands; and they said that it was this Great Spirit who had destroyed so many of their brethren, the Lamanites.

28 And thus the contention began to be exceedingly sharp among them. And while they were thus contending, the ^awoman servant who had caused the multitude to be gathered together came, and when she saw the contention which was among the multitude she was exceedingly sorrowful, even unto tears. (Neal A. Maxwell: “Another special challenge we face from time to time is having good motives and good intentions—and even good actions misfire. Abish, the ‘Lamanitish woman’ (Alma 19:16-17), was not the first nor the last Church member to think an opportunity to be present and, therefore, to act on the impulse to do good. Confusion and contention followed her deed, as did tears from conscientious Abish. Vindication was nearly immediate in her case, but it is much slower coming at other times. If our motives and actions are good, we should be able to endure some misunderstanding, but the pain and frustration of it will be real because we really care. Time and truth can cause lower courts of opinion to reverse themselves, hopefully soon. But if not, we will come to that final gate where Jesus Christ is the gatekeeper and ‘he employeth no servant there.’ The gospel guarantees ultimate, not proximate, justice.” (*Wherefore, Ye Must Press Forward*, p. 115))

29 And it came to pass that she went and took the queen (It may not have been permissible for Abish to touch the king, so she first touches the queen.) by the ^ahand, that perhaps she might raise her from the ground; and as soon as she touched her hand she arose and stood upon her feet, and cried with a loud voice, saying: O blessed Jesus, who has saved me from an ^bawful hell! O blessed God, have ^cmercy on this people!

30 And when she had said this, she clasped her hands, being filled with joy, speaking many words which were not understood; and when she had done this, she took the king, Lamoni, by the hand, and behold he arose and stood upon his feet.

31 And he, immediately, seeing the contention among his people, went forth and began to rebuke them, and to teach them the ^awords which he had heard from the mouth of Ammon; and as many as heard his words believed, and were converted unto the Lord.

32 But there were ^amany among them who would not hear his words; therefore they went their way.

33 And it came to pass that when Ammon arose he also administered unto them, and also did all the servants of Lamoni; and they did all declare unto the people the selfsame thing—that their hearts had been ^achanged; that they had no more desire to do ^bevil. (Delbert L. Stapley: “When the light of Christ is in one's soul there can be no darkness which leads to temptation and sin. You cannot take darkness into a lighted room any more than one can create doubt in the heart of a person where true faith and testimony exist.” (Neal A. Maxwell, *That My Family Should Partake*, p. 88) Of his own conversion, President Joseph F. Smith said: “The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned – and surely I was not without sin – that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched, and I felt that I would not injure the smallest insect beneath my feet. I felt as if I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. Gospel Doctrine, p. 96)

34 And behold, many did declare unto the people that they had seen ^aangels and had conversed with them; and thus they had told them things of God, and of his righteousness.

35 And it came to pass that there were many that did ^abelieve in their words; and as many as did believe were baptized; and they became a righteous people, and they did establish a church among them.

36 And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour

out his ^aSpirit upon them; and we see that his arm is extended to ^ball people who will repent and believe on his name. (Here we reach a critical point in the Book of Mormon history. From this time on the Lamanites start going up in virtue, and the Nephites start going down. Hugh Nibley, TBM, 2:389)

Alma 20

The Lord sends Ammon to Middoni to deliver his imprisoned brethren—Ammon and Lamoni meet Lamoni's father, who is king over all the land—Ammon compels the old king to approve the release of his brethren. [About 90 B.C.]

1 AND it came to pass that when they had established a church in that ^aland, that king Lamoni desired that Ammon should go with him to the land of Nephi, that he might show him unto his father.

2 And the voice of the Lord came to Ammon, saying: Thou shalt not go up to the land of Nephi, for behold, the king will seek thy life (However in verse 8 he meets up with the king, but because he is not in his palace, Ammon's life is spared.); but thou shalt go to the land of ^aMiddoni; for behold, thy brother Aaron, and also Muloki and Ammah are in prison.

3 Now it came to pass that when Ammon had heard this, he said unto Lamoni: Behold, my brother and brethren are in prison at Middoni, and I go that I may deliver them.

4 Now Lamoni said unto Ammon: I know, in the ^astrength of the Lord thou canst do all things. But behold, I will go with thee to the land of Middoni; for the king of the land of Middoni, whose name is Antiomno, is a friend (an ally) unto me; therefore I go to the land of Middoni, that I may flatter the king of the land, and he will cast thy brethren out of ^bprison. Now Lamoni said unto him: Who told thee that thy brethren were in prison?

5 And Ammon said unto him: No one hath told me, save it be God; and he said unto me—Go and deliver thy brethren, for they are in prison in the land of Middoni.

6 Now when Lamoni had heard this he caused that his servants should make ready his ^ahorses and his chariots.

7 And he said unto Ammon: Come, I will go with thee down to the land of Middoni, and there I will plead with the king that he will cast thy brethren out of prison.

8 And it came to pass that as Ammon and Lamoni were journeying thither, they met the father of Lamoni, who was king ^aover all the land. (As Ammon and Lamoni are traveling, they meet Lamoni's father. This is the same father that Lamoni was going to take Ammon to see, and of whom the Lord suggested that he would seek Ammon's life. We have the very interesting situation where the Lord told Ammon not to go Lamoni's father, but that is the very man they meet while on their way to the other mission given them by the Lord. In this case, we must assume that the Lord knew very well that they would meet Lamoni's father on the road. As we will see, the intent to kill will still be there, but meeting the king on the road has probably placed Ammon in a different situation where he will be able to act in ways where he would have been constrained had he been before the king in his palace. For instance, it will be clear as this story continues that Ammon is armed, and that makes a great difference in the ending of this tale. Had Ammon appeared before the king in his court, it is unlikely that he would have been allowed (as a Nephite) to enter the presence of the king armed. Brant Gardner.)

9 And behold, the father of Lamoni (We don't know his name.) said unto him: Why did ye ^anot come to the ^bfeast on that great day when I made a feast unto my sons, and unto my people? (Attendance at the feast was mandatory.)

10 And he also said: Whither art thou going with this Nephite, who is one of the children of a ^aliar? (Prejudice)

11 And it came to pass that Lamoni rehearsed unto him whither he was going, for he feared to offend him.

12 And he also told him all the cause of his tarrying in his own kingdom, that he did not go unto his father to the feast which he had prepared.

13 And now when Lamoni had rehearsed unto him all these things, behold, to his astonishment, his father was angry with him, and said: Lamoni, thou art going to deliver these Nephites, who are sons of a liar. Behold, he robbed our fathers; and now his children are also come amongst us that they may, by

their cunning and their lyings, deceive us, that they again may rob us of our property. (The tradition among the Lamanites was that the Nephites stole the birthright from Laman and all the important relics as well.)

14 Now the father of Lamoni commanded him that he should slay Ammon with the sword. And he also commanded him that he should not go to the land of Middoni, but that he should return with him to the land of ^aIshmael. (This is a test to Lamoni of his loyalty to the king. He is also jeopardizing the safety of his own people by severing alliances with his father's kingdom.)

15 But Lamoni said unto him: I will not slay Ammon, (To defy the king was treason.) neither will I return to the land of Ishmael, but I go to the land of Middoni that I may release the brethren of Ammon, for I know that they are just men and holy prophets of the true God.

16 Now when his father had heard these words, he was angry with him, and he drew his sword that he might smite him to the earth.

17 But Ammon stood forth and said unto him: Behold, thou shalt not slay thy son; nevertheless, it were ^abetter that he should fall than thee, for behold, he has ^brepented of his sins; but if thou shouldst fall at this time, in thine anger, thy soul could not be saved. (Ammon's statement implies that the king would have been guilty of murder. Joseph Smith taught that one guilty of murder, one that sheds innocent blood cannot have forgiveness. Teachings, p. 339. Such a one would be guilty of the unforgivable sin, one for which the atonement of Christ cannot bring remission of sins. The guilty person will suffer for his or her own sin. Murder, the unlawful killing of another human being with malice aforethought, is the second most serious sin. It is an abomination in the sight of God because it, like unchastity, involves the unlawful tampering with human life. It is a sin unto death, an offense which is called the unforgivable sin. The call to repentance and baptism which includes murderers has reference to those who took life while engaged in unrighteous wars, as did the Lamanites, because they were compelled to do so, and not because they in their hearts sought the blood of their fellow men. On the other hand, the Jews on whose hands the blood of Christ was found were not invited to repent and be baptized. (Acts 3:19-21). MD, p. 520, TPJS, p. 188, 339, DCBM, 3:148, 290)

18 And again, it is expedient that thou shouldst forbear; for if thou shouldst ^aslay thy son, he being an innocent man, his blood would cry from the ground (The earth is the mother of life and is the womb of the resurrection also. From the earth we are resurrected and out from the earth we are born. She is Mother Earth. She is the mother of life and the womb of the resurrection. The destruction of life in any form is the reversal and perversion of existence itself, as we learn in Ether 8:19 in the Book of Mormon. It's an unspeakably horrendous calamity deliberately to reverse the process for which the earth was created. If the earth accepts their blood, it will cry from the ground and demand vengeance, as it does in the book of Moses. Hugh Nibley, TBM, 2:393) to the Lord his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy ^bsoul.

19 Now when Ammon had said these words unto him, he answered him, saying: I know that if I should slay my son, that I should shed innocent blood; for it is thou that hast sought to destroy him.

20 And he stretched forth his hand to slay Ammon. But Ammon withstood his blows, and also smote his arm that he could not use it.

21 Now when the king saw that Ammon could slay him, he began to plead with Ammon that he would spare his life.

22 But Ammon raised his sword, and said unto him: Behold, I will smite thee except thou wilt grant unto me that my brethren may be ^acast out of prison.

23 Now the king, fearing he should lose his life, said: If thou wilt spare me I will grant unto thee whatsoever thou wilt ask, even to half of the kingdom. (This was the correct political thing to do. To keep from losing his life, it was common to give away half the kingdom to be able to continue to be king.)

24 Now when Ammon saw that he had wrought upon the old king according to his desire, he said unto him: If thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his

kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in ^awhatsoever thing he thinketh, then will I spare thee; otherwise I will smite thee to the earth. (If Ammon had not won this fight, Lamoni would also have died.)

25 Now when Ammon had said these words, the king began to rejoice because of his life. (In refusing the half of the kingdom and in sparing the king's life, the king had no expectation of that outcome.)

26 And when he saw that Ammon had no desire to destroy him, and when he also saw the great ^alove he had for his son Lamoni, he was astonished exceedingly, and said: Because this is all that thou hast desired, that I would ^brelease thy brethren, and suffer that my son Lamoni should retain his kingdom, behold, I will grant unto you that my son may retain his kingdom from this time and forever; and I will govern him no more—

27 And I will also grant unto thee that thy brethren may be cast out of prison, and thou and thy brethren may come unto me, in my kingdom; for I shall greatly desire to see thee. For the king was greatly astonished at the words which he had spoken, and also at the words which had been spoken by his son Lamoni, therefore he was ^adesirous to learn them.

28 And it came to pass that Ammon and Lamoni proceeded on their journey towards the land of Middoni. And Lamoni found favor in the eyes of the king of the land; therefore the brethren of Ammon were brought forth out of prison. (Marion D. Hanks: "The promise is that in times of sorrow and affliction, if we endure and remain faithful and put our trust in him and are courageous, the Lord will visit us in our afflictions, strengthen us to carry our burdens, and support us in our trials. He'll be with us to the end of our days, lift us at the last day to greater opportunities for service, and exalt us at last with him and reunited loved ones, and he will consecrate our afflictions to our gain" (in Conference Report, Oct. 1992, 87; or *Ensign*, Nov. 1992, 64).)

29 And when Ammon did meet them he was exceedingly sorrowful, for behold they were naked, and their skins were worn exceedingly because of being bound with strong cords. And they also had ^asuffered hunger, thirst, and all kinds of afflictions; nevertheless they were ^bpatient (The reason that patience is such a virtue, is that so few people have it.) in all their sufferings.

30 And, as it happened, it was their lot to have fallen into the hands of a more hardened and a more ^astiffnecked people; therefore they would not hearken unto their words, and they had cast them out, and had smitten them, and had driven them from house to house, and from place to place, even until they had arrived in the land of Middoni; and there they were taken and cast into prison, and bound with ^bstrong cords, and kept in prison for many days, and were delivered by Lamoni and Ammon.

Alma 21

An account of the preaching of Aaron, and Muloki, and their brethren, to the Lamanites. (Written by Mormon) Comprising chapters 21 to 26 inclusive.

Aaron teaches the Amalekites about Christ and his atonement—Aaron and his brethren are imprisoned in Middoni—After their deliverance they teach in the synagogues and make many converts—Lamoni grants religious freedom to the people in the land of Ishmael. [Between 90 and 77 B.C.]

1 NOW when Ammon and his brethren ^aseparated themselves in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called by the Lamanites, ^bJerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.

2 Now the Lamanites and the Amalekites and the people of ^aAmulon had built a great city, which was called Jerusalem. ("This was a Lamanite city, built within the borders of the land of Nephi. Nephite apostates—the Amulonites and Amalekites—aided in its construction. Its inhabitants always warred against those sent to it with the message of salvation. It is listed among those cities destroyed at the time of Christ's death. 'Waters have I caused to come up in the stead thereof,' the Lord said, 'to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them' (3 Nephi 9:7).") (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 152))

3 Now the Lamanites of themselves were sufficiently hardened, but the Amalekites and the Amulonites were still harder (Those who leave the faith can never really leave the faith alone.); therefore they did cause the Lamanites that they should harden their hearts, that they should wax strong in wickedness and their abominations.

4 And it came to pass that Aaron came to the city of Jerusalem, and first began to preach to the Amalekites. And he began to preach to them in their ^asynagogues, for they had built synagogues after the ^border of the Nehors; for many of the Amalekites and the Amulonites were after the order of the Nehors. ("Both of these groups of people believed in the 'order of the Nehors', and they were so hardened in wickedness that only one Amalekite and no Amulonites were converted by the four sons of Mosiah and their companions (Alma 23:14).") (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.208) The Amulonites were Nephites on their fathers' side and Lamanites on their mothers'. Their education was that of the Nephites, and many of them became followers of Nehor. Scattered throughout the lands of Amulon, Helam and Jerusalem, they assumed a leading role as opponents of Ammon and his missionary brethren. None of their number repented and accepted the gospel. Rather, they became leaders in the persecutions carried on against the suffering people of Anti-Nephi-Lehi and, with the Amalekites, made martyrs of many of those saints. DCBM, 3:151. "When the Prophet [Joseph Smith] had ended telling how he had been treated [by apostates], Brother Behunnin remarked; 'If I should leave this Church I would not do as those men have done: I would go to some remote place where Mormonism had never been heard of, settle down, and no one would ever learn that I knew anything about it.' The great Seer immediately replied: 'Brother Behunnin, you don't know what you would do. No doubt these men once thought as you do. Before you joined this Church you stood on neutral ground. When the gospel was preached good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined this Church you enlisted to serve God. When you did that you left the neutral ground, and you never can get back on to it. Should you forsake the master you enlisted to serve, it will be by the instigation of the evil one, and you will follow his dictation and be his servant.' He [further] emphasized the fact that a man or woman who had not taken sides either with Christ or Belial could maintain a neutral position, but when they enlisted under either the one or the other they left the neutral ground forever." (*Juvenile Instructor*,

Aug. 15, 1892, p. 492 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 228))

5 Therefore, as Aaron entered into one of their ^asynagogues to preach unto the people, and as he was speaking unto them, behold there arose an Amalekite and began to contend with him, saying: What is that thou hast testified? Hast thou seen an ^bangel? Why do not angels appear unto us? Behold ^care not this people as good as thy people? (Those who will not hear the word of God as preached by one such as Aaron will not hear it if preached by one who has come back from the dead. The issue is the message, not the messenger. DCBM, 3:152)

6 Thou also sayest, except we repent we shall perish. How knowest thou the thought and intent of our hearts? How knowest thou that we have cause to repent? How knowest thou that we are not a ^arighteous people? Behold, we have built ^bsanctuaries, and we do assemble ourselves together to worship ^cGod. We do believe that God will save all men.

7 Now Aaron said unto him: Believest thou that the Son of God shall come to redeem mankind from their sins? (The religion of the Nehors first removed the existence of God and the belief in Jesus Christ as the Mediator.)

8 And the man said unto him: We do not ^abelieve that thou knowest any such thing. We do not believe in these foolish traditions. We do not believe that thou knowest of things to come, (They don't believe in the principle of revelation.) neither do we believe that thy fathers and also that our fathers did know concerning the things which they spake, of that which is to come.

9 Now Aaron began to open the ^ascriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be ^bno redemption for mankind ^csave it were through the ^ddeath and sufferings of Christ, and the atonement of his blood.

10 And it came to pass as he began to expound these things unto them they were angry with him, and began to ^amock him; and they would not hear the words which he spake.

11 Therefore, when he saw that they would not hear his words, he departed out of their synagogue, and came over to a village which was called Ani-Anti, and there he found Muloki preaching the word unto them; and also Ammah and his brethren. And they contended with many about the word.

12 And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over into the land of ^aMiddoni. And they did preach the word unto many, and ^bfew believed on the words which they taught.

13 Nevertheless, Aaron and a certain number of his brethren were taken and cast into ^aprison, and the remainder of them fled out of the land of Middoni unto the regions round about.

14 And those who were cast into prison ^asuffered many things, and they were delivered by the hand of Lamoni and Ammon, and they were fed and clothed.

15 And they went forth again to declare the word, and thus they were delivered for the first time out of prison; and thus they had suffered.

16 And they went forth whithersoever they were led by the ^aSpirit of the Lord, (Harold B. Lee: "Walk to the edge of the light, and perhaps a few steps into the darkness, and you will find that the light will appear and move ahead of you." (Boyd K. Packer: *A Watchman on the Tower*, p. 138) Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. D&C 84:85))

preaching the word of God in every synagogue of the Amalekites, or in every assembly of the Lamanites where they could be admitted.

17 And it came to pass that the Lord began to bless them, insomuch that they brought many to the knowledge of the truth; yea, they did ^aconvince many of their sins, and of the traditions of their fathers, which were not correct.

18 And it came to pass that Ammon and Lamoni returned from the land of Middoni to the land of ^aIshmael, which was the land of their inheritance.

19 And king Lamoni would not suffer that Ammon should serve him, or be his ^aservant.

20 But he caused that there should be ^asynagogues built in the land of Ishmael; and he caused that his people, or the people who were under his reign, should assemble themselves together.

21 And he did rejoice over them, and he did teach them many things. And he did also declare unto them that they were a people who were under him, and that they were a ^afree people, that they were free from the oppressions of the king, his father; for that his father had granted unto him that he might reign over the people who were in the land of Ishmael, and in all the land round about.

22 And he also declared unto them that they might have the ^aliberty of worshiping the Lord their God according to their desires, in whatsoever place they were in, if it were in the land which was under the reign of king Lamoni.

23 And Ammon did preach unto the people of king Lamoni; and it came to pass that he did teach them all things concerning things pertaining to righteousness. And he did exhort them daily, with all diligence; and they gave heed unto his word, and they were ^azealous for keeping the commandments of God.

Alma 22

Aaron teaches Lamoni's father about the creation, the fall of Adam, and the plan of redemption through Christ—The king and all his household are converted—How the land was divided between the Nephites and the Lamanites. [Between 90 and 77 B.C.]

1 NOW, as Ammon was thus teaching the people of Lamoni continually, we will return to the account of Aaron and his brethren; for after he departed from the land of Middoni he was ^aled by the Spirit to the land of Nephi, even to the house of the king which was ^bover all the land ^csave it were the land of Ishmael; and he was the father of Lamoni. (The Lord has a plan, a scheme, a system for the presentation of the gospel and the salvation of his sons and daughters. Those who seek to be in tune with the Infinite have the glorious privilege of participating in that plan, of being a vital part in the blessing of mankind. One day we shall see how very much the Lord was involved in the affairs of the people on this earth, how masterfully and marvelously he has orchestrated the doings, and feelings of his children in order to bring about the greatest blessing to the greatest number. DCBM, 3:156)

2 And it came to pass that he went in unto him into the king's palace, with his brethren, and bowed himself before the king, and said unto him: Behold, O king, we are the brethren of Ammon, whom thou hast ^adelivered out of ^bprison.

3 And now, O king, if thou wilt spare our lives, we will be thy servants. And the king said unto them: Arise, for I will grant unto you your lives, and I will not suffer that ye shall be my servants; but I will insist that ye shall administer unto me; for I have been somewhat ^atroubled in mind because of the ^bgenerosity and the greatness of the words of thy brother Ammon; and I desire to know the cause why he has not come up out of Middoni with thee.

4 And Aaron said unto the king: Behold, the Spirit of the Lord has called him another way; he has gone ^ato the land of Ishmael, to teach the people of Lamoni.

5 Now the king said unto them: What is this that ye have said concerning the Spirit of the Lord? Behold, this is the thing which doth trouble me.

6 And also, what is this that Ammon said—^aIf ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day?

7 And Aaron answered him and said unto him: Believest thou that there is a God? And the king said: I know that the Amalekites say that there is a God, and I have granted unto them that they should build sanctuaries, that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold I will ^abelieve.

8 And now when Aaron heard this, his heart began to rejoice, and he said: Behold, assuredly as thou livest, O king, there is a God.

9 And the king said: Is God that ^aGreat Spirit that brought our fathers out of the land of Jerusalem?

10 And Aaron said unto him: Yea, he is that Great Spirit, and he ^acreated all things both in heaven and in earth. Believest thou this?

11 And he said: Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all these things, and I will ^abelieve thy words.

12 And it came to pass that when Aaron saw that the king would believe his words, he began from the creation (Creation) of Adam, ^areading the scriptures (Aaron – and, we would assume, the other Nephite missionaries – had copies of the scriptures which were used for the teaching of the gospel. DCBM, 3:157) unto the king—how God ^bcreated man after his own image, and that God gave him commandments, and that because of transgression, man had fallen. (Fall)

13 And Aaron did expound unto him the scriptures from the ^acreation of Adam, laying the fall of man before him, and their carnal state and also the ^bplan of ^credemption, which was prepared ^dfrom the foundation of the world, (The gospel of God the Father, known also as the gospel of Jesus Christ, was the plan of salvation taught and declared by the Eternal Father in the premortal world. DCBM, 3:157)

through Christ, for all whosoever would believe on his name. (Atonement)

14 And since man had ^afallen he could not ^bmerit anything of himself; (We cannot save ourselves. We need the Savior. Herein is one of the great messages in all eternity, but one that unfortunately is little understood even by many who are of the household of faith. We will not be saved in the highest heaven because we earn our way there. We will not be crowned with glory and eternal lives because we worked out our salvation by ourselves. It is as heretical to believe that we are exalted by works as it is to teach that we are saved by grace alone. As important as our works are in evidencing our acceptance of and commitment to Christ the Lord – works such as receiving the ordinances of salvation, performing deeds of kindness and acts of Christian charity, and enduring faithfully to the end – our works will not and cannot save us. It is impossible for any human being to do enough good deeds in this mortal sphere to qualify for life in the celestial kingdom. No, ultimately we are saved not by our works but by his works – the Lord’s. Wherefore, Lehi said to his son Jacob, I know that thou are redeemed, because of the righteousness of thy Redeemer. That is to say, before the Father, the Lord Jesus intercedes for us on the basis of his works. “Listen to him who is the advocate with the Father,” the Savior urges in a modern revelation, “who is pleading your cause before him – saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified. What an unusual defense! What an unnatural scene! What a glorious message! The Mediator pleads our cause on the basis of his works – his atonement. What, then, is our role? “Wherefore, Father, he continues, spare these my brethren that believe on my name, that they may come unto me and have everlasting life. D&C 45:3-5. Truly there is a power in Christ, power not only to create the worlds and divide the seas but also to still the storms of the human heart, to heal the pain of scarred and beaten souls. We must learn to trust in him more, and on man-made solutions less. We must learn to surrender our burdens to him more. We must learn and work to our limits and then be willing to seek that grace or enabling power which will make up the difference, that sacred power which indeed makes all the difference! DCBM, 3:157-58) but the sufferings and ^cdeath of Christ ^datone for their sins, through faith and repentance, and so forth; and that he breaketh the bands of death, that the ^egrave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory; and Aaron did expound all these things unto the king.

15 And it came to pass that after Aaron had expounded these things unto him, the king said: ^a“What shall I do that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be ^bborn of God, having this wicked spirit ^crooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up ^dall that I possess, yea, I will forsake my kingdom, that I may receive this great joy.

16 But Aaron said unto him: If thou desirest this thing, if thou wilt ^abow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God (and repent), and call on his name in faith, believing that ye shall receive, then shalt thou receive the ^bhope which thou desirest.

17 And it came to pass that when Aaron had said these words, the king did ^abow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried ^bmightily, saying:

18 O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins (For his life to be spared in chapter 18, he offers one half of his kingdom to Ammon. Now he is offering to give away all of his sins to know God.) to know thee, (Ezra Taft Benson: “Each of us must surrender our sins if we are to really know Christ. We do not know Him until we become like Him. There are some, like this king, who must pray until they, too, have ‘a wicked spirit rooted’ from them so they can find the same joy.” (*Come Unto Christ*, p. 51) Neal A. Maxwell: “[speaking of the process of coming to know God] We also come to have sufficient ‘faith unto repentance,’ thereby becoming willing ‘to give away all [our] sins to know [God]’ (Alma 34:15; 22:18). These may include activities and endeavors that distract and deflect us. Getting used to giving away such onerous things is a necessary first step to prepare us for the giving that constitutes eventual consecration. “...Among some Church members there is, sad to say, a lack of real

faith in the living God and in His plan of salvation. This includes the universal need for repentance and remodeling; failure to pay a full tithing; failure to wear the holy temple garments; refusal to work meekly at making a marriage more successful or helping a family to become happier; inordinate resentment of personal trials; trying to serve the Lord without offending the devil or the world; being willing to serve the Lord but only in an advisory capacity; failing to sustain the Brethren; neglecting prayer; neglecting holy scriptures; neglecting parents; neglecting neighbors; neglecting sacrament meetings; neglecting temple attendance; and so on. Of such happiness-draining failures the common cause, at the testing point, is the failure to endure it well. When we stop short, we interrupt the precious process of personal development. "...Many of us are kept from eventual consecration because we mistakenly think that, somehow, by letting our will be swallowed up in the will of God we lose our individuality (see Mosiah 15:7). What we are really worried about, of course, is giving up not self but selfish things-like our roles, our time, our preeminence, and our possessions. No wonder we are instructed by the Savior to lose ourselves (see Luke 9:24). He is only asking us to lose the old self in order to find the new self. It is a question not of one's losing identity but of finding one's true identity. "...The submission of one's will is placing on God's altar the only uniquely personal thing one has to place there. The many other things we 'give' are actually the things He has already given or loaned to us. However, when we finally submit ourselves by letting our individual wills be swallowed up in God's will, we will really be giving something to Him! It is the only possession which is truly ours to give. Consecration thus constitutes the only unconditional surrender which is also a total victory. (*If Thou Endure It Well*, pp. 44-55) The almost valiant resemble the valiant, except that they show considerably less consecration and measurably more murmuring. They are less settled spiritually and are more distracted by the world. They progress, but do so episodically rather than steadily and pause on plateaus." (*Men & Women of Christ*, p. 3) Such is the perfect and fair price exacted of all who truly desire to know God. It is much more difficult an offering to make than one of silver and gold. It is an affirmation of the eternal verity that no unclean thing can enter his presence. It places the promise of eternal life in the reach of all. It excuses nothing and rewards all that has been right and good. DCBM, 3:160.) and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck ^aas if he were dead. (Similar experience as Lamoni) (Dallin H. Oaks: "Two companion qualities evident in the lives of our pioneers, early and modern, are *unselfishness* and *sacrifice*. Our Utah pioneers excelled at putting 'the general welfare and community goals over individual gain and personal ambition' [Carol Cornwall Madsen, *Journey to Zion: Voices from the Mormon Trail* (1997), 6]. That same quality is evident in the conversion stories of modern pioneers. Upon receiving a testimony of the truth of the restored gospel, they have unhesitatingly sacrificed all that was required to assure that its blessings will be available to their children and to generations unborn. Some have sold all their property to travel to a temple. Some have lost employment. Many have lost friends. Some have even lost parents and extended family, as new converts have been disowned for their faith. This must be the greatest sacrifice of all" (in Conference Report, Oct. 1997, 100; or *Ensign*, Nov. 1997, 72).)

19 And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead, and also Aaron and his brethren standing as though they had been the cause of his fall, she was angry with them, and commanded that her servants, or the servants of the king, should take them and slay them.

20 Now the servants had seen the cause of the king's fall, therefore they durst not lay their hands on Aaron and his brethren; and they pled with the queen saying: Why commandest thou that we should slay these men, when behold one of them is ^amightier than us all? Therefore we shall fall before them.

21 Now when the queen saw the fear of the servants she also began to fear exceedingly, lest there should some evil come upon her. And she commanded her servants that they should go and call the people, that they might slay Aaron and his brethren.

22 Now when Aaron saw the determination of the queen, he, also knowing the hardness of the hearts of

the people, feared lest that a multitude should assemble themselves together, and there should be a great contention and a disturbance among them; therefore he put forth his ^ahand and raised the king from the earth, and said unto him: Stand. And he stood upon his feet, receiving his strength.

23 Now this was done in the presence of the queen and many of the servants. And when they saw it they greatly marveled, and began to fear. And the king stood forth, and began to ^aminister unto them. And he did minister unto them, insomuch that his ^bwhole household were ^cconverted unto the Lord.

24 Now there was a multitude gathered together because of the commandment of the queen, and there began to be great murmurings among them because of Aaron and his brethren.

25 But the king stood forth among them and administered unto them. And they were ^apacified towards Aaron and those who were with him.

26 And it came to pass that when the king saw that the people were pacified, he caused that Aaron and his brethren should stand forth in the midst of the multitude, and that they should preach the word unto them.

27 And it came to pass that the king sent a ^aproclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the ^bwest, and which was divided from the land of ^cZarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of ^dManti, by the head of the ^eriver Sidon, running from the east towards the west—and thus were the Lamanites and the Nephites divided.

28 Now, the more ^aidle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

29 And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called ^aBountiful.

30 And it bordered upon the land which they called ^aDesolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose ^bbones we have spoken, which was discovered by the ^cpeople of Zarahemla, it being the place of their ^dfirst landing.

31 And they came from there ^aup into the south wilderness. Thus the ^bland on the northward was called ^cDesolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

32 And now, it was only the ^adistance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small ^bneck of land between the land northward and the land southward. (Sounds like Central America.)

33 And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward.

34 Therefore the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites—as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires. (President Anthony V. Ivins: “There is a great deal of talk about the geography of the Book of Mormon. Where was the land of Zarahemla? Where was the

City of Zarahemla? and other geographic matters. It does not make any difference to us. There has never been anything yet set forth that definitely settles that question. So the Church says we are just waiting until we discover the truth. All kinds of theories have been advanced. I have talked with at least half a dozen men that have found the very place where the City of Zarahemla stood, and notwithstanding the fact that they profess to be Book of Mormon students, they vary a thousand miles apart in the places they have located. We do not offer any definite solution. As you study the Book of Mormon keep these things in mind and do not make definite statements concerning things that have not been proven in advance to be true.” (*Conference Reports*, Apr. 1929, p. 16) Harold B. Lee: “Don't be concerned over Book of Mormon geography. Some say the Hill Cumorah was in southern Mexico (and someone pushed it down still farther) and not in western New York. Well, if the Lord wanted us to know where it was or where Zarahemla was, He'd have given us latitude and longitude, don't you think? And why bother our heads trying to discover with archaeological certainty the geographical locations of the cities of the Book of Mormon like Zarahemla? The witness of the Book of Mormon is not found in the ruins of Central and South America. They may be outward evidences of a people long since disappeared. The real witness is that which is found in the Book of Mormon itself.” (*The Teachings of Harold B. Lee*, p. 156))

35 And now I, after having said this, return again to the account of Ammon and Aaron, Omner and Himni, and their brethren.

Alma 23

The remarkable thing about these Lamanite conversions is that they did not fall away. Often in the Church, various forms of the word *convert* – convert, conversion, converted– are used to refer to one’s joining the Church. Implied in this usage is the idea that the person has been taught the gospel, exercised faith in the atonement of Jesus Christ, repented of his or her sins and then joined the Church through the ordinance of baptism. This use of the word implies an event that has occurred in the life of an individual. Though this is not an inappropriate use of the word, it is a *limited* use. As used in holy writ, the word has greater meaning. In the recently published booklet, *True to the Faith: A Gospel Reference* published by The Church of Jesus Christ of Latter-day Saints, the following is stated regarding conversion: “ ‘To be carnally minded is death,’ declared the Apostle Paul, ‘but to be spiritually minded is life and peace’ (Romans 8:6; see also 2 Nephi 9:39). In our fallen state, we often struggle with temptation, and we sometimes give in to “the will of the flesh and the evil which is therein” (2 Nephi 2:29). To be able to receive the blessing of eternal life, we need to be ‘spiritually minded’ and conquer our unrighteous desires. We need to change. More accurately, we need to *be changed*, or converted, through the power of the Savior’s Atonement and through the power of the Holy Ghost. This process is called conversion. Conversion includes a change in behavior, but it goes beyond behavior; it is a change in our very nature. It is such a significant change that the Lord and His prophets refer to it as a rebirth, a change of heart, and a baptism of fire.” Likewise, Elder Dallin H. Oaks of the Council of the Twelve Apostles stated: “We qualify for eternal life through a process of *conversion*. As used here, this word of many meanings signifies not just a convincing but a profound change of nature.” “Conversion is a process, not an event. You become converted as a result of your righteous efforts to follow the Savior. These efforts include exercising *faith* in Jesus Christ, *repenting* of sin, being *baptized*, *receiving* the gift of the Holy Ghost, and *enduring to the end* in faith.” Receiving the Holy Ghost is the beginning of the conversion process. Elder Oaks has observed, “The needed conversion *by* the gospel begins with the introductory experience the scriptures call being “born again” (e.g., Mosiah 27:25; Alma 5:49; John 3:7; 1 Pet. 1:23). In the waters of baptism and by receiving the gift of the Holy Ghost, we become the spiritual ‘sons and daughters’ of Jesus Christ, ‘new creatures’ who can ‘inherit the kingdom of God’ (Mosiah 27:25-26).” To continue the process, we must *become* like God. “In teaching the Nephites, the Savior referred to what they must become. He challenged them to repent and be baptized and be sanctified by the reception of the Holy Ghost, ‘that ye may stand spotless before me at the last day’ (3 Ne. 27:20). He concluded: ‘Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am’ (3 Ne. 27:27).” *Becoming* is the essence of the process of conversion. “Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have *done*. It is an acknowledgment of the final effect of our acts and thoughts—what we have *become*. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.” Therefore, certain qualities characterize those who are “converted unto the Lord.” These are outlined in *True to the Faith*. “*They desire to do good. They do not rebel against the Lord. They share the gospel. They are filled with love.* The power of conversion is one of the most remarkable miracles ever witnessed by mankind. Such a miracle is the greatest sought for by God’s children while in mortality. Elder Dallin H. Oaks of the Council of the Twelve Apostles said: “Changing bodies or protecting temples are miracles, but an even greater miracle is a mighty change of heart by a son or daughter of God (see Mosiah 5:2). A change of heart, including new attitudes, priorities, and desires, is greater and more important than any miracle involving the body.” Bruce Satterfield, Meridian Magazine, Lesson 26.

Religious freedom is proclaimed—The Lamanites in seven lands and cities are converted—They call themselves Anti-Nephi-Lehies and are freed from the curse—The Amalekites and the Amulonites reject the truth. [Between 90 and 77 B.C.]

1 BEHOLD, now it came to pass that the king of the Lamanites sent a ^aproclamation among all his people, that they should not lay their hands on Ammon, or Aaron, or Omner, or Himni, nor either of their brethren who should go forth preaching the word of God, in whatsoever place they should be, in any part of their land.

2 Yea, he sent a decree among them, that they should not lay their hands on them to bind them, or to cast them into prison; neither should they spit upon them, nor smite them, nor cast them out of their ^asynagogues, nor scourge them; neither should they cast stones at them, but that they should have free access to their houses, and also their temples, and their ^bsanctuaries. (The king is not demanding that his people join the church, but that they not molest those who preach the gospel.)

3 And thus they might go forth and preach the word according to their desires, for the king had been converted unto the Lord, and ^aall his ^bhousehold; therefore he sent his proclamation throughout the land unto his people, that the word of God might have no obstruction, but that it might go forth throughout all the land, that his people might be convinced concerning the wicked ^ctraditions of their fathers, and that they might be convinced that they were all brethren, and that they ought not to murder, nor to plunder, nor to steal, nor to commit adultery, nor to commit any manner of wickedness. (If we could convert rulers of nations, our missionary work would be easier in those countries.)

4 And now it came to pass that when the king had sent forth this proclamation, that Aaron and his brethren went forth from ^acity to city, and from one house of worship to another, establishing churches (The Church of Jesus Christ administers the gospel; it is the service agency by which the ordinances of salvation and the teachings and revelations of the Master are made available, in an organized and systematic manner, to the people of the covenant. DCBM, 3:163), and consecrating ^bpriests and teachers throughout the land among the Lamanites, to preach and to teach the word of God among them; and thus they began to have great success.

5 And ^athousands were brought to the knowledge of the Lord, yea, thousands were brought to believe in the ^btraditions of the Nephites; and they were taught the ^crecords and prophecies which were handed down even to the present time.

6 And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working ^amiracles in them (To mend a broken limb, to rid a body of disease, to raise the dead – all these are miracles indeed, yet miracles of a lesser order than the miracles of cleansing a soul from sin, breathing the breath of spiritual life into the soul previously dead to the things of the Spirit, planting faith where there had been no faith, evoking righteousness where there had been none. Such are the great miracles that the gospel works upon people’s hearts and souls. DCBM, 3:165) —yea, I say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching, and were ^bconverted unto the Lord, ^cnever did fall away. (True conversion is not a guarantee of perfection so much as a longing for perfection. In his wonderful book, *The Great Divorce*, C. S. Lewis tells of a group of sinners from hell who take a sight-seeing trip to heaven. All of them have their attachments to sin, and their self-imposed and self-sustaining weaknesses, and all of them, when they arrive at their heavenly destination, are invited to remain. All they must do to have this opportunity is to give away anything that is more important to them than staying in that celestial sphere. Heaven must be more important to them than any other thing. Among those who receive this invitation is a man with a small red lizard on his shoulder. “It was twitching its tail like a whip and whispering things in his ear.” (P. 98) The man from Hell (Lewis calls them Ghosts) was about to leave, embarrassed by the words of his reptilian companion, when a great, blazing man invited him to remain. “I told this little chap,” (here he indicated the lizard) “that he’d have to be quiet if

he came—which he insisted on doing. Of course his stuff won't do here. I realize that. But he won't stop. I shall just have to go home.” (P. 99) When the angel (Lewis' word again) offers to kill the lizard, the ghost proposes a multitude of excuses, divided by his longing to keep the creature and his longing to be free of its corrupting influences. The issue is the very one facing Lamoni's father and all of us. The lizard is a symbol for sins—our favorite sins, which we must be willing to give away. Again and again the angel asks for permission (as the Father and the Son ask us), to kill the lizard and free the man from the consequences of his sins, a thing that cannot be done without consent of the one making the sacrifice. Finally it happens . . . “Have I your permission?” said the Angel to the Ghost. “I know it will kill me.” “It won't, but supposing it did?” You're right. It would be better to be dead than to live with this creature.” “Then I may?” “Damn and blast you! Go on can't you? Get it over. Do what you like,” bellowed the Ghost . . . The transformation of the Ghost once he had given up the thing that kept him out of heaven was wonderful! For a moment I could make out nothing distinctly. Then I saw, between me and the nearest bush, unmistakably solid but growing every moment solidier, the upper arm and the shoulder of a man. Then, brighter still and stronger, the legs and the hands. The neck and golden head materialized while I watched . . . the actual completing of a man—an immense man . . . not much smaller than the Angel. (Pp. 101, 102) All of us are sinners, and to some degree that reality will probably continue with us until we are out of this mortal tabernacle. But we must be willing to abandon our sins. And when we make mistakes, we must be willing to repent immediately. I do not recollect that I have seen five minutes since I was baptized that I have not been ready to preach a funeral sermon, lay hands on the sick, or to pray in private or in public. I will tell you the secret of this. In all your business transactions, words, and communications, if you commit an overt act, repent of that immediately, and call upon God to deliver you from evil and give you the light of His Spirit. Never do a thing that your conscience, and the light within you, tell you is wrong. Never do a wrong, but do all the good you possibly can. Never do a thing to mar the peaceable influence of the Holy Spirit in you; then whatever you are engaged in whether in business, in the dance, or in the pulpit you are ready to officiate at any time in any of the ordinances of the House of God. If I commit an overt act, the Lord knows the integrity of my heart, and through sincere repentance, He forgives me (Brigham Young, Journal of Discourses, Vol.12, p.102 p.103) Ted Gibbons, LDS Living, Lesson 26. Two things are worthy of note here, namely the nature of the preaching done by the sons of Mosiah and the depth of the conversions. These two aspects of conversion are inextricably tied. These missionaries did not trifle with the Lamanites; they did not entertain them or seek by sophistry or by manipulation to bring people into the Church. They preached the gospel. They preached creation, fall, and atonement. They preached faith, repentance, and rebirth. They preached Christ. That is, their message was substantive and sacred, and it was presented by the power of the Holy Ghost. Thus the listeners were converted to Christ, not to the missionaries or the other members of the Church, as pleasant and sincere and dedicated as those might be. They were converted to Christ, and thus their testimonies and their lives were built upon the only sure foundation. DCBM, 3:165)

7 For they became a righteous people; they did lay down the weapons of their rebellion (Maybe the weapons of our rebellion are those things that cause us to fight against God. Word of wisdom, evil speaking, profanity, etc. Anything with which we resist the enticings of the Spirit.), that they did not fight against God any more, neither against any of their brethren.

8 Now, these are ^athey who were converted unto the Lord:

9 The people of the Lamanites who were in the land of Ishmael;

10 And also of the people of the Lamanites who were in the land of ^aMiddoni;

11 And also of the people of the Lamanites who were in the city of Nephi;

12 And also of the people of the Lamanites who were in the land of ^aShilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimnilom.

13 And these are the names of the cities of the Lamanites which were ^aconverted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were

all Lamanites.

14 And the Amalekites were not ^aconverted, save only one; neither were any of the ^bAmulonites; but they did harden their hearts, and also the hearts of the Lamanites in that part of the land wheresoever they dwelt, yea, and all their villages and all their cities.

15 Therefore, we have named all the cities of the Lamanites in which they did repent and come to the knowledge of the truth, and were converted.

16 And now it came to pass that the king and those who were converted were desirous that they might have a name, that thereby they might be distinguished from their brethren; therefore the king consulted with Aaron and many of their priests, concerning the name that they should take upon them, that they might be distinguished.

17 And it came to pass that they called their names ^aAnti-Nephi-Lehies; (It is not clear exactly why they called themselves Anti-Nephi-Lehies. Viewing the word *anti* as meaning “opposed to” or “against,” perhaps their action symbolizes a desire to dissolve barriers between Nephites and Lamanites and thus establish peace; their name could in this sense represent their opposition to a Nephite-Lamanite distinction. That is, they wanted neither Nephites nor Lamanites, nor “any manner of –ites.” Another possibility suggests itself. Webster’s Dictionary of 1828 indicates that the word *anti* means “like” or “mirror image of.” In that case anti-Christ would mean not just opposed to Christ but also deceptively similar to Christ, and perhaps the name Anti-Nephi-Lehies would symbolize their desire to be as Nephi and Lehi of old, that is, that they might remember the goodness and faithfulness of their first Nephite prophet leaders. DCBM, 3:165) and they were called by this name and were no more called ^bLamanites.
18 And they began to be a very ^aindustrious people; yea, and they were friendly with the Nephites; therefore, they did ^bopen a correspondence with them, and the ^ccurse of God did no more follow them.

Alma 24

The Lamanites come against the people of God—The Anti-Nephi-Lehies rejoice in Christ and are visited by angels—They choose to suffer death rather than to defend themselves—More Lamanites are converted. [Between 90 and 77 B.C.]

1 AND it came to pass that the Amalekites and the Amulonites and the Lamanites who were in the land of ^aAmulon, and also in the land of ^bHelam, and who were in the land of ^cJerusalem, and in fine, in all the land round about, who had not been converted and had not taken upon them the name of ^dAnti-Nephi-Lehi, were stirred up by the Amalekites and by the Amulonites to anger against their brethren.

2 And their hatred became exceedingly sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king; therefore, they took up arms against the people of Anti-Nephi-Lehi.

3 Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi.

4 And the king died in that selfsame year that the Lamanites began to make preparations for war against the people of God.

5 Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a ^acouncil with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

6 Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

7 Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nephites, unto us to preach unto us, and to convince us of the ^atraditions of our wicked fathers.

8 And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have ^aopened a correspondence with these brethren, the Nephites.

9 And behold, I also thank my God, that by opening this correspondence we have been convinced of our ^asins, and of the many murders which we have committed. (We do know that there are murders committed by Gentiles for which they at least can repent, be baptized, and receive a remission of their sins. Bruce R. McConkie, *A New Witness for the Articles of Faith*, 231)

10 And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath ^aforgiven us of those our many sins and murders (Because of the false traditions of their fathers, before their conversion these Lamanites had taken life in unrighteous wars. Though such needless killing is a sin of the gravest magnitude, it is not the same as the willful and premeditated taking of life that, in the United States system of jurisprudence, is called first-degree murder; or that is spoken of in the scriptures as being “sin unto death”, meaning that its perpetrators cannot, even through repentance, obtain a glory greater than that of the celestial kingdom in the worlds to come. DCBM, 3:167-68) which we have committed, and taken away the ^bguilt from our hearts, through the merits of his Son.

11 And now behold, my brethren, since it has been all that we could do, (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to ^atake them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—

12 Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

13 Behold, I say unto you, Nay, let us retain (In this context, “retain” is used in the sense of holding

back. They are not “retaining” their swords in the sense of maintaining possession, but rather they were restraining them from use.) our swords that they be not stained with the blood of our brethren; for perhaps, if we should stain our swords ^aagain they can no more be ^bwashed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.

14 And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our ^asouls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the ^bplan of salvation might be made known unto us as well as unto future generations.

15 Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us ^ahide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us ^bclean thereby.

16 And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall ^ago to our God and shall be saved.

17 And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man’s blood, and they did ^abury them up deep in the earth. (“It is entirely possible that this interesting incident could have served as the source of the ‘bury-the-hatchet’ tradition of showing peace, which was a common practice among some of the tribes of American Indians when Columbus and other white men came to their lands.” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 210) Spencer J. Condie: “Following Nephi’s counsel to ‘liken all scriptures unto us,’ we can use the conversion of the Anti-Nephi-Lehies as a metaphor for our own lives. When we become truly converted, the testimony of our conversion may well be borne in our burying deep in the earth our sharp tongues in lieu of sharp swords. Our post-conversion sanitary landfill might also be used to discard our hot tempers, our evil speech patterns, our penchant for off-color jokes, our ethnic epithets, our greediness, unkindness, and lack of compassion.” (*Your Agency: Handle With Care*, p. 140))

18 And this they did, it being in their view a testimony to God, and also to men, that they ^anever would use weapons again for the shedding of man’s blood; and this they did, vouching and ^bcovenanting with God, that rather than shed the blood of their brethren they would ^cgive up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.

19 And thus we see that, (Whenever you read “And thus we see,” Mormon doesn’t want us to miss the point.) when these Lamanites were brought to ^abelieve and to know the truth, they were ^bfirm, and would suffer even unto death rather than commit sin (In the play, *A Man for All Seasons*, Sir Thomas Moore, who would soon have his head removed because of a refusal to compromise his principles, said, When a man takes an oath, he’s holding his own self in his own hands, like water, and if he opens his fingers then—he needn’t hope to find himself again (p. 81).); and thus we see that they buried their weapons of peace, or they buried the weapons of war, for peace. (Some have attempted to extrapolate from this instance that this is the course – a course of conscientious objection – that ought to be followed by those of the household of faith in all instances in which their lives and liberties are threatened by evil forces. But the larger context of this instance does not justify such an idea. As the story yet unfolds, it will be necessary for the Anti-Nephi-Lehies to abandon their lands and move in a body to that land of Jershon where they can be protected by the Nephites. It will also be necessary for their sons, who have not entered into the covenant that the Anti-Nephi-Lehies have made, to take up arms “to protect the Nephites and themselves from bondage.” Eventually, men and women must learn the lesson of the ages, a lesson stressed by Mormon just prior to his death, a message he could offer with over a thousand years

of Nephite perspective before him: “Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you. Mormon 7:4. DCBM, 3:170)

20 And it came to pass that their brethren, the Lamanites, made preparations for war, and came up to the land of Nephi for the purpose of destroying the king, and to place ^aanother in his stead, and also of destroying the people of Anti-Nephi-Lehi out of the land.

21 Now when the people saw that they were coming against them they went out to meet them, and ^aprostrated themselves before them to the earth, and began to call on the name of the Lord; and thus they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the sword.

22 And thus without meeting any resistance, they did slay a ^athousand and five of them; and we know that they are blessed, for they have gone to dwell with their God.

23 Now when the Lamanites saw that their brethren would not flee from the sword, neither would they turn aside to the right hand or to the left, but that they would lie down and ^aperish, and ^bpraised God even in the very act of perishing under the sword—

24 Now when the Lamanites saw this they did ^aforbear from slaying them; and there were many whose hearts had ^bswollen in them for those of their brethren who had fallen under the sword, for they repented of the things which they had done.

25 And it came to pass that they threw down their weapons of war, and they would not take them again, for they were stung for the murders which they had committed; and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them.

26 And it came to pass that the people of God were joined that day by more than the number who had been slain; and those who had been slain were righteous people, therefore we have no reason to doubt but what they were ^asaved. (When righteous people die, we have no reason to doubt but that they are saved. That is, they are heirs of the celestial kingdom. When the righteous (those true to their gospel covenants) pass from this life to the next, they “are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow. (Alma 40:12). Since they have kept their second estate, the eternal promise is that they “shall have glory added upon their heads for ever and ever.” Abraham 3:26. Given, then, that there is no apostasy in paradise, all who obtain that station have the sure promise of celestial glory in the day of resurrection. DCBM, 3:171)

27 And there was not a wicked man slain among them; but there were more than a thousand brought to the knowledge of the truth; thus we see (Here’s another Mormon point.) that the Lord worketh in many ^aways to the salvation of his people.

28 Now the greatest number of those of the Lamanites who slew so many of their brethren were Amalekites and Amulonites, the greatest number of whom were after the ^aorder of the ^bNehors.

29 Now, among those who joined the people of the Lord, there were ^anone who were Amalekites or Amulonites, or who were of the order of Nehor, but they were actual descendants of Laman and Lemuel.

30 And thus we can plainly discern, (Mormon’s point.) that after a people have been once ^aenlightened by the ^bSpirit of God, and have had great ^cknowledge of things pertaining to righteousness, and then have ^dfallen away into sin and transgression, they become more ^ehardened, and thus their state becomes ^fworse than though they had never known these things. (Joseph Smith: “Strange as it may appear at first thought, yet it is no less strange than true, that notwithstanding all the professed determination to live godly, apostates after turning from the faith of Christ, unless they have speedily repented, have sooner or later fallen into the snares of the wicked one, and have been left destitute of the Spirit of God, to manifest their wickedness in the eyes of multitudes. From apostates the faithful have received the severest persecutions. Judas was rebuked and immediately betrayed his Lord into the hands of his enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the Gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of

the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors.” (*Teachings of the Prophet Joseph Smith*, p. 67.) “After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints. When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.” (*Teachings of the Prophet Joseph Smith*, p. 358) Joseph Fielding Smith: “The testimony of the Spirit is so great, and the impressions and revelations of divine truth so forcefully revealed that there comes to the recipient a conviction of the truth that he cannot forget. Therefore, when a person once enlightened by the Spirit so that he receives knowledge that Jesus Christ is the Only Begotten Son of God in the flesh, then turns away and fights the Lord and his work, he does so against the light and testimony he has received by the power of God. Therefore, he has resigned himself to evil knowingly. Therefore Jesus said there is no forgiveness for such a person.” (*Answers to Gospel Questions*, vol. 4, p. 92) Neal A. Maxwell: “Then there are the dissenters who leave the Church, either formally or informally, but who cannot leave it alone. Usually anxious to please worldly galleries, they are critical or at least condescending towards the Brethren. They not only seek to steady the ark but also on occasion give it a hard shove! Often having been taught the same true doctrines as the faithful, they have nevertheless moved in the direction of dissent (see Alma 47:36). They have minds hardened by pride (see Daniel 5:20).” (*Men and Women of Christ*, p. 4) “When the Prophet [Joseph Smith] had ended telling how he had been treated [by apostates], Brother Behunnin remarked; ‘If I should leave this Church I would not do as those men have done: I would go to some remote place where Mormonism had never been heard of, settle down, and no one would ever learn that I knew anything about it.’ The great Seer immediately replied: ‘Brother Behunnin, you don’t know what you would do. No doubt these men once thought as you do. Before you joined this Church you stood on neutral ground. When the gospel was preached good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined this Church you enlisted to serve God. When you did that you left the neutral ground, and you never can get back on to it. Should you forsake the master you enlisted to serve, it will be by the instigation of the evil one, and you will follow his dictation and be his servant.’ He [further] emphasized the fact that a man or woman who had not taken sides either with Christ or Belial could maintain a neutral position, but when they enlisted under either the one or the other they left the neutral ground forever.” (*Juvenile Instructor*, Aug. 15, 1892, p. 492 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 228))

Alma 25

Lamanite aggressions spread—The seed of the priests of Noah perish as Abinadi prophesied—Many Lamanites are converted and join the people of Anti-Nephi-Lehi—They believe in Christ and keep the law of Moses. [Between 90 and 77 B.C.]

1 AND behold, now it came to pass that those Lamanites were more angry because they had slain their brethren; therefore they swore vengeance upon the Nephites; and they did ^ano more attempt to slay the people of ^bAnti-Nephi-Lehi at that time.

2 But they took their armies and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of Ammonihah and ^adestroyed them.

3 And after that, they had ^amany battles with the Nephites, in the which they were driven and slain.

4 And among the Lamanites who were slain were almost all the ^aseed of Amulon and his brethren, who were the priests of Noah, and they were slain by the hands of the Nephites;

5 And the remainder, having fled into the east wilderness, and having usurped the power and ^aauthority over the Lamanites, caused that many of the Lamanites should ^bperish by fire because of their belief—

6 For many of ^athem, after having suffered much loss and so many afflictions, began to be stirred up in remembrance of the ^bwords which Aaron and his brethren had preached to them in their land; therefore they began to disbelieve the ^ctraditions of their fathers, and to believe in the Lord, and that he gave great power unto the Nephites; and thus there were many of them converted in the wilderness.

7 And it came to pass that those rulers who were the remnant of the children of ^aAmulon caused that they should be put to ^bdeath, yea, all those that believed in these things.

8 Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanites began to ^ahunt the seed of Amulon and his brethren and began to slay them; and they fled into the east wilderness.

9 And behold they are hunted at this day by the Lamanites. Thus the words of Abinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire.

10 For he said unto them: What ye shall ^ado unto me shall be a type of things to come.

11 And now Abinadi was the first that suffered ^adeath by fire because of his belief in God; now this is what he meant, that many should suffer death by fire, according as he had suffered.

12 And he said unto the priests of Noah that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain, even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they were driven by the Lamanites, and they were hunted, and they were smitten.

13 And it came to pass that when the Lamanites saw that they could not overpower the Nephites they returned again to their own land; and many of them came over to dwell in the land of ^aIshmael and the land of Nephi, and did join themselves to the people of God, who were the people of ^bAnti-Nephi-Lehi.

14 And they did also ^abury their weapons of war, according as their brethren had, and they began to be a righteous people; and they did walk in the ways of the Lord, and did observe to keep his commandments and his statutes.

15 Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the ^alaw of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a ^btype of his coming, and believing that they must keep those ^coutward ^dperformances until the time that he should be revealed unto them.

16 Now they did not suppose that ^asalvation came by the ^blaw of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a ^chope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come. (John Taylor: "So firm a foundation having been laid for the faith of the Nephite people, we find that in every period of their history they retained their reverence for the law of Moses, though disputations sometimes arose, by

reason of iniquity, with regard to its symbolism or its saving quality. The apostates, who separated themselves from the Church, occasionally fell into the grievous error of exalting the law above the Gospel, and, whilst maintaining its divine origin, they ignored its typical value and denied that it was a preparatory system leading to a higher, holier and more perfect law; they refused to recognize it as a schoolmaster to bring them to Christ.” (*Mediation and Atonement*, chapter 14))

17 And now behold, Ammon, and Aaron, and Omner, and Himni, and their brethren did rejoice exceedingly, for the success which they had had among the Lamanites, seeing that the Lord had granted unto them according to their ^aprayers, (The content of their prayers is described in Alma 17: ‘...they fasted much and prayed much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanites to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers, which were not correct.’ (Alma 17:9)) and that he had also verified his word unto them in every particular.

Alma 26

Ammon glories in the Lord—The faithful are strengthened by the Lord and are given knowledge—By faith men may bring thousands of souls unto repentance—God has all power and comprehendeth all things. [Between 90 and 77 B.C.]

1 AND now, these are the words (Missionary report) of Ammon to his brethren, which say thus: My brothers and my brethren, behold I say unto you, how great reason have we to rejoice; for could we have supposed when we ^astarted from the land of Zarahemla that God would have granted unto us such great blessings? (The Lord is able to bless us with things which exceed our comprehension. We might imagine the greatest of blessings, but he is still capable of exceeding our most excellent expectations. These blessings may be realized in mortality or in the hereafter, but Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (1 Cor 2:9). Stephen L. Richards: “I think that is a solemn thought for all of us, and I trust that as we ponder it we shall all decide, as I have reason to believe we will, that we will aspire to the highest ideals, to the loftiest stations attainable with this holy power that God has given to us. If we aspire to attain that exaltation, work for it consciously, serve faithfully, keeping the commandments, our rewards will exceed even our fondest expectations. Of that I am convinced.” (Conference Report, Apr. 1959, p. 86))

2 And now, I ask, what great blessings has he bestowed upon us? Can ye tell?

3 Behold, I answer for you; for our brethren, the Lamanites, were in darkness, yea, even in the darkest abyss, but behold, how ^amany of them are brought to behold the marvelous light of God! And this is the blessing which hath been bestowed upon us, that we have been made ^binstruments in the hands of God to bring about this great work.

4 Behold, ^athousands of them do rejoice, and have been brought into the fold of God.

5 Behold, the ^afield was ripe, and blessed are ye, for ye did thrust in the ^bsickle, and did reap with your might, yea, all the day long did ye labor; and behold the number of your ^csheaves! And they shall be gathered into the garners, that they are not wasted.

6 Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the ^astorm cometh they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them.

7 But behold, they are in the hands of the Lord of the ^aharvest, and they are his; and he will ^braise them up at the last day. (Resurrection)

8 ^aBlessed be the name of our God; let us ^bsing to his praise, yea, let us give ^cthanks to his holy name, for he doth work righteousness forever.

9 For if we had not come up out of the land of Zarahemla, these our dearly beloved brethren, who have so dearly beloved us, would still have been racked with ^ahatred against us, yea, and they would also have been ^bstrangers to God.

10 And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying: Ammon, I fear that thy joy doth carry thee away unto boasting.

11 But Ammon said unto him: I do not ^aboast in my own strength, nor in my own wisdom; but behold, my ^bjoy is full (Neal A. Maxwell: “When we reach a point of consecration, our afflictions will be swallowed up in the joy of Christ. It does not mean we won’t have afflictions, but they will be put in a perspective that permits us to deal with them. With our steady pursuit of joy and with each increasing measure of righteousness, we will experience one more drop of delight—one drop after another—until, in the words of a prophet, ‘our hearts are brim with joy.’ At last, the soul’s cup finally runs over! (Brim with Joy, p. 13.)), yea, my heart is brim with ^cjoy, and I will rejoice in my God. (Bruce R. McConkie: “Boasting is of two kinds: either righteous, or unrighteous; either in the arm of flesh, or in the Lord and his gracious goodness and power. ‘He that glorieth, let him glory in the Lord,’ Paul said in summing up

a sermon on boasting, ‘For not he that commendeth himself is approved, but whom the Lord commendeth.’ (2 Cor. 10:7-18; Ps. 44:8.) Ammon spoke similarly: ‘I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God. Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself but I will boast of my God, for in his strength I can do all things. Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord?’ (Alma 26:8-16, 35.) Boasting in the arm of flesh, one of the commonest of all sins among worldly people, is a gross evil; it is a sin born of pride, a sin that creates a frame of mind which keeps men from turning to the Lord and accepting his saving grace. When a man engages in self exultation because of his riches, his political power, his worldly learning, his physical prowess, his business acumen, or even his works of righteousness, he is not in tune with the Spirit of the Lord. Salvation itself comes by the grace of God, ‘Not of works,’ that is not of the performances and outward display of the law, ‘lest any man should boast.’ (Eph. 2:4-22; Rom. 3:27.) As King Benjamin asked, after explaining the goodness of God and the comparative nothingness of men, ‘Of what have ye to boast?’ (Mosiah 2: 17-26.) Even when the righteous glory in the Lord, certain very definite restrictions attend their godly boasting. The elders are to proclaim against evil spirits, but ‘Not with railing accusation, that ye be not overcome, neither with boasting nor rejoicing, lest you be seized therewith.’ (D. & C. 50:32-33.) Spiritual gifts are poured out abundantly upon the true saints. ‘But a commandment I give unto them,’ the Lord says, ‘that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.’ (D. & C. 84:73.) ‘Talk not of judgments, neither boast of faith nor of mighty works.’ (D. & C. 105:24.)” (Mormon Doctrine, p. 93))

PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: “Humility, Humble”. WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. 12 Yea, I know that I am ^anothing;

(Wilford Woodruff: “We have no chance to be lifted up in the pride of our hearts with regard to the position we occupy. If the President of the Church or either of his Counselors or of the Apostles, or any other man, feels in his heart that God cannot do without him, and that he is especially important in order to carry on the work of the Lord, he stands upon slippery ground. I heard Joseph Smith say that Oliver Cowdery, who was the second Apostle in this Church, said to him, ‘If I leave this Church it will fall.’ Said he, ‘Oliver, you try it.’ Oliver tried it. He fell; but the Kingdom of God did not. I have been acquainted with other Apostles in my day and time who felt that the Lord could not do without them; but the Lord got along with His work without them. I say to all men--Jew and Gentile, great and small, rich and poor--that the Lord Almighty has power within Himself, and is not dependent upon any man, to carry on His work; but when He does call men to do His work they have to trust in Him.” (G. Homer Durham, *Discourses of Wilford Woodruff*, pp. 123-4)) as to my strength I am weak; (D&C 35: 13 Wherefore, I call upon the ^aweak things of the world, those who are ^bunlearned and despised, to thrash the ^cnations by the power of my ^dSpirit; 14 And their arm shall be my arm, and I will be their ^ashield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their ^benemies shall be under their feet; and I will let ^cfall the ^dsword in their behalf, and by the ^efire of mine indignation will I preserve them.) therefore I will ^bnot boast of myself, but I will ^cboast of my God, for in his ^dstrength I can do all ^ethings; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever. (Doctrine of grace.)

13 Behold, how many thousands of our brethren has he loosed from the pains of ^ahell; and they are brought to ^bsing redeeming love (opposite of pains of hell), and this because of the power of his word which is in us, therefore have we not great reason to rejoice?

14 Yea, we have reason to praise him forever, for he is the Most High God, and has loosed our brethren from the ^achains of hell.

15 Yea, they were encircled about with everlasting ^adarkness and destruction; but behold, he has brought them into his everlasting ^blight, (opposite of darkness) yea, into everlasting salvation (opposite of destruction); and they are encircled about with the matchless bounty of his love; yea, and we have been instruments in his hands of doing this great and marvelous work.

16 Therefore, let us ^aglory, yea, we will ^bglory in the Lord; yea, we will rejoice, for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his ^cmercy, and of his long-suffering towards the children of men? Behold, I say unto you, I cannot say the smallest part which I feel. (Neal A. Maxwell: “We know more than we can tell . . . we know a person's face, and can recognize it among a thousand, indeed among a million. Yet we usually cannot tell how we recognize a face we know. . . . this knowledge cannot be put into words.” (Michael Polyani, *The Tacit Dimension*, Doubleday Anchor, 1967, pp. 4, 6.) We do ‘know more than we can tell,’ but a disciple has an obligation to increase his communication skills in a way that is consistent with the majesty of the message. Since so much of our time is spent communicating—writing, speaking, listening—we naturally assume it is done well. But our performance level is usually poor, and this can reflect a lack of caring about the quality of our communication skills. Paul urges disciples to be ‘willing to communicate’ as an extra responsibility clearly incumbent on those who are committed.” (*A Time To Choose*, pp. 73-74) About some sacred matters, we are forbidden to speak.)

17 Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and ^apolluted state?

18 Behold, we went forth even in wrath, with mighty threatenings to ^adestroy his church.

19 Oh then, why did he not consign us to an awful destruction, yea, why did he not let the sword of his justice fall upon us, and doom us to eternal ^adespair?

20 Oh, my soul, almost as it were, fleeth at the thought. Behold, he did not exercise his justice upon us (even when we deserved it), but in his great mercy hath brought us over that everlasting ^agulf of death and misery, even to the salvation of our souls. (Grace)

21 And now behold, my brethren, what ^anatural man is there that knoweth these things? (Joseph Smith: “There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and consequently they know but little above the brute beast, or more than to eat, drink and sleep. This is all man knows about God or his existence, unless it is given by the inspiration of the Almighty. If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things. It eats, drinks, sleeps, and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God, they do not comprehend themselves.” (*Teachings of the Prophet Joseph Smith*, p. 343)) I say unto you, there is ^bnone that ^cknoweth these things, save it be the penitent.

22 Yea, he that ^arepenteth and exerciseth faith, and bringeth forth good ^bworks, and prayeth continually without ceasing—unto such it is given to know the ^cmysteries of God; yea, unto such it shall be ^dgiven to ^creveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.

23 Now do ye remember, my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nephi, to preach unto our brethren, the Lamanites, and they ^alaughed us to scorn?

24 For they said unto us: Do ye suppose that ye can bring the Lamanites to the knowledge of the truth? Do ye suppose that ye can convince the Lamanites of the ^aincorrectness of the ^btraditions of their fathers, as ^cstiffnecked a people as they are; whose hearts delight in the ^dshedding of blood; whose days have been spent in the grossest iniquity; whose ways have been the ways of a transgressor from the

beginning? Now my brethren, ye remember that this was their language.

25 And moreover they did say: Let us take up arms against them, that we destroy them and their iniquity out of the land, lest they overrun us and destroy us.

26 But behold, my beloved brethren, we came into the wilderness not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls.

27 Now when our hearts were depressed, and we were about to ^aturn back, behold, the Lord ^bcomforted us, and said: Go amongst thy brethren, the Lamanites, and bear with ^cpatience thine ^dafflictions, and I will give unto you success. (Ezra Taft Benson: “There are times when you simply have to righteously hang on and outlast the devil until his depressive spirit leaves you. As the Lord told the Prophet Joseph Smith: ‘thine adversity and thine afflictions shall be but a small moment; And then, if you endure it well, God shall exalt thee on high’ (DC 121:7-8). To press on in noble endeavors, even while surrounded by a cloud of depression, will eventually bring you out on top into the sunshine.” (*Ensign*, Nov. 1974 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 290))

28 And now behold, we have come, and been forth amongst them; and we have been patient in our sufferings, and we have suffered every privation; yea, we have traveled from house to house, relying upon the mercies of the world—not upon the mercies of the world alone but upon the mercies of God.

29 And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills; and we have also entered into their temples and their ^asynagogues and taught them; and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been ^bstoned, and taken and bound with ^cstrong cords, and cast into prison; and through the power and wisdom of God we have been delivered again.

30 And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our ^ajoy would be full if perhaps we could be the means of saving some.

31 Now behold, we can look forth and see the ^afruits of our labors; and are they few? I say unto you, Nay, they are ^bmany; yea, and we can witness of their sincerity, because of their love towards their brethren and also towards us.

32 For behold, they had rather ^asacrifice their lives than even to take the life of their enemy; and they have ^bburied their weapons of war deep in the earth, because of their love towards their brethren.

33 And now behold I say unto you, has there been so great love in all the land? Behold, I say unto you, Nay, there has not, even among the Nephites.

34 For behold, they would take up arms against their brethren; they would not suffer themselves to be slain. But behold how ^amany of these have laid down their lives; and we know that they have gone to their God, because of their love and of their hatred to sin.

35 Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all ^apower, ^ball wisdom, and all understanding (Unless God has power over all things, and was able by his power to control all things, and thereby deliver his creatures who put their trust in him from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved. Joseph Smith, Lectures on Faith, 4:12); he comprehendeth all things, and he is a ^cmerciful Being (Mercy is not showered promiscuously upon mankind except in the general sense that it is manifest in the creation and peopling of the earth and in the granting of immortality to all men as a free gift. Bruce R. McConkie, MD p. 484. Rather mercy is granted because of the grace, love and condescension of God, as it is with all blessings, to those who comply with the law upon which its receipt is predicated. That law is the law of righteousness; those who sow righteousness reap mercy. There is no promise of mercy to the wicked; rather, as stated in the Ten Commandments, the Lord promises to show mercy unto thousands of them that love him and keep his commandments. DCBM, 3:184), even unto salvation, to those who will repent and believe on his name.

36 Now if this is ^aboasting, even so will I boast; for this is my life and my light, my joy and my

salvation, and my redemption from everlasting wo. Yea, blessed is the name of my God, who has been mindful of this people, who are a ^bbranch of the tree of Israel (It appears that Ammon was familiar with the writing of Jacob or Zenos and the allegory of the olive tree.), and has been ^clost from its body in a strange land (Reference is to the Lamanites, who lost the knowledge of their rightful inheritance through wickedness and rebellion. This is the same sense in which the tribes of Israel are lost in our day – not in the sense that they are hidden in some unknown place trying to find their way back, but rather that they have become temporarily lost as to their identify and thus as to their place in the Master’s fold. They await the shepherds he sends to search them out from among the nations of the earth. DCBM, 3:185); yea, I say, blessed be the name of my God, who has been mindful of us, ^dwanderers in a strange land. (Hugh Nibley: “The Nephites never ceased to think of themselves in those melancholy terms. Five hundred years after Jacob, Alma could write that his people were both blessed and sorrowful in their wandering state. Because of their isolation, he says, God gives them special revelation, and glad tidings ‘are made known to us in plain terms, that we may understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favored’ (Alma 13:23). God, he says, has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land; yea, I say, blessed be the name of my God, who has been mindful of us, wanderers in a strange land (Alma 26:36).” (*An Approach to the Book of Mormon*, p. 142))

37 Now my brethren, we see that God is ^amindful of every ^bpeople, (There are none to whom the gospel will not go, whether it be in this life or in the next. There are none who cannot obtain the assurance of salvation through obedience to the laws and ordinances of the gospel. There are none for whom the atonement of Christ does not bring an everlasting restoration of body and spirit, none who through worthiness cannot obtain all that the Father has. A theology that promised less would be unworthy of our allegiance, unworthy of our God. DCBM, 3:185) ^cwhatsoever land they may be in (Hugh Nibley: “It is convenient to imagine all the righteous in one camp and the wicked in another, and this has been the usual and comfortable interpretation of the Book of Mormon—it is the good guys versus the bad guys. But this is exactly what the Book of Mormon tells us to avoid. God plays no favorites. Nephi rebukes his brothers for believing that because they are Jews they are righteous; God does not judge by party, he tells them; a good man is good and a bad one is bad, according to his own behavior: ‘Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God’ (1 Nephi 17:35). Family and race and nationality account for nothing; ‘God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people’ (Alma 26:37). He numbers them as his own, not as being on one side or the other of a boundary; ‘the Lord doth grant unto all nations . . . to teach his word . . . all that he seeth fit that they should have’ (Alma 29:8)” (*The Prophetic Book of Mormon*, p. 506)); yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen.

Alma 27

The Lord commands Ammon to lead the people of Anti-Nephi-Lehi to safety—Upon meeting Alma, Ammon's joy exhausts his strength—The Nephites give them the land of Jershon—They are called the people of Ammon. [Between 90 and 77 B.C.]

1 NOW it came to pass that when those Lamanites who had gone to war against the Nephites had found, after their ^amany struggles to destroy them, that it was in vain to seek their destruction (As long as the Nephite nation was worthy of the protection of the Lord, it was vain for any people or nation to seek its destruction. This is inherent in the concept of a covenant people being granted a promised land. The land is the symbol of the covenant they have made. As long as they honor their covenants, they retain the promise of protection. In the violation of their covenants they forfeit the right to divine protection and no longer have claim upon the land. DCBM, 3:186), they returned again to the land of Nephi.

2 And it came to pass that the Amalekites, because of their loss, were exceedingly angry. And when they saw that they could not seek revenge from the Nephites, they began to ^astir up the people in anger against their ^bbrethren, the people of ^cAnti-Nephi-Lehi; therefore they began again to destroy them.

3 Now this people ^aagain refused to take their arms, and they suffered themselves to be slain according to the desires of their enemies.

4 Now when Ammon and his brethren saw this work of destruction among those whom they so dearly beloved, and among those who had so dearly beloved them—for they were treated as though they were angels sent from God to save them from everlasting destruction—therefore, when Ammon and his brethren saw this great work of destruction, they were moved with compassion, and they ^asaid unto the king:

5 Let us gather together this people of the Lord, and let us go down to the land of Zarahemla to our brethren the Nephites, and flee out of the hands of our enemies, that we be not destroyed.

6 But the king said unto them: Behold, the Nephites will destroy us, because of the many murders and sins we have committed against them.

7 And Ammon said: I will go and inquire of the Lord, and if he say unto us, go down unto our brethren, will ye go?

8 And the king said unto him: Yea, if the Lord saith unto us go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them.

9 But Ammon said unto him: It is against the law of our brethren, which was established by my father, that there should be any ^aslaves among them; therefore let us go down and rely upon the mercies of our brethren.

10 But the king said unto him: Inquire of the Lord, and if he saith unto us go, we will go; otherwise we will perish in the land.

11 And it came to pass that Ammon went and inquired of the Lord, and the Lord said unto him:

12 Get this people ^aout of this land, that they perish not; for Satan has great hold on the hearts of the Amalekites, who do stir up the Lamanites to anger against their brethren to slay them; therefore get thee out of this land; and blessed are this people in this generation, for I will ^bpreserve them.

13 And now it came to pass that Ammon went and told the king all the words which the Lord had said unto him.

14 And they gathered together all their people, yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land, and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over (may have crossed a higher elevation) near the borders of the land. (Ammon, as the prophet-leader of this people, having in a spiritual sense led them to God, now leads them to a temporal salvation, a land of safety. In so doing he becomes a rather remarkable type for the Messiah, who will also first offer the doctrines of the kingdom and eventually

lead all who have embraced those doctrines to a place of safety. Similarly, as we are about to read, these people will be given Ammon's name even as all the faithful must be given the name of our Lord and Master. DCBM, 3:187)

15 And it came to pass that Ammon said unto them: Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return; and we will ^atry the hearts of our brethren, whether they will that ye shall come into their land.

16 And it came to pass that as Ammon was going forth into the land, that he and his brethren met Alma, over in the ^aplace of which has been spoken; and behold, this was a joyful meeting.

17 Now the ^ajoy of Ammon was so great even that he was full; yea, he was swallowed up in the joy of his God, even to the ^bexhausting of his strength; and he fell ^cagain to the earth. (A fullness of joy is found only among resurrected, exalted beings... In mortality men experience joy only in righteousness – that is, in obedience to the laws and ordinances of the gospel – the gospel being the “glad tidings of great joy.” Joy is characteristic of the presence of the Holy Ghost, from whom it comes. It is experienced only when the Spirit is present, and that most acutely in the manifestation that our sins have been remitted, in the knowledge that our path is pleasing to and approved of God, and in our helping others find the way to light and salvation. DCBM, 3:188-89)

18 Now was not this ^aexceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of ^bhappiness.

19 Now the joy of Alma in meeting his ^abrethren was truly great, and also the joy of Aaron, of Omner, and Himni; but behold their joy was not that to exceed their strength.

20 And now it came to pass that Alma conducted his brethren back to the land of Zarahemla; even to his ^aown house. And they went and told the ^bchief judge all the things that had happened unto them in the land of Nephi, among their brethren, the Lamanites.

21 And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of ^aAnti-Nephi-Lehi.

22 And it came to pass that the voice of the people came, saying: Behold, we will give up the ^aland of ^bJershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful; and this land Jershon is the land which we will give unto our brethren for an inheritance.

23 And behold, we will set our armies between the land Jershon and the land Nephi, that we may ^aprotect our brethren in the land Jershon; and this we do for our brethren, on account of their fear to take up arms against their brethren lest they should commit sin; and this their great fear came because of their sore repentance which they had, on account of their many murders and their awful wickedness.

24 And now behold, this will we do unto our brethren, that they may inherit the land Jershon; and we will guard them from their enemies with our armies, on condition that they will give us a ^aportion of their substance to assist us that we may maintain our armies. (The Nephites are gracious to these Lamanites who had slain some of their friends and family members. They forgive them because of their true repentance.)

25 Now, it came to pass that when Ammon had heard this, he returned to the people of Anti-Nephi-Lehi, and also Alma with him, into the wilderness, where they had pitched their tents, and made known unto them all these things. And Alma also related unto them his ^aconversion, with Ammon and Aaron, and his brethren.

26 And it came to pass that it did cause great joy among them. And they went down into the land of Jershon, and took possession of the land of Jershon; and they were called by the Nephites the ^apeople of Ammon; therefore they were distinguished by that name ever after.

27 And they were among the people of Nephi, and also numbered among the people who were of the church of God. And they were also distinguished for their ^azeal towards God, and also towards men; for they were perfectly ^bhonest and upright in all things (Brigham Young: “We need to learn, practice, study, know and understand how angels live with each other. When this community comes to the point to be perfectly honest and upright, you will never find a poor person; none will lack, all will have

sufficient. Every man, woman, and child will have all they need just as soon as they all become honest. When the majority of the community are dishonest, it maketh the honest portion poor, for the dishonest serve and enrich themselves at their expense.” (*Discourses of Brigham Young*, ed. by John A. Widstoe, p. 232)); and they were ^cfirm in the faith of Christ, even unto the end.

28 And they did look upon shedding the blood of their brethren with the greatest abhorrence; and they never could be prevailed upon to take up arms against their brethren; and they never did look upon death with any degree of terror, for their hope and views of Christ and the resurrection; therefore, death was swallowed up to them by the victory of Christ over it. (Russell M. Nelson: The only way to take sorrow out of death is to take love out of life... As seedlings of God, we barely blossom on earth; we fully flower in heaven... Think of the alternative [to death]. If all sixty-nine billion people who have ever lived on earth were still here, imaging the traffic jam!... Scriptures teach that death is essential to happiness: Our limited perspective would be enlarged if we could witness the reunion on the other side of the veil, when doors of death open to those returning home... We need not look upon death as an enemy... I know by experiences too sacred to relate that those who have gone before are not strangers to leaders of this Church. To us and to you, our loved ones may be just as close as the next room – separated only by the doors of death. *Ensign*, May 1992, 72-74)

29 Therefore, they would suffer ^adeath in the most aggravating and distressing manner which could be inflicted by their brethren, before they would take the sword or cimeter to smite them.

30 And thus they were a zealous and beloved people, a highly favored people of the Lord.

Alma 28

The Lamanites are defeated in a tremendous battle—Tens of thousands are slain—The wicked are consigned to a state of endless woe; the righteous attain a never-ending happiness. [About 76 B.C.]

1 AND now it came to pass that after the people of Ammon were established in the land of ^aJershon, and a church also established (The Lord's house being a house of order, whatever organization is necessary to teach and administer the ordinances of the gospel has, from the days of Adam, always been established among the Lord's people. Among all peoples and in all dispensations the Saints have met together to edify and instruct one another. DCBM, 3:192) in the land of Jershon, and the armies of the Nephites were set round about the land of Jershon, yea, in all the borders round about the land of Zarahemla; behold the armies of the Lamanites had followed their brethren into the wilderness.

2 And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

3 Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless, the Lamanites were ^adriven and scattered, and the people of Nephi returned again to their land. (This was not a standing army, so following the war, they returned to their own lands again.)

4 And now this was a time that there was a great ^amourning and lamentation heard throughout all the land, among all the people of Nephi—

5 Yea, the cry of ^awidows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain. (Since only men are being mourned for, the battles did not occur within the city, but outside the city.)

6 And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much ^afasting and prayer.

7 And thus endeth the fifteenth year of the reign of the judges over the people of Nephi;

8 And ^athis is the account of Ammon and his brethren, their journeyings in the land of Nephi, their sufferings in the land, their sorrows, and their afflictions, and their ^bincomprehensible joy, and the reception and safety of the brethren in the land of Jershon. And now may the Lord, the Redeemer of all men, bless their souls forever.

9 And this is the account of the wars and contentions among the Nephites, and also the wars between the Nephites and the Lamanites; *and the fifteenth year of the reign of the judges is ended.

10 And from the ^afirst year to the fifteenth has brought to pass the destruction of many thousand lives; yea, it has brought to pass an awful scene of bloodshed.

11 And the bodies of many thousands are laid low in the earth, while the bodies of many thousands are ^amoldering in heaps upon the face of the earth; yea, and many thousands are ^bmourning for the loss of their kindred, because they have reason to fear, according to the promises of the Lord, that they are consigned to a state of endless wo. (Endless wo does not mean that intended punishment is of endless duration, but rather that it is God's punishment, and God is endless; therefore he has chosen to call that punishment that comes from him by his name, or endless. This is done to make the warning more express, "that it might work upon the hearts of the children of men" in the hope that it will dissuade them from sin. DCBM, 3:193)

12 While many thousands of others truly ^amourn for the loss of their kindred, yet they rejoice and exult in the hope, and even know, according to the ^bpromises of the Lord, that they are raised to dwell at the right hand of God, in a state of never-ending ^chappiness. (F. Burton Howard: "I once attended a funeral service with Elder M. Russell Ballard. A statement he made there has remained with me to this day. He said, 'life isn't over for a Latter-day Saint until he or she is safely dead, with their testimony still burning brightly.' 'Safely dead'—what a challenging concept. Brothers and sisters, we will not be safe until we

have given our hearts to the Lord—until we have learned to do what we have promised.” (Ensign, May 1996, p. 28 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 292) D&C 42: 45 Thou shalt ^alive together in ^blove, insomuch that thou shalt ^cweep for the loss of them that die, and more especially for those that have not ^dhope of a glorious resurrection. 46 And it shall come to pass that those that die in me shall not ^ataste of ^bdeath, for it shall be ^csweet unto them; 47 And they that die not in me, wo unto them, for their death is bitter.)

13 And **thus we see** how great the ^ainequality of man is because of sin and ^btransgression, and the power of the devil, which comes by the cunning ^cplans which he hath devised to ensnare the hearts of men.

14 And **thus we see** the great call of ^adiligence (to serve with all our heart, might, mind and strength.) of men to labor in the vineyards of the Lord; and **thus we see** the great reason of sorrow, and also of rejoicing—sorrow because of death and destruction among men, and joy because of the ^blight of Christ unto life.

* Verse 9 [76 B.C.].

Alma 29

Alma desires to cry repentance with angelic zeal—The Lord grants teachers for all nations—Alma glories in the Lord's work and in the success of Ammon and his brethren. [About 76 B.C.]

PREACH MY GOSPEL: WHAT DO THESE SCRIPTURES TEACH ABOUT DECLARING REPENTANCE? Alma 29:1-4; Alma 62:45; D&C 15:6; 16:6; Alma 42:31; D&C 14:8 I O THAT I were an angel, (He is probably wishing he could be like the angel who visited him and brought him the message of salvation. With the Book of Mormon going to every nation of the earth, Alma is in effect speaking as an angel to all peoples. Remember, that in a few chapters Alma disappears and the idea is that he is translated. Maybe he got his wish.) and could have the wish of mine heart, that I might go forth and speak with the ^atrump of God, with a voice to shake the earth, and cry repentance unto every people! (Heber J. Grant: "I believe that every Latter-day Saint who has received a testimony of the divinity of the work in which we are engaged has this same feeling that Alma had--a desire that all the world might hear the testimony of the gospel of the Lord Jesus Christ. When men and women receive a testimony of the divine mission of the Prophet Joseph Smith, they are anxious that all the world should have that same knowledge and faith. They are anxious that the gospel should go to every honest soul. And there is no other labor in all the world that brings to a human heart, judging from my own personal experience, more joy, peace and serenity than proclaiming the gospel of the Lord Jesus Christ. (*Conference Report*, Oct. 1926, p. 4))

2 Yea, I would declare unto every soul, as with the voice of thunder, (just like the angel that visited him) repentance and the plan of redemption, that they should repent and ^acome unto our God, that there might not be more sorrow upon all the face of the earth.

3 But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me. (We need to magnify the callings we've been given.

4 I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their ^adesire, (Boyd K. Packer: "There is something important about our deciding that we want to be a good teacher-a good parent. There is something equally important about making that desire known to the Lord. Many of us have the desire, but we keep it to ourselves. An important key is turned when we go through the formality of stating our desires to Him who can grant them." (*Teach Ye Diligently*, p. 14) Neal A. Maxwell: "*Desire* denotes a real longing or craving. Hence righteous desires are much more than passive preferences or fleeting feelings. Of course our genes, circumstances, and environments matter very much, and they shape us significantly. Yet there remains an inner zone in which we are sovereign, unless we abdicate. In this zone lies the essence of our individuality and our personal accountability...Mostly, brothers and sisters, we become the victims of our own wrong desires...Like it or not, therefore, reality requires that we acknowledge our responsibility for our desires...Righteous desires need to be relentless, therefore, because, said President Brigham Young, 'the men and women who desire to obtain seats in the celestial kingdom will find that they must battle every day' (*Journal of Discourses* 11:14). Therefore, true Christian soldiers are more than weekend warriors...Some of our present desires, therefore, need to be diminished and then finally dissolved." (*Ensign*, Nov. 1996, pp. 21-22 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 228)) whether it be unto death or unto life; yea, I know that he alloteth unto men, yea, decreeth unto them decrees which are unalterable, according to their ^bwill, whether they be unto salvation or unto destruction. (Neal A. Maxwell: "...All of this brings us now to the need to examine a doctrine within a doctrine within a doctrine. Within the plan of salvation is the doctrine of premortal existence; we then encounter the delicate but important doctrine of foreordination. The doctrine of foreordination is one of the doctrinal roads 'least traveled by.' Yet it clearly underlines how very long and how perfectly God has loved each of us and known each of us, with our individual needs and capacities. It is so powerful a doctrine, however, that isolated from other doctrines, or mishandled, it

can induce false pride, stoke the fires of fatalism, impact adversely upon agency, cause us to focus on status rather than service, and carry us over into the false doctrine of predestination. . . . The truth about foreordination also helps us to taste of the other deep wisdom of Alma: he said we ought to be ‘content with the things which the Lord hath allotted unto’ each of us (Alma 29:3). If, indeed, the things allotted to each of us have been divinely customized, then ‘why should I desire more than to perform the work to which I have been called?’ (Alma 29:6) So should we regard the dispensation of the fulness of times—even when we face stern challenges and circumstances. ‘These are great days!’ Our hearts need not fail us. We can be equal to our challenges.” (*But For a Small Moment*, pp. 95-101) Henry D. Moyle: “I am sure today in our lives many of us wish that we were something other than we are, thinking likely that their lot is preferable to our own. But Alma said further: Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God that there might not be more sorrow upon all the face of the earth. But behold, I am a man, and do sin in my wish, for I ought to be content with the things which the Lord hath allotted unto me. (Alma 29:2-3) I believe that we, as fellow workers in the priesthood, might well take to heart the admonition of Alma and be content with that which God hath allotted us. We might well be assured that we had something to do with our ‘allotment’ in our pre-existent state. This would be an additional reason for us to accept our present condition and make the best of it. It is what we agreed to do. . . . we had our own free agency in our pre-mortal existence and whatever we are today is likely the result of that which we willed to be heretofore. We unquestionably knew before we elected to come to this earth the conditions under which we would here exist, and live, and work. So little wonder it is that Alma of old said that we sin in the thought, or in the desire or in the wish that we were someone other than ourselves... “I have a conviction deep down in my heart that we are exactly what we should be, each one of us, except as we may have altered that pattern by deviating from the laws of God here in mortality. I have convinced myself that we all have those peculiar attributes, characteristics, and abilities which are essential for us to possess in order that we may fulfill the full purpose of our creation here upon this earth. Once again, that allotment which has come to us from God is a sacred allotment. It is something of which we should be proud, each one of us in our own right, and not wish that we had somebody else's allotment. Our greatest success comes from being ourselves. I think that we can console ourselves best by believing that whatever is our allotment in life, whatever is our call in the priesthood, the Lord has been wise and just, and I might add, merciful, in giving to us that which we need to accomplish the particular purpose of our call.” (*Conference Report*, Oct. 1952, p. 71))

5 Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is ^ablameless; (Those that are not accountable are not held guilty, but are redeemed through the Atonement of Christ.) but he that ^bknoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of ^cconscience. (Given the necessary time, both the righteous and the unrighteous desires of our hearts will find a way to express themselves. This is a simple manifestation of the verity that desires govern our choices and choices take us where we really want to go. It is also inherent in the plan of salvation that judgment involves a perfect blend of works and desires. Thus, if we really wanted to do something – be it good or evil – but were unable to do it because of circumstances beyond our control, short of our repenting, a just God will reward or punish us as if we had actually done it. “The laws of God can reward a righteous desire or attitude because an omniscient God can determine it. If a person does not perform a particular commandment because he is genuinely unable to do so, but truly would if he could, our Heavenly Father will know this and will reward that person accordingly. Upon the same principle, evil thoughts or desires are sinful under the laws of God even though not translated into the actions that would make them punishable under the laws of man. Similarly, if a person performs a seemingly righteous act but does so for the wrong reasons, such as to achieve a selfish purpose, his hands may be clean but his heart is not pure. His act will not be counted for righteousness.” Dallin H. Oaks, *Pure in Heart*, p. 12-13. DCBM, 3:196)

6 Now, seeing that I know these things, why should I desire more than to ^aperform the work to which I

have been called?

7 Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

8 For behold, the Lord doth ^agrant unto ^ball nations, of their own nation and ^ctongue, to teach his word, yea, in wisdom, all that he ^dseeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true. (Orson F. Whitney: “Many beautiful lessons might be drawn from this passage (Alma 29:1-9) of scripture, but I have only time to dwell upon one. It tells me that Providence is over all, and that he holds the nations in the hollow of his hand; that he is using not only his covenant people, but other peoples as well, to consummate a work, stupendous, magnificent, and altogether too arduous for this little handful of Saints to accomplish by and of themselves. Alma seems to have thought, for the moment, that man was doing God’s work for him, instead of which it is God, who is doing his own work, and using men as his instruments. Nor is he limited in the choice of instruments to his own people. He sways the scepter over all nations, and they are all playing into his hands, knowingly or unknowingly. Alma knew this, but had momentarily lost sight of it. All down the ages men bearing the authority of the Holy Priesthood -- patriarchs, prophets, apostles and others, have officiated in the name of the Lord, doing the things that he required of them; and outside the pale of their activities other good and great men, not bearing the Priesthood, but possessing profundity of thought, great wisdom, and a desire to uplift their fellows, have been sent by the Almighty into many nations, to give them, not the fulness of the Gospel, but that portion of truth that they were able to receive and wisely use. Such men as Confucius, the Chinese philosopher; Zoroaster, the Persian sage; Gautama or Buddha, of the Hindus; Socrates and Plato, of the Greeks; these all had some of the light that is universally diffused, and concerning which we have this day heard. They were servants of the Lord in a lesser sense, and were sent to those pagan or heathen nations to give them the measure of truth that a wise Providence had allotted to them.” (*Conference Report*, Apr. 1921, pp. 32-33) Heber J. Grant: “Perhaps there is no other passage, no single chapter, in all the Book of Mormon, that I have preached from as often as I have from that twenty-ninth chapter of Alma...I commend to all Latter-day Saints when the conference pamphlet is published, to read what Elder Orson F. Whitney said about the inspiration of God being given to men in all parts of the world. We endorse his remarks.” (*Conference Report*, Apr. 1921, p. 202-3) Joseph Fielding Smith: “In this present glorious dispensation, in which all things are to be gathered in one, and the work of the Lord, eventually, to be consummated so far as the salvation of men is concerned, the Lord has placed within our power the means by which the voice may be carried forth to all parts of the earth; not in a manner to shake the earth, but in a manner that the message of salvation may be proclaimed to the thousands, perhaps millions, scattered on all the face of the earth. In the days of Alma such powers were not available to the preachers of the plan of eternal life, and they were to be content with the things which the Lord allotted unto them, but in this day these means have, by the grace of God, been placed at our disposal.” (*The Restoration of All Things*, p. 6) Elder Charles A. Callis: “The Prophet Joseph Smith was only 25 years of age when the translation of this book was completed. How did he know that the gospel was to be preached unto every nation, in their own tongue? How did he know, except by the spirit of revelation, that you Latter-day Saints would raise up sons unto the Lord who would be instructed in foreign languages and, leaving their mountain home, would go forth and preach the gospel in Germany, Russia, Scandinavia, England, Ireland, Scotland, Wales, and on the isles of the sea preaching in the tongue of the people to whom they are sent? This prophecy is being fulfilled...O how our hearts should rejoice to know that the divine mission of Joseph Smith is being proclaimed every day of our lives, and in almost every country on the earth.” (*Conference Report*, Apr. 1909, p. 18))

9 I know that which the Lord hath commanded me, and I glory in it. I do ^anot ^bglory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy. (Heber J. Grant: “I know of no joy on earth that can compare with that which comes to the heart of the man who is an instrument in the hands of God of saving some soul and turning it from that broad way that leadeth to

destruction, into that straight and narrow path that leadeth to life eternal.” (*Conference Report*, Oct. 1922, p. 188))

10 And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember ^awhat the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.

11 Yea, and I also remember the captivity of my fathers; for I surely do know that the ^aLord did deliver them out of bondage, and by this did establish his church; yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob, did deliver them out of bondage.

12 Yea, I have always remembered the captivity of my fathers (When the angel visited with Alma, he was told to always remember the captivity of his fathers. Here he attests that he has done that.); and that same God who ^adelivered them out of the hands of the Egyptians did deliver them out of ^bbondage.

13 Yea, and that same God did establish his church among them; yea, and that same God hath called me by a ^aholy calling, to ^bpreach the word unto this people, and hath given me much success, in the which my joy is full.

14 But I do not joy in my own ^asuccess alone, but my joy is more full because of the success of my brethren, who have been up to the land of Nephi.

15 Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward!

16 Now, when I think of the success of these my brethren my soul is carried away, even to the separation of it from the body, as it were, so great is my ^ajoy. (President Gordon B. Hinckley: “[The Lord] expects us to be good neighbors, Christians in every sense of the word. Those who follow the golden rule—‘whatsoever ye would that men should do to you, do ye even so to them.’ (Matt. 7:12; 3 Ne. 14:12.) My brothers and sisters, we must be good neighbors. We must be a friendly people. We must recognize the good in all people. We don’t go about tearing down other churches. We preach and teach in a positive and affirmative way. We say to those of other faiths, ‘you bring with you all the good that you have and let us see if we can add to it.’ That is . . . the essence of our great missionary program and it yields results” (“Messages of Inspiration from President Hinckley,” *Church News*, 7 Nov. 1998, 2).)

17 And now may God grant unto these, my brethren, that they may sit down in the kingdom of God (For the faithful, the day of probation ends at the time of death.); yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.

Alma 30

The Savior declared that one of the signs preceding his return to the earth in the latter days would be the prevalence and proliferation of false teachings: "For in those days there shall also arise false Christs, and false prophets, [who] shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect, who are the elect according to the covenant" (Joseph Smith-Matthew 1:22). Alma 30-31 describe just such a condition occurring among the Nephites about 74 years prior to the Savior's appearance in ancient America. Because God foresaw the flood of falsehood that would cover the earth in the latter days, he specifically designed the Book of Mormon to help. The lessons learned from Korihor and the Zoramites in Alma 30-31 can help protect us from deception. W. Jeffrey Marsh, Meridian Magazine, Lesson 27.

Korihor, the antichrist, ridicules Christ, the atonement, and the spirit of prophecy—He teaches that there is no God, no fall of man, no penalty for sin, and no Christ—Alma testifies that Christ shall come and that all things denote there is a God—Korihor demands a sign and is struck dumb—The devil had appeared to Korihor as an angel and taught him what to say—He is trodden down and dies. [About 74 B.C.]

1 BEHOLD, now it came to pass that after the ^apeople of Ammon were established in the land of Jershon (Mormon is returning to the story he started in Alma 28:2-7. Jershon is between the land of the Lamanites and the land of the Zoramites.), yea, and also after the Lamanites were ^bdriven out of the land, and their dead were buried by the people of the land—

2 Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered—but it came to pass after they had buried their dead, and also after the days of ^afasting, and ^bmourning, and prayer, (and it was in the sixteenth year of the reign of the judges over the people of Nephi) there began to be continual peace throughout all the land.

3 Yea, and the people did observe to keep the commandments of the Lord; and they were strict in observing the ^aordinances of God, according to the law of Moses; for they were taught to ^bkeep the law of Moses until it should be fulfilled. (Mention of the law of Moses so closely to the burial of their dead may be referring the Mosaic mourning and funeral rites still practiced by the Nephites.)

4 And thus the people did have no disturbance in all the sixteenth year of the reign of the judges over the people of Nephi. (Whenever a people live the gospel, whenever they live in harmony with the statutes and ordinances God has given them, whenever they follow the light of their consciences and subscribe to the rules and standards established for those of the household of faith, they come to know the peace of the Spirit. Keeping the commandments brings the quiet assurance that one's course in life is pleasing in the sight of God, a consciousness of victory over self which we know as spirituality. "Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me." D&C 19:23, DCBM, 3:200.)

5 And it came to pass that in the commencement of the seventeenth year of the reign of the judges, there was continual peace. (Korihor breaks the period of peace.)

6 But it came to pass in the *latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was ^aAnti-Christ, for he began to preach unto the people ^bagainst the prophecies which had been spoken by the prophets, concerning the coming of Christ. ("Here we find an interesting definition of an anti-Christ: one who defies and denies the prophecies concerning the coming of Christ. This definition would, of course, pertain primarily to those who lived before the meridian of time. In our day we would speak of an anti-Christ as one who denies the divine birth of Jesus; who downplays the significance of his teachings; who claims that Jesus' sufferings, death, and resurrection have no significance for mankind. Many in this dispensation have been seduced into the damnable heresy that Jesus was merely a good man, a brilliant speaker, and a loving and tender example of mercy and

forgiveness--these things alone. The restored gospel--especially as made known through the Book of Mormon--testifies that Jesus Christ was and is divine, that he is God.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 201) “By Joseph Smith’s day the idea of an antichrist had evolved into the idea of an Anti-Christ. The word *antichrist* is the Bible term for the false teachers in the Church who taught a false Christ instead of a true Christ. the Greek preposition *anti*, roughly translated, means *instead of*. It also carries the meaning of "face to face" or mirror image. The image in the mirror, looking back at you, is face to face with you. It looks like you. Yet it has no substance. It is a counterfeit of you, in a sense. It only appears to be you. So when John in his epistles spoke of antichrists, he was speaking of the belief of the Gnostics that God is a substanceless spirit rather than a resurrected being. (See 1 Jn. 2:18-22; 1 Jn. 4:1-3; 2 Jn. 1:7.) Such a god is like the image in the mirror--really nothing, a counterfeit. Through the centuries thereafter, the term *antichrist* became *Anti-Christ*, and by Joseph Smith’s day it referred to those who opposed Christ.” (Glenn L. Pearson and Reid E. Bankhead, *Building Faith with the Book of Mormon* [Salt Lake City: Bookcraft, 1986], 74 - 75.))

7 Now there was no law against a ^aman’s ^bbelief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds. (Hugh Nibley: “It was under the protection of this Bill of Rights that the infamous Korihor was able to carry on with perfect impunity. Only a miracle stopped him... What were all those leading authorities so helpless against? Against abridging the right of free speech and freedom of religion as ‘laid down by the commandments of God’ (cf. Alma 30:7). These are the words of the Book of Mormon... No one will deny that the smart-aleck criticism of Alma and his friends was bad, unfair, foolish, and injurious. What could be done about it? The answer is always the same. One replies by preaching the gospel with increasing fervor, and that is what the young Alma learned for himself. (Quoting Brigham Young) Do not you wish sometimes you had some power to pinch their ears? Do not you wish you had power to stop them in their mad career? Let the Lord Almighty do this...’ “A principle as strong as that of free agency itself exists from eternity to eternity.” (*Brother Brigham Challenges the Saints*, p. 423 – 424) Neal A. Maxwell: “Clever but pathetic Korihor surely has his modern counterparts, especially in today’s settings in which so many people are especially free to choose for themselves. In his time (as in ours), ‘there was no law against a man’s belief; for it was strictly contrary to the commands of God...’ (Alma 30:7-9.) Soon we may see such situations in which there will be ‘no laws against a man’s belief,’ but also few laws against a man’s behavior.” (*Plain and Precious Things*, p. 69))

8 For thus saith the scripture: ^aChoose ye this day, whom ye will serve. (Joshua 24:17. In the brass plates.)

9 Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him; but if he did not believe in him there was no law to punish him.

10 But if he ^amurdered he was punished unto ^bdeath; and if he ^crobbed he was also punished; and if he stole he was also punished; and if he committed ^dadultery he was also punished; yea, for all this wickedness they were punished.

11 For there was a law that men should be judged according to their crimes. Nevertheless, there was no law against a man’s belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on ^aequal grounds.

12 And this ^aAnti-Christ, whose name was Korihor, (and the law could have no hold upon him) began to preach unto the people that there should be ^bno Christ. (“We did not borrow the Book of Mormon from the ancients; they wrote it to us. We are the audience Mormon and Moroni addressed as they chose what was to be included in this scriptural record. They told us the story of Korihor because they knew that we would have our Korihors. The Korihor of the Book of Mormon story is but the prototype of our modern anti-Christ. As the modern man of faith is in the image and likeness of his ancient counterpart, believing and testifying of those truths of which the ancients believed and testified, so the modern anti-Christ but echoes the arguments and sophistry used to beguile the souls of men anciently. Invariably, Korihors are articulate and carry with them an air of sophistication. They thrive on controversy, debate,

and contention, yet inevitably their popularity rests in their appeal to the carnal nature of man.” (Millet & McConkie, *Sustaining and Defending the Faith*, p. 96) Ezra Taft Benson: “...the Book of Mormon exposes the enemies of Christ. It confounds false doctrines and lays down contention. (See 2 Nephi 3:12.) It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day. The type of apostates in the Book of Mormon is similar to the type we have today. God, with his infinite foreknowledge, so molded the Book of Mormon that we might see the error and know how to combat false educational, political, religious, and philosophical concepts of our time.” (*Conference Report*, Apr. 1975, pp. 94-95) And after this manner did he preach, saying:

13 O ye that are bound down under a ^afoolish and a vain hope, why do ye yoke yourselves with such foolish things? (“Korihor claims the protection of law in a free nation to teach the doctrines of disbelief, disrespect, and disobedience. He attempts to convince people that they are in bondage, for if he can successfully do so they will naturally turn to him as a liberator or redeemer. His then is a liberation movement. He is going to free them from the burden of commandments and gospel commitments. Whereas the gospel declares that the knowledge of revealed truths brings freedom, Korihor contends that freedom really means being without the constraints of righteousness...Korihor sought to ‘lift up their heads in their wickedness (v. 18),’ that is, to come out of the closet and take pride in those things that are an offense to God.” (Millet & McConkie, *Sustaining and Defending the Faith*, pp. 88-9) Ezra Taft Benson: “One of Satan’s frequently used deceptions is the notion that the commandments of God are meant to restrict freedom and limit happiness. Young people especially sometimes feel that the standards of the Lord are like fences and chains, blocking them from those activities that seem most enjoyable in life. But exactly the opposite is true. The gospel plan is the plan by which men are brought to a fullness of joy. The gospel principles are the steps and guidelines which will help us find true happiness and joy.” (*Teachings of Ezra Taft Benson*, p. 357 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 297)) Why do ye look for a Christ? For no man can ^bknow of anything which is to come. (Neal A. Maxwell: “In sum, many maintain that we simply cannot know the future; that angels do not minister to man; and furthermore that we cannot accept the word of those who testify otherwise! For some this amounts to an article of faith: ‘We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity.... No deity will save us; we must save ourselves.’ (Humanist Manifesto II, *Encyclopedia of American Religions: Religions Creeds*, J. Gordon Melton, ed. [Detroit: Gale Research Company, 1988], p. 641.) Fortunately, as Latter-day Saints we know better, having been blessed with the witness of the Spirit.” (*A Wonderful Flood of Light*, p. 75) “Many in the world hold back from making the ‘leap of faith’ because they have already jumped to the Korihor conclusions, such as ‘God never was nor ever will be; there is no redeeming Christ; man cannot know the future; man cannot know of that which he cannot see; whatsoever a man does is no crime; and death is the end.’ One basic limitation of worldly wisdom is its lack of longitudinality and of precious perspective. Worldly wisdom cannot ‘see afar off,’ and without a spiritual memory and spiritual will, past mistakes are repeated and folly is resumed!” (*Church News*, Aug 22, 1992, “Vital Truths are Expressed in Life”))

14 Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

15 How do ye know of their surety? Behold, ye cannot know of things which ye do not ^asee; therefore ye cannot know that there shall be a Christ. (What Korihor is saying is that a person can’t know of things unless he knows them by his physical senses. A similar belief of many today.)

16 Ye look forward and say that ye see a remission of your sins. But behold, it is the effect of a ^afrenzied mind; (Hugh Nibley: “Now many of my friends think like this, that Mormons must be deranged. We have a professor from Hebrew University who is here (at BYU) now. He thinks that anybody must be crazy who can believe in an angel. That’s just impossible; there’s something wrong there. He just can’t get it through his head, although there it is. That’s why he is so interested in being here with people who

actually believe it. ‘But behold, it is the effect of a frenzied mind’” (*Teachings of the Book of Mormon*, lecture 54, p. 423)) and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so. (For Korihor, there is no coming Christ, and what is more, the idea that we might need one is merely “the effect of a frenzied mind.” In this statement we hear a precursor of Karl Marx’s description of religion as the “opiate of the masses.”)

17 And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man ^afares in this life according to the management of the creature; (Korihor was a secular humanist, as was Nehor, his predecessor. He believed that if success came it was because the individual had earned it. If progress was made it was because of hard work, consistent effort, and fulfillment of one’s goals. The humanist focuses upon man: Man is the measure; all things rotate around man; man is the center of the universe; man has the power to solve his own problems, the power to make himself happy, the power to do anything he sets his mind to. Humanism points toward man’s genius, toward man’s strength, toward man’s works and accomplishments. It is an anti-Christian philosophy and is thus false, devilish, and destructive. It draws man’s attention away from the one source which could bring liberation from this world’s woes and give satisfaction and happiness in the world to come. It deflects one’s vision away from Christ and away from that grace or enabling power which comes from him. DCBM, 3:204) therefore every man prospered according to his genius, and that every man conquered according to his strength; (Neal A. Maxwell: “Some who do not acknowledge God—and, for that matter, some who do—proceed through life insensitively. Like Korihor, they apparently believe that in this life we fare only according to the individual management of the creature, and that everyone conquers according to his genius or strength (see Alma 30:17). To the ‘strong,’ this seems ideal, but what of the conquered and subdued? Injustice multiplies like insects in the sunshine.” (*A Wonderful Flood of Light*, p. 85)) and ^bwhatsoever a man did was ^cno crime.

18 And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit whoredoms—telling them that when a man was dead, that was the end thereof. (Joseph F. Smith: “Some people cannot think of anything else but annihilation. What a glorious prospect for the sinner! Then he could say, ‘Let us eat, drink, and be merry, for to-morrow we die, and next day we will be annihilated, and that will be the end of our sorrow and of God’s judgment upon us.’ Do not flatter yourselves that you are going to get out of it so easy. This Book of Mormon is replete all the way through with the testimonies of the servants of God that men are born to be immortal; that after the resurrection their bodies are to live as long as their spirits, and their spirits cannot die. They are immortal beings, and they are destined, if they commit the unpardonable sin, to be banished from the presence of God and endure the punishment of the devil and his angels throughout all eternity. I think the wicked would prefer annihilation to the suffering of such punishment. That would be an end to punishment—an end to being. This view cannot be reconciled with the word of God.” (*Collected Discourses 1886-1898*, ed. by Brian Stuy, vol. 4, Joseph F. Smith, Jan. 20, 1995) Ezra Taft Benson: “The Book of Mormon exposes the enemies of Christ. It confounds false doctrines and lays down contention. (See 2 Ne. 3:12.) It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day. The type of apostates in the Book of Mormon are similar to the type we have today. God, with his infinite foreknowledge, so molded the Book of Mormon that we might see the error and know how to combat false educational, political, religious, and philosophical concepts of our time” (in Conference Report, Apr. 1975, 94–95; or *Ensign*, May 1975, 64).)

19 Now this man went over to the land of ^aJershon also, to preach these things among the people of Ammon, who were once the people of the Lamanites. (Korihor may have thought that since these people had just recently been converted, that maybe they could be converted again to a different religion. He didn’t count on the fact that they were converted to the true religion.)

20 But behold they were more wise than many of the Nephites; for they took him, and bound him, and carried him before Ammon, who was a ^ahigh priest over that people.

21 And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the high priest, and also the chief judge over the land.

22 And it came to pass that the high priest said unto him: Why do ye go about perverting the ways of the Lord? Why do ye teach this people that there shall be no Christ, to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets? (It wasn't Korihor's beliefs that were illegal, but his divisive preachings.)

23 Now the high priest's name was Giddonah. And Korihor said unto him: Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words.

24 Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true.

25 Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents. (“This argument is called a straw man. That is, he attributed to Giddonah something that Giddonah does not believe—the idea that children inherit guilt through Adam’s transgression. Korihor knows that he cannot fight truth fairly and come off victorious, so he attributes bad doctrine to Giddonah, a straw man to which he can give a good verbal licking. “The straw man device seems to be a mandatory ploy in attacks on the doctrines of the Church...It is usually necessary to prop the straw man up by quoting some Mormon leader as having made some supporting comment. The rule here is to never quote anyone still living, and the longer they have been dead the safer you are.” (Millet & McConkie, *Sustaining and Defending the Faith*, p. 90) This is a remarkable tactic that is still used in anti-Mormon literature today. The intent of the technique is to create a question in the mind of the listener by creating an apparent contradiction between two concepts that the listener holds to be true. The speaker may then suggest that it is impossible to believe both simultaneously, and therefore accuse the religion of fundamental inconsistency for allowing such a contradiction. Most of the contradictions are as simplistic as the one Korihor presents. While it sounds contradictory on the surface, it relies on its superficiality. In this particular case, Korihor does not understand that the mission of the Savior was to create a condition where the power of the Atonement would create a situation where we were again accountable for our own sins. Since Korihor does not believe in, nor truly understand the Atonement, he creates this argument by oversimplifying his subject. Brant Gardner.)

26 And ye also say that Christ shall come. But behold, I say that ye do not know that there shall be a Christ. And ye say also that he shall be slain for the ^asins of the world—

27 And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges.

28 Yea, they durst not make use of that which is their own lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by their traditions and their dreams and their whims and their visions and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being, who they say is God—a being who ^anever has been seen or known, who ^bnever was nor ever will be. (If there is no God, then there is no sin. Korihor is trying to justify his sinful actions by saying there is no sin.)

29 Now when the high priest and the ^achief judge saw the hardness of his heart, yea, when they saw that he would ^brevile even against God, they would not make any reply to his words; (Joseph Smith: “Let the Elders be exceedingly careful...Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ. *Avoid contentions and vain disputes with men*

of corrupt minds, who do not desire to know the truth. Remember that ‘it is a day of warning, and not a day of many words.’ If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel.” (*Teachings of the Prophet Joseph Smith*, p. 43, italics added)) but they caused that he should be bound; and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alma, and the chief judge who was governor over all the land. (Korihor is probably of little consequence in the history of the Nephites. Unlike Nehor, we have no organized movement that may be attached to Nehor. Korihor’s philosophies had some acceptance in his first city, but absolutely none in Jershon nor Gideon. Korihor’s greatest value comes in Mormon’s construction of his story. Literarily, Korihor serves two functions. First, he serves as a contrast to the success of the mission to the Lamanites. The proximate discussion of these two “missions” allows Mormon to show the power of God in the conversion of the Lamanites, but the failure of a mirrored mission to convert the Nephites. Secondly, it allows Mormon to present two figureheads in direct contrast. Alma stands for the gospel, and Korihor for the opposite philosophy. Mormon can use this individual situation to extrapolate the situation into the more universal conflict between the gospel and all detractors. Mormon constructs a great contrast between the sons of Mosiah and Korihor, and then uses Korihor as a way to show the superiority of the Lord over those who would claim he does not exist. Brant Gardner)

30 And it came to pass that when he was brought before Alma and the chief judge, he did go on in the same manner as he did in the land of Gideon; yea, he went on to ^ablaspheme.

31 And he did rise up in great ^aswelling words before Alma, and did revile against the ^bpriests and teachers, accusing them of leading away the people after the silly traditions of their fathers, for the sake of glutting on the labors of the people. (Korihor is accusing church leaders of Priestcraft.)

32 Now Alma said unto him: (This may be where Alma and Korihor are arguing their cases before the judge for the judge’s decision.) Thou knowest that we do not glut ourselves upon the labors of this people; for behold I have ^alabored even from the commencement of the reign of the judges until now, with mine ^bown hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people.

33 And notwithstanding the many labors which I have performed in the church, I have never received so much as even one ^asenine for my labor; neither has any of my brethren, save it were in the judgment-seat; and then we have received only according to law for our time.

34 And now, if we do not receive anything for our labors in the church, what doth it profit us to labor in the church save it were to declare the truth, that we may have rejoicings in the ^ajoy of our brethren?

35 Then why sayest thou that we preach unto this people to get gain, when thou, of thyself, knowest that we receive no gain? And now, believest thou that we deceive this people, that ^acauses such joy in their hearts?

36 And Korihor answered him, Yea.

37 And then Alma said unto him: Believest thou that there is a God?

38 And he answered, Nay.

39 Now Alma said unto him: Will ye deny again that there is a God, and also deny the Christ? For behold, I say unto you, I know there is a God, and also that Christ shall come. (Alma here demonstrates the one thing that the believer can and should do in the face of opposition and challenge; bear fervent witness and leave the rest to God. Alma knows and he knows that he knows, and that is all that matters. He feels neither threatened nor overly troubled by an unbeliever, except as the unbeliever imposes his skepticism upon the innocent and the unwary. DCBM, 3:210)

40 And now what evidence have ye that there is no ^aGod, or that Christ cometh not? I say unto you that ye have none, save it be your word only. (“As to the Korihors, we need not assume the burden of proof that is rightly theirs. If they assert we are without God, without prophets, and without revelation, it is for them to prove it. We await that proof as have the Saints of God from the days of Adam.” (Millet &

McConkie, *Sustaining and Defending the Faith*, p. 94) Alma takes Korihor's own philosophy and catches him in a trap of his own making. Korihor teaches that we can know only what we can see. (See Alma 30:15.) But when questioned, Korihor categorically denies that he believes there is a God. Alma then asks, 'What evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only.' (Alma 30:40.) It is an inspired insight on Alma's part. Korihor is not consistent in his own thinking. If we truly can know only those things for which we have empirical evidence, then we cannot teach there is no God unless we have evidence for that belief. And Korihor has no evidence. Korihor will consider only evidence that can be gathered through the senses. In such a system, it is much easier to prove there *is* a God than to prove there is not a God. To prove there is a God, all it takes is for one person to see, hear, or otherwise have an experience with God, and thereafter the existence of God cannot be disproved. But here is what it would take to *prove* there is no God...for Korihor to say that there is no God, based on the very criteria he himself has established, he would have to perceive every cubic meter of the universe simultaneously. This creates a paradox: In order for Korihor to prove there is no God, *he would have to be a god* himself! Therefore, in declaring there is no God, he is acting on 'faith,' the very thing for which he so sharply derides the religious leaders! No wonder Mormon chose to detail the story of Korihor. It teaches a great lesson for our day. No matter how clever, how sophisticated the philosophies of an anti-Christ may seem, they are not true. They are riddled with contradictions, errors, and false assumptions. The gospel, on the other hand, is truth—truth that has stood the test of centuries, truth that can withstand rational examination, truth that is pragmatic and practical, truth that can be confirmed through personal experience. A believer need not apologize for his or her beliefs, for these beliefs withstand every scrutiny much more efficiently than do the doctrines of Satan." (N. Gerald Lund, *Ensign*, July 1992, p. 16)

41 But, behold, I have all things as a ^atestimony that these things are true; ("Now, we ask, have the united efforts of all the Korihors the world has ever known successfully proved that there is no God? Have they proved that Jesus was not the Christ, the promised Messiah? Where is the man that can refute the testimony of those humble shepherds who heard the heavenly host sing, and who found the infant child wrapped in swaddling clothes, lying in a manger? Who is it that can come forth and refute the testimony of the wise men who followed the star and paid homage to the Christ child? Who is it that can discredit the testimony of John that the heavens were opening to him and that he heard a voice saying 'This is my beloved Son'?...Who with authority can deny such a testimony? Can the combined wisdom of the ages refute the reality of the resurrection? How can anyone prove that Christ did not break the bands of death? ... And what of the testimony of Joseph Smith and Sidney Rigdon that the heavens were opened to them...What evidence does one present to an unbiased jury to prove that on a beautiful spring morning in the year of 1820 the heavens were not opened, that the Father and the Son did not appear to the youthful Joseph Smith? How does one disprove the testimony of a prophet? We accept the feelings of the Spirit or we reject them, but we do not argue them. The Sadducees and Pharisees taunted Jesus for proof, yet when it was presented in overwhelming abundance they continued to disbelieve. Be assured that when such people seek proof, that proof is the last thing in the world that they really want. As to the Korihors, we need not assume the burden of proof that is rightly theirs. If they assert we are without a God, without prophets, and without revelation, it is for them to prove it. We await that proof as have the Saints of God from the days of Adam." (Millet & McConkie, *Sustaining and Defending the Faith*, pp. 92-3) Jeffrey R. Holland: "Korihor's arguments sound very contemporary to the modern reader, but Alma used a timeless and ultimately undeniable weapon in response—the power of personal testimony." (*Christ and the New Covenant*, p. 121)) and ye also have all things as a testimony unto you that they are true; and will ye deny them? Believest thou that these things are true?

42 Behold, I know that thou ^abelievest, but thou art possessed with a ^blying spirit, and ye have put ^coff the Spirit of God that it may have no place in you; but the devil has power over you, and he doth carry you about, working devices that he may destroy the children of God. ("How interesting is Alma's insight! Alma tells us that Korihor in fact believes that which he is denying. He indicates that Korihor is

little more than a wooden puppet, one dressed as a spiritual liberator, dancing and singing as his strings are pulled by the devil himself. And how appropriate that he now demand a sign, for we know that it is the 'wicked and adulterous' (Matt 16:4) that seek after signs. 'The Lord said to me in a revelation,' Joseph Smith reported, 'that any man who wanted a sign was an adulterous person.'" (Millet & McConkie, *Sustaining and Defending the Faith*, pp. 92-3))

43 And now Korihor said unto Alma: If thou wilt show me a ^asign, that I may be convinced that there is a God, yea, show unto me that he hath power, and then will I be convinced of the truth of thy words. (Korihor is banking on the prevalence of an important principle – that generally speaking God does not give signs to the unfaithful. Anti-Christians know this. They know, as does their master, that signs follow faith, that the heavens seldom if ever vouchsafe the miraculous and the wondrous in behalf of the unbelieving. And thus when no sign is given they feel that they have evidence for their own position. Unfortunately for this strategy, as in the case of Sherem, an exception is made; a sign is granted, a condemnatory sign. DCBM, 3:211)

PREACH MY GOSPEL: THE CREATION 1 Nephi 17:36; Moses 2:1, JST, John 1:1-3; Alma 30:44; Moses 6:63; 2 Corinthians 5:6-7; D&C 88:41-47; Abraham 3:24-25

44 But Alma said unto him: Thou hast had signs enough; (Korihor already had signs of the existence of God, but because he did not have the Spirit, he could not or would not believe them.) will ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of ^aall these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the ^bearth, and ^call things that are upon the face of it, yea, and its ^dmotion, yea, and also all the ^eplanets which move in their regular form do witness that there is a Supreme Creator. (Ronald Reagan has been quoted as saying, "sometimes when I'm faced with an atheist, I am tempted to invite him to the greatest gourmet dinner that one could ever serve. And when we have finished eating that magnificent dinner to ask him if he believes there's a cook." (*Quote Book #4*, compiled by James H. Patterson, p. 5) "It is also recognized by a majority of the great scientists that there is a God and that he is the source of truth. As Albert Einstein said, 'The harmony of natural law reveals an intelligence of such superiority that compared with it all the systematic thinking and acting of human beings is an utterly insignificant reflection' ("Search for Truth" 7). Similarly, the great space scientist Wernher von Braun has written, "Anything as well ordered And perfectly created as is our earth And universe must have a Maker A Master Designer Anything so orderly, so perfect, So precisely balanced, so majestic as This creation can only be the product of a Divine Idea... 'There must be a Maker; there can be no other way' ("Creation" 21)" (*Book of Mormon Symposium Series*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 348) "A believing British scientist has observed the following of our especially situated planet: "[Just a bit nearer to the sun, and Planet Earth's seas would soon be boiling; just a little farther out, and the whole world would become a frozen wilderness.] . . . If our orbit happened to be the wrong shape . . . then we should alternately freeze like Mars and fry like Venus once a year. Fortunately for us, our planet's orbit is very nearly a circle. The 21 percent of oxygen is another critical figure. Animals would have difficulty breathing if the oxygen content fell very far below that value. But an oxygen level much higher than this would also be disastrous, since the extra oxygen would act as a fire-raising material. Forests and grasslands would flare up every time lightning struck during a dry spell, and life on earth would become extremely hazardous." (*Book of Mormon Symposium Series: First Nephi*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 7) Gordon B. Hinckley: "Can any man who has walked beneath the stars at night, can anyone who has seen the touch of spring upon the land doubt the hand of divinity in creation? So observing the beauties of the earth, one is wont to speak as did the Psalmist: 'The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.' (Ps. 19:1-2) All of beauty in the earth bears the fingerprint of the Master Creator." (*Conference Report*, Apr. 1978, p. 90) James E. Talmage: "The existence of God is scarcely a question for rational dispute; nor does it call for proof by the feeble demonstrations of man's logic, for the fact is admitted by the human family

practically without question, and the consciousness of subjection to a supreme power is an inborn attribute of mankind...Even the atheist feels, in the more solemn moments of his life, a yearning of the soul toward a spiritual Parent, as naturally as his human affections turn toward the father who gave him mortal life. The atheism of today is but a species of paganism after all.” (*The Articles of Faith*, p. 29, 46) D&C 88: 7 Which truth shineth. This is the ^alight of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was ^bmade. 12 Which ^alight proceedeth forth from the presence of God to ^bfill the immensity of space—13 The ^alight which is in all things, which giveth ^blife to all things, which is the ^claw by which all things are governed, even the ^dpower of God who ^esitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. 42 And again, verily I say unto you, he hath given a ^alaw unto all things, by which they move in their ^btimes and their seasons; 43 And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets. 44 And they give ^alight to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are ^bone year with God, but not with man. 45 The earth ^arolls upon her wings, and the ^bsun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the ^cpower of God. 47 Behold, all these are ^akingdoms, and any man who hath ^bseen any or the least of these hath ^cseen God ^dmoving in his majesty and power.)

45 And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these ^awitnesses? And he said: Yea, I will deny, except ye shall show me a sign. (The Prophet Joseph Smith observed, "I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man. (*Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith, pp. 156-157.))

46 And now it came to pass that Alma said unto him: Behold, I am grieved because of the hardness of your heart, yea, that ye will still resist the spirit of the truth, that thy soul may be destroyed.

47 But behold, it is ^abetter that thy soul should be ^blost than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words; (“While we possess a substantial number of words that Alma spoke during the trial of Korihor (Alma 30), because of the nature of the legal interchange, we would normally expect to find nothing linked to Alma's three-day ordeal. But one matter reaches back to that experience: the idea that one soul perishes so that others may live. To illustrate, when the angel of the Lord scolded Alma and his friends, the angel specifically said to Alma: "If thou wilt of thyself be destroyed, seek no more to destroy the church of God" (Alma 36:9). This thought led Alma not only to be "racked with eternal torment" because of all his "sins and iniquities" (vv 12-13) but apparently to conclude that he "had murdered many of [God's] children, or rather led them away unto destruction" (v 14). In the case of Korihor, Alma tried to warn him simply to repent and not to seek a sign from God. "I am grieved," said Alma to Korihor, "that ye will still resist the spirit of the truth, that thy soul may be destroyed. But behold, it is better that thy soul should be lost than that thou shouldst be the means of bringing many souls down to destruction" (Alma 30:46-47). Clearly, Alma had once faced the possibility that his own life might have been taken to preserve others; and his own experience of coming face to face with this reality seems to underlie his appeal to Korihor not to "resist the spirit of the truth" (v 46).” (S. Kent Brown. “Alma’s Conversion: Reminiscences in his Sermons.” Monte S. Nyman and Charles D. Tate, Jr., eds., *Alma, the Testimony of the Word* [Provo: BYU Religious Studies Center, 1992], 151 - 152.) therefore if thou shalt deny again, behold God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt

not deceive this people any more.

48 Now Korihor said unto him: I do not deny the existence of a God, but I do not believe that there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign, I will not believe. (C.S. Lewis said: “Wherever there have been thinking men both views turn up. And note this too. You cannot find out which view is the right one by science in the ordinary sense. Science works by experiments. It watches how things behave. Every scientific statement in the long run, however complicated it looks, really means something like, ‘I pointed the telescope to such and such part of the sky at 2:20 A.M. on January 15th and saw so-and-so’ or, ‘I put some of this stuff in a pot and heated in to such-and-such a temperature and it did so-and-so.’ Do not think I am saying anything against science: I am only saying what its job is. And the more scientific a man is, the more (I believe) he would agree with me that this is the job of science – and a very useful and necessary job it is too. But why anything comes to be there at all, and whether there is anything behind the things science observes – something of a different kind – this is not a scientific question. If there is ‘Something Behind,’ then either it will have to remain altogether unknown to me or else make itself known in some different way. The statement that there is any such thing, and the statement that there is no such thing, are neither of them statements that science can make. And real scientists do not usually make them. Mere Christianity, p. 32 Revelations from God through his prophets and through scripture reveal to us many things about the universe that cannot be observed in a scientific way. However, God will confirm to us that the knowledge he has given to us by the prophets and the scriptures is true. That confirmation can come to our spirits through the Holy Ghost if we sincerely ask for it. LaMar Garrard, *Studies in Scripture*, 8:12.)

49 Now Alma said unto him: This will I give unto thee for a sign, that thou shalt be ^astruck dumb, according to my words; and I say, that in the name of God, ye shall be struck dumb, that ye shall no more have utterance.

50 Now when Alma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma.

51 And now when the chief judge saw this, (Now the chief judge intervenes to determine what judgment should be given.) he put forth his hand and wrote unto Korihor (It looks like Korihor was also deaf.), saying: Art thou convinced of the power of God? In whom did ye desire that Alma should show forth his sign? Would ye that he should afflict others, to show unto thee a sign? Behold, he has showed unto you a sign; and now will ye dispute more?

52 And Korihor put forth his hand and wrote, saying: I know that I am dumb, for I cannot speak; and I know that nothing save it were the ^apower of God could bring this upon me; yea, and I always ^bknew that there was a God.

53 But behold, the devil hath ^adeceived me; for he ^bappeared unto me in the ^cform of an angel, (Joseph Fielding Smith: “There is no doubt about Satan having great power and that he can appear as an angel of light. In this form he appeared on the banks of the Susquehanna River to oppose the restoration of keys, and was detected by Michael, and his plans were thwarted. Jacob, son of Lehi, in his teachings, stated that if there had been no atonement, our spirits ‘...must have become like unto him [Satan], and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.’ Korihor, who tried to deceive the Nephites, admitted that Satan appeared to him as an angel and told him what to teach the people.” (*Answers to Gospel Questions*, vol. 1, p. 178) Bruce R. McConkie: “Lucifer does not come personally to every false prophet, as he did to Korihor, any more than the Lord comes personally to every true prophet, as he did to Joseph Smith. Such an appearance--either of God on the one hand or of Satan on the other--is, however, the end result of full devotion to the respective causes involved. In each instance an earthly representative, by obedience to the laws that are ordained, may see the face of the master he serves.” (*Millennial Messiah*, p. 72) Korihor is not only Anti-Christ, but he is here Anti-Alma. We have

noted that it is no coincidence that Korihor is presented right after the successful mission of the sons of Mosiah. At this point the literary parallelism shifts away from the sons of Mosiah and directly to Alma. The confrontation between Alma and Korihor is here presented as a linked opposition. Both Alma and Korihor were believers in something, both had a visitation by an angel, both were converted by that experience, and both preached to the people the gospel learned in that experience. Korihor and Alma are too similar to be accidental. They have only one fundamental difference, and that is that Alma is converted to true, and Korihor to error. That conclusion is powerfully underlined in the curse Korihor receives because of his continued demand for a sign. Brant Gardner, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God. And he said unto me: There is ^dno God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the ^ecarnal mind; and I taught them, even until I had much success, insomuch that I verily believed that they were true; and for this cause I withstood the truth, even until I have brought this great ^fcurse upon me. (True prophets of God, on the other hand, never lead people astray. "The Lord will never permit me or any other man who stands as President of this Church to lead you astray," Wilford Woodruff declared. "It is not in the programme. It is not in the mind of God." (See Excerpts from Wilford Woodruff's comments regarding Official Declaration #1 in the D&C.) W. Jeffrey Marsh, Meridian Magazine, Lesson 27.)

54 Now when he had said this, he besought that Alma should pray unto God, that the ^acurse might be taken from him.

55 But Alma said unto him: If this curse should be taken from thee thou wouldst again lead away the hearts of this people; therefore, it shall be unto thee even as the Lord will.

56 And it came to pass that the curse was not taken off of Korihor; but he was ^acast out, and went about from house to house begging for his food. (As a lawyer, he depended on his eloquent speech to make his living. Now without a voice, he had no means of earning money.)

57 Now the knowledge of what had happened unto Korihor was immediately published throughout all the land; yea, the proclamation was sent forth by the chief judge to all the people in the land, declaring unto those who had believed in the words of Korihor that they must speedily repent, ^alest the same judgments would come unto them.

58 And it came to pass that they were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord; and this put an end to the iniquity after the manner of Korihor. And Korihor did go about from house to house, begging food for his support.

59 And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nephites and called themselves ^aZoramites, being led by a man whose name was Zoram—and as he went forth amongst them, behold, he was run upon and trodden down, even until he was ^bdead.

60 And thus we see (A teaching moment for Mormon.) the end of him who ^aperverteth the ways of the Lord; and thus we see that the devil will not ^bsupport his children at the last day, but doth speedily drag them down to ^chell. ("The conclusion to our story holds no surprises, for there is a consistency in such things. To those who lift up their heel against the Lord's anointed in our day, he has said: 'Those who swear falsely against my servants, that they might bring them into bondage and death—Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house. Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.' (DC 121:18-20)" (Millet & McConkie, *Sustaining and Defending the Faith*, pp. 92-3)

* Verse 6 [74 B.C.].

Carlos E. Asay: "How do we respond to such malicious and evil designs? Do we strike back? Allow me to suggest a course of action—one which is in harmony with the teachings of the Savior, and one which, if followed, will be in harmony with the wise counsel of prophets past and present:

“1. *Avoid those who would tear down your faith.* Faithkillers are to be shunned. The seeds which they plant in the minds and hearts of men grow like cancer and eat away the Spirit. True messengers of God are builders— not destroyers. . . .

“2. *Keep the commandments.* President Brigham Young promised, ‘All we have to do is to go onward and upward, and keep the commandments of our Father and God; and he will confound our enemies.’ (*Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1957, p. 347.) . . .

“3. *Follow the living prophets.* . . . ‘Always keep your eye on the President of the Church, and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it. . . . But you don’t need to worry. The Lord will never let his mouthpiece lead the people astray.’ (Heber J. Grant, quoted by Marion G. Romney in Conference Report, Oct. 1960, p. 78.) . . .

“4. *Do not contend or debate over points of doctrine.* The Master warned that ‘the spirit of contention is not of me, but is of the devil.’ (3 Ne. 11:29.) We are inconsistent if we resort to Satanic tactics in attempting to achieve righteous ends. Such inconsistency results only in frustration, loss of the Spirit, and ultimate defeat. . . .

“5. *Search the scriptures.* Few of us would go astray or lose our way if we regarded the scriptures as our personal guide or compass. . . .

“6. *Do not be swayed or diverted from the mission of the Church.* . . . Satan used a diversion ploy when he tempted Christ in the wilderness. The Savior’s decisive response, ‘Get thee hence, Satan’ (Matt. 4:10), is a proper example for all of us. . . .

“7. *Pray for your enemies.* . . .

“8. *Practice ‘pure religion.’* Involve yourself in Christian service. . . .

“9. *Remember that there may be many questions for which we have no answers and that some things have to be accepted simply on faith*” (in Conference Report, Oct. 1981, 93–94; or *Ensign*, Nov. 1981, 67–68).

Alma 31

Alma heads a mission to reclaim the apostate Zoramites—The Zoramites deny Christ, believe in a false concept of election, and worship with set prayers—The missionaries are filled with the Holy Spirit—Their afflictions are swallowed up in the joy of Christ. [About 74 B.C.] (In the original 1830 edition, there was no break in the chapter. These were intended to be one story. We move from one dissenter, to a city of dissenters.)

1 NOW it came to pass that after the end of Korihor, Alma having received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to ^abow down to dumb ^bidols, his heart again began to ^csicken because of the iniquity of the people.

2 For it was the cause of great ^asorrow to Alma to know of iniquity among his people; therefore his heart was exceedingly ^bsorrowful because of the separation of the Zoramites from the Nephites.

3 Now the Zoramites had gathered themselves together in a land which they called ^aAntionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of ^bJershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites.

4 Now the Nephites greatly feared that the Zoramites would enter into a ^acorrespondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.

5 And now, as the ^apreaching of the ^bword had a great tendency to ^clead the people to do that which was just (The Holy Ghost bears witness of such testimonies (see D&C 100:5-8). The impact is profound. "Who among us," Dr. Robert L. Millet, Dean of Religious Education at BYU asked, "who heard the final apostolic witness of Elder Bruce R. McConkie will ever be the same?" Elder McConkie, very humbly and simply bore such a pure testimony of the Savior that those who hear it or read it today, years later, are still stirred. He said, "...As pertaining to Jesus Christ, I testify that He is the Son of the Living God and was crucified for the sins of the world. He is our Lord, our God, and our King. This I know of myself independent of any other person. I am one of His witnesses, and in a coming day I shall feel the nail marks in His hands and in His feet and shall wet His feet with my tears. But I shall not know any better than I know now that He is God's Almighty Son, that He is our Savior and Redeemer, and that salvation comes in and through His atoning blood and in no other way." (Conference Report, April 1985, p. 12.))—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God. (Ezra Taft Benson: "The gospel is the only answer to the problems of the world. We may cry peace. We may hold peace conferences. And I have nothing but commendation for those who work for peace. But it is my conviction that peace must come from within. It cannot be imposed by state mandate. It can come only by following the teachings and the example of the Prince of Peace." (*Title of Liberty*, pp. 213-4 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 303) Boyd K. Packer: "True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior." (*Conference Report*, Oct. 1986, p. 20 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 303) Who can measure the power of the word of God as delivered directly by him, as declared by angels, as contained in scriptures, or as spoken by the power of the Holy Ghost? Here Alma declares that the word is the most powerful instrument for change known to mortal man – stronger than intellectual persuasion or military might. The word heals the wounded soul, nourishes that soul, cuts through falsehood and leads one to Christ, is the foundation for faith, and results in firmness and steadfastness in the faith. DCBM, 3:215-16. Do not expect the world's solutions to the world's problems to be very effective. Such solutions often resemble what C.S. Lewis wrote about those who go dashing back and forth with fire extinguishers in times of

flood. Only the gospel is constantly relevant, and the substitute things won't work. Ensign, May 2004, 45.)

6 Therefore he took Ammon, and Aaron, and Omner; and Himni he did leave in the church in Zarahemla; but the former three he took with him, and also ^aAmulek and Zeezrom, who were at ^bMelek; and he also took two of his sons. (With the exception of Alma's sons, each of these men had been outside the church and were converted. Their experience is helpful here in helping to convert the Zoramites.)

7 Now the eldest of his sons he took not with him, and his name was Helaman; but the names of those whom he took with him were ^aShiblon and ^bCorianton; and these are the names of those who went with him among the ^cZoramites, to preach unto them the word.

8 Now the Zoramites were ^adissenters from the Nephites; therefore they had had the word of God preached unto them. (Those once enlightened who fall away become bitter enemies of the church.)

9 But they had ^afallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses. (We cannot always tell... whether specific sacrificial

rites performed in Israel were part of the Mosaic system or whether they were the same ordinances performed by Adam and Abraham as part of the gospel law itself. Further, it appears that some of the ritualistic performances varied from time to time, according to the special needs of the people and the changing circumstances in which they found themselves. Even the Book of Mormon does not help us in these respects. We know the Nephites offered sacrifices and kept the law of Moses. Since they held the Melchizedek Priesthood and there were no Levites among them, we suppose their sacrifices were those that antedated the ministry of Moses and that, since they had the fullness of the gospel itself, they kept the law of Moses in the sense that they conformed to its myriad moral principles and its endless ethical restrictions. We suppose this would be one of the reasons why Nephi was able to say, "The law hath become dead unto us." (2 Nephi 25:25) There is, at least, no intimation in the Book of Mormon that the Nephites offered the daily sacrifices required by the law or that they held the various feasts that were part of the religious life of their Old World kinsmen. Bruce R. McConkie, Promised Messiah, p. 427)

10 Neither would they observe the ^aperformances of the church, to continue in prayer and supplication to God daily, (They did not pray daily) that they might not enter into temptation.

11 Yea, in fine, they did pervert the ways of the Lord in very many instances; therefore, for this cause, Alma and his brethren went into the land to preach the word unto them.

12 Now, when they had come into the land, behold, to their astonishment they found that the Zoramites had built synagogues (Since the Zoramites did not participate in the rituals or practices of the law of Moses, this was not a Jewish synagogue in the same way they were used in the Old World. Rather, this is a generic building used as a meeting place.), and that they did gather themselves together on one day of the week, which day they did call the day of the Lord; and they did ^aworship after a manner which Alma and his brethren had never beheld;

13 For they had a place built up in the center of their synagogue, a place for standing, which was high above the head; and the top thereof would only admit one person.

14 Therefore, whosoever desired to ^aworship must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:

15 Holy, holy God; we believe that thou art God, and we believe that thou art holy, and that thou wast a ^aspirit, and that thou art a spirit, and that thou wilt be a spirit forever.

16 Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast ^aelected us to be thy ^bholy children; ("Although the Zoramites used the terminology of election, what they really fostered was the idea of elitism, which almost always has at its heart a disdain for others. True election promotes a genuine concern for the welfare of others. Elitism seems to cause people to forget God six out of seven days because it turns them selfishly inward. But the true doctrine of election promotes a daily desire for communion with deity and a search for the

divine within us.” (*Book of Mormon Symposium Series, “Helaman Through 3 Nephi 8”* edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 118)) and also thou hast made it known unto us that ^cthere shall be ^dno Christ.

17 But thou art the same yesterday, today, and forever; and thou hast ^aelected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, (“Joseph Smith clearly identified why self-righteousness is so dangerous: it prevents repentance and keeps a person from developing the love of God. In an 1842 discourse, he said, ‘All the religious world is boasting of its righteousness—it is the doctrine of the devil to retard...our progress by filling us with self-righteousness.’ (Richard Lloyd Anderson, *Ensign*, Feb. 1987, p. 20) Hugh Nibley: “These lessons have always been hard for the Latter-day Saints to learn, and it is clear from the words of Brigham Young that we still have a long way to go. There are a few absolute and categorical ‘Thou Shalt Nots’ in the scriptures which we are far from taking to heart: we have been told that under no circumstances are we to contend, accuse, coerce, aspire, or flatter. These practices will be readily recognized as standard procedure in getting to the top in our modern competitive society. What all of them have in common is a feeling of self-righteousness. Next to covetousness it was self-righteousness against which Joseph and Brigham most urgently warned the Saints. ‘Let not any man publish his own righteousness,’ said the Prophet Joseph (not even, one might, add, in testimony meeting). ‘Don’t be limited in your views with regard to your neighbor’s virtue, but beware of self-righteousness, and be limited in the estimate of your own virtues. . . . You must enlarge your souls towards each other. . . . As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others. . . . You must not be contracted, but you must be liberal in your feelings.’ ‘Christ was condemned by the self-righteous Jews because He took sinners into His society.’ ‘All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness. . . . We are full of selfishness; the devil flatters us that we are very righteous, when we are feeding on the faults of others.’” (*Brother Brigham Challenges the Saints*, pp. 225-6)) that we may not be led away after the foolish traditions of our brethren, which doth ^bbind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

18 And again we thank thee, O God, that we are a chosen and a holy people. Amen. (The time will come when there will be a surrender of every person who has ever lived on this earth...and it will be an unforced surrender, an unconditional surrender. When will it be for you?... It is not if you will capitulate to the great truth; it is when, for I know that you cannot indefinitely resist the power and pressure of truth. Spencer W. Kimball, *Ensign*, September 1978, p. 8)

19 Now it came to pass that after Alma and his brethren and his sons had heard these prayers, they were astonished beyond all measure.

20 For behold, every man did go forth and offer up these same ^aprayers. (Charles W. Penrose: “It seems that many who have accepted the Christian religion...act as if they expected to be heard because of their many words. They also use what here are called vain repetitions. Now, prayer is not acceptable for its rhetoric. It is that which comes from the heart, the sincere sentiment, the secret feeling, which ascends to our Father and which He, who sees in secret, will reward openly. It is not a multitude of words and repetitions that is pleasing to the Lord, but the earnest desire of a humble heart. And this will be answered, no matter how broken or ungrammatical the language may be. On the other hand, no matter how flowery the language of the petition may be, if it does not convey the feelings of the heart, it is not true prayer.” (*Collected Discourses*, vol. 2, Charles W. Penrose, March 22, 1891))

21 Now the place was called by them Rameumptom, which, being interpreted, is the holy stand. (“*Rameumptom* was the name given by the Zoramites to the elevated place in their synagogues whence they offered up their vain-glorious and hypocritical prayers. Alma states that the word means a holy stand. It resembles, in its roots, Hebrew and also Egyptian in a remarkable manner. *Ramoth*, high (as Ramoth Gilead), elevated, a place where one can see and be seen; or, in a figurative sense, sublime or

exalted. *Mptom* has probably its roots in the Hebrew word translated threshold, as we are told that the Philistines' god, Dagon, has a threshold in Ashdod (See 1 Sam. 5:41 Sam. 5:4 1 Sam. 5:4-5). Words with this root are quite common in the Bible. Thus we see how Rameumptom means a high place to stand upon, *a holy stand.*" (George Reynolds and Janne M. Sjodahl, *Commentary on the Book of Mormon*, edited and arranged by Philip C. Reynolds, 7 vols. [Salt Lake City: Deseret Book Co., 1955-1961], 4: 80.) While many words and names found in the Book of Mormon have exact equivalents in the Hebrew Bible, certain others exhibit Semitic characteristics, though their spelling does not always match known Hebrew forms. For example, "Rabbanah" as "great king" (Alma 18:13) may have affinities with the Hebrew root /rbb/, meaning "to be great or many." "Rameumptom" (Alma 31:21), meaning "holy stand," contains consonantal patterns suggesting the stems /rmm/ramah/, "to be high," and /tmm/tam/tom/, "to be complete, perfect, holy." (*Encyclopedia of Mormonism*, 1-4 vols., edited by Daniel H. Ludlow (New York: Macmillan, 1992), 181.))

22 Now, from this stand they did offer up, every man, the selfsame prayer unto God, thanking their God that they were chosen of him, and that he did not lead them away after the tradition of their brethren, and that their hearts were not stolen away to believe in things to come, which they knew nothing about.

23 Now, after the people had all offered up thanks after this manner, they returned to their homes, ^anever speaking of their God again until they had assembled themselves together again to the holy stand, to offer up thanks after their manner. (Neal A. Maxwell, "True Christian soldiers are more than weekend warriors." (*Ensign*, Nov. 1996, p. 22) Joseph Smith: "I love that man better who swears a stream as long as my arm yet deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite." (*History of The Church*, vol. 5, p. 401) Neal A. Maxwell: "(quoting Alma 31:23) Values that are unassimilated into home life obviously fail to touch the major portion of our lives and, therefore, cannot help us either in that most important laboratory of all, the laboratory of our families. But when our homes help us to be compassionate and selfless...then we have a school on whose graduates all of society depends." (*That My Family Should Partake*, p. 151))

24 Now when Alma saw this his heart was ^agrieved; for he saw that they were a wicked and a perverse people; yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods.

25 Yea, and he also saw that their hearts were ^alifted up unto great boasting, in their pride.

26 And he lifted up his voice to heaven, and ^acried, saying: O, how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross wickedness among the children of men?

27 Behold, O God, they ^acry unto thee, and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths, while they are ^bpuffed up, even to greatness, with the vain things of the ^cworld.

28 Behold, O my God, their costly apparel, and their ringlets, and their ^abracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say—We thank thee, O God, for we are a chosen people unto thee, while others shall perish. ("Our society may well be as guilty as the wealthy Zoramites of using fashion as 'the science of appearances, inspiring us with the desire to seem rather than to be' (Edwin Hubbell Chapin). In our day the costly apparel syndrome may be identified as one aspect of the modern-day term 'conspicuous consumption.' The word *conspicuous* alludes to the visual side of vanity—the need to be seen, to be recognized. *Consumption* refers to that which we take in or that which we consume.

Conspicuous consumption may be defined as that which we take to ourselves in order to be recognized and approved by others. By its very definition, the person trapped in conspicuous consumption, especially as it applies to 'costly apparel,' must be focused on the opinions of others, because what is 'in' today may be 'out' tomorrow. Vanity then becomes its own punishment, because there is never time to be satisfied—the eyes and opinions of others can turn so quickly to embrace someone else. For us, the disease that afflicted the Zoramites encompasses more than clothing. It can include cars, houses, boats,

diplomas, and anything else that has a foundation where the need for the approval of man carries more weight than the need to be accepted by God.” (K. Douglas Bassett, *Doctrines of the Book of Mormon*, 1991 Sperry Symposium, pp. 18-19) Hugh Nibley: “The wickedest people in the Book of Mormon are the Zoramites, a proud, independent, courageous, industrious, enterprising, patriotic, prosperous people who attended strictly to their weekly religious duties with the proper observance of dress standards. Thanking God for all he had given them, they bore testimony to his goodness. They were sustained in all their doings by a perfectly beautiful self-image. Well, what is wrong with any of that? There is just one thing that spoils it all, and that is...they are really thinking of something else. ‘Behold, O my God, their costly apparel...all their precious things...their hearts are set upon them, *and yet* they cry unto thee and say--We thank thee, O God, for we are a chosen people unto thee, while others shall perish.’ (Alma 31:27, 28; italics added.)” (*Old Testament and Related Studies*, p. 222))

29 Yea, and they say that thou hast made it known unto them that there shall be no Christ.

30 O Lord God, how long wilt thou suffer that such wickedness and infidelity shall be among this people? O Lord, wilt thou give me strength, that I may ^abear with mine infirmities. For I am infirm, and such wickedness among this people doth pain my soul.

PREACH MY GOSPEL: PATIENCE: WHY IS PATIENCE IMPORTANT? HOW ARE PATIENCE AND FAITH RELATED? Mosiah 23:21; Mosiah 24:9-16; Alma 31:31; Alma 32:41-43; Alma 34:40-41; D&C 101:38; Romans 5:3-5; Romans 8:24-25; 2 Corinthians 6:1-10; James 5:10-11; Psalm 46:10; Topical Guide: “Patience, Patient, Patiently”. 31 O Lord, my heart is

exceedingly sorrowful; wilt thou comfort my soul ^ain Christ. O Lord, wilt thou grant unto me that I may have strength, that I may suffer with patience these ^bafflictions which shall come upon me, because of the iniquity of this people. (Neal A. Maxwell: Why is non-endurance a denial of the Lord? Because giving up is a denial of the Lord's loving capacity to see us through "all these things"! Giving up suggests that God is less than He really is... So much of life's curriculum consists of efforts by the Lord to get and keep our attention. Ironically, the stimuli He uses are often that which is seen by us as something to endure. Sometimes what we are being asked to endure is His “help” – help to draw us away from the cares of the world; help to draw us away from self-centeredness; attention-getting help when the still, small voice has been ignored by us; help in the shaping of our souls; and help to keep the promises we made so long ago to Him and to ourselves... Whether the afflictions are self-induced, as most of them are, or whether they are of the divine-tutorial type, it matters not. Either way, the Lord can help us so that our afflictions, said Alma, can be “swallowed up in the joy of Christ” (Alma 31:38).

Thus, afflictions are endured and are overcome by joy. The sour notes are lost amid a symphony of salvational sounds. Our afflictions, brothers and sisters, may not be extinguished. Instead, they can be dwarfed and swallowed up in the joy of Christ. This is how we overcome most of the time – not the elimination of affliction, but the placing of these in that larger context. BYU Fireside, 2 Dec 1984)

32 O Lord, wilt thou comfort my soul, and give unto me success, and also my fellow laborers who are with me—yea, Ammon, and Aaron, and Omner, and also ^aAmulek and Zeezrom and also my ^btwo sons—yea, even all these wilt thou comfort, O Lord. Yea, wilt thou comfort their souls in Christ.

33 Wilt thou grant unto them that they may have strength, that they may ^abear their afflictions which shall come upon them because of the iniquities of this people.

34 O Lord, wilt thou grant ^aunto us that we may have success in bringing them again unto thee in Christ. (President Boyd K. Packer has said, "Letters come from those who have made tragic mistakes. They ask, 'Can I ever be forgiven?' The answer is yes! The gospel teaches us that relief from torment and guilt can be earned through repentance. Save for those few who defect to perdition after having known a fulness, there is no habit, no addiction, no rebellion, no transgression, no offense exempted from the promise of complete forgiveness. 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' That is, Isaiah continued, 'if ye be willing and obedient.'" (Conference Report, Oct. 1995, 22.))

35 Behold, O Lord, their ^asouls are precious, (“In a modern revelation the Lord explained that 'the worth

of souls is great in the sight of God' (D&C 18:10). Latter-day Saints are fond of quoting this verse and then skipping down the scriptural page to those verses that speak further of the joy that comes from bringing the blessings of the gospel into the lives of many. The question might be asked: Why is the worth of souls great? ... We might respond that as children of the Man of Holiness we have marvelous possibilities. As sons and daughters of God, we are possessed (although now in rudimentary form) of the attributes of godliness. The Lord provides an additional answer from scripture: 'For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. And how great is his joy in the soul that repenteth! Wherefore, you are called to cry repentance unto this people.' (D&C 18:11-14.) Simply stated, the soul is of infinite worth. We are not our own. We have been bought with an infinite price (1 Corinthians 6:19-20), even with 'the precious blood of Christ, as of a lamb without blemish and without spot' (1 Peter 1:19)." (Robert L. Millet, *An Eye Single to the Glory of God*, pp. 34-35)) and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee.

36 Now it came to pass that when Alma had said these words, that he ^aclapped his ^bhands upon all them who were with him (This must have been a setting apart. "The text of Alma 8:30 indicates that Amulek had previously enjoyed the Holy Ghost. The same gift must also have been enjoyed previously by the others. We should assume, then, that Alma was able to bless his brethren in this particular instance with a special manifestation of God's goodness." (Sidney B. Sperry, *Book of Mormon Compendium*, chap. 28).) And behold, as he clapped his hands upon them, they were filled with the Holy Spirit.

37 And after that they did separate themselves one from another, ^ataking no thought for themselves what they should eat, or what they should drink, or what they should put on.

38 And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of ^aafflictions, save it were swallowed up in the joy of Christ. Now this was according to the prayer of Alma; and this because he prayed in ^bfaith.

(James E. Faust: "I humbly come to this pulpit today to speak about a sure cure for heartache, disappointment, torment, anguish, and despair. The psalmist stated, 'He healeth the broken in heart, and bindeth up their wounds.' (Ps 147:3) The healing is a divine miracle; the wounds are a common lot of all mankind. Shakespeare has said, 'He jests at scars that never felt a wound.' (*Romeo and Juliet*, II.ii.1.) It seems that no one escapes the troubles, challenges, and disappointments of this world. ...Someway, somehow, we must find the healing influence that brings solace to the soul. Where is this balm? Where is the compensating relief so desperately needed to help us survive in the world's pressures? The onsetting comfort in large measure can come through increased communion with the Spirit of God. This can bring spiritual healing. ...We find solace in Christ through the agency of the Comforter, and he extends this invitation to us: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' (Matt. 11:28.) The Apostle Peter speaks of 'casting all your care upon him; for he careth for you.' (1 Pet. 5:7.) As we do this, healing takes place, just as the Lord promised through the prophet Jeremiah when he said, 'I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. ... I have satiated the weary soul, and I have replenished every sorrowful soul.' (Jer. 31:13, 25.) In the celestial glory, we are told, 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' (Rev. 21:4.) Then faith and hope will replace heartache, disappointment, torment, anguish, and despair, and the Lord will give us strength, as Alma says, that we 'should suffer no manner of afflictions, save it were swallowed up in the joy of Christ.' (Alma 31:38.) Of this I have a testimony, and I so declare it in the name of Jesus Christ, amen." (*Conference Report*, May 1992, p. 6) Neal A. Maxwell: "Jesus, who bore the greatest and heaviest burdens, knows how to help His followers absorb afflictions in a unique way: 'And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of afflictions, save it were swallowed up in the joy of Christ.

Now this was according to the prayer of Alma; and this because he prayed in faith.' (Alma 31:38.) Even so, we will not be free of affliction. But we will be given help in bearing affliction, especially if our wills are swallowed up in the will of the Father and Christ. Being swallowed up in the will of God can help us cope not only with afflictions but even with death (see Mosiah 16:8; Alma 22:14). It is noteworthy that this particular prophet, Alma, while trying to reactivate people, was efficient, because he was determined to 'try the virtue of the word of God,' the very approach which has 'a great tendency to lead the people to do that which [is] just' (Alma 31:5). Having faith in Jesus includes having faith in the assurance that our trials and difficulties 'are but for a small moment,' even when at the moment they seem to us to be extended and unremitting (D&C 122:4). Faith includes having faith in God's timing. As we see the valiant reach breaking points without breaking, it inspires the rest of us to trust in the divine design in our own circumstances, which may not be immediately apparent to us during our trials: 'Ye cannot behold with your natural eyes, for the present time, the design of your God . . . and the glory which shall follow after much tribulation' (D&C 58:3)." (*If Thou Endure It Well*, p. 118))

Alma 32

Alma teaches the poor whose afflictions had humbled them—Faith is a hope in that which is not seen which is true—Alma testifies that angels minister to men, women, and children—Alma compares the word unto a seed—It must be planted and nourished—Then it grows into a tree from which the fruit of eternal life is picked. [About 74 B.C.]

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: “Faith” Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6 PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: “Humility, Humble”. WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25.

1 AND it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

2 And it came to pass that after much labor among them, they began to have success among the ^apoor class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel—

3 Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as ^adrross; (The scum thrown out in the smelting process.) therefore they were ^bpoor as to things of the world; and also they were poor in heart. (The term poor in heart means to be spiritually humble, to have a broken heart and a contrite spirit.)

4 Now, as Alma was teaching and speaking unto the people upon the hill ^aOnidah, there came a great ^bmultitude unto him, who were those of whom we have been speaking, of whom were ^cpoor in heart, because of their poverty as to the things of the world.

5 And they came unto Alma; and the one who was the foremost among them (This may have been a leader of a significant family) said unto him: Behold, ^awhat shall these my brethren do, for they are ^bdespised of all men because of their poverty, yea, and more especially by our priests; for they have ^ccast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have ^dno place to worship our God; and behold, ^ewhat shall we do?

6 And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their ^aafflictions had truly ^bhumbled (Humility means “down to the earth.” Hugh Nibley Teachings of the Book of Mormon, 2:441.) them, and that they were in a ^cpreparation to hear the word. (It has been wisely observed that a blessing is anything that brings us nearer to God. Thus our afflictions often become our greatest blessings. It is in our extremities that most often we meet God, not in our comfort. Thus any time conditions come to pass – even what at the time might be construed as tragic or unfortunate conditions – that lead us toward the truth or contribute to our

eventual well-being, we have indeed been blessed. DCBM, 3:234)

7 Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:

8 I behold that ye are ^alowly in heart; and if so, blessed are ye.

9 Behold thy brother hath said, What shall we do?—for we are cast out of our synagogues, that we cannot worship our God.

10 Behold I say unto you, do ye suppose that ye ^acannot worship God save it be in your synagogues only? (Bruce R. McConkie: Deity is worshipped in prayer, song, sermon and testimony; by the making of covenants, offering of sacrifices, performance of ordinances, and the participation in religious rituals and ceremonies; he is worshipped by man's act of believing divine truths, by his being converted to them in their fullness; he may be worshipped in thought, word, and deed. But the most perfect of all worship comes from those who first believe the gospel, who then participate in its outward forms, and who finally keep the standards of personal righteousness that appertain to it. Mormon Doctrine, p. 849. We also worship Christ the Lord through emulation, through imitation, through seeking to be like him: through serving others and growing in spiritual graces until that perfect day when we are endowed by him with the fullness of the glory of the Father. DCBM, 3:225.)

11 And moreover, I would ask, do ye suppose that ye must not worship God only ^aonce in a week? (We need to have our own personal religious observance every day.)

12 I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn ^awisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding ^bpoverty, (Hugh Nibley: They couldn't go in because they didn't observe the dress standards. The dress standards were very strict. Teachings of the Book of Mormon, 2:440) that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble. (God will have a humble people. We can either be humble by choice, or have it forced upon us.)

13 And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh ^arepentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and ^bendureth to the end the same shall be saved.

14 And now, as I said unto you, that because ye were compelled to be ^ahumble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

15 Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

16 Therefore, blessed are they who ^ahumble themselves without being ^bcompelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without ^cstubbornness of heart, (There are no blessings to be had in resisting the impressions of the Spirit. Surveys among converts to the Church indicate that the great majority of them knew the message of the Restoration to be true upon first hearing it. It is also generally true that those who respond most readily to the message of the missionaries continue after baptism to grow in the things of the Spirit more rapidly, and sink their spiritual roots deeper, than those who confused intellect and independence of thought with stubbornness of heart. DCBM, 3: 225) yea, without being brought to know the word, or even compelled to know, before they will believe.

17 Yea, there are many who do say: If thou wilt show unto us a ^asign from heaven, then we shall know of a surety; then we shall believe. (“In the great revelation on signs, the Lord says, ‘He that seeketh signs shall see signs, but not unto salvation.’ (D&C 63:7.) President Spencer W. Kimball explained: ‘Certainly we should not be interested in signs. Signs are available and anyone, I believe, can have signs who wants them. I believe if one wants revelations enough to crave them beyond the rightness of it, that eventually he will get his revelations—but they may not come from God. I am sure that there can be many spectacular things performed, because the devil is very responsive. He is listening and he is eager

to do it. And so he gives strange experiences.' ...Manifestly, the performance of miracles and the appearance of signs and wonders are not evidences that those who do these things are servants of God or teachers of truth. In our day, God does not use miracles or signs as a way of teaching or convincing the unbeliever. As a result, we should not ask for signs for this purpose, and we should be deeply suspicious of the so-called spiritual evidences of those who do." (*The Lord's Way*, p. 86.) The sign seekers, the God tempters, presume to put the Almighty on trial by challenging him to prove his own existence. In their pride, the Korihors of this world set up the preconditions under which they may condescend to believe. But it is all a sham; their insistence on signs is not meant to foster faith but to justify doubt. And the seed of faith will never grow in the soil of doubt. Where there is a will to doubt, a heavenly sign or evidence will be ignored, rejected, or rationalized away. The Lord told young Joseph Smith: "Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you." The rational mind will always reject what the hardened heart is unprepared to accept. That is why signs without faith are a barrier against, not a path to, God. Rodney Turner, *Studies in the Scriptures*, 8:21.)

18 Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to ^abelieve, for he knoweth it. (**Talking of mortality.**)

19 And now, how much ^amore ^bcursed is he that ^cknoweth the ^dwill of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into ^etransgression? (Just as a wise parent keeps medicine or tools out of a child's reach, so does God withhold divine knowledge from the ill-prepared. In his wisdom and mercy, he has ordained that faith must precede certitude so that, in the very process of exercising faith, the individual develops the spiritual maturity needed to possess divine knowledge in righteousness. Thus capacitated, such knowledge magnifies rather than diminishes one's relationship to God. For example, the Lord promised the brother of Jared that if he developed sufficient faith he could be shown all things, for he could no longer be kept without the veil. Christ was bound by his own promise; he could not deny the brother of Jared the knowledge his faith had prepared him to receive. This is an eternal principle. Hence the Prophet Joseph Smith's remark: "God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them." TPJS, p. 149, Rodney Turner, *Studies in the Scriptures*, 8:22.)

20 Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide "Faith"; Bible Dictionary: "Faith"; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6 **SCRIPTURE MASTERY 21 And now as I said concerning faith—**

^afaith is not to have a perfect knowledge of things (Faith and perfect knowledge are not incompatible, else how would God, whose knowledge is perfect, possess the attribute of faith? Alma is defining faith from the viewpoint of mortality, not the vantage point of the eternities. In the Lecture on Faith, Joseph Smith spoke on faith in its unlimited sense. Faith is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute – for it is an attribute – from the Deity, and he would cease to exist. LOF, 1:16. Among exalted beings, Faith, then is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence! LOF, 1:24. In the eternal sense, because faith is the power of God himself, it embraces within its fold a knowledge of all things. This measure of faith, the faith by which the worlds are and were created and which sustains and upholds all things, is found only among resurrected persons. It is the faith of saved beings. But mortals are in the process, through faith, of gaining eternal salvation. Their

faith is based on a knowledge of the truth, within the meaning of Alma's statement that faith is not to have a perfect knowledge of things, but that men have faith when they hope for things which are not seen, which are true. In this sense faith is both preceded and supplanted by knowledge and when any person gains a perfect knowledge on any given matter, then, as pertaining to that thing, he has faith no longer; or rather, his faith is dormant, it has been supplanted by pure knowledge. Bruce R. McConkie, *New Witness*, p. 209-210. DCBM, 3:227. There are two kinds of faith. One of them functions ordinarily in the life of every soul. It is the kind of faith born by experience; it gives us certainty that a new day will dawn, that spring will come, that growth will take place. It is the kind of faith that relates us with confidence to that which is scheduled to happen... There is another kind of faith, rare indeed. This is the kind of faith that causes things to happen. It is the kind of faith that is worthy and prepared and unyielding, and it calls forth things that otherwise would not be. It is the kind of faith that moves people. It is the kind of faith that sometimes moves things. Few men possess it. It comes by gradual growth. It is a marvelous, even a transcendent, power, a power as real and as invisible as electricity. Directed and channeled, it has a great effect. In a world filled with skepticism and doubt, the expression "seeing is believing" promotes the attitude, "You show me, and I will believe." We want all of the proof and all of the evidence first. It seems hard to take things on faith. When will we learn that in spiritual things it works the other way about – that believing is seeing? Spiritual belief precedes spiritual knowledge. When we believe in things that are not seen but are nevertheless true, then we have faith. Boyd K. Packer, *What is Faith?* P. 42-43.); **therefore if ye have faith ye^b hope for things which are^c not seen, which are true.** (Orson Pratt: "There is a great difference between faith and knowledge. I am told that there is such a country as China on the eastern borders of Asia; but I never have been there; I never have seen that country; I cannot say, most positively, that such a country exists, only on the testimony of others I am informed that such is the case. I believe that testimony, but it is not a perfect knowledge to my own mind, obtained by my own experience. And so in regard to ten thousand other facts or events. We are in many, indeed in almost all, instances required to believe without a knowledge." (*Journal of Discourses*, vol. 16, p. 209) As faith is not knowledge, but the means to knowledge, so faith is not hope, but the basis of hope. Faith and hope are inseparable; one does not exist without the other. Faith in the redemptive power of Christ produces the hope of everlasting life. Rodney Turner, *Studies in the Scriptures*, 8:24. There is another facet to faith which is often misunderstood. Faith is not the power of positive thinking. One does not have faith simply because he is positive or optimistic. Faith is based on the truth, the truth as God knows it, the truth as a manifestation of the will and pleasure of the Lord. We do need to be positive, for there is no virtue in being long-faced and dreary. But faith is another matter entirely. If a priesthood bearer is called upon to heal a dying man, for example, he does not command the sick one to rise from his bed of affliction in the name of faith, when that faith is no more than wishful thinking or hope that the man will live. Working by faith is not the mere speaking of a few well-chosen words. Anyone with the power of speech could have commanded the rotting corpse of Lazarus to come forth, but only one whose power was greater than death could bring life again to the brother of Mary and Martha. Nor is working by faith merely a mental desire, however strong, that some eventuality shall occur. There may be those whose mental powers and thought processes are greater than any of the saints, but only persons who are in tune with the Infinite can exercise the spiritual forces and powers that come from him. Bruce R. McConkie, *New Witness*, p. 191.)

22 And now, behold, I say unto you, and I would that ye should remember, that God is^a merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word. (Belief is a synonym for faith.)

23 And now, he imparteth his word by angels unto men, yea,^a not only men but women also. (President Joseph F. Smith said, "When messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient prophets who died were those who came to visit their fellow creatures upon the earth. . . . In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been

faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, or reproof and instruction, to those whom they had learned to love in the flesh.” (Bruce D. Hafen, *The Believing Heart*, p. 101)) Now this is not all; little ^bchildren do have words given unto them many times, which ^cconfound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who ^awould humble themselves, let them be in whatsoever circumstances they might.

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, (An understanding of the principles of salvation does not come in an instant. The things of God are of deep import and time and experience and careful and ponderous and solemn thoughts can only find them out. TPJS, p. 137) unto perfection, any more than faith is a perfect knowledge.

PREACH MY GOSPEL: THE POWER OF THE SPIRIT IN CONVERSION: WHAT DO THESE SCRIPTURES TEACH ABOUT THE POWER OF THE SPIRIT IN YOUR WORK? 2

Nephi 33:1-2; D&C 42:11-17; D&C 50:13-22; Acts 2:37-38; 1 Corinthians 2:11-14; Bible

Dictionary “Conversion” WHAT CAN YOU DO TO ENJOY THE POWER OF THE SPIRIT IN YOUR WORK? Alma 32:27-28; D&C 42:14; John 7:17 WHY IS IT IMPORTANT TO TEACH

WHAT YOU KNOW AND BELIEVE? Alma 5:43-47; D&C 52:9; D&C 80:4 27 But behold, if ye

will awake and arouse your faculties (Gordon B. Hinckley: “Far more of us need to awake and arouse our faculties to an awareness of the great everlasting truths of the gospel of Jesus Christ. Each of us can do a little better than we have been doing. We can be a little more kind. We can be a little more merciful. We can be a little more forgiving. We can put behind us our weaknesses of the past, and go forth with new energy and increased resolution to improve the world about us, in our homes, in our places of employment, in our social activities. We have work to do, you and I, so very much of it. Let us roll up our sleeves and get at it, with a new commitment, putting our trust in the Lord.” (*Church News*, 04/08/95)), even to an experiment upon my words (My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John 7:16-17), and exercise a particle of faith, yea, even if ye can no more than ^adesire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

(We consider that God has created man with a mind capable of instruction and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. TPJS, p. 51)

PREACH MY GOSPEL: STUDY THE SCRIPTURES: 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32. 28 Now, we will compare the word unto a ^aseed. (Often in

the Church, we refer to Alma 32 as being a great chapter on faith. This is not incorrect; but the seed Alma refers to is not faith, it is the word of God. Selected Writings of Gerald N. Lund, 119) Now, if ye give place, that a ^bseed may be planted in your ^cheart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your ^dunbelief, that ye will resist the Spirit of the Lord, behold, it will begin to **swell**

within your breasts; and when you feel these swelling motions (truth is felt), ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to **enlarge** my soul; yea, it beginneth to **enlighten** my ^funderstanding, yea, it beginneth to be **delicious** to me. (This is probably just a coincidence, but notice the four words used here: Swell, Enlarge, Enlighten, Delicious, spell the word SEED. Neal A. Maxwell: “Alma asked of this process, ‘O then, is not this real?’ He likens reality to light, ‘because it is discernible.’ Alma even employs the notion of taste. Little wonder an enlightened Joseph Smith on one occasion said of a doctrine and teaching, ‘This is *good* doctrine. It *tastes* good. I can *taste* the principles of eternal life, and *so can you*. . . . You say honey is sweet, and so do I. I can also *taste* the spirit of eternal life. I know it is *good*; and when I tell you of these things which were given to me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.’ (Italics added.) Alma and Joseph preached the same thing as a result of their trying successfully the experiment of the gospel’s goodness. (Alma 32:35.)” (*Deposition of a Disciple*, p. 65))

29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. (We need not be so vain as to suppose that because we have a testimony, because we have had spiritual experiences of one sort or another, we have a perfect or even an adequate knowledge of the gospel. DCBM, 3:236)

30 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow. (Those who accept the challenge to experiment upon the proposition that Jesus is the Christ do more than read and pray about him; they seek to do those things he has commanded us to do. They do his will. Then they come to know. Further, those who do the works of Christ began to receive the fruits of Christ and acquire the nature of Christ, since every good seed brings forth fruit after its own likeness. DCBM, 3:237)

31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own ^alikeness.

32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

34 **And now, behold, is your ^aknowledge ^bperfect? Yea, your knowledge is perfect in that thing, and your ^cfaith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your ^dmind doth begin to expand.** (While each successfully accomplished phase of the experiment is replaced with certitude or perfect knowledge of that phase, faith is still needed in carrying out each subsequent phase of the experiment. So initial faith produces initial knowledge, which, in turn, produces more faith, which then leads to even more knowledge, and so on until one’s knowledge is perfect or complete pertaining to the entire experiment. Rodney Turner, *Studies in the Scriptures*, 8:23)

35 O then, is not this real? I say unto you, Yea, because **it is ^alight; and whatsoever is light, is ^bgood, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?**

36 Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

37 And behold, as the tree beginneth to grow, ye will say: Let us **nourish it with great care**, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

38 **But if ye ^aneglect the tree, and take no thought for its nourishment, behold it will not get any**

root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

39 Now, this is **not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ^aground is ^bbarren, and ye will not nourish the tree**, therefore ye cannot have the fruit thereof.

40 And thus, **if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the ^atree of life.** (Jeffrey R. Holland: “In this brilliant discourse, Alma moves the reader from a general commentary on faith in the seedlike word of God to a focused discourse on faith in Christ as the Word of God, grown to a fruit-bearing tree, a tree whose fruit is exactly that of Lehi's earlier perception of Christ's love, ‘which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon [the gospel of Christ] even until ye are filled, that ye hunger not, neither shall ye thirst.’ (v. 42) Christ is the bread of life, the living water, the true vine. Christ is the seed, the tree, and the fruit of eternal life. But the profound and central Tree of Life imagery in this discourse is lost, or at least greatly diminished, if the reader does not follow it on into the next two chapters of the Book of Mormon. In Alma 33, Alma quoted Zenos (source for the allegory of the olive tree) and Zenock on the role of Christ in rewarding faith, then focused on the fully developed image of Christ as Tree of Life.” (*Christ and the New Covenant*, p. 170))

PREACH MY GOSPEL: PATIENCE: WHY IS PATIENCE IMPORTANT? HOW ARE PATIENCE AND FAITH RELATED? Mosiah 23:21; Mosiah 24:9-16; Alma 31:31; Alma 32:41-43; Alma 34:40-41; D&C 101:38; Romans 5:3-5; Romans 8:24-25; 2 Corinthians 6:1-10; James 5:10-11; Psalm 46:10; Topical Guide: “Patience, Patient, Patiently”. 41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with ^apatience, looking forward to the fruit thereof, it shall take root; and behold it shall be **a tree ^bspringing up unto everlasting life.**

42 And because of your ^adiligence and your **faith** and your **patience** with the word in nourishing it, that it may take root in you, behold, by and by **ye shall pluck the ^bfruit** thereof, which is **most precious**, which is **sweet above all that is sweet**, and which is **white above all that is white**, yea, and **pure above all that is pure**; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst. (This sounds like the same fruit found in 1 Nephi in Lehi's dream of the iron rod.)

43 Then, my brethren, ye shall ^areap the ^brewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth ^cfruit unto you.

Alma 33

Zenos taught that men should pray and worship in all places, and that judgments are turned away because of the Son—Zenock taught that mercy is bestowed because of the Son—Moses had lifted up in the wilderness a type of the Son of God. [About 74 B.C.]

1 NOW after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in ^aone God, that they might obtain this fruit of which he had spoken, or ^bhow they should plant the ^cseed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith.

2 And Alma said unto them: Behold, ye have said that ye ^acould not ^bworship your God because ye are cast out of your synagogues. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the ^cscriptures; if ye suppose that they have taught you this, ye do not understand them.

3 Do ye remember to have read what ^aZenos, the prophet of old, has said concerning prayer or ^bworship?

4 For he said: **Thou art merciful, O God, for thou hast heard my prayer**, even when I was ^ain the wilderness; yea, thou wast merciful when I prayed concerning those who were mine ^benemies, and thou didst turn them to me. **(His enemies became friends.)**

5 Yea, O God, and thou wast merciful unto me when I did cry unto thee in my ^afield; when I did cry unto thee in my prayer, and thou didst hear me.

6 And again, O God, when I did turn to my house thou didst hear me in my prayer.

7 And when I did turn unto my ^acloset, O Lord, and prayed unto thee, thou didst hear me.

8 Yea, thou art merciful unto thy children when they cry unto thee, to be heard of thee and not of men, and thou ^awilt hear them.

9 Yea, O **God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations.**

10 Yea, and thou hast also heard me when I have been ^acast out and have been despised by mine enemies; yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst ^bvisit them in thine anger with speedy destruction.

11 And thou didst hear me because of mine afflictions and my ^asincerity; and it is because of thy Son (Bruce R. McConkie: “Statements by the seers of Old Testament times, which have been preserved for us, that God should have a Son are few and far between... Actually the Book of Mormon tells us more about the usage of the name the Son of God by Old Testament prophets than does that volume of Holy Writ itself. Nephi the son of Helaman, as he sought diligently to prepare his people for the coming of their Messiah, told them that both Moses and Abraham bore record ‘that the Son of God should come’; that ‘many before the days of Abraham’ so certified; that ‘all the holy prophets’ from Abraham to Moses did likewise; and that ‘since the days of Abraham there have been many prophets that have testified of these things,’ including Zenos, Zenock, Ezias, Isaiah, and Jeremiah, all of whom labored among Old Testament peoples. The same witness, he said, had been born by ‘almost all of our fathers’ among the Nephites. (Hel. 8:13-23.) Alma, with the brass plates of Laban as his source, quoted these words from a prayer of Zenos: (quotes Alma 33:3-16). Fragmentary as our records are, it is nonetheless clear that all of the prophets of Old Testament times knew and taught that the promised Messiah would be the Son of God.” (*The Promised Messiah*, p. 144)) that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine ^bafflictions, for in thee is my joy; for thou hast turned thy judgments away from me, ^cbecause of thy Son.

12 And now Alma said unto them: Do ye ^abelieve those scriptures which have been written by them of old?

13 Behold, if ye do, ye must believe what ^aZenos said; for, behold he said: Thou hast turned away thy judgments because of thy Son.

14 Now behold, my brethren, I would ask if ye have read the scriptures? If ye have, how can ye

^adisbelieve on the Son of God?

15 For it is ^anot written that Zenos alone spake of these things, but ^bZenock also spake of these things—
16 For behold, he said: Thou art angry, O Lord, with this people, because they ^awill not understand thy mercies which thou hast bestowed upon them because of thy Son.

PREACH MY GOSPEL: PRAY OFTEN: 2 Nephi 32:8-9; Enos 1:1-12; Alma 34:17-28; Moroni 10:3-5; D&C 6:22-23; D&C 8:2-3; D&C 9:7-9; D&C 19:28; 1 Kings 19: 11-12; Bible Dictionary: "Prayer". 17 And now, my brethren, ye see that a second prophet of old has testified of the Son of God, and because the people would not understand his words they ^astoned him to death.

18 But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.
19 Behold, he was spoken of by ^aMoses; yea, and behold a ^btype was ^craised up in the wilderness, that whosoever would look upon it might live. And many did look and live. (The brazen serpent. Numbers 21:5-9: 5 And the people ^aspake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. 6 And the LORD sent ^afiery ^bserpents among the people, and they bit the people; and much people of Israel died. 7 ¶ Therefore the people came to Moses, and said, We have ^asinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses ^bprayed for the people. 8 And the LORD said unto Moses, ^aMake thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall ^blive. 9 And Moses made a ^aserpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.)

20 But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would ^aheal them.

21 O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in ^aunbelief, and be ^bslothful, that ye would not cast about your eyes, that ye might perish?

22 If so, wo shall come upon you; but if not so, then cast about your eyes and ^abegin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to ^batone for their sins; and that he shall ^crise again from the dead, which shall bring to pass the ^dresurrection, that all men shall stand before him, to be ^ejudged at the last and judgment day, according to their ^fworks.

23 And now, my brethren, I desire that ye shall ^aplant this word in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, ^bspringing up in you unto ^ceverlasting life. And then may God grant unto you that your ^dburdens may be light, through the joy of his Son. And even all this can ye do if ye ^ewill. Amen.

Alma 34

Amulek testifies that the word is in Christ unto salvation—Unless an atonement is made, all mankind must perish—The whole law of Moses points toward the sacrifice of the Son of God—The eternal plan of redemption is based on faith and repentance—Pray for temporal and spiritual blessings—This life is the time for men to prepare to meet God—Work out your salvation with fear and trembling. [About 74 B.C.]

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: “Faith” Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. **1** AND now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and ^aAmulek arose and began to teach them, saying: (The law of witnesses.)

2 My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that ^athese things were taught unto you bountifully before your dissension from among us.

3 And as ye have desired of my beloved brother that he should make known unto you ^awhat ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you **unto faith and to patience**—

4 Yea, even that ye would have so much faith as even to ^aplant the word in your hearts, that ye may try the experiment of its goodness.

5 And we have beheld that the great question (The great question is: What think ye of Christ? Neal A. Maxwell: “My friends and neighbors, brothers and sisters all, the most important question in human history is one which will not go away. It echoes down the corridors of time. And “Jesus asked them...What think ye of Christ?” (Matt 22:42) Sooner or later, this is the vital question for all mortals, including you, my friends. And a failure to answer this question is an answer.” (Investigator Fireside, Jan. 5, 1984) “...the Book of Mormon provides resounding and great answers to what Amulek designated as ‘the great question’; namely, is there really a redeeming Christ? (Alma 34:5-6) The Book of Mormon with clarity and with evidence says, ‘Yes! Yes! Yes!’ Moreover, in its recurring theme, the book even declares that ‘all things which have been given of God from the beginning of the world, unto man, are the typifying of [Christ]’ (2 Ne 11:4). How striking its answers are, considering all that God might have chosen to tell us! He, before whom all things—past, present, and future—are continually, has chosen to tell us about the ‘gospel’—the transcending ‘good news,’ the resplendent answers to ‘the great question.’” (“The Book of Mormon: A Great Answer to ‘The Great Question’”, p. 1)) which is in your minds is whether the word be in the Son of God, or whether there shall be ^ano Christ.

6 And ye also beheld that my brother has proved unto you, in many instances, that the ^aword is in Christ unto salvation.

7 My brother has called upon the words of ^aZenos, that redemption cometh through the Son of God, and also upon the words of ^bZenock; and also he has appealed unto ^cMoses, to prove that these things are true. (Alma and Amulek are providing a “double double” witness. They show three ancient prophets, and the two of them. Each set meets the requisite number, and in addition, the ancient and the present form another double set of witnesses. In this conception of witnesses, Alma and Amulek are presenting what they understand to be an iron-clad witness of the coming of Christ. Brant Gardner.)

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 ATONEMENT 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 THE GOSPEL – THE

WAY 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28
PREACH MY GOSPEL: THROUGH CHRIST WE CAN BE CLEANSED FROM SIN: GOD SENT HIS SON: Alma 11:40; John 3:16-17. **CHRIST IS OUR ADVOCATE:** D&C 45:3-5.
SALVATION THROUGH CHRIST: 2 Nephi 2:6-8; Alma 24:8-9, 14-16; 2 Nephi 9:21-24.
MERCY AND JUSTICE: Mosiah 15:9; Alma 42:22-25 **PREACH MY GOSPEL: REPENTANCE:**
WE ALL SIN: Romans 3:23; 1 John 1:7-8. **REPENTANCE:** Alma 34:8-17; D&C 58:42-43; D&C
61:2; 2 Corinthians 7:9-10; Bible Dictionary: “Repentance”. **REDEMPTION AND**
FORGIVENESS: Helaman 5:10-11. **MERCY CLAIMS THE PENITENT:** Alma 12:32-35; Alma
42:13, 21-24; D&C 18:10-13. 8 And now, behold, I will ^atestify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the ^btransgressions of his people, and that he shall ^catone for the sins of the world; for the Lord God hath spoken it.

9 For it is expedient that an ^aatonement should be made (Had there been no atonement, no amount of goodness, no amount of caring and concern, no amount of human strength could have made up the difference. We are forever indebted to him who bought us with his blood. DCBM, 3:246); for according to the great ^bplan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are ^cfallen and are lost, and must perish except it be through the atonement which it is expedient should be made. (It is not the whole soul – spirit and flesh – that is corrupt and “an enemy to God,” but only the person’s fallen mortal nature – a nature inherited through Adam’s necessary transgression. Through the atonement of Christ, this initially corrupt nature may be overcome, sanctified, and glorified. Therefore, humanity’s condemnation is not that as mortals they were born carnal, sensual and devilish, but that they choose to remain so when given the opportunity to repent and overcome that condition. Rodney Turner, *Studies in the Scriptures*, 8:31)

10 For it is expedient that there should be a great and last ^asacrifice; (J. Rueben Clark, Jr.: Under the new covenant that came in with Christ, the sinner must offer the sacrifice out of his own life, not by offering the blood of some other creature; he must give up his sins, he must repent, he himself must make the sacrifice and that sacrifice was calculated to reach out into the life of the sinner in the future so that he would become a better and changed man...Every sinner so repenting, every sinner so sorrowing for the past by an abandonment of the practices of the past, moves into a new world where, with proper covenants, he thrusts away out of his life the wrongs of his past. Meaning of the Peace of Which the Angels Speak, p. 15.) yea, not a ^bsacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an ^cinfinite and ^deternal ^esacrifice. (Bruce R. McConkie: “When the prophets speak of an infinite atonement, they mean just that. Its effects cover all men, the earth itself and all forms of life thereon, and reach out into the endless expanses of eternity...Now our Lord’s jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is under the Father, the creator of worlds without number (Moses 1:33). And through the power of his atonement the inhabitants of these worlds, the revelation says, ‘are begotten sons and daughters unto God’ (DC 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths.” (*Mormon Doctrine*, pp. 64-5) Russell M. Nelson: “His Atonement is infinite—without an end. It was also infinite in that all humankind would be saved from never-ending death (see 2 Ne 9:7; 25:16; Alma 34:10,12,14). It was infinite in terms of His immense suffering. It was infinite in time, putting an end to the preceding prototype of animal sacrifice. It was infinite in scope—it was to be done once for all (see Heb 10:10). And the mercy of the Atonement extends not only to an infinite number of people, but also to an infinite number of worlds created by Him (see DC 76:24; Moses 1:33). It was infinite beyond any human scale of measurement or mortal comprehension. Jesus was the only one who could offer such an infinite atonement, since He was born of a mortal mother and an immortal Father. Because of that unique birthright, Jesus was an infinite Being.” (*Ensign*, Nov. 1996, p. 35 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 114) Christ’s atonement was great and last in terms of its spiritual significance, its impact, its

timelessness and eternal and everlasting relevance, not necessarily in terms of its chronology, John the Baptist, as a part of his prayer of ordination upon the heads of Joseph Smith and Oliver Cowdery, explained that the Aaronic Priesthood “shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.” According to Oliver Cowdery, the Baptist said: “Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, **that** the sons of Levi may yet offer an offering unto the Lord in righteousness. Likewise, a modern revelation speaks of the sons of Moses and the sons of Aaron offering an acceptable sacrifice in the temple to be erected in Independence, Jackson County, Missouri. Joseph Smith taught: The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ... These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the Holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the prophets; but those things which existed prior to Moses’ day, namely, sacrifice, will be continued. It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? It may be that such a sacrifice, as a part of the restitution of all things, will be instituted one final time to point toward the great and last sacrifice of Jesus the Lamb. Bruce R. McConkie, *Mortal Messiah*, 1:128. DCBM, 3:249-250.)

11 Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is ^ajust, take the life of his brother? I say unto you, Nay.

12 But the law requireth the ^alife of him who hath ^bmurdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.

13 Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a ^astop to the shedding of ^bblood; (Bruce R. McConkie: “When the Lamb of God, in Gethsemane and at Golgotha, worked out the infinite and eternal atonement and permitted himself to be slain for the sins of the world, it was intended that the sacrificial ordinances prefiguring that most transcendent of all events should cease. No one has set forth why this was destined to be with the clarity and plainness found in the words of the prophet Amulek... “Appearing in resurrected glory to his Nephite kinsmen, our Lord affirmed the end of the old order and announced the beginning of the new one. ‘By me redemption cometh,’ he said, ‘and in me is the law of Moses fulfilled. . . . And ye shall offer up unto me no more the shedding of blood.’ It is the Lord Jesus who is the Lord Jehovah who is speaking, which means that the sacrifices of old were offered to Christ. ‘Yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit.’ (3 Ne. 9:17-20.)” (*The Mortal Messiah*, p. 127) J. Reuben Clark, Jr.: “Under the new covenant that came in with Christ, the sinner must offer the sacrifice out of his own life, not by offering the blood of some other creature; he must give up his sins, he must repent, he himself must... become a better and changed man.” (*Church News*, 12/24/60, p. 15)) then shall the ^claw of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.

14 And behold, this is the whole ^ameaning of the ^blaw, (Jeffrey R. Holland: “Unlike the Israelites in the Old World, the faithful Nephites of the New World found it easier to recognize the return of the higher gospel and thereby let go of the ancient law of Moses. For one thing, they seemed to grasp more readily that Christ had not destroyed the law but fulfilled it—given it breadth, dimension, meaning, and reality, just as a prophecy is spoken of as being ‘fulfilled.’” (*Christ and the New Covenant*, p. 155)) every whit

^cpointing to that great and last ^dsacrifice; and that great and last ^esacrifice will be the Son of God, yea, ^finfinite and eternal.

15 And thus he shall bring ^asalvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

16 And thus ^amercy can satisfy the demands of ^bjustice, (“Life, like a computer, has default settings, conditions that will automatically apply unless we take positive action to avoid them. Thus, if we refuse to make Christ our Lord by taking positive steps to enter into his covenant, then Satan becomes our lord by default. Christ by choice or Satan by default—there are no other options. “Christ ‘shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety.’ (Alma 34:15-16.) The choice before us is mercy or justice. Either choice can be accommodated, and either choice is compatible with the nature and plan of God, but, as in the choice between the Lord and Satan, there are no third alternatives. Again, life has default settings, and they are set for justice. We can choose the mercy that is offered through the gospel covenant, but if we refuse that mercy, we will receive justice. Now here is an odd thing about the nature of mercy: by definition, mercy can only be mercy if we don't deserve it. For if we deserve something, then it becomes a matter of justice that we receive it. So it ceases to be a matter of mercy. Thus, in this sense at least, to give or to receive mercy is always somewhat unfair. But one of the great beauties of the gospel, some of the best news of all, is that Jesus Christ does not mind this unfairness. He is willing to suffer unfairly and compensate justice himself out of his own person in order to extend mercy to weaker beings like us. This willingness on his part to pay more than his fair share and to carry more than his fair load in order to grant mercy to others constitutes the grace of Christ.” (Stephen R. Robison, *Believing Christ*, p. 60)) and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of ^cjustice; (Justice may be satisfied in two ways. 1) keeping the law perfectly, or 2) suffering the effects of the broken law. Christ satisfied the demands of justice in both of these ways; he kept the law perfectly for himself and suffered in the Garden of Gethsemane and on the cross for and in behalf of those of us who repent. Those who refuse to repent are exposed to the whole law of the demands of justice, that is they must face without divine aid the consequences of wilfull sin. They therefore lost the opportunity for that rehabilitative redemption which can only come through Christ's enabling power. Bruce Hafen said: 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*, p. 7-8. DCBM, 3:251-252.) therefore only unto him that has faith unto repentance is brought about the great and eternal ^dplan of ^eredemption.

PREACH MY GOSPEL: PRAY WITH FAITH: WHY MUST YOU PRAY FOR THE SPIRIT? 2 Nephi 32:8-9; D&C 42:14; D&C 50:13-22. **WHAT SHOULD YOU PRAY FOR?** Alma 6:6; Alma 13:28; Alma 34:17-27; Alma 37:36-37; 3 Nephi 18:20; 3 Nephi 18:9; D&C 50:29-30; **Bible Dictionary: “Prayer”**

17 Therefore may God grant unto you, my brethren, that ye may begin to exercise your ^afaith unto repentance, that ye begin to ^bcall upon his holy name, that he would have mercy upon you;

18 Yea, cry unto him for mercy; for he is ^amighty to save.

19 Yea, humble yourselves, and continue in ^aprayer unto him.

20 Cry unto him when ye are in your ^afields, yea, over all your flocks.

21 ^aCry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

22 Yea, cry unto him against the power of your ^aenemies.

23 Yea, ^acry unto him against the ^bdevil, who is an enemy to all ^crighteousness. (We should always be praying for strength to overcome the temptations of the adversary.)

24 Cry unto him over the crops of your fields, that ye may prosper in them.

25 Cry over the flocks of your fields, that they may increase.

26 But this is not all; ye must ^apour out your souls in your ^bclosets, and your secret places, (Elder Francis M. Gibbons: "Satan and his followers, who have been cast out of God's presence and are dead to His spirit, are excluded from those who, by the spirit of prophecy and revelation, may know the thoughts and the intents of our hearts. So, in his wisdom and mercy, God has provided a channel of communication between him and his children on earth that Satan, our common enemy, cannot invade. This is the channel of secret prayer. The significance of this to the Latter-day Saint is profound, for by this means we are able to communicate with our Heavenly Father in secrecy, confident that the adversary cannot intrude." (Joseph B. Wirthlin, *Finding Peace in Our Lives*, p. 163)) and in your wilderness.

27 Yea, and when you do not cry unto the Lord, let your ^ahearts be ^bfull, drawn out in prayer unto him continually (Let the solemnities of eternity rest upon your minds. D&C 43:34) for your ^cwelfare, and also for the welfare of ^dthose who are around you. (Joseph Fielding Smith: "(quoting Alma 34) I think that is very excellent doctrine, and I read it to impress upon your minds the season of prayer. The season of prayer is in the morning before the family separates. A good time for prayer is when you assemble at the table before you partake of the morning meal, and let the members of the family take turn in the praying. That is the season of prayer. The season of prayer for the merchant is in the morning when he goes to his place of business and before he begins his day's work, over his merchandise. The time of prayer for the shepherd, is when he is out with his flocks watching over them. The time for the farmer to pray is when he goes with his plow into the field, when he goes to sow his grain, and when he goes to gather his harvest. And if a man will pray as he is commanded to do in this passage of scripture which I have read, then he more than likely will be found in all things righteously keeping the commandments of the Lord. He will not be found scheming to take advantage of his neighbor in some trade or bargain, but in all things dealing justly, because he has prayed in the morning and has in his heart the spirit of prayer throughout the day, that the Lord will bless him in the increase of his goods, of his fields, of his flocks, or whatever it may be he is engaged in. So that is the season of prayer." (Conference Report, Oct. 1919, p. 143))

PREACH MY GOSPEL: SERVICE: CHARITY: Moroni 7:43-48; D&C 88:125; Matthew 22:36-40; 1 Corinthians 13:1-8; CARE FOR THE POOR: Mosiah 4:26; Alma 34:28-29; D&C 52:40; Matthew 25:40. WE ARE TO SERVE: Mosiah 2:17; Mosiah 18:8-10; D&C 42:29; D&C 107:99-100.

28 And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye ^aturn away the ^bneedy, and the ^cnaked, and visit not the sick and afflicted, and ^dimpart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your ^eprayer is ^fvain, and availeth you nothing, and ye are as ^ghypocrites who do deny the faith. (Elder S. Dilworth Young: "The revelations given to Joseph Smith on this subject are numerous and were among the early ones. To care for the poor is one of the first and early obligations. To help the needy and those who mourn follows close behind. All of us have some time, but those who are not given great responsibility in the organizations have more time to seek out the poor, needy, and helpless. And this help is badly needed. All about us are those in need of encouragement, assistance, and help—help of a kind we can all give, not money, but time and attention and personal encouragement, especially to those who must bear great responsibility for loved ones and who cannot pass it to others for the simple reason there are no others to whom to pass it. ... Those with no ward

assignments have more time to pursue this great work of the salvation of souls. Let us not sit back jealous of those giving attention to the stake, the ward, the auxiliaries, but seek our salvation where the Lord appointed us, among those who, weak in spirit, weak in body, or weak in desire, need to be encouraged, need to be raised up in the kingdom of God on this earth.” (Ensign, Dec. 1971, p. 66))

29 Therefore, if ye do not remember to be ^acharitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.

30 And now, my brethren, I would that, after ye have ^areceived so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring ^bfruit unto repentance.

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2

Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma

42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN

Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi

10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 31 Yea, I would that ye would come forth and

^aharden not your hearts any longer; for behold, now is the time and the ^bday of your ^csalvation; and

therefore, if ye will repent (In the final analysis, people have but two choices: to be saved in the

kingdom of God or to be damned in the kingdom of the devil; there is no third alternative. Whatever the

choice, it will be made this side of eternity before the last judgment. Rodney Turner, Studies in the

Scriptures, 8:34) and ^dharden not your hearts, immediately shall the great plan of redemption be brought

about unto you. (“Those who truly desire repentance and willingly turn to the Lord, forsaking their sins,

find that the Savior *Immediately* effects the plan of redemption in their behalf. It would seem only fair

that years of unrepentant sin would necessitate years of repentance and sorrow in order to eradicate the

same; however, this is not the case. Great revolutionary changes can be effected *immediately* through

deep, heart-felt repentance. (See Alma 15:3-11; 22:1-23; 36:11-20.) This repentance can bring

forgiveness, complete forgiveness. Amulek was speaking in 74 B.C., over a hundred years before Jesus

would actually make the atoning sacrifice. But the people who lived before Christ did not have to wait

for the time of his coming to have the Atonement become effective. It could be applied *immediately* if

they exercised faith and repentance.” (Book of Mormon Student Manual, 1981, p. 303))

SCRIPTURE MASTERY 32 For behold, this ^alife is the time for men to ^bprepare to meet God

(What is THIS LIFE? 1 Peter 4: 6 ~~For for this cause was~~ (Because of this, is) the ^bgospel ^cpreached

also to them that are ^ddead, that they might be ^ejudged according to men in the flesh, but live (in

the spirit) according to (the will of) God ~~in the spirit~~. If God is just, then all of his children must

have an equal opportunity to accept or reject the gospel before the Day of Judgment. As Latter-day

Saints, we know that those who did not have the opportunity to accept the gospel in this life will have it

in the spirit world before they are called forth from the grave. These, Peter said, will then “be judged

according to men in the flesh.” This statement means that the standard of discipleship is the same in this

world and in the next. In principle it should be neither easier nor harder to exercise faith or to repent in

the spirit world. Were that not the case, those in that estate could not be judged according to men in the

flesh. For some it will be natural and easy to accept and live gospel truths, for that will have been the

practice of a lifetime. For others it will be very difficult to do so, for eschewing the things of the Spirit

will have been the practice of a lifetime. We must allow, however, for circumstances in which people

were prisoners to experiences in this life that prevented them from having a fair chance to embrace the

gospel principles here. When they are freed from those bitter chains, many of them will seek the

blessings of the gospel. **If those who have not heard the gospel are taken back into the presence of**

God at the time of death, they would have a decided advantage in accepting it when it was taught

to them in the spirit world. If that were the case, they could not be judged according to men in the

flesh. If the sacred truths of heaven are dispensed in this life according to the preparation we have

made, we can have every assurance that the same will be the case in the spirit world. The memory

of our premortal experience will be revealed to us only as we are worthy to receive it. This means

that some will never have that knowledge restored to them. The idea that at death our memory of the

premortal existence is restored to us disrupts any notion that the blessings of the gospel are dispensed there as they are here or, as Peter said it, “according to men in the flesh.” Hell is simply the nation of departed spirits. Its cities have their ghettos but also their pleasant suburbs. **Kindred spirits by nature gather together.** Where honorable men and women have gathered, honor prevails. Where people of peace, virtue, and goodness choose to assemble, there such attributes will also be found. Others unlike them would be unwelcome and would seek society among those of like spirits. The description given by Joseph F. Smith of those present when Christ visited the spirit world states that the righteous were “gathered together in one place.” D&C 138:12-13. Joseph Fielding McConkie, *Answers to Gospel Questions*, p. 97-98, 105-108, Hartman Rector, Jr.: “It may be very difficult to gain forgiveness for these kinds of sins. President Brigham Young said it is a hundred times easier to repent here on the earth than it is in the spirit world. By the same token, if we go there in the right condition, it is a hundred times easier to learn in the spirit world than it is here in this life. So we should do what we can do best where we are. Now is the best time to repent; then will be the best time to learn.” (*Conference Report*, Oct. 1970, p. 74) Melvin J. Ballard: “This life is the time to repent. That is why I presume it will take a thousand years after the first resurrection until the last group will be prepared to come forth. It will take them a thousand years to do what it would have taken but three-score and ten to accomplish in this life.” (Spencer W. Kimball, *The Miracle of Forgiveness*, p. 10); **yea, behold the day of ^cthis life** (“This life” means “this probationary state” and “that eternal world” is the post-resurrection, not the spirit, world. Rodney Turner, *Studies in the Scriptures*, 8:35) **is the day for men to perform their ^dlabors.** (James E. Talmage: We know not fully on what terms repentance will be obtainable in the hereafter; but to suppose that the soul who has willfully rejected the opportunity of repentance in this life will find it easy to repent there is contrary to reason. To procrastinate the day of repentance is to deliberately place ourselves in the power of the adversary. *Articles of Faith*, 115)

33 And now, as I said unto you before, as ye have had so many ^awitnesses, therefore, I beseech of you that ye do not ^bprocrastinate the day of your ^crepentance (Ezra Taft Benson: “Some people intend to make a decision and then never get around to it... They intend to paint the barn, to fix the fence, to haul away that old machinery or remove that old shed, but the time of decision just never arrives. Some of us face a similar situation in our personal lives... We intend to pay a full tithing, to begin keeping the Word of Wisdom, to make our initial home teaching visits early in the month. However, without actual decision followed by implementation, the weeks and months go by and nothing is accomplished. We could drift into eternity on these kinds of good intentions. The Lord apparently sensed this weakness in His children, for He said: ‘Wherefore, if ye believe me, ye will labor while it is called today. (D&C 64:25)’” (*God, Family, Country*, p. 389.) Richard L. Evans: “It sometimes seems that we live as if we wonder when life is going to begin. It isn’t always clear just what we are waiting for, but some of us sometimes persist in waiting so long that life slips by—finding us still waiting for something that has been going on all the time. ... This is the life in which the work of this life is to be done. Today is as much a part of eternity as any day a thousand years ago or as will be any day a thousand years hence. This is it, whether we are thrilled or disappointed, busy or bored! This is life, and it is passing.” (*Improvement Era*, Jan. 1967, p. 65.)) **until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the ^dnight of ^edarkness wherein there can be no labor performed.** (Thanks to the merciful Redeemer, eternity – the night of darkness wherein there can be no labor performed – was seemingly held back, and the probationary “day of salvation” extended even to the second resurrection. This post mortal gospel dispensation enables those who repent after death to come forth from their prison of torment and despair and stand on the right hand of God – the hand of salvation. Thus the gates of hell do not prevail against Christ and his priesthood. The vast majority of mankind will pass through those gates and be saved in the “many mansions” comprising the immortal kingdom of God. But to forever reject Christ is to forfeit mercy. In that event, it is as though there had been no redemption made. Justice exercises total dominion, and mercy stands mute. Such is the fate of those children of perdition who,

never repenting, are never redeemed. They are known as the filthy still who are sealed up to Satan and suffer the fullness of the second death. The rest of mankind – whatever their sins – will eventually repent: “And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works for they are heirs of salvation.” D&C 138:59. And so beginning with the Book of Mormon, God’s great plan of happiness for all of his children has been revealed, line upon line, in this, the dispensation of the fullness of times. Rodney Turner, *Studies in the Scriptures*, 8:35-36. If we are not careful, if we do not prepare properly, if we do not focus upon things that matter most, we shall eventually come, unprepared, face to face with death. While the sun shines we are expected to walk in the light and perform labors appropriate to the light, for sooner than we think we shall be called upon to pass through that veil which separates the embodied from the disembodied. The spirit world, called here the night of darkness, is a place wherein righteous works are to be continued, not begun. DCBM, 3:255. James E. Faust: If the repentance of the wayward children does not happen in this life, is it still possible for the cords of the sealing to be strong enough for them yet to work out their repentance? In the Doctrine and Covenants we are told: “The dead who repent will be redeemed, through obedience to the ordinances of the house of God, And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their work, for they are heirs of salvation. (D&C 138:58-59) Perhaps in this life we are not given to fully understand how enduring the sealing cords of righteous parents are to their children. CR, Apr. 2003, 68.)

PREACH MY GOSPEL: THE SPIRIT WORLD: GOSPEL PREACHED TO THE DEAD D&C 138; 1 Peter 3:19-20; 1 Peter 4:6; DEATH AND THE SPIRIT WORLD Alma 34:34; Alma 40:11-14; Ecclesiastes 12:7 **34 Ye cannot say, when ye are brought to that awful^a crisis, that I will repent,**

that I will return to my God. Nay, ye cannot say this; for that same spirit (That “same spirit” is one’s distilled, fundamental self, stripped of all the transitory, superficial baggage acquired in mortality. It is what the soul really is in its fixed, resurrected state, rather than what it appeared to be at any given moment in its fluid, probationary state. What it really is determines what it really desires. These desires, free of all mitigating entanglements, constitute the soul’s own self-judgment. Rodney Turner, *Studies in the Scriptures*, 8:35) **which doth^b possess your bodies at the time that ye go out of this life, that**

same spirit will have power to possess your body in that eternal world. (Hartman Rector, Jr.: “Sometimes we make excuses for ourselves, when we do what we should not do or fall short of what we should have done. We use such expressions as, ‘Oh! the spirit is willing but the flesh is weak.’ With such rationalizations we insinuate that it is completely our physical body’s fault that we sin. In my opinion, this is not true. I believe the physical body is a very strong part of us and is of great benefit to us. Among other reasons, it was given to us to help us overcome our addictions, bad habits, and evil desires. The body is very obedient; generally speaking, it will do exactly what the spirit tells it to do. So it is not the physical body that we are struggling with; it is the spirit we must bring into subjection. Sometimes we seem to get the idea that in the spirit world, we will be completely different individuals; we will suddenly undergo a miraculous change in our character when we die. But nothing could be further from the truth. We, our spirits, do not change at death; we are still the same. Amulek, a great Book of Mormon prophet, tells us plainly what the conditions in the spirit world will be.” (*Conference Report*, Oct. 1970, p. 73) Lowell Bennion had this same understanding of this passage: “How do we interpret this passage? Is there no opportunity whatever for repentance in life beyond the grave? Some people think so, and that may be right with regard to those who are spiritually dead. Taking this passage by itself, with no reference to other gospel fundamentals, we could easily conclude this. But let us remember that God is our Father—a loving, merciful Father—and that his work and glory is to redeem his children. He is not likely to give up easily nor quickly. Judging by the attitude of his Son, the Father would, we believe, never close the door to repentance for his children. Some, such as the sons of perdition, may sink so low that they lose the power to repent because they “die as to things pertaining unto righteousness.” (Alma 12:16.) Perhaps others who have procrastinated their repentance may find the faith and power to repent in the eternal world. This is our faith when we do work for our kindred

dead, some of whom, no doubt, were first-rate sinners. We are not discrediting Amulek's plea to repent now. It is the sensible thing to do, for happiness in this life as well as for our eternal welfare. And no one knows who will have the strength to repent hereafter. The whole gospel cannot be taught in one sermon. However, as we interpret a sermon we can and should do so in the context of the gospel as a whole.” (Lowell L. Bennion, *The Best of Lowell L. Bennion: Selected Writings 1928-1988*, edited by Eugene England [Salt Lake City: Deseret Book Co., 1988], 207.) A man may receive the priesthood and all its privileges and blessings, but until he learns to overcome the flesh, his temper, his tongue, his disposition to indulge in the things God has forbidden, he cannot come into the celestial kingdom of God – he must overcome either in this life or in the life to come. But this life is the time in which men are to repent. Do not let any of us imagine that we can go down to the grave not having overcome the corruptions of the flesh and then lose in the grave all our sins and evil tendencies. They will be with us. They will be with the spirit when separated from the body. It is my judgment that any man or woman can do more to conform to the laws of God in one year in this life than they could in ten years when they are dead. The spirit only can repent and change, and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one. This is the time when men are more pliable and susceptible. We will find when we are dead every desire, every feeling will be greatly intensified. When clay is pliable, it is much easier to change than when it gets hard and sets. This life is the time to repent. That is why I presume it will take a thousand years after the first resurrection until the last group will be prepared to come forth. It will take them a thousand years to do what it would have taken but three score and ten to accomplish in this life. You remember the vision of the redemption of the dead as given to the Church through the late President Joseph F. Smith. President Smith saw the spirits of the righteous dead before the resurrection and the language is the same as one of the Prophet Joseph’s revelations – that they, the righteous dead, looked upon the absence of their spirits from their bodies as a bondage. I grant you that the righteous dead will be at peace, but I tell you that when we go out of this life, leave this body, we will desire to do many things that we cannot do at all without the body. We will be seriously handicapped, and we will long for the body, we will pray for that early reunion with our bodies. We will know then what advantage it is to have a body... The point I have in mind is that we are sentencing ourselves to long periods of bondage, separating our spirits from our bodies, or we are shortening that period, according to the way in which we overcome and master ourselves. Melvin J. Ballard, *The Three Degrees of Glory*, p. 11-13. There are no murderers and liars and whoremongers in the telestial kingdom, only repentant murderers, liars, and whoremongers. DCBM, 3:257.)

35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become ^asubjected to the spirit of the devil, and he doth ^bseal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Telestial persons shall eventually repent of their sins, and thus being subject to Satan is not exactly their final state; they shall inherit a kingdom of glory. This verse seems to apply more directly to the sons of perdition, those who have lost all desire and disposition to repent, who have gone beyond the point of no return, who shall be resurrected but to a kingdom of no glory. Such is their final state. DCBM, 3:257. Joseph Fielding Smith: Now I have read to you the scripture (Alma 34:30-35). I believe it is the word of God “with the bark on it,” where the prophet of the Lord declared unto apostates and those who have heard the gospel that if they did not repent and come into the Church now, in this day of repentance, but continued to procrastinate their repentance unto the end, that the night would come when no work could be done for them, and their souls would be lost. I think that is pretty good scripture. I do not know how the Lord could do otherwise in justice. Doctrines of Salvation, 2:189. Suppose, then, that a man is evil in his heart – wholly given up to wickedness, and in that condition dies, his spirit will enter into the spirit world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life... With what disposition will our spirits enter their next state? They will be still striving to do

the things of God, only in a much greater degree – learning, increasing, growing in grace and in the knowledge of the truth. If we are faithful to our religion, when we go into the spirit world, the fallen spirits – Lucifer and the third part of the heavenly hosts that came with him and the spirits of wicked men who have dwelt upon this earth, the whole of them combined will have no influence over our spirits. Is not that an advantage? Yes. All the rest of the children of men are more or less subject to them, and they are subject to them as they were while here in the flesh. Discourses of Brigham Young, 379.)

36 And this I know, because the Lord hath said he dwelleth not in ^aunholy temples, but in the ^bhearts of the ^crighteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the ^dblood of the Lamb.

37 And now, my beloved brethren, I desire that ye should remember these things, and that ye should ^awork out your salvation with fear before God (Heber C. Kimball: “Jesus says, ‘Work out your salvation as it is my will to work within you.’ Then, again, we are commanded to work out our salvation with fear and trembling. All that hinders us and prevents us progressing faster, and going on from one step to another even as it was with our Father, even the Father and God pertaining to this earth, is our lack of confidence in the Almighty, and our slothfulness in the things of God. Joseph the Prophet said that our heavenly Father went on from one degree of knowledge to another until he obtained the knowledge that made him God. So also will it be with us, we shall have to advance from one degree of faith to another until we get that knowledge that will prepare us for exaltation in our Father's kingdom. But we must first prove ourselves in this state of probation, then we rise from step to step till we reach that position that is promised to the people of God.” (*Journal of Discourses*, vol. 9, p. 371)), and that ye should no more deny the coming of Christ;

38 That ye ^acontend no more against the Holy Ghost, but that ye receive it, and take upon you the ^bname of Christ; that ye humble yourselves even to the dust, and ^cworship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in ^dthanksgiving daily, for the many ^emercies and blessings which he doth bestow upon you.

39 Yea, and I also ^aexhort you, my brethren, that ye be ^bwatchful unto prayer continually, that ye may not be led away by the ^ctemptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you ^dno good thing.

PREACH MY GOSPEL: PATIENCE: WHY IS PATIENCE IMPORTANT? HOW ARE PATIENCE AND FAITH RELATED? Mosiah 23:21; Mosiah 24:9-16; Alma 31:31; Alma 32:41-43; Alma 34:40-41; D&C 101:38; Romans 5:3-5; Romans 8:24-25; 2 Corinthians 6:1-10; James 5:10-11; Psalm 46:10; Topical Guide: “Patience, Patient, Patiently”.

40 And now my beloved brethren, I would exhort you to have ^apatience, and that ye bear with all manner of ^bafflictions; that ye do not ^crevile against those who do cast you out because of your ^dexceeding poverty, lest ye become sinners like unto them;

41 But that ye have ^apatience, and bear with those ^bafflictions, with a firm hope that ye shall one day rest from all your afflictions.

Alma 35

Video Presentation No. 13.

The preaching of the word destroys the craft of the Zoramites—They expel the converts, who then join the people of Ammon in Jershon—Alma sorrows because of the wickedness of the people. [About 74 B.C.]

1 NOW it came to pass that after Amulek had made an end of these words, they withdrew themselves from the multitude and came over into the land of ^aJershon.

2 Yea, and the rest of the brethren, after they had preached the word unto the ^aZoramites, also came over into the land of Jershon.

3 And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their ^acraft; therefore they would not hearken unto the words.

4 And they sent and gathered together throughout all the land all the people, and consulted with them concerning the words which had been spoken.

5 Now their rulers and their priests and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people. (Hugh Nibley: “But if all have free agency in the Book of Mormon, all do not have civil liberties. The Zoramites, as we have seen, had a thought-police, ‘therefore they found out privily the minds of all the people,’ and forthwith deported ‘those who were in favor of the words . . . spoken by Alma’” (*Since Cumorah*, p. 350))

6 And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land; and they were ^amany; and they came over also into the land of Jershon. (The good were cast out from the wicked.)

7 And it came to pass that Alma and his brethren did minister unto them.

8 Now the people of the Zoramites were angry with the ^apeople of Ammon who were in Jershon, and the ^bchief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.

9 And he breathed out many threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did ^anourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

10 Now this did ^astir up the Zoramites to ^banger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.

11 And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

12 And thus ended the *seventeenth year (74 BC) of the reign of the judges over the people of Nephi.

13 And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an ^aaccount shall be given of their wars hereafter.

14 And Alma, and Ammon, and their brethren, and also the ^atwo sons of Alma returned to the land of Zarahemla, after having been instruments in the hands of God of bringing ^bmany of the ^cZoramites to repentance; and as many as were brought to repentance were driven out of their land; but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves, and their wives, and children, and their lands.

15 Now Alma, being ^agrieved for the iniquity of his people, yea for the wars, and the bloodsheds, and

the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be ^boffended because of the strictness of the word (Spencer W. Kimball: “We may get angry with parents, or a teacher, or the Bishop, and dwarf ourselves into nameless anonymity as we shrivel and shrink under the venom and poison of bitterness, little realizing the suffering of the hater, the latter cheats himself...To terminate activity in the Church just to spite leaders or to give vent to wounded feelings is to cheat ourselves.” (*Teachings of Spencer W. Kimball*, p. 242-3 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 318)), his heart was exceedingly sorrowful.

16 Therefore, he caused that his sons should be gathered together, that he might give unto them every one his ^acharge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record. (This is a transition between this chapter and the next.)

* Verse 12 [74 B.C.].

Alma 36

*The commandments of Alma to his son Helaman. (The first sentence was part of the original text.)
Comprising chapters 36 and 37.*

Alma testifies to Helaman of his conversion by an angel—He suffered the pains of a damned soul; he called upon the name of Jesus, and was then born of God—Sweet joy filled his soul—He saw concourses of angels praising God—His converts have tasted and seen as he did. [About 73 B.C.] (The entire chapter is a chiasm.)

[A]1 MY ^ason, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

[B]2 I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in ^abondage, (We are all in bondage to sin, no matter how small the sin.) and none could ^bdeliver them except it was the ^cGod of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

[C]3 And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their ^atrust in God shall be supported in their ^btrials, and their troubles, and their afflictions, and shall be ^clifted up at the last day. (John Taylor said: “There are many things that seem to us trials and difficulties, that perplex, annoy, and harass our spirits; yet these very things, as one justly observed, are blessings in disguise, so many helps to us to develop our weaknesses and infirmities, and lead us to put our trust in God, and rely upon Him to give us a knowledge of ourselves, of our neighbors, and of the work of God; they have a tendency to develop principles of worth to our minds, and thus they serve as schoolmasters, helps, and instructors, and are to us as many blessings in disguise. In fact all things that we have to do with in the world, whether they are adversity or prosperity, whether they relate to ourselves or to others, if rightly appreciated and understood, may teach us a lesson that will be to our joy, probably not only in time, but in all eternity.” (*Journal of Discourses*, vol. 1, p. 366) Otten/Caldwell: We note that the prophet did not make promises in case we have trials, but rather when we do. We need not wonder why the Lord doesn't prevent our troubles from occurring, or whether He actually causes our trials and tribulations. While we bring many afflictions upon ourselves by committing sin, most afflictions are simply hazards of mortality and cannot be avoided. Saints who wonder why the Lord doesn't protect His people from suffering must realize that the Lord's purpose is to prepare people for problems instead of preventing those problems. In other words, we would have the Lord remove our burdens instead He increases our capacity to carry them. *Unlocking the Book of Mormon*, 298)

[D]4 And I would not that ye think that I ^aknow of myself—not of the temporal but of the spiritual, not of the ^bcarnal mind but of God. (To restate this phrase, the more modern meaning might be “I would not that ye think that I know by study – not of the temporal learning, but rather of the spiritual learning, not from the learning of man, but the mind/teaching of God.” Brant Gardner.)

5 Now, behold, I say unto you, if I had not been ^aborn of God I should ^bnot have known these things; but God has, by the mouth of his holy ^cangel, made these things known unto me, not of any ^dworthiness of myself; (Alma knew that he was not worthy of such a ministration.)

[E]6 For I went about with the sons of Mosiah, seeking to ^adestroy the church of God (We confess our sins at the level they were committed. If we sin openly and it is known to a wide group, then we are to confess openly. If our sins are known to no one, then we confess to the Lord and to the person injured.); but behold, God sent his holy angel to stop us by the way.

7 And behold, he spake unto us, as it were the voice of thunder, and the whole earth did ^atremble beneath our feet; and we all fell to the earth, for the ^bfear of the Lord came upon us.

8 But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

9 And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

[F]10 And it came to pass that I fell to the earth; and it was for the space of ^athree days and three nights that I could not open my mouth, neither had I the use of my limbs.

11 And the angel spake more things unto me, which were heard by my brethren, but I did ^anot hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the church of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

12 But I was racked with ^aeternal ^btorment, for my soul was ^charrowed up to the greatest degree and racked with all my sins.

13 Yea, I did remember all my sins and iniquities (In the day of judgment, the wicked will have a perfect knowledge of all their sins.), for which I was ^atormented with the ^bpains of hell; yea, I saw that I had ^crebelled against my God, and that I had not kept his holy commandments.

[G]14 Yea, and I had ^amurdered (Alma was so concerned that he may have caused people to forever be removed from the grace of God, that he considered it to be murder, or better stated, spiritual murder, killing them spiritually.) many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

15 Oh, thought I, that I ^acould be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my ^bdeeds.

[H]16 And now, for three days and for three nights was I racked, even with the ^apains of a ^bdamned soul. (Alma tasted only a portion of that pain spoken of. The scriptures are clear that no one fully understands unless they have experienced it. Thus, those who have seen this torment in vision still don't know the height, the depth, and the misery thereof. The early missionaries in England were shown what it would be like for the damned souls of hell when they witnessed a brief vision of the evil spirits which had joined forces to destroy the work. Heber C. Kimball gives a brief but vivid description of what he saw: "We could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard [Richards's] watch)... We saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day." (*Heroes of the Restoration*, p. 64-5))

[I]17 And it came to pass that as I was thus ^aracked with torment, while I was ^bharrowed up by the ^cmemory of my many sins, behold, I ^dremembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world. (It is only through Christ's atonement that we can be saved. This is the center of the chiasmus. Christ is the Son of God. The prophets teach how painful guilt can be... The prophet Alma, describing his feelings of guilt, said, "I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins." The prophets chose very graphic words. Racked means "tortured." Anciently a rack was a framework on which the victim was laid with each ankle and wrist tied to a spindle which could then be turned to cause unbearable pain. A harrow is a frame with spikes through it. When pulled across the ground, it rips and tears into the soil. The scriptures frequently speak of souls and minds being harrowed up with guilt. Torment means "to twist," a means of torturing so painful that even the innocent

would confess. Boyd K. Packer, Ensign, May 2001, 22-23)

[I]18 Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, ^ahave mercy on me, who am ^bin the ^cgall of bitterness, and am encircled about by the everlasting ^dchains of ^edeath. (Hugh Nibley said: “There could be nothing so exquisite and so bitter as were my pains....On the other hand there can be nothing so exquisite and sweet as was my joy.” Perfect parallelism. And incidentally, when he says, ‘O Jesus,’ (v. 18) any Moslem or Jew would say, ‘Well, why not call on God directly? Why call on Jesus?’ Well, that’s the point of the whole thing. It was God he had offended. The last person in the world he wants to meet is God. He has offended God. What he wants is a kind person who will feel with him and know what he is going through. And, of course, that’s the Lord, that’s Christ. He descended below all things. He suffered all these things, so he knows. Alma appeals to the one he can appeal to. He’s scared; he doesn’t want to go to God. I’d sooner be extinct than have to face him [he feels]. But there is Jesus; he will get me out. He is the Savior-he knows. So he appeals to him, and then his work is really beginning.” (*Teachings of the Book of Mormon*, lecture 56, p. 458))

[H]19 And now, behold, when I thought this, I could remember my ^apains ^bno more; yea, I was harrowed up by the memory of my sins no more. (He is forgiven, but that is only the beginning of the salvation process.)

20 And oh, what ^ajoy, (Joy is the fruit of the presence of the Holy Ghost.) and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain! (This is the center of the chiasm.)

21 Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy. (The teachings and testimonies of parents and other good people have an inevitable, inexorable effect. Those lessons are not lost on even the most wayward soul. Somewhere, somehow, they get recorded in the soul and may be called upon in a great moment of need. It was in such a moment that the young Alma remembered also to have heard my father prophesy. That prophecy may have been uttered in a day when Alma was taunting his father, or jeering at those who believed, or willfully denying the reality of revelation. It may have come at a time when his father assumed Alma did not care or hear or understand. Or it may have come so early in his life that his father might have thought he had forgotten... Now it was being called forth for the very protection it had intended to give... There will always be a great power – even latent, delayed, residual power – in the words of God we utter. Jeffrey R. Holland, *The Book of Mormon: It Begins with a Family*, 97-98)

[G]22 Yea, me thought I saw, even as our father ^aLehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and ^bpraising their God; yea, and my soul did long to be there. (Alma must have read the plates of Nephi where this story was written because he quotes from it.)

[F]23 But behold, my limbs did receive their ^astrength again, and I stood upon my feet, and did manifest unto the people that I had been ^bborn of God. (“Alma’s story is preserved in the scriptures because it is unusual and powerful. For virtually everyone in Alma’s day and ours, the process of being born again is quiet and unobtrusive, yet all conversion experiences ought to contain certain elements in common. ‘We must be cautious,’ President Ezra Taft Benson has warned, ‘as we discuss these remarkable examples. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life.’ (“A Mighty Change of Heart,” Ensign, October 1989, p. 5.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 268))

[E]24 Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto ^arepentance; that I might bring them to ^btaste of the exceeding joy of which I did taste; that they might also be ^cborn of God, and be ^dfilled with the Holy Ghost.

25 Yea, and now behold, O my son, the Lord doth ^agive me exceedingly great joy in the fruit of my ^blabors;

[D]26 For because of the ^aword which he has imparted unto me, behold, many have been born of God, and have ^btasted as I have tasted (“*This is good doctrine. It tastes good. You say honey is sweet and so do I. I can also taste the spirit and principles of eternal life, and so can you. I know it is good and that when I tell you of these words of eternal life that are given to me by the inspiration of the Holy Spirit and the revelations of Jesus Christ, you are bound to receive them as sweet. You taste them and I know you believe them. I rejoice more and more.*” ‘The King Follett Discourse: a Newly Amalgamated Text by Stan Larson, *BYU Studies*, vol. 18 (1977-1978), Number 2 - Winter 1978 204.)), and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

[C]27 And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has ^adelivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still ^bdeliver me. (God never bestows upon his people, or upon an individual, superior blessings without a severe trial to prove them, to prove that individual, or that people, to see whether they will keep their covenants with him, and keep in remembrance what he has shown them. Then the greater the vision, the greater the display of the power of the enemy. So when individuals are blessed with visions, revelations, and great manifestations, look out, then the Devil is nigh you, and you will be tempted in proportion to the visions, revelations, or manifestation you have received. Discourses of Brigham Young, 338)

[B]28 And I know that he will ^araise me up at the last day (calling and election made sure), to dwell with him in ^bglory; yea, and I will ^cpraise him forever, for he has ^dbrought our fathers out of Egypt, and he has swallowed up the ^eEgyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time.

29 Yea, and he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, delivered them out of ^abondage and captivity, from time to time even down to the present day; and I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity.

[A]30 But behold, my son, this is not all; for ye ought to know as I do know, that ^ainasmuch as ye shall keep the commandments of God ye shall ^bprosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word.

Alma 37

*The commandments of Alma to his son Helaman. (The first sentence was part of the original text.)
Comprising chapters 36 and 37.*

The plates of brass and other scriptures are preserved to bring souls to salvation—The Jaredites were destroyed because of their wickedness—Their secret oaths and covenants must be kept from the people—Counsel with the Lord in all thy doings—As the Liahona guided the Nephites, so the word of Christ leads men to eternal life. [About 73 B.C.]

1 AND now, my son Helaman, I command you that ye take the ^arecords which have been ^bentrusted with me; (“We not only saw the plates of the Book of Mormon but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates ... there appeared as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the Sword of Laban, the Directors i.e., the ball which Lehi had—and the Interpreters [Urim and Thummim]. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God.” (1878 interview between Orson Pratt and David Whitmer, recorded in *Book of Mormon Compendium*, pp. 55-56))

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. 2 And I also command you that ye keep a ^arecord of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a ^bwise purpose that they are kept.

3 And these ^aplates of brass, which contain these engravings, which have the records of the holy scriptures upon them, which have the ^bgenealogy of our forefathers, even from the beginning—

4 Behold, it has been prophesied by our fathers, that they (the brass plates) should be kept and ^ahanded down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the ^bmysteries contained thereon. (“Does anyone think we have all of the words of Isaiah or Jeremiah or Malachi? And are there not prophets and apostles without number, whose names we do not even know, who have recorded their teachings and testimonies? The perfected Bible of the future will surely include all that was on the brass plates of Laban. Indeed, Lehi prophesied ‘that these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed. Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time.’ (1 Nephi 5:18–19.) More than five hundred years later Alma testified that they should ‘be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon,’ and that they would ‘retain their brightness.’ (Alma 37:4–5.) Someday the Lord will raise up a prophet, who will also be a seer and a translator, to whom he will give the brass plates that they may be translated for the benefit and blessing of those in all nations. Would God that the work might commence at least in our day, though in fact we have no such hope. Why should the Lord give us what is on the brass plates or in the sealed portion of the Book of Mormon when we do not even treasure up and live by what he has already given us?” (Monte Nyman & Robert Millet, *The Joseph Smith Translation: The Restoration of Plain and Precious Things*, p. 15-6))

5 And now behold, if they are kept they must retain their brightness (We must take care of our

scriptures); yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.

SCRIPTURE MASTERY 6 Now ye may suppose that this is ^afoolishness in me; but behold I say unto you, that by ^bsmall and simple things are great things brought to pass (It's the small things that are the big things); and small means in many instances doth confound the wise. (You can put it down in your little black book that if you will not be loyal in the small things, you will not be loyal in the large things. If you will not respond to the so-called insignificant or menial tasks which need to be performed in the Church and Kingdom, there will be no opportunity for service in the so-called greater challenges. A man who says he will sustain the President of the Church or the General Authorities, but cannot sustain his own bishop, is deceiving himself. The man who will not sustain the bishop of his ward and the president of his stake will not sustain the President of the Church. Boyd K. Packer, Follow the Brethren, BYU Speeches of the Year, 1965, p. 4-5.)

7 And the Lord God doth work by ^ameans to bring about his great and eternal purposes; and by very ^bsmall means the Lord doth ^cconfound the wise and bringeth about the salvation of many souls.

8 And now, it has hitherto been wisdom in God that these things (scriptures generally) should be preserved; for behold, ^athey have ^benlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the ^cknowledge of their God unto the salvation of their souls.

9 Yea, I say unto you, ^awere it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have ^bconvinced so many thousands of the Lamanites of the incorrect tradition of their fathers; yea, these records and their ^cwords brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.

10 And who knoweth but what they will be the ^ameans of bringing many thousands of them, yea, and also many thousands of our ^bstiffnecked brethren, the Nephites, who are now hardening their hearts in sin and iniquities, to the knowledge of their Redeemer?

11 Now these mysteries are not yet fully made known unto me; therefore I shall forbear.

12 And it may suffice if I only say they are preserved for a ^awise purpose, which purpose is known unto God; for he doth ^bcounsel in wisdom over all his works, and his paths are straight, and his course is ^cone eternal round.

13 O remember, remember, my son Helaman, how ^astrict are the commandments of God. And he said: ^bIf ye will keep my commandments ye shall ^cprosper in the land—but if ye keep not his commandments ye shall be cut off from his presence.

14 And now remember, my son, that God has ^aentrusted you with these things, which are ^bsacred, which he has kept sacred, and also which he will keep and ^cpreserve for a ^dwise purpose in him, that he may show forth his power unto future generations.

15 And now behold, I tell you by the spirit of prophecy, that if ye transgress the commandments of God, behold, these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto Satan, that he may sift you as chaff before the wind. (To Joseph Smith who had temporarily lost the favor of God by losing the 116 pages of the Book of Mormon manuscript, the Lord said: "Remember, remember that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him." D&C 3:3-4. DCBM, 3:275.)

16 But if ye keep the commandments of God, and do with these things which are sacred according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them) behold, no power of earth or hell can ^atake them from you, for God is powerful to the fulfilling of all his words.

17 For he will fulfil all his ^apromises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers.

18 For he promised unto them that he would ^apreserve these things for a wise purpose in him, that he might show forth his power unto future generations.

19 And now behold, one purpose hath he fulfilled, even to the restoration of ^amany thousands of the Lamanites to the knowledge of the truth; and he hath shown forth his power in them, and he will also still show forth his power in them unto ^bfuture generations; therefore they shall be preserved.

20 Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God as they are written.

21 And now, I will speak unto you concerning those ^atwenty-four plates, that ye keep them, that the ^bmysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made ^cmanifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and that ye preserve these ^dinterpreters.

22 For behold, the Lord saw that his people began to work in darkness, yea, work secret murders and abominations; therefore the Lord said, if they did not repent they should be destroyed from off the face of the earth.

23 And the Lord said: I will prepare unto my servant Gazelem, (“The word Gazelem appears to have its roots in Gaz - a stone and Aleim, a name of God as a revelator or interposer in the affairs of men. If this suggestion be correct, its roots admirably agree with its apparent meaning-a seer.” (George Reynolds, *A Dictionary of the Book of Mormon*, p. 92) This may well be a play on words. Is Gazelem the seer stone or the servant? It is difficult to tell from the passage and depends very much on the placement of a comma in the sentence. Perhaps it could refer to both. It is interesting to note that when Jesus called Simon Peter to the ministry he said: ‘Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a seer, or a stone’ (JST, John 1:42). Though this name or title of Gazelem may be used in regard to any seer who utilizes seer stones, it seems in this instance to be a direct reference to Joseph Smith the Prophet.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 278) “With reference to the name Gazelam, it is interesting to note that Alma in directing Helaman to preserve both the Urim and Thummim and the plates containing the Book of Ether, says that such record will be brought to light by the Lord's servant Gazelem, who will use ‘a stone’ in his translation work. (Alma 37:21-23.) It may be that Gazelem is a variant spelling of Gazelam and that Alma's reference is to the Prophet Joseph Smith who did in fact bring forth part at least of the Ether record. Or it could be that the name Gazelem (Gazelam) is a title having to do with power to translate ancient records and that Alma's reference was to some Nephite prophet who brought the Book of Ether to light in the golden era of Nephite history.” (*Mormon Doctrine*, p. 307-8)) ^a‘a stone, which shall shine forth in darkness unto light, that I may ^bdiscover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations.

24 And now, my son, these ^ainterpreters were prepared that the word of God might be fulfilled, which he spake, saying: (We do not know the source of the following scripture.)

25 I will ^abring forth out of darkness unto light all their secret works and their abominations (Spencer W. Kimball: “My young folks, since the Lord said, ‘Be ye therefore perfect, even as your Father which is in heaven is perfect’ (Matthew 5:48), it would be well if all of us would take frequent inventory to see if hidden away under the rugs and in the corners of our lives there might be some vestige of hypocrisy and ugliness or error. Or could there be hidden under the blankets of personal excuse and rationalization some small eccentricities and dishonesties? Are there any cobwebs in ceilings and corners which we think will not be noticed? Are we trying to cover up the small pettinesses and the small gratifications we secretly allow ourselves-rationalizing the while that they are insignificant and inconsequential? Are there areas in our thoughts and actions and attitudes which we would like to hide from those we respect

most? Are we certain that all of our innermost secrets are kept confidential? The Lord revealed in 1831, 'The rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.' (D&C 1:3.) Would a frequent house cleaning be in order for all of us?' (*BYU Speeches*, February 25, 1964, p. 21)); and except they repent I will ^bdestroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

26 And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their ^asecret abominations have been brought out of darkness and made known unto us.

27 And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their ^asigns and their wonders ye shall ^bkeep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed. (Joseph F. Smith: It is not necessary that our young people should know of the wickedness carried on in anyplace. Such knowledge is not elevating and it is quite likely that more than one young man can trace the first step of his downfall to a curiosity which led him into questionable places. *Gospel Doctrine*, 373-74. Members of the Church [are] not to affiliate in any way with the occult or those mysterious powers it espouses... these things should not be pursued as games, be topics in church meetings, or be delved into in private, personal conversations. *First Presidency Letter*, 18 Sep. 1991. As I have met with many groups of missionaries throughout the mission, I find a tendency for missionaries to tell their faults to their companions, their friends, and sometimes in public. There is no place in the mission field to publicize your weaknesses... There is no reason why you should tell every companion the fact that you might have smoked a few cigarettes in your life before you came, or that you had taken the name of the Lord in vain, or any other of your weaknesses. We go forward on the assumption that you are worthy to do this work. If there is something of major importance in your life that had not been adjusted before your coming into the mission field, then certainly you should make those adjustments through your president. Don't tell the saints. That does not do anyone any good. It does not mean you are being hypocritical. You had some weaknesses, you repented, and those weaknesses are no longer part of your life. *Teachings of Spencer W. Kimball*, 96)

28 For behold, there is a ^acurse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed.

29 Therefore ye shall keep these secret plans of their ^aoaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make known unto them; and ye shall teach them to ^babhor such wickedness and abominations and murders; and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders.

30 For behold, they ^amurdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities; and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers; and thus the judgments of God did come upon these workers of darkness and secret ^bcombinations.

31 Yea, and ^acursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ^bripe.

32 And now, my son, remember the words which I have spoken unto you; trust not those secret plans unto this people, but **teach them an everlasting ^ahatred against sin and iniquity.** (We must lose every desire for sin. God cannot tolerate sin.)

33 **^aPreach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be ^bmeek and lowly in heart; teach them to ^cwithstand every ^dtemptation of the devil, with their faith on the Lord Jesus Christ.** (We do not come to resist evil and forsake wickedness through merely gritting our teeth and exercising constant willpower. To be sure, we must do all in our power to hold tightly to the iron rod, but the power to overcome is in and through Jesus Christ.

To have faith in Jesus Christ is to trust in him and rely on his holy arm. It is to acknowledge our weakness, our mortality, our frailty, our utter inability to withstand temptations and conquer sin on our own. DCBM, 3:280. The ordinances of the gospel give us power to withstand temptation.)

34 Teach them to never be weary of good works (Neal A. Maxwell: “Paradoxical as it sounds, more diligence actually brings more relief. Any selfishness, on the other hand, magnifies our weariness. Selfishness not only shrinks the quantity of service we render but also provides none of the needed renewal, no ‘rest to [our] souls.’” (*If Thou Endure It Well*, p. 113) Henry B. Eyring: “Alma gave his son advice that is good for us. He said: (quotes Alma 37:33-34.) The good works that really matter require the help of heaven. And the help of heaven requires working past the point of fatigue so far that only the meek and lowly will keep going long enough. The Lord doesn’t put us through this test just to give us a grade; he does it because the process will change us.” (*To Draw Closer to God*, p. 95)), but to be meek and lowly in heart; for such shall find ^arest to their souls.

SCRIPTURE MASTERY 35 O, remember, my son, and ^alearn ^bwisdom in thy ^cyouth; yea, learn in thy youth to keep the commandments of God. (Without a strong foundation of the gospel in our youth, it becomes more difficult to keep the commandments later in life. Give me a young man who has kept himself morally clean and has faithfully attended his Church meetings. Give me a young man who has magnified his priesthood and has earned his Duty to God Award and is an Eagle Scout. Give me a young man who is a seminary graduate and has a burning testimony of the Book of Mormon. Give me such a young man and I will give you a young man who can perform miracles for the Lord in the mission field and throughout his life. *Teachings of Ezra Taft Benson*, 197. There is a line of demarcation, well defined, between the Lord’s territory and the devil’s. If you will stay on the Lord’s side of the line, you will be under his influence and will have no desire to do wrong; but if you cross to the devil’s side of the line one inch, you are in the tempter’s power, and if he is successful, you will not be able to think or even reason properly, because you will have lost the Spirit of the Lord. *George Albert Smith, as quoted in Miracle of Forgiveness*, 232.)

PREACH MY GOSPEL: PRAY WITH FAITH: WHY MUST YOU PRAY FOR THE SPIRIT? 2 Nephi 32:8-9; D&C 42:14; D&C 50:13-22. **WHAT SHOULD YOU PRAY FOR?** Alma 6:6; Alma 13:28; Alma 34:17-27; Alma 37:36-37; 3 Nephi 18:20; 3 Nephi 18:9; D&C 50:29-30; **Bible Dictionary: “Prayer”** 36 Yea, and ^acry unto God for all thy support; yea, let all thy ^bdoings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let all thy ^cthoughts be directed unto the Lord (“The central thesis of the passage is to see that all of our thoughts and doings are unto the Lord—the exact meaning of the expression ‘pray always.’ Praying always entails constantly being conscious of God and his plan of salvation. It consists of having a continual attitude which directs us during every waking moment of mortality, of maintaining a spiritual posture of thankfulness and reliance on the Lord, of desiring the companionship of the Holy Ghost. Brigham Young noted that to pray always is to live as we pray: ‘I do not know any other way for the Latter-day Saints than for every breath to be virtually a prayer for God to guide and direct his people.... Every breath should virtually be a prayer that God will preserve us from sin and from the effects of sin.’” (*Book of Mormon Symposium Series*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988; 3 Ne 9-30, p. 144) Joseph Smith: “We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.” (*History of the Church*, 5:31)); yea, let the affections of thy heart be placed upon the Lord forever. (All we do should be in the name of the Lord.)

37 ^aCounsel with the Lord in all thy doings, and he will direct thee for ^bgood; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the

^cmorning let thy heart be full of thanks unto God; (return and report) and if ye do these things (center our lives in the Lord), ye shall be lifted up at the last day. (Direction for parents and teachers: Teach, preach, cry, remember, counsel.)

38 And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, (Helaman was probably asking, “Where’s my Liahona?”) or director—or our fathers called it ^aLiahona, which is, being interpreted, a compass (“It is believed by some that the word Liahona means ‘To God Is Light’; that is to say, God gives light as does the sun.” (*Book of Mormon Symposium Series*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988; 1 Nephi, p. 244)); and the Lord prepared it.

39 And behold, there cannot any man work after the manner of so curious a workmanship. And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness.

40 And it did work for them according to their ^afaith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day.

41 Nevertheless, because those miracles were worked by ^asmall means it did show unto them marvelous works. They were ^bslothful, and forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey;

42 Therefore, they tarried in the wilderness, or did ^anot travel a direct course, and were afflicted with hunger and thirst, because of their transgressions.

43 And now, my son, I would that ye should understand that these things are not without a ^ashadow; (Or in other words, these things are not without symbolic meaning.) for as our fathers were slothful to give heed to this compass (now these things were temporal) they did not prosper; even so it is with things which are spiritual.

44 For behold, it is as easy (Living the gospel and giving heed to the word of Christ are only difficult as we seek to hold on to the trappings of Babylon and pay attention to the enticements of its municipals. DCBM, 3:283) to give heed to the ^aword of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land.

45 And now I say, is there not a ^atype in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise. (Alma here explains that the Liahona was a type, a shadow, a symbol of Jesus Christ and his word. When a people are faithful, then the words of Christ – given principally through the spirit of prophecy and revelation – lead them forward, like a compass, toward their goal of exaltation and eternal life. DCBM, 3:282)

46 O my son, do not let us be ^aslothful because of the ^bease of the ^cway; (Neal A. Maxwell: “Muttering and murmuring are often the expressions of our conscience gone grumpy; it is precisely because we know we need to respond affirmatively (and have some inkling about what’s coming) that we let off steam—we start puffing in advance of the climb. These are reactions genuinely to be avoided, since they can precede the keeping of a commandment or the fulfilling of a task with a slothful heart, which is more serious. Mostly, to avoid muttering, we need to trust more. So many of the things muttered about before turn out to be marvelous experiences later, and we are inwardly, and deservedly, ashamed for having grumbled.” (*Deposition of a Disciple*, p. 31)) for so was it with our fathers; for so was it prepared for them, that if they would ^dlook they might ^elive; even so it is with us. The way is prepared, and if we will look we may live forever.

47 And now, my son, see that ye take ^acare of these sacred things, yea, see that ye ^blook to God and live. Go unto this people and declare the word, and be sober. My son, farewell.

Alma 38

The commandments of Alma to his son Shiblon.

Shiblon was persecuted for righteousness' sake—Salvation is in Christ, who is the life and the light of the world—Bridle all your passions. [About 73 B.C.]

1 MY ^ason, give ear to my words, for I say unto you, even as I said unto Helaman, that ^binasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ^cinasmuch as ye will not keep the commandments of God ye shall be ^dcut off from his ^epresence.

2 And now, my son, I trust that I shall have great joy in you, because of your ^asteadiness and your faithfulness unto God; for as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments; for blessed is he that ^bendureth to the end.

3 I say unto you, my son, that I have had great joy in thee already, because of thy faithfulness and thy diligence, and thy patience and thy long-suffering among the people of the ^aZoramites. (President Ezra Taft Benson: Praise your children more than you correct them. Praise them for even their smallest achievement. Encourage your children to come to you for counsel with their problems and questions by listening to them every day. Discuss with them such important matters as dating, sex, and other matters affecting their growth and development, and do it early enough so they will not obtain information from questionable sources. *Unlocking the Book of Mormon*, 304)

4 For I know that thou wast in bonds; yea, and I also know that thou wast stoned for the word's sake; and thou didst bear all these things with ^apatience because the Lord was ^bwith thee; and now thou knowest that the Lord did deliver thee.

5 And now my son, Shiblon, I would that ye should remember, that as much as ye shall put your ^atrust in God even so much ye shall be ^bdelivered out of your trials, and your ^ctroubles, and your afflictions, and ye shall be lifted up at the last day. (John Taylor: "There is not a man upon the earth that has put his trust in God, I do not care what part of the world he has been in, but what can say that he delivered him. I know that has been the case with me, emphatically so. I have been satisfied, when in foreign lands and in strange countries, where I had no access but to the Almighty, that he was on my side, and I know that he has answered my prayers. (*Journal of Discourses*, 8:96, June 17, 1860))

6 Now, my son, I would not that ye should think that I know these things of myself, but it is the Spirit of God which is in me which maketh these things known unto me ("All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but *are revealed to our spirits precisely as though we had no bodies at all*; and those revelations which will save our spirits will save our bodies." (*Teachings of the Prophet Joseph Smith*, p. 355, italics added)); for if I had not been ^aborn of God I should not have known these things.

7 But behold, the Lord in his great mercy sent his ^aangel to declare unto me that I must stop the work of ^bdestruction among his people; yea, and I have seen an angel face to face, and he spake with me, and his voice was as thunder, and it shook the whole earth.

8 And it came to pass that I was ^athree days and three nights in the most bitter ^bpain and ^canguish of soul; and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a ^dremission of my sins. But behold, I did cry unto him and I did find peace to my soul.

9 And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is ^ano other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the ^blight of the world. Behold, he is the word of truth and ^crighteousness.

10 And now, as ye have begun to teach the word even so I would that ye should continue to teach; and I would that ye would be diligent and ^atemperate in all things. ("The temperance spoken of here is that of restraint and moderation, particularly in that which we say and teach. For example, it is unwise to use

stories, quotations, or information that we cannot verify. Temperance is especially important if the story is of a sensational nature or involves someone of high standing in the Church. Wise teachers will confine themselves to that which they understand, or that for which they are reliable witnesses. Exaggerations, stretching of the truth, and embellished stories and quotations bring no dignity to the gospel or to the teacher. Indeed, such practices are offensive to the Spirit.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 286))

11 See that ye are not lifted up unto pride; yea, see that ye do not ^aboast in your own wisdom, nor of your much strength.

12 Use ^aboldness, but not overbearance (Spencer W. Kimball: “Sometimes we forget that it is better to risk a little ruffling in the relationship of a friend than it is to deprive them of eternal life by leaving them silent. Besides, our missionaries generally follow the counsel in the Book of Mormon: ‘Use boldness, but not overbearance.’ (Alma 38:12.); and also **see that ye ^bbridle all your passions** (Boyd K. Packer: “A bridle is used to guide, to direct. Our passion is to be controlled—but not controlled by extermination, as with a plague of insects; not controlled by eradication, as with a disease. It is to be controlled as electricity is controlled, to generate power and life. When lawfully used, the power of procreation will bless and it will sanctify (see Joseph F. Smith, *Gospel Doctrine* [Salt Lake City: Deseret Book Co., 1977], p. 309).” (*The Things of the Soul*, p. 109) Bruce R. McConkie: “The Lord has placed in our bodies certain passions and certain appetites; perhaps the strongest of these deal with what we call the sex urges. Now if we walk in an unbridled manner, after the way of the world, and are immoral and lascivious and unclean, then we are reveling in the basest sort of carnal existence. But if, on the other hand, we have the strength of character and the fortitude and ability to stand up like men and bridle our passions and control our lusts and use the sex urges in the manner in which the Lord has ordained that they should be used -- which is wholesome and pure and right -- if we walk without any form of sex immorality, then we are rising above the animal plane, and we are walking in the realm of spiritual things.” (*Conference Report*, Apr. 1958, p. 70) Truman G. Madsen: What is a bridle for? To kill, to diminish, or even to limit the spirit and power of the steed? Never. Once you have trained your pony you can direct him with the merest nudge. Eventually you can “give him his head” and ride free, bareback like the wind. We are given our bodies and our emotions not to destroy but to ride. The bridle warns you that to get excited without listening to the voice of the Spirit (the rider) will bring a complaint, “hey wait for me!” When the body is susceptible to the Spirit, it can always catch up to the Spirit. But I defy anyone to get the Spirit in harmony with the runaway body. *Four Essays on Love*, 36), that ye may be filled with love (bridling our passions fills us with love); see that ye refrain from idleness.

13 Do not ^apray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

14 Do not say: O God, I thank thee that we are ^abetter than our brethren; but rather say: O Lord, forgive my ^bunworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times. (Though there are those sins which of necessity must be confessed to the appropriate ecclesiastical officer, the instruction to Shiblon, a man of righteousness, falls in the category of petty faults with which the judges in Israel need not be troubled. Forgiveness may need to be sought from the offended party, and always from God, to whom all that is unrighteous or improper is an offense. DCBM, 3:287)

15 And may the Lord bless your soul, and receive you at the last day into his kingdom, to sit down in peace. Now go, my son, and teach the word unto this people. Be ^asober. My son, farewell.

Alma 39

The commandments of Alma to his son Corianton. Comprising chapters 39 to 42 inclusive.

Sexual sin is an abomination—Corianton’s sins kept the Zoramites from receiving the word—Christ’s redemption is retroactive in saving the faithful who preceded it. [About 73 B.C.]

1 AND now, my ^ason, I have somewhat more to say unto thee than what I said unto thy brother; for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good ^bexample for thee? (Corianton did not follow the good examples of his brothers.)

2 For thou didst **not give so much heed unto my words as did thy brother**, among the people of the ^aZoramites. Now this is what I have against thee; (The following might be termed a “formula for a fall.”) **thou didst go on unto boasting in thy strength and thy wisdom.** (In the parlance of the day, Corianton said: “I can handle it.” Unwilling to trust in the power and ways of the Omnipotent One, Corianton was left to his own resources. He thought he knew better. He felt confident he had the willpower to deal with any eventuality. He fell. DCBM, 3:288 Bruce R. McConkie: Boasting in the arm of flesh, one of the commonest of all sins among worldly people is a gross evil; it is a sin born of pride, a sin that creates a frame of mind which keeps men from turning to the Lord and accepting his saving grace. When a man engages in self exultation because of his riches, his political power, his worldly learning, his physical prowess, his business acumen, or even his works of righteousness, he is not in tune with the Spirit of the Lord. *Mormon Doctrine*, 93-94.)

PREACH MY GOSPEL: LIVE THE LAW OF CHASTITY: Jacob 2:28; Mosiah 13:22; Alma 39:3-5; 3 Nephi 12:27-30; D&C 42:22-24; D&C 63:16; Matthew 5:27-28; Romans 1:26-32; Ephesians 5:3-5.

3 And this is not all, my son. Thou didst do that which was grievous unto me; for **thou didst forsake the ministry** (He left his duty station.), and did go over into the land of Siron among the borders of the Lamanites, **after the ^aharlot Isabel.** (He associated with the wrong types of persons. This is similar to the story of David.)

4 Yea, she did ^asteal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted. (He gave in to peer pressure and should have done what he was supposed to. He did not have single minded focus of his mission. There are at least three dangers that threaten the Church within... They are flattery of prominent men in the world, false educational ideas, and sexual impurity. But the third subject mentioned – personal purity, is perhaps of greater importance than either of the other two. We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened. Joseph F. Smith, *Gospel Doctrine*, 313. “**One of God’s many powers, one that he values very highly, is the power to give and take life. He has forbidden us to take life, but has shared with us his power to create it, by allowing us to bring children into the world. Because this is a divine power, he has commanded all of his children to use it correctly and reserve it only for marriage. He has also told us that the desire behind this great power must be controlled and used within the bounds he has set**” (*The Uniform System for Teaching Families* [missionary discussions, 1973], H-13).)

5 Know ye not, my son, that **these things are an abomination in the sight of the Lord; yea, most ^aabominable above all sins save it be the shedding of innocent ^bblood** (Wilford Woodruff: If a member of our Church, having received the light of the Holy Spirit, commits this capital crime [murder], he will not receive forgiveness in this world nor in the world to come. The revelations of God the Church abound in commandments forbidding us to shed blood. *Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints*, 3:205 Bruce R. McConkie: Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come (D&C 42:18) ... At least

concerning members of the Church, to whom this revelation, which is entitled “the law of the Church,” was addressed. We do know that there are murders committed by Gentiles for which they at least can repent, be baptized, and receive a remission of their sins. *A New Witness for the Articles of Faith*, 231. This quote by Elder McConkie was written after the later quote in verse 6 below found in *Mormon Doctrine*.) **or denying the Holy Ghost?** (“What is the difference between an ‘unpardonable’ and an ‘unforgivable’ sin? The second most serious sin is to commit murder -- that is, to willfully shed innocent blood. Concerning this sin, the Lord has said: ‘Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.’ (D&C 42:18.) Thus this is an unforgivable sin, which means that Jesus Christ cannot pay for (or ‘atone for’ or ‘forgive’) the penalty demanded by the broken law. This sin is a pardonable sin, however; that is, the sinner can eventually make full payment himself, and be received into a state of pardon. Apparently one reason this sin is unforgivable is that forgiveness is based upon repentance, and a murderer cannot fully repent of his sin for he cannot make restitution of the life he has taken. The third most serious sin is unchastity. The Lord has said, ‘Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out. But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; But if he doeth it again, he shall not be forgiven, but shall be cast out.’ (D&C 42:24-26.) Thus adultery is both pardonable and forgivable, but if committed again after a person understands the law it is unforgivable...All unpardonable sins are of necessity also unforgivable.” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, pp. 221-2) Bruce C. Hafen: “Perhaps there is a common element in those two sins, unchastity and murder. Both have to do with life, which touches upon the highest of divine powers. Murder involves the wrongful taking of life, while moral transgressions may lead to the wrongful giving of life. At the least, sexual transgressions involve a wrongful tampering with the sacred fountains of life-giving power. Immorality rejects the God-given sanctity of life itself.” (*Belonging Heart*, p. 271))

6 For behold, if ye ^adeny the Holy Ghost when it once has had place in you, and ye know that ye deny it (A son of Perdition does not want to repent and will not repent. A son of Perdition knows he is one.), behold, this is a sin which is ^bunpardonable; yea, and whosoever murdereth against the light and knowledge of God (This means that he knows he commits murder.), it is not easy for him to obtain ^cforgiveness (Bruce R. McConkie: “Murder, the unlawful killing of a human being with malice aforethought or under such circumstances of criminality that the malice is presumed, ‘is a sin unto death’ (1 John 5:16-17), a sin for which there is ‘no forgiveness’ (D. & C. 42:79), meaning that a murderer can never gain salvation. ‘No murderer hath eternal life abiding in him.’ (1 John 3:15.) He cannot join the Church by baptism; he is outside the pale of redeeming grace. The call to repentance and baptism which includes murderers (3 Ne. 30) has reference to those who took life while engaged in unrighteous wars, as did the Lamanites, because they were compelled to do so, and not because they in their hearts sought the blood of their fellow men... Murderers are forgiven eventually but only in the sense that all sins are forgiven except the sin against the Holy Ghost; they are not forgiven in the sense that celestial salvation is made available to them. (Matt. 12:31-32; Teachings, p. 356-357.) After they have paid the full penalty for their crime, they shall go on to a telestial inheritance. (Rev. 22:15.)” (*Mormon Doctrine*, p. 520)); yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness. (Joseph Smith: “All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy.” (*Teachings of the Prophet Joseph Smith*, p. 358 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 333) Joseph Fielding Smith: “All who partake of this, the greatest of sins, sell themselves as did Cain to Lucifer. They learn to hate

the truth with an eternal hatred, and they learn to love wickedness. They reach a condition where they will not and cannot repent. The spirit of murder fills their hearts and they would, if they had the power, crucify our Lord again, which they virtually do by fighting his work and seeking to destroy it and his prophets.” (*Doctrines of Salvation*, vol. 1, p. 49) D&C 76: 28 And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—

29 Wherefore, he maketh war with the saints of God, and encompasseth them round about. 30 And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us: 31 Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power— 32 They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born; 33 For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; 34 Concerning whom I have said there is no forgiveness in this world nor in the world to come— 35 Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame. 36 These are they who shall go away into the lake of fire and brimstone, with the devil and his angels— 37 And the only ones on whom the second death shall have any power; 38 Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath. The eyes can be deceived, as can the other physical senses, but the testimony of the Holy Ghost is certain. The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin. Comparatively few Church members will... deny the Holy Ghost. Teachings of Spencer W. Kimball, 23. [Denying the Holy Ghost] is more than denial; it is more than inactivity in the church; it is more than losing one’s testimony. As the revelations attest, such a person comes to defy the truth, to wage war against the Lord, His servants, and His work. Joseph Fielding McConkie and Robert L. Millet, *The Holy Ghost*, 146. Daniel H. Ludlow: Concerning murder, the authorities of the Church have published the following brief statement: It is in the same category as the rebellion of Satan and his hosts and therefore it would not be surprising if the penalties to be imposed upon a murderer were to be of similar character as the penalties meted out to those spirits which were cast out of heaven with Satan. (Teachings of Harold B. Lee) The teaching of the Church is equally strong on the sin of unchastity or adultery. *Unlocking the Book of Mormon*, 305.)

7 And now, my son, I would to God that ye had not been ^aguilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, (to harrow means to turn your soul over to God) if it were not for your good. (It is better to prepare and prevent than repair and repent.)

8 But behold, ye cannot ^ahide your crimes from God (Richard G. Scott: “Do not take comfort in the fact that your transgressions are not known by others. That is like an ostrich with his head buried in the sand. He sees only darkness and feels comfortably hidden. In reality he is ridiculously conspicuous. Likewise our every act is seen by our Father in Heaven and His Beloved Son. They know everything about us...I invite each one of you to thoughtfully review your life...Is there a dark corner that needs to be cleaned out?... When it is quiet and you can think clearly, does your conscience tell you to repent?” (*Ensign*, May 1995, p. 77 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 334)) ; and except ye repent they will stand as a testimony against you at the last day.

9 Now my son, I would that ye should repent and forsake your sins, and go no more after the ^alusts of your eyes (Ezra Taft Benson: “‘The lusts of your eyes’ - in our day what does that expression mean? Movies, television programs, and video recordings that are both suggestive and lewd. Magazines and books that are obscene and pornographic. . . .We counsel you, young men, do not pollute your minds with such degrading matter, for the mind through which this filth passes is never the same afterwards.” (*Conference Report*, April 1986, p. 45) Spencer W. Kimball: “Each person must keep himself clean and free from lusts...He must shun ugly, polluted thoughts and acts as he would an enemy. Pornographic and erotic stories and pictures are worse than polluted food. Shun them. The body has power to rid itself

of sickening food. The person who entertains filthy stories or pornographic pictures and literature records them in his marvelous human computer, the brain, which can't forget such filth. Once recorded, it will always remain there, subject to recall." (*Ensign*, July 1978, pp. 3-7 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 335) Gordon B. Hinckley: "The girl you marry can expect you to come to the marriage altar absolutely clean. She can expect you to be a young man of virtue in thought and word and deed. I plead with you boys tonight to keep yourselves free from the stains of the world... You must not fool around with the Internet to find pornographic material... You must not rent videos with pornography of any kind... Stay away from pornography as you would avoid a serious disease. It is as destructive. It can become habitual, and those who indulge in it get so they cannot leave it alone. It is addictive... it seduces and destroys its victims... I plead with you young men not to get involved in its use. You simply cannot afford to. The girl you marry is worthy of a husband whose life has not been tainted by this ugly and corrosive material." (*Ensign*, May 1998, p. 49 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 337), but ^bcross (to erase or cancel, or to thwart or to hinder, or to counteract – from the 1830 dictionary) yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and ^ccross yourself (put off the natural man) in these things. (Neal A. Maxwell: "What are we to deny ourselves? 'It is better that ye should deny yourselves of these things wherein ye will take up your cross, than that ye should be cast into hell.' (3 Nephi 12:30.) 'These things' in this utterance of Jesus included a recitation of the sensual or selfish. Without such denial, we carry too much baggage. Alas, being overloaded, we then shed not the baggage, but the cross!" (*Meek and Lowly*, p. 95))

10 And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.

11 Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great ^ainiquity ye brought upon the ^bZoramites; for when they saw your ^cconduct (Remember that Alma was also leading people from the church just like Corianton was doing here. Therefore, Alma knew how to reclaim his son.) they would not believe in my words. (Our sins have an impact on others. Even though we may think they only affect us personally. Gordon B. Hinckley: "Whenever you step over the line in an immoral act or in doing any other evil thing, the Church is that much weaker... When you stand true and faithful, it is that much stronger. Each one of you counts." (*Ensign*, May 1996, p. 94 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 332))

12 And now the Spirit of the Lord doth say unto me: ^aCommand thy children to do good, lest they ^blead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye ^crefrain from your iniquities;

13 That ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and ^aacknowledge your faults and that wrong which ye have done. (You parents of the willful and the wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours – long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fullness of knowledge brings the fullness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend. Orson F. Whitney, CR, Apr, 1929, p.10. I feel that the Lord will give that punishment which is the very least that our transgression will justify... I believe that when it comes to making the rewards for our good conduct, he will give the maximum that is possible to give. J. Rueben Clark, Jr., Address at BYU, May 3, 1955.)

14 ^aSeek not after riches nor the vain things of this world; for behold, you cannot carry them with you.

(Dallin H. Oaks: “When we place our trust in our property, we have ‘carnal security.’ In that state of mind we are inclined to say that all must be well with us and with Zion because we are prospering, thus relying on worldly success as a mark of divine favor. He who does this is an easy mark for being led ‘carefully down to hell.’” (*Pure in Heart*, p. 79))

15 And now, my son, I would say somewhat unto you concerning the ^acoming of Christ. Behold, I say unto you, that it is he that surely shall come to take away the sins of the world; yea, he cometh to declare glad tidings of salvation unto his people. (This chapter shows how parents can teach their children to keep the commandments and how to repent.)

16 And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their ^achildren to hear the word at the time of his coming.

17 And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God as a soul will be at the time of his coming? (The atonement covers everyone.)

18 Is it not as necessary that the plan of redemption should be ^amade known unto this people as well as unto their children? (The atonement is timeless.)

19 Is it not as easy at this time for the Lord to ^asend his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming? (The atonement is retroactive.)

Richard G. Scott: “Satan tempts a weaker individual to rationalize that when two are in love and agree that sexual intimacies can be performed, such things are acceptable. They positively are not. The boundaries of appropriate behavior are defined by God. “Strongly tied to the sacred, private parts of the body are powerful emotions intended to be used within the covenant of marriage between a man and woman in ways that are appropriate and acceptable to them both. They are an important part of the love and trust that bond a husband and wife together and prepare them for the responsibilities of a family. They bring the blessing of children. These emotions are not to be stimulated or used for personal gratification outside of the covenant of marriage. Do not touch the private, sacred parts of another person’s body to stimulate those emotions. Do not allow anyone to do that with you, with or without clothing. Do not arouse those emotions in your own body. These things are wrong. Do not do them. Such practices would undermine your ability to be inspired by the Holy Ghost in the vitally important decisions you must make for your future. They lead to binding addictions and grievous transgressions. “Satan knows that those powerful emotions can be aroused by things you could see, hear, or touch. When stirred, those emotions can be used to lead one to destructive experimentation, then to serious transgressions. He uses pornography through videotapes, movies, magazines, computer images, or contaminated music for this purpose. Close your eyes, ears, mind, and heart to it. Unchecked, it would surely grow unrelentingly from initial curiosity step-by-step to become a raging monster. That demon would wreck wholesome desires, worthy companionship, and noble thoughts and acts until it could destroy you. Don’t lift the cover of salacious material in any form, and you will not be captured by it” (in Conference Report, Oct. 1998, 88; or *Ensign*, Nov. 1998, 69).

Repentance for those who have committed serious sins:

Richard G. Scott: “For a moment I speak to anyone who has succumbed to serious temptation. Please stop now. You can do it with the help from an understanding parent, bishop, or stake president. Serious transgression such as immorality requires the help of one who holds keys of authority, such as a bishop or stake president, to quietly work out the repentance process to make sure that it is complete and appropriately done. Do not make the mistake to believe that because you have confessed a serious transgression, you have repented of it. That is an essential step, but it is not all that is required. Nor assume that because someone did not ask you all the important details of a transgression, that you need not mention them. You personally must make sure that the bishop or stake president understands those

details so that he can help you properly through the process of repentance for full forgiveness” (in Conference Report, Oct. 1998, 89; or *Ensign*, Nov. 1998, 69–70).

Jeffrey R. Holland: “To you is extended the peace and renewal of repentance available through the atoning sacrifice of the Lord Jesus Christ. In such serious matters the path of repentance is not easily begun or painlessly traveled. But the Savior of the world will walk that essential journey with you. He will strengthen you when you waver. He will be your light when it seems most dark. He will take your hand and be your hope when hope seems all you have left. His compassion and mercy, with all their cleansing and healing power, are freely given to all who truly wish complete forgiveness and will take the steps that lead to it” (in Conference Report, Oct. 1998, 101–2; or *Ensign*, Nov. 1998, 78).

Alma 40

Alma teaches Corianton about death and resurrection. Alma teaches that after we are resurrected, the righteous will be restored to happiness and the wicked will be restored to misery. Alma teaches Corianton about justice and mercy. These three chapters cover the resurrection, the restoration of the body, and justice and mercy.

Corianton believed in the teachings of Nehor. Corianton's problems stemmed from doctrinal misunderstandings. Alma uses the principles taught in D&C 121 as follows to teach his son: 41 No ^apower or influence can or ought to be maintained by virtue of the ^bpriesthood, only by ^cpersuasion, by ^dlong-suffering, by gentleness and meekness, and by love unfeigned; 42 By ^akindness, and pure ^bknowledge, which shall greatly enlarge the ^csoul without ^dhypocrisy, and without ^eguile— 43 ^aReproving betimes with ^bsharpness, when ^cmoved upon by the Holy Ghost; and then showing forth afterwards an increase of ^dlove toward him whom thou hast reprov'd, lest he esteem thee to be his enemy; 44 That he may know that thy faithfulness is stronger than the cords of ^adeath.

How can justice and mercy work together to save us? At the end of the lesson is a talk by W. Cleon Skousen that gives some insights into the atonement. Although this talk is not part of the lesson, it is interesting in our understanding on how the atonement works in our behalf.

Christ bringeth to pass the resurrection of all men—The righteous dead go to paradise and the wicked to outer darkness to await the day of their resurrection—All things shall be restored to their proper and perfect frame in the resurrection. [About 73 B.C.]

1 NOW my son, here is somewhat more I would say unto thee; for I perceive (Alma was able to perceive his son's problems through the spiritual gift of discernment. "Oh, that we all had such power of discernment," stated Elder James E. Talmage. "That is a gift of the Spirit, to which we are entitled and we will have it as we live for it."<http://www.meridianmagazine.com/gospeldoctrine/bom/040713bom30print.html> - [ftn3# ftn3](#) Elder Stephen L. Richards, a member of the Quorum of the Twelve Apostles at the time, taught that this gift "arises largely out of an acute sensitivity to impressions—spiritual impressions, if you will—to read *under the surface* as it were, to detect hidden evil, and more importantly to find the good that may be concealed."<http://www.meridianmagazine.com/gospeldoctrine/bom/040713bom30print.html> - [ftn4# ftn4](#) "This gift comes," said President James E. Faust, "undeviatingly by personal revelation to those who strive to obey the commandments of the Lord and to follow the counsel of the living prophets."<http://www.meridianmagazine.com/gospeldoctrine/bom/040713bom30print.html> - [ftn5# ftn5](#) Bruce Satterfield, Meridian Magazine, Lesson 30.) that thy mind is worried concerning the resurrection of the dead.

2 Behold, I say unto you, that **there is no resurrection**—or, I would say, in other words, that this mortal does not put on ^aimmortality, this corruption does not ^bput on incorruption—**until after the coming of Christ.** (Christ will be the first one resurrected.)

3 Behold, **he bringeth to pass the resurrection of the dead.** But behold, my son, the resurrection is not yet. Now, I unfold unto you a mystery; nevertheless, there are many ^bmysteries which are ^ckept, that no one knoweth them save God himself. But I show unto you one thing which I have inquired diligently of God that I might know—that is concerning the resurrection. (Jeffrey R. Holland: "Clearly not all of the Nephite prophets knew the details of the Resurrection as we know them in our dispensation, though they knew a great deal for their time. For as much as was revealed about this first resurrection and whatever implications it had for later iterations of that event, at least Alma—for one—was not given to know many of the specifics of the Resurrection even though he had 'inquired diligently of God' that he

might know them. It was a question about the doctrine of the resurrection that the increasingly humble Zeezrom put to Alma which the prophet could refer to only as one of ‘the mysteries of God.’ Years later in teaching his son Corianton, Alma still called it a ‘mystery,’ the details of which only God himself knows.” (*Christ and the New Covenant*, p. 239-40))

4 Behold, **there is a time appointed that all shall ^acome forth from the dead.** Now when this time cometh no one knows; but God knoweth the time which is appointed. (The resurrection will be an orderly event. D&C 88.)

5 Now, whether there shall be one time, or a ^asecond time, or a third time, that men shall come forth from the dead, it mattereth not; for God ^bknoweth all these things; and it sufficeth me to know that this is the case—that there is a time appointed that all (even for SOPs) shall rise from the dead. (Knowing that we will be accountable for our actions in the next life should make us do better in this life.)

6 Now **there must needs be a space betwixt the time of death and the time of the resurrection.** (Spirit world. The only persons who will not have a time between death and resurrection will be those changed in the twinkling of an eye during the Millennium.)

7 And now I would inquire what becometh of the ^asouls of men ^bfrom this time of death to the time appointed for the resurrection?

8 Now whether there is more than one ^atime appointed for men to rise it mattereth not; for all do not die at once, and this mattereth not; all is as one day with God, and time only is measured unto men.

(Abraham was told that one revolution (or day) on Kolob equals a thousand of our years. (Abraham 3:4 And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its ^atimes and seasons in the revolutions thereof; that one revolution was a ^bday unto the Lord, after his manner of reckoning, it being one thousand ^cyears according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord’s ^dtime, according to the reckoning of Kolob.). If one were to carry the ratio down to smaller units of time we see some interesting implications.

Kolob Time	Earth Time
1 day	1,000 years
1 hour	41.67 years
1 minute	253 days
1 second	4.22 days
.25 second	1.1 day
.01 second	1 hour

Gerald Lund, First Nephi, the Doctrinal Foundation, 158-59. The Great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence... “the morning stars sang together” for joy; the past, the present, and the future were and are, with Him, one eternal “now.” TPJS, 220.)

9 Therefore, **there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection.** And now, concerning this space of time, what becometh of the souls of men is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. (Even though Alma has sought diligently to know concerning the resurrection, he is not given all the information. Our dispensation seems to be the time when we know much more about the resurrection than any other time.)

10 And when the time cometh when all shall rise, then shall they know that God ^aknoweth all the ^btimes which are appointed unto man.

PREACH MY GOSPEL: THE SPIRIT WORLD: GOSPEL PREACHED TO THE DEAD D&C 138; 1 Peter 3:19-20; 1 Peter 4:6; DEATH AND THE SPIRIT WORLD Alma 34:34; Alma 40:11-14; Ecclesiastes 12:7

11 Now, concerning the ^astate of the soul (Meaning spirit in this case. Soul really means the combination of the spirit and body.) between ^bdeath and the resurrection—Behold, it has been made known unto me by an angel, that **the spirits of all men, as soon as they are departed from this**

mortal body, yea, the spirits of all men, whether they be good or evil, are ^ctaken ^dhome (Not directly to God, but into the spirit world.) **to that God who gave them life.** (Brigham Young: “[Where does the spirit go after death?] I will tell you. Will I locate them? Yes, if you wish me to. They do not pass out of the organization of this earth on which we live. You read in the Bible that when the spirit leaves the body it goes to God who gave it. Now tell me where God is not, if you please; you cannot. How far would you have to go in order to go to God, if your spirits were unclothed? Would you have to go out of this bowery to find God, if you were in the spirit? ... It reads that the spirit goes to God who gave it. Let me render this Scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they are prepared then to see, hear and understand spiritual things. But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. [Elisha. See 2 Kings 6:17] If the Lord would permit it, and it was His will that it should be done, you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes.” (*Journal of Discourses*, 3:368) Harold B. Lee: “As I understand what President Young is saying, when we go home to God, it is just like going back to our home country. We may not go into the presence of the governor of the state where we live, but we will go to the home country, and there we shall find our level among the people with whom we are most accustomed to associate.” (*Teachings of Harold B. Lee*, p. 58) To go into the “presence of God” is not necessarily to be “placed within a few yards or rods, or within a short distance of his person.” Orson Pratt, JD 16:365. “Alma, when he says that the ‘spirits of all men, as soon as they are departed from the mortal body,...are taken home to that God who gave them life,’ has the idea, doubtless, in his mind that our God is omnipresent – not in his own personality but through his minister, the Holy Spirit. He does not intend to convey the idea that they are immediately ushered into the personal presence of God. He evidently uses that phrase in a qualified sense. George Q. Cannon, Gospel Truth, p. 58. “As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the Gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through the wall into the celestial world.” Heber C. Kimball, JD 3:112-113.)

12 And then shall it come to pass, that **the spirits of those who are righteous are received into a state of ^ahappiness, which is called ^bparadise,** (I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, “This day shalt thou be with me in paradise.” King James’ translation make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of... There is nothing in the original word in Greek from which this was taken that signifies paradise; but it was – “This day thou shalt be with me in the world of spirits.” Hades, the Greek or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits in prison, are all one: it is a world of spirits. Joseph Smith, TPJS, p. 309-310.) a state of rest, a state of ^cpeace, (this is a partial judgment) where they shall rest from all their troubles and from all care, and sorrow. (Joseph Smith: “When men are prepared [for death], they are better off to go hence... The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts feelings and motions, and are often pained therewith.” (*Teachings of the Prophet Joseph Smith*, p. 326) Harold B. Lee: “Where is the spirit world? Is it away up in the heavens? That isn't what the scriptures and our brethren explain. They have told us the spirit world is right here round about us, and the only spirits who can live here are those who are assigned to fill their missions here on earth. This is the spirit world. And if our eyes could be opened we could see those who have departed from us a father, mother, brother, a sister, a child. We could see them, and sometimes when our physical senses are asleep, sometimes our spiritual self and we have ears, spiritual ears, and spiritual eyes sometimes they will be very keen and

awake, and a departed one may come while we are lying asleep and come into our consciousness. We'll feel an impression. We'll wake up. Where does it come from? It comes from the spirits of those whom we are sealed to." (*Teachings of Harold B. Lee*, p. 58) Parley P. Pratt: "[the spirit world] is here on the very planet where we were born...The earth and all other planets of a like sphere, have their inward or spiritual spheres, as well as their outward, or temporal. The one is peopled by temporal tabernacles, and the other by spirits. A veil is drawn between the one sphere and the other, whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal." (Millet and McConkie, *The Life Beyond*, p. 16))

13 And then shall it come to pass, that the ^aspirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the ^bdevil did enter into them, and take possession of their house—and these shall be cast out into outer ^cdarkness; there shall be ^dweeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.
14 Now this is the state of the ^asouls of the ^bwicked, yea, in darkness, and a state of awful, ^cfearful looking for the fiery ^dindignation of the wrath of God upon them; thus they remain in this ^estate,

(Orson Pratt: "We might now inquire, what is the cause of this intense suffering and misery? Is it the action of the elements upon the spirit? Is it the materials of nature, operating from without upon it, that causes this distress, this weeping, wailing, mourning, and lamentation? It may be in some measure; it may help to produce the misery and the wretchedness; but there is something connected with the spirit itself that no doubt produces this weeping, wailing, and mourning. What is this something? It is memory, and remorse of conscience; a memory of what they have once done, a memory of their disobedience. Do you not suppose the spirits can have power to remember in that world as well as in this? Yes, they certainly can. Have you never read in the Book of Mormon, where it informs us, that every act of our lives will be fresh upon the memory, and we shall have a clear consciousness of all our doings in this life? ...In this life, things that may have been erased from your memory for years will be presented before you with all the vividness as if they had just taken place. This will be like a worm upon the conscience; it will prey upon the spirit, and produce unhappiness, wretchedness, and misery. This will cause you to lament, and mourn, and weep after you are cast out from the presence of God." (*Journal of Discourses*, 2:239-40) James E. Talmage: "...many other great truths not known before, have been declared to the people, and one of the greatest is that to hell there is an exit as well as an entrance. Hell is no place to which a vindictive judge sends prisoners to suffer and to be punished principally for his glory: But it is a place prepared for the teaching, the disciplining of those who failed to learn here upon the earth what they should have learned...No man will be kept in hell longer than is necessary to bring him to a fitness for something better. When he reaches that stage the prison doors will open and there will be rejoicing among the hosts who welcome him into a better state." (*Conference Report*, Apr. 1930, p. 97 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 342-3)) as well as the righteous in paradise, until the time of their resurrection. (The righteous, those who have received the ordinances of salvation and proven faithful to the attendant covenants, go into paradise at the time of their physical death. It would appear that all others, including the good and noble men and women of the earth who died without a knowledge of the gospel, enter into hell, outer darkness, or what is sometimes called spirit prison. This second division is not simply a place of suffering, but also a place of preparation and learning. Joseph Smith taught concerning the necessity of ordinances for entrance into paradise: "Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the Gospel is obeyed here [the gospel ordinance] by their friends who act as proxy for them, the Lord has administrators there to set them free." TPJS, p. 367. Elder Bruce R. McConkie has written: "Before Christ bridged the gulf between paradise and hell – so that the righteous could mingle with the wicked and preach them the gospel – the wicked in hell were confined to locations which precluded them from contact with the righteous in paradise...Now that the righteous spirits in paradise have been

commissioned to carry the message of salvation to the wicked spirits in hell, there is a certain amount of mingling together of the good and bad spirits. Repentance opens the prison doors to the spirits in hell; it enables those bound with the chains of hell to free themselves from darkness, unbelief, ignorance and sin. As rapidly as they can overcome these obstacles and break the chains of hell – they can leave the hell that imprisons them and dwell with the righteous in the peace of paradise. Mormon Doctrine, p. 755)

15 Now, there are some that have understood that this state of happiness and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection, the ^araising of the spirit or the soul and their consignment to happiness or misery, according to the words which have been spoken.

16 **And behold, again it hath been spoken, that there is a ^afirst ^bresurrection, a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead.** (This verse has proven problematic in the past. On the surface, it would appear that Alma is suggesting that the first resurrection consists of the rising of all people who lived and died from the days of Adam to the meridian of time – righteous and wicked alike – at the time of Christ’s resurrection. We know from Abinadi (Mosiah 15:21-22) and from modern revelation (D&C 76:50-80) that only the celestial and the terrestrial bodies come forth in the first resurrection. Alma finally clarifies his meaning in verse 20 when he states that “the souls and the bodies are reunited, of the righteous, at the resurrection of Christ.” Bruce R. McConkie: “To those who lived before the resurrection of Christ, the day of his coming forth from the dead was known as the first resurrection. Abinadi and Alma, for instance, so considered it. (Mosiah 15:21-25; Alma 40.) To those who have lived since that day, the first resurrection is yet future and will take place at the time of the Second Coming. (D. & C. 88:96-102.) We have no knowledge that the resurrection is going on now or that any persons have been resurrected since the day in which Christ came forth excepting Peter, James, and Moroni, all of whom had special labors to perform in this day which necessitated tangible resurrected bodies. Though all men are assured of a resurrection, all will not be resurrected at the same time, and there will be varying degrees of glory for immortal persons. All will come forth from the grave, ‘But every man in his own order’ (1 Cor. 15:23), as Paul expresses it.” (Mormon Doctrine, p. 639-40) Joseph Fielding Smith: “While there was a general resurrection of the righteous at the time Christ arose from the dead, it is customary for us to speak of the resurrection of the righteous at the Second Coming of Christ as the *first resurrection*. It is the first *to us*, for we have little thought or concern over that which is past. The Lord has promised that at the time of his Second Advent the graves will be opened, and the just shall come forth to reign with him on the earth for a thousand years... In modern revelation given to the Church, the Lord has made known more in relation to this glorious event. There shall be at least two classes which shall have the privilege of the resurrection at this time: First, those who ‘shall dwell in the presence of God and his Christ forever and ever’; and second, honorable men, those who belong to the terrestrial kingdom as well as those of the celestial kingdom (D&C 76:62,75). At the time of the coming of Christ, ‘They who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven-They are Christ’s, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.’ (D&C 88:97-8)... Following this great event, and after the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later. In this resurrection will come forth those of the terrestrial order, who were not worthy to be caught up to meet him, but who are worthy to come forth to enjoy the millennial reign...(D&C 88:99) All liars, and sorcerers, and adulterers and all who love and make a lie, shall not receive the resurrection at this time, but for a thousand years shall be thrust down into hell where they shall suffer the wrath of God until they pay the price of their sinning, if it is possible, by the things which they shall suffer. These are the ‘spirits of men who are to be judged, and are found under condemnation; And these are the rest of

the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth.' (D&C 88:100-1) These are the hosts of the telestial world who are condemned to 'suffer the wrath of God on earth'; and who are 'cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work.' (D&C 76:104-6)" (*Doctrines of Salvation*, vol. 2, pp. 295-7))

17 Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection of the souls and their ^aconsignation to happiness or misery. Ye cannot suppose that this is what it meaneth.

18 Behold, I say unto you, Nay; but **it meaneth the ^areuniting of the soul with the body, of those from the days of Adam down to the resurrection of Christ.** (But only the righteous were resurrected at the time of Christ's resurrection. There were none of the wicked, or those to inherit the terrestrial, telestial, or sons of perdition that were resurrected when Christ was.)

19 Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, **their resurrection cometh to pass ^abefore the resurrection of those who die after the resurrection of Christ.**

20 Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, (Here Alma clarifies that it is to be the righteous dead that will be resurrected when Christ is resurrected.) at the resurrection of Christ, and his ^aascension into heaven.

21 But whether it be at his resurrection or after, I do not say; but this much I say, that there is a ^aspace between death and the resurrection of the body, and a state of the soul in ^bhappiness or in ^cmisery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be ^dbrought to stand before God, and be judged according to their works. (There are those who suppose that death brings with it a restoration of pre-earth knowledge. The scriptures do not sustain such an idea. Were this the case, those in the spirit world who had not heard the gospel could hardly be judged according to men in the flesh as revelation ancient and modern assets. Millet/McConkie, *The Life Beyond*, 62)

22 Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 **ATONEMENT** 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 **THE GOSPEL – THE WAY** 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

23 **The ^asoul (spirit) shall be ^brestored to the ^cbody, and the body to the soul (spirit);** yea, and every limb and joint shall be restored to its body; yea, even a ^dhair of the head shall not be lost (we don't get every hair back or every fingernail); but **all things shall be restored to their proper and ^eperfect frame.** (Joseph F. Smith: "(speaking of the resurrection) Deformity will be removed; defects will be eliminated, and men and women shall [return] again to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ shall be made perfect, physically as well as spiritually through obedience to the law by which he has provided the means that perfection shall come to all his children." (Joseph Fielding Smith, *Answers to Gospel Questions*, vol. 4, p. 187) Joseph Fielding Smith: "A little sound thinking will reveal to us that it would be inconsistent for our bodies to be raised with all kinds of imperfections. Some men have been burned at the stake for the sake of truth. Some have been beheaded, and others have had their bodies torn asunder; for example, John the Baptist was beheaded and received his resurrection at the time of the resurrection of our Redeemer. It is impossible for us to

think of him coming forth from the dead holding his head in his hands; our reason says he was physically complete in the resurrection, He appeared to the Prophet Joseph Smith and Oliver Cowdery with a perfect resurrected body.” (*Doctrines of Salvation*, vol. 2, p. 289) Dallin H. Oaks: “Many living witnesses can testify to the literal fulfillment of these scriptural assurances of the resurrection. Many, including some in my own extended family, have seen a departed loved one in vision or personal appearance and have witnessed their restoration in ‘proper and perfect frame’ in the prime of life. Whether these were manifestations of persons already resurrected or of righteous spirits awaiting an assured resurrection, the reality and nature of the resurrection of mortals is evident. What a comfort to know that all who have been disadvantaged in life from birth defects, from mortal injuries, from disease, or from the natural deterioration of old age will be resurrected in ‘proper and perfect frame.’” (*Conference Report*, Apr. 2000, *May Ensign*, p. 15) David O. McKay: “The question frequently arises as to whether a child that died in infancy will remain a child in the hereafter, and whether in the resurrection the spirit will take up the same body that it tabernacled in the flesh. The doctrine of the Church in this respect was very clearly set forth by the late President Joseph F. Smith in an editorial in *The Improvement Era*, June 1904, wherein he stated, ‘The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, to the full stature of man.’ Parents, therefore, who have been parted from their children by death may rest assured that, if worthy through obedience to the principles of the gospel, they will not only meet their children in the spirit world, but will also recognize them and know them as they knew them in this life. Parents, too, have even a greater comfort in the fact that their little ones whose lives on earth were cut short will continue to grow and develop, and receive every blessing to which their inheritance and faithfulness will entitle them. (*Gospel Ideals*, p. 75 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 340))

24 And now, my son, this is the restoration of which has been ^aspoken by the mouths of the prophets—
25 And then shall the ^arighteous shine forth in the kingdom of God. (Here then is eternal life, to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. Joseph Smith, TPJS, p. 346-47.)

26 But behold, an awful ^adeath cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean (sons of perdition.), and ^bno unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter ^ccup. (Sons of perdition shall suffer the full wrath and justice of God. Since they will not repent, they will suffer the effects of their sins for eternity. Thus, eventually, all are redeemed from spiritual death except those who have “sinned unto death,” that is those who are destined to be sons of perdition. McConkie, Mormon Doctrine.)

Additional Reading:

THE DOCTRINE AND COVENANTS SECTION 138

A vision, given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. In his opening address at the eighty-ninth Semiannual General Conference of the Church, on October 4, 1918, President Smith declared that he had received several divine communications during the previous

months. One of these, concerning the Savior's visit to the spirits of the dead while his body was in the tomb, he had received the previous day. It was written immediately following the close of the conference; on October 31, 1918, it was submitted to the counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and it was unanimously accepted by them. (Two weeks after the general conference Elder Joseph Fielding Smith wrote down the vision as his father dictated it to him. After it was endorsed by the counselors in the First Presidency and by the Quorum of the Twelve, it was published in the Improvement Era (Dec 1918, p. 166-170). During April conference of 1976, it was accepted as scripture and approved for publication in the Pearl of Great Price. In June 1979 the First Presidency announced that it would become section 138 of the Doctrine and Covenants. D&C Student Manual, p. 356-57. Elder Packer spoke of it [the adding of the two new sections to the Doctrine and Covenants] at a Church Education seminar in the Assembly Hall on Temple Square on 14 October 1977: "I was surprised, and I think all of the Brethren were surprised, at how casually that announcement of two additions to the standard works was received by the Church. But we will live to sense the significance of it; we will tell our grandchildren and our great-grandchildren, that we were on the earth and remember when that took place." Talk, Church Education Seminar, 14 October 1977. Unpublished)

1—10, President Joseph F. Smith ponders upon the writings of Peter and our Lord's visit to the spirit world; 11—24, He sees the righteous dead assembled in paradise and Christ's ministry among them; 25—37, How the preaching of the gospel was organized among the spirits; 38—52, President Smith sees Adam, Eve, and many of the holy prophets in the spirit world who considered their spirit state before their resurrection as a bondage; 53—60, The righteous dead of this day continue their labors in the world of spirits.

1 ON the third of October, in the year nineteen hundred and eighteen, I sat in my room ^apondering (Pondering is often a prerequisite to receiving revelation.) over the scriptures; (Elder Boyd K. Packer: On one occasion when Elder Harold B. Lee spoke to the seminary and institute teachers, he was stressing to us the reality of spiritual communication and of the help and guidance we may receive from beyond the veil. But, he warned, we must be attuned in order to receive it. Here is an excerpt from his address: A few weeks ago, President McKay related to the Twelve an interesting experience, and I asked him yesterday if I might repeat it to you this morning. He said it is a great thing to be responsive to the whisperings of the Spirit, and we know that when these whisperings come it is a gift and our privilege to have them. They come when we are relaxed and not under pressure of appointments. The President then took occasion to relate an experience in the life of Bishop John Wells, former member of the Presiding Bishopric. A son of Bishop Wells was killed in Emigration Canyon on a railroad track. Brother John Wells was a great detail man and prepared many of the reports we are following up now. His boy was run over by a freight train. Sister Wells was inconsolable. She mourned during the three days prior to the funeral, received no comfort at the funeral, and was in a rather serious state of mind. One day soon after the funeral services while she was lying on her bed relaxed, still mourning, she says that her son appeared to her and said, "Mother do not mourn, do not cry. I am all right." He told her that she did not understand how the accident happened and explained that he had given the signal to the engineer to move on, and then made the usual effort to catch the railing on the freight train; but as he attempted to do so his foot caught on a root and he failed to catch the hand rail, and his body fell under the train. It was clearly an accident. Now, listen. He said that as soon as he realized that he was in another environment he tried to see his father, but he couldn't reach him. His father was so busy with the duties in his office he could not respond to his call. Therefore he had come to his mother. He said to her, "You tell father that all is well with me, and I want you not to mourn any more." Then the President made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things; and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more

dearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the Spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions. The Lord will approve it and the Brethren will approve it, and we know it is right. He said, it is a great consolation in this upset world today to know that our Savior is directing this work. Then the President concluded: "I value that testimony." If you forget all else I have said, you remember that lesson and that admonition. (Address to seminary and institute faculty, Brigham Young University, 6 July 1956. Additional revelation comes as a result of the study of the scriptures.)

2 And ^areflecting upon the great ^batonement ^csacrifice that was made by the Son of God, for the ^dredemption of the world;

3 And the great and wonderful ^alove made manifest by the Father and the Son in the coming of the ^bRedeemer into the world;

4 That through his ^aatonement, and by ^bobedience to the principles of the gospel, mankind might be saved.

5 While I was thus engaged, my mind reverted to the writings of the apostle Peter, (One chief Apostle is pondering the words of another chief Apostle.) to the ^aprimitive saints scattered abroad throughout ^bPontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been ^cpreached after the crucifixion of the Lord.

6 I opened the Bible and read the third and fourth chapters of the first epistle of ^aPeter, and as I read I was greatly ^bimpressed, more than I had ever been before, with the following passages:

7 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

8 "By which also he went and preached unto the spirits in ^aprison;

9 "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18—20.)

10 "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

11 As I ^apondered over these things which are ^bwritten, the ^ceyes of my ^dunderstanding were opened, and the Spirit of the Lord ^erested upon me, and I saw the hosts of the ^fdead, both small and great.

12 (Will many be saved in the Celestial Kingdom?) And there were gathered together in one place **an innumerable company** of the spirits of the ^ajust, who had been ^bfaithful in the ^ctestimony of Jesus while they lived in mortality;

13 And who had offered ^asacrifice in the ^bsimilitude of the great sacrifice of the Son of God, and had suffered ^ctribulation in their Redeemer's ^dname. (From this scripture we learn that those who inherit the Celestial Kingdom will offer a sacrifice similar to the sacrifice made by Jesus Christ. We will be called to offer a sacrifice like that of Abraham. We will be tried and chastened to see if we will be willing to offer the sacrifice that will be required of us. Gordon B. Hinckley: Sacrifice is the very essence of religion; it is the keystone of happy home life, the basis of true friendship, the foundation of peaceful community living, of sound relations among people and nations. Without sacrifice there is no true worship of God. I become increasingly convinced of that every day. "The Father gave his Son, and the Son gave his life," and we do not worship unless we give-give of our substance, give of our time, give of our strength, give of our talent, give of our faith, give of our testimonies. BYU Speeches of the Year, 1962.)

14 All these had departed the mortal life, firm in the ^ahope (Bruce R. McConkie: all the faithful Saints, all of those who have endured to the end, depart this life with the absolute guarantee of eternal life. There is no equivocation, no doubt, no uncertainty in our minds. Those who have been true and faithful in this life will not fall by the wayside in the life to come. If they keep their covenants here and now and

depart this life firm and true in the testimony of our blessed Lord, they shall come forth with an inheritance of eternal life. We do not mean to say that those who die in the Lord, and who are true and faithful in this life, must be perfect in all things when they go into the next sphere of existence. There was only one perfect man—the Lord Jesus whose Father was God. There have been many righteous souls who have attained relative degrees of perfection, and there have been great hosts of faithful people who have kept the faith, and lived the law, and departed this life with the full assurance of an eventual inheritance of eternal life. There are many things they will do and must do, even beyond the grave, to merit the fulness of the Father’s kingdom in that final glorious day when the great King shall say unto them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” (Matt. 25:34.) But what we are saying is that when the saints of God chart a course of righteousness, when they gain sure testimonies of the truth and divinity of the Lord’s work, when they keep the commandments, when they overcome the world, when they put first in their lives the things of God’s kingdom: when they do all these things, and then depart this life—though they have not yet become perfect—they shall nonetheless gain eternal life in our Father’s kingdom; and eventually they shall be perfect as God their Father and Christ His Son are perfect. CR, Oct 1976, p. 107) of a glorious^b resurrection, through the^c grace of God the^d Father and his^e Only Begotten Son, Jesus Christ.

15 I beheld that they were filled with^a joy and gladness, and were rejoicing together because the day of their^b deliverance was at hand. (Joseph Smith: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none. [Luke 8:26-33.] All beings who have bodies have power over those who have not." (Joseph Smith, TPJS, p. 181.))

16 They were assembled awaiting the advent of the Son of God into the^a spirit world, to declare their^b redemption from the^c bands of death.

17 Their sleeping^a dust was to be^b restored unto its^c perfect frame, ^dbone to his bone, and the sinews and the flesh upon them, the^e spirit and the body to be united never again to be divided, that they might receive a fulness of^f joy.

18 While this vast multitude waited and conversed, rejoicing in the hour of their^a deliverance from the chains of death, the Son of God appeared, declaring^b liberty to the^c captives who had been faithful;

19 And there he^a preached to them the everlasting^b gospel, the doctrine of the^c resurrection and the redemption of mankind from the^d fall, and from individual sins on conditions of^e repentance.

20 But unto the^a wicked he did not go, and among the ungodly and the unrepentant who had^b defiled themselves while in the flesh, his voice was not raised;

21 Neither did the^a rebellious who rejected the^b testimonies and the warnings of the ancient^c prophets behold his^d presence, nor look upon his face.

22 Where these were, ^adarkness reigned, but among the righteous there was^b peace;

23 And the saints rejoiced in their^a redemption, and bowed the^b knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the^c chains of^d hell.

24 Their countenances^a shone, and the^b radiance from the presence of the Lord rested upon them, and they^c sang praises unto his holy name.

25 I marveled, for I understood that the Savior spent about three years in his^a ministry among the Jews and those of the house of Israel, endeavoring to^b teach them the everlasting gospel and call them unto repentance;

26 And yet, notwithstanding his mighty works, and miracles, and proclamation of the truth, in great^a power and authority, there were but^b few who hearkened to his voice, and rejoiced in his presence, and received salvation at his hands.

27 But his ministry among those who were dead was limited to the^a brief time (Somewhere between 38 and 40 hours) intervening between the crucifixion and his resurrection;

28 And I wondered at the words of Peter—wherein he said that the Son of God preached unto the ^aspirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah—and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

29 And as I wondered, my eyes were opened, and my understanding ^aquickened, and I perceived that the Lord went not in person among the ^bwicked and the disobedient who had rejected the truth, to teach them;

30 But behold, from among the righteous, he ^aorganized his forces and appointed ^bmessengers, ^cclothed with power and authority, and ^dcommissioned them to go forth and carry the light of the gospel to them that were in ^edarkness, even to ^fall the spirits of men; and thus was the gospel preached to the dead. (President Wilford Woodruff explained that in the spirit world "every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the veil, enters into the work of the ministry, and there is a thousand times more to preach [to] there than there is here. They have word on the other side of the veil; and they want men, and they call them" (Journal of Discourses, 22:334). Joseph F. Smith: I believe that the disciples who have passed away in this dispensation— Joseph, the Prophet, and his brother Hyrum, and Brigham, and Heber, and Willard, and Daniel and John, and Wilford and all the rest of the prophets who have lived in this dispensation, and who have been intimately associated with the work of redemption and the other ordinances of the gospel of the Son of God in this world, are preaching that same gospel that they lived and preached here, to those who are in darkness in the spirit world and who had not the knowledge before they went. The gospel Now, among all these millions of spirits that have lived on the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the gospel—among them you may count that at least one-half are women. Who is going to preach the gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. The things we experience here are typical of the things of God and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the Priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth. Gospel Doctrine, 460-61)

31 And the chosen messengers went forth to declare the ^aacceptable day of the Lord and proclaim ^bliberty to the captives who were bound, even unto all who would ^crepent of their sins (Those in the spirit world are still able to repent.) and receive the gospel. (Both those who died without hearing the gospel in mortality and those who rejected the words of the prophets while in the flesh are to hear the gospel in the spirit world. That is to say the gospel will be taught to all who will listen. Those who had the opportunity to receive the gospel in this life (God being their judge) and who rejected it, may accept it in the spirit world to their blessing but not to their exaltation. This is not to suggest that there is no repentance in the spirit world. This revelation states that "the dead who repent will be redeemed, through obedience to the ordinances of the house of God. And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation" (D&C138:58-59). Revelations of the Restoration, p. 1148)

32 Thus was the gospel preached to those who had ^adied in their sins, without a ^bknowledge of the truth, or in ^ctransgression, having ^drejected the prophets.

33 These were taught ^afaith in God, repentance from sin, ^bvicarious baptism for the ^cremission of sins, the ^dgift of the Holy Ghost by the laying on of hands,

34 And all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be ^ajudged according to men in the flesh, but live according to God in the spirit. (Joseph Fielding Smith: If a person is in every way worthy of the blessings and was denied them while living, then any time after death the ordinances may be performed. If the person had every opportunity to receive these blessings in person and refused, or through procrastination and lack of faith did not receive them, then he is not entitled to them, and it is doubtful if the work for him will be valid if done within one week or 1,000 years. The Lord has declared that it is he who endures to the end that shall be saved, and he who rejects or neglects these blessings until death, when he has had the opportunity, is not worthy of them. Doctrines of Salvation, 2:179. The question is often asked as to whether it is harder or easier to accept the gospel in the spirit world. If those in that sphere are to be "judged according to men in the flesh," it must of necessity require the same degree of faith and courage to accept and live the gospel there as here. For those who have accorded their lives with gospel principles, accepting the gospel will be a natural step in their progression. Those whose lives were devoted to debauchery, wickedness, and warring against light and truth will have the greatest of difficulty in changing their course. Revelations of the Restoration, p. 1148)

35 And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the ^asacrifice of the Son of God upon the ^bcross.

36 Thus was it made known that our Redeemer spent his time during his sojourn in the world of ^aspirits, instructing and preparing the faithful spirits of the ^bprophets who had testified of him in the flesh;

37 That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their ^arebellion and transgression, that they through the ministration of his servants might also hear his words.

38 Among the great and ^amighty ones who were assembled in this vast congregation of the righteous were Father ^bAdam, the ^cAncient of Days and father of all,

39 And our glorious ^aMother ^bEve, with many of her faithful ^cdaughters who had lived through the ages and worshiped the true and living God.

40 ^aAbel, the first ^bmartyr, was there, and his brother ^cSeth, one of the mighty ones, who was in the express ^dimage of his father, Adam.

41 ^aNoah, who gave warning of the flood; ^bShem, the great ^chigh priest; ^dAbraham, the father of the faithful; ^eIsaac, ^fJacob, and Moses, the great ^glaw-giver of Israel;

42 And ^aIsaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the ^bcaptives, and the opening of the ^cprison to them that were bound, were also there.

43 Moreover, Ezekiel, who was shown in vision the great valley of ^adry bones, which were to be ^bclothed upon with flesh, to come forth again in the resurrection of the dead, living souls;

44 Daniel, who foresaw and foretold the establishment of the ^akingdom of God in the latter days, never again to be destroyed nor given to other people;

45 ^aElias, who was with Moses on the Mount of Transfiguration;

46 And ^aMalachi, the prophet who testified of the coming of ^bElijah—of whom also Moroni spake to the Prophet Joseph Smith, declaring that he should come before the ushering in of the great and dreadful ^cday of the Lord—were also there.

47 The Prophet Elijah was to plant in the ^ahearts of the children the promises made to their fathers,

48 Foreshadowing the great work to be done in the ^atemples of the Lord in the ^bdispensation of the fulness of times, for the redemption of the dead, and the ^csealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

49 All these and many more, even the ^aprophets who dwelt among the Nephites and ^btestified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance,

50 For the ^adead had looked upon the long absence of their ^bspirits from their bodies as a ^cbondage.

("The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and

when separated, man cannot receive a fulness of joy" (D&C 93:33-34). All of the spirit world is considered a prison because we do not have our bodies.)

51 These the Lord taught, and gave them ^apower to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with ^bimmortality and eternal life, (How do we get the power to become resurrected? President Spencer W. Kimball: President Brigham Young, the second president of this dispensation, said: "It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in those ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would like to ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of resurrection." (Journal of Discourses, 15:137.) Do we have the keys of resurrection? Could you return to the earth as ones who would never again die—your own parents, your grandparents, your ancestors? I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. I have been called to speak in numerous funerals for people whom I have known, people whom I have loved, and people whom I have saved and held on to in a limited way. We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality. "[The keys] will be given to those who have passed off this stage of action and have received their bodies again. . . . They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism then receive the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here [on the earth], and there are many more." (JD, 15:137.) CR, Apr 1977, p. 69. Brigham Young: Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies. JD, 9:139)

52 And continue thenceforth their labor (What labor? To be as God is.) as had been promised by the Lord, and be partakers of all ^ablessings which were held in reserve for them that love him.

(Having witnessed the visit of the Savior to the world of spirits while his body lay in the borrowed tomb of Joseph of Arimathaea, the scene now changes so that President Joseph F. Smith is invited to view things in the spirit world as they were at the time he received this vision in October of 1918. There is no justification in the supposition that premortal spirits (Joseph Smith, Hyrum Smith, Brigham Young, John Taylor, and Wilford Woodruff) mingled with the disembodied spirits during the visit of Christ to them in the meridian of time. Those described as being present included the faithful from Adam to Malachi (vv. 38-46) and the Book of Mormon prophets (v. 49), all of whom had complied with the law of sacrifice as practiced in the Old Testament (vv. 12-14) and had received the power of resurrection (v. 51). It is common for a vision of this sort to change scenes, including time and place. The vision of John the Revelator in the book of Revelation, that of Nephi in 1 Nephi 11-14, and that of the Prophet Joseph Smith in Doctrine and Covenants 76 are classic examples. What President Smith now sees is a vision of those who had been "reserved to come forth in the fulness of times" to lay the foundation of the "great latter-day work." Having completed their labors in the flesh, they now continued them in the spirit world. Verses 55 and 56 may well be a flashback to our first estate. Revelations of the Restoration, p. 1149-50)

(President Smith is now going to see the pre-mortal existence.) 53 The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice ^aspirits who were ^breserved to come forth in the ^cfulness of times to take part in laying the ^dfoundations of the great latter-day work, (There is no scriptural evidence to suggest that those in premortality mingled with those who had died and were in the spirit world.)

54 Including the building of the ^atemples and the performance of ordinances therein for the redemption

of the ^bdead, were also in the spirit world.

55 I observed that they were also among the ^anoble and great ones who were ^bchosen in the beginning to be rulers in the Church of God.

56 Even before they were born, they, with many others, received their first ^alessons in the world of spirits and were ^bprepared to come forth in the due ^ctime of the Lord to labor in his ^dvineyard for the salvation of the souls of men.

(Now he goes back to the spirit world.) 57 I beheld that the faithful ^aelders of this dispensation, when they depart from mortal life, continue their labors in the ^bpreaching of the ^cgospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the ^dspirits of the dead.

58 The dead who ^arepent will be redeemed, through obedience to the ^bordinances of the house of God, 59 And after they have paid the ^apenalty of their transgressions, and are ^bwashed clean, shall receive a ^creward according to their ^dworks, for they are heirs of salvation. (In the previous verse we are assured that the dead can repent. We know that there is no true repentance without suffering (Alma 42:16-18). It naturally follows that those in the spirit world who repent will be involved in the same process that they would have been involved in had they lived to do their repenting in this life. If they are to be judged according to men in the flesh, they too must pay "the penalty of their transgressions." One illustration of this principle could include those who, in a state of despondency, commit suicide. While not negating the seriousness of this transgression, it would be our hope that there will be those who, in the course of time, having "paid the penalty" will be able to right their lives (Ballard, Suicide, 52-54). Revelations of the Restoration, p. 1150)

60 Thus was the ^avision of the redemption of the dead revealed to me, and I bear record, and I know that this ^brecord is ^ctrue, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

The following is a talk given by Elder Boyd K. Packer of the Quorum of the Twelve Apostles entitled The Mediator.

“There once was a man who wanted something very much. It seemed more important than anything else in his life. In order for him to have his desire, he incurred a great debt.

“He had been warned about going into that much debt, and particularly about his creditor. But it seemed so important for him to do what he wanted to do and to have what he wanted right now. He was sure he could pay for it later.

“So he signed a contract. He would pay it off sometime along the way. He didn't worry too much about it, for the due date seemed such a long time away. He had what he wanted now, and that was what seemed important.

The creditor was always somewhere in the back of his mind, and he made token payments now and again, thinking somehow that the day of reckoning really would never come.

“But as it always does, the day came, and the contract fell due. The debt had not been fully paid. His creditor appeared and demanded payment in full.

“Only then did he realize that his creditor not only had the power to repossess all that he owned, but the power to cast him into prison as well.

‘I cannot pay you, for I have not the power to do so,’ he confessed. ‘Then,’ said the creditor, ‘we will exercise the contract, take your possessions, and you shall go to prison. You agreed to that. It was your choice. You signed the contract, and now it must be enforced.’

“Can you not extend the time or forgive the debt?” the debtor begged. ‘Arrange some way for me to keep what I have and not go to prison. Surely you believe in mercy? Will you not show mercy?’

“The creditor replied, ‘Mercy is always so one sided. It would serve only you. If I show mercy to you, it will leave me unpaid. It is justice I demand. Do you believe in justice?’

“I believed in justice when I signed the contract,’ the debtor said. ‘It was on my side then, for I thought it would protect me. I did not need mercy then, nor think I should need it ever. Justice, I thought, would serve both of us equally as well.’

“It is justice that demands that you pay the contract or suffer the penalty,’ the creditor replied. ‘That is the law. You have agreed to it and that is the way it must be. Mercy cannot rob justice.’

“There they were: One meting out justice, the other pleading for mercy. Neither could prevail except at the expense of the other.

“If you do not forgive the debt there will be no mercy,’ the debtor pleaded.
‘If I do, there will be no justice,’ was the reply.

“Both laws, it seemed, could not be served. They are two eternal ideals that appear to contradict one another. Is there no way for justice to be fully served, and mercy also?

“There is a way! The law of justice can be fully satisfied and mercy can be fully extended-but it takes someone else. And so it happened this time.

The debtor had a friend. He came to help. He knew the debtor well. He knew him to be shortsighted. He thought him foolish to have gotten himself into such a predicament. Nevertheless, he wanted to help because he loved him. He stepped between them, faced the creditor, and made this offer.

“I will pay the debt if you will free the debtor from his contract so that he may keep his possessions and not go to prison.’

“As the creditor was pondering the offer, the mediator added, ‘You demanded justice. Though he cannot pay you, I will do so. You will have been justly dealt with and can ask no more. It would not be just.’

“And so the creditor agreed.

“The mediator turned then to the debtor. ‘If I pay your debt, will you accept me as your creditor?’

“Oh yes, yes,’ cried the debtor. ‘You save me from prison and show mercy to me.’

“Then,’ said the benefactor, ‘you will pay the debt to me and I will set the terms. It will not be easy, but it will be possible. I will provide a way. You need not go to prison.’

“And so it was that the creditor was paid in full. He had been justly dealt with. No contract had been broken.

“The debtor, in turn, had been extended mercy. Both laws stood fulfilled. Because there was a mediator, justice had claimed its full share, and mercy was fully satisfied.

Each Lives on Spiritual Credit

“Each of us lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us.

“And, by eternal law, mercy cannot be extended save there be one who is both willing and able to assume our debt and pay the price and arrange the terms for our redemption.

“Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing.

“But know this: Truth, glorious truth, proclaims there is such a mediator. ‘For there is one God, and one mediator between God and men, the man Christ Jesus.’ (1 Timothy 2:5.)

“Through Him mercy can be fully extended to each of us without offending the eternal law of justice.

“This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them.

Mercy Is Not Automatic

“The extension of mercy will not be automatic. It will be through covenants with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins.

“All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy.

“A knowledge of what I am talking about is of a very practical value. It is very useful and very helpful personally; it opens the way for each of us to keep his spiritual accounts paid up.

“You, perhaps, are among those troubled people. When you come face to face with yourself in those moments of quiet contemplation-that many of us try to avoid-are there some unsettled things that bother you?

“Do you have something on your conscience? Are you still, to one degree or another, guilty of anything small or large?

“We often try to solve guilt problems by telling one another that they don't matter. But somehow, deep inside, we don't believe one another. Nor do we believe ourselves if we say it. We know better. They do matter!

Our transgressions are all added to our account, and one day if it is not properly settled, each of us, like Belshazzar of Babylon, will be weighed in the balance and found wanting.” (*That All May Be Edified*, p. 318-21. CR Apr 1977.)

When discussing the principles of justice and mercy, how do they really work? In a talk by Cleon Skousen, he discusses how the atonement actually works and brings together the opposite principles of justice and mercy.

The Meaning of the Atonement

From a talk by W. Cleon Skousen

Right now I would like to share with you some things that are beautiful and powerful and almost lost from the Church and were introduced by President Kimball at the Priesthood meeting on Saturday night, April 2nd (1977).

There are many profound and beautiful things that have been restored with the Gospel that are not often discussed. Sometimes when they are discussed, you will hear people say, "Why don't the Brethren talk about that more?" Well, when the Brethren are heard in conference, they are talking to the world. If you get the Brethren together in a cloistered setting, you'll hear it. If you are a group of missionaries with one of the General Authorities, they'll open up on the profound truths of the Gospel that are not generally discussed when the Brethren are talking to the world.

These truths are very sacred, and President Kimball introduced on Saturday night what I want to comment on briefly because it is the whole foundation of Easter, but it is hardly ever discussed. We just don't talk about it, and we are the only people who know about it. And we have almost lost it as a doctrine of the Church, and I was thrilled when I heard President Kimball introduce it. He said, "I want everyone to understand that in this life we only have a very limited amount of Priesthood authority with which to function. There are many ordinances that must as yet be given in the next world, and one of them will be the ordinance of resurrection. We are not allowed to perform that ordinance here. It is an ordinance of the Priesthood. You'll get it over there. Over in the next life you will also have the ordinance of begetting spirit children with your then resurrected bodies. That is something that we have no power to do here. Physical bodies, yes, but not spiritual."

Then he got on a theme that I am sure seemed strange to some ears. He said, "You will be able to have access to the intelligences in the universe and organize them and make planets and organize kingdoms." Now this is a beautiful doctrine, and it is time that we discuss it a bit more because if we understand that principle, it will help us understand why there had to be an atonement.

I don't know if this bothers you or not, but when I was a little boy in Alberta, Canada, and in Sunday School they talked about the terrible suffering of Jesus on the cross, I would say to my teacher, "Who wanted that anyway? Who was all that suffering for? Who is it to satisfy?" And my teacher would reply, "Well, it was to satisfy Heavenly Father." That didn't answer my question. It seemed that if Heavenly Father wanted us to come to the earth, after we repented, all he would have to say was, "Come on back. You did the best you could." Why do we need all this suffering? And all my life, at least until I went on my mission, I asked those questions.

So one day I was riding along with President Widstoe, who was in charge of all the European Mission. I was only 17 when I was called on my mission, and I thought that this was my chance to ask Brother Widstoe all these questions that had been on my mind since I was a little boy and so I asked him. ["Why did Jesus have to suffer on the cross?"] "Who told you to ask me that question?" And I said, "It's my question. Nobody told me to ask it."

So he said, "This is the most profound question of the Gospel of Jesus Christ, and it shouldn't be answered until people are at first capable of wondering about it so they can understand the answer. So I'll share the answer with you over a period of time." (And if you've never wondered, you can stop reading right here.)

"That's great!" I said and started getting out a pen and paper. "If you'll just give me the scriptures, I'll write them down." He started to tell me, "One scripture is in the D&C, another is in the Book of Mormon." "Aren't you going to give me the chapter and verse?" "I wouldn't deprive you of the pleasure of finding them yourself."

As my mission continued, and after it as well, I would report in on my progress. He would say, "You're doing quite well. Try the 38th section of the Doctrine and Covenants," and so on. It took me another seven years until I finally put it all together, but I was so thrilled when I finally did it and he said, "Yes, that's the picture now." I'll give you all the references so it won't take you seven years.

Actually read the passages and you will begin to see what a marvelous ocean, an avalanche, a veritable waterfall has been poured out upon the Saints in the latter days, and some of it we have allowed to run off without really appreciating what it meant.

Now the first is in 2nd Nephi 2:14. (And now, my sons, I speak unto you these things for your profit and ^alearning; for there is a God, and he hath ^bcreated all things, both the heavens and the earth, and all things that in them are, both things to act and things to be ^cacted upon.) Here is what you shall read. Father Lehi says that everything in the universe is made of two things. This is where we get our building block concept. Something to act and something to be acted upon.

Your next reference is D&C 93:29. (Man was also in the ^abeginning with God. ^bIntelligence, or the ^clight of ^dtruth, was not ^ecreated or made, neither indeed can be.) A thing that acts is called Eternal Intelligences, plural.

The next one is D&C 93:30. (All truth is independent in that ^asphere in which God has placed it, to ^bact for itself, as all intelligence also; otherwise there is no existence.) These intelligences are independent and act voluntarily. They are not compelled, and the Heavens wait on them until they obey. They don't do anything until they are ready—just like us. And our Heavenly Father built the whole universe with this element of action. This energy factor in the universe is intelligence, and it only operates as fast as it wants and in a direction it is willing to follow.

Now Abraham 3:19. (And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all.) These intelligences are graded from the lowest to the highest, and the highest of all is God's intelligence himself, and we are in between. Some intelligences were assigned to the elements, some were assigned to plant life, and some were assigned to animals. Those that were His very special, superior, super deluxe intelligences were given bodies in His image, and you are they. You are very, very special people.

Now, Joseph Smith describes this in D.H.C. 8:519. He says, "...And I explained to the quorum of the Twelve and their wives about the doctrine of Eternal progression of intelligences." Then he doesn't tell us what the explanation is. So you have to go to Brigham Young, Parley P. Pratt, and Heber C. Kimball, and they explain what he explained to them, but they got the doctrine from him.

All right, your next one is D&C 93:33. (For man is ^aspirit. The elements are ^beternal, and ^cspirit and element, inseparably connected, receive a fulness of joy;) Those which are acted upon, see there is a thing to act and a thing to be acted upon, are called Eternal elements. It is element. It is matter. Joseph Smith said that matter existed in two dimensions. The very refined element is called Spirit, and the more coarse element is called this temporal matter that we have here (referring to the body). So it is that all matter exists on two planes. It is like ice and water. They are really the same thing, but they are on different dimensions. Now, everything is made up of a combination of intelligence and matter. These are the building blocks of the universe (Abraham 4:10, (And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, ^aGreat Waters; and the Gods saw that they were obeyed.) 12, (And the Gods organized the ^aearth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.) 18 (And the Gods watched those things which they had ^aordered until they obeyed.) and Helaman 12:8-9 (For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God. Yea, behold at his ^avoice do the hills and the mountains tremble and ^bquake.).

If you're a scientist, this will be very exciting information because our most advanced research scientists in the pure research area have just proven that this is true. Matter does not function mechanically. It has an element of finite intelligence they say. That's what Burgeson, the French philosopher, called it. It can distinguish. It can choose. It doesn't always do what the rules say. Some of those little elements are just as ornery as you and me. They go wandering around, and it is the aggregate, we say, that is the law of chemistry. In the aggregate, yes, but you look at them individually, and they are fooling around. As a matter of fact, Robert Milliken said that if all the elements were obeying all the rules of chemistry, you would never die. There is rebellion in the flesh, and it is called the "Seeds of Death."

At God's command, the elements that have received intelligence attached to them will obey. You want a mountain to move, talk to it. God commands it, or His Priesthood does it by His authority. When God commands, those intelligences obey in the elements. That's Jacob 4:6 (Wherefore, we search the prophets, and we have many revelations and the spirit of ^aprophecy; and having all these ^bwitnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can ^ccommand in the ^dname of Jesus and the very trees obey us, or the mountains, or the waves of the sea.) and 1st Nephi 20:13 (Mine hand hath also ^alaid the foundation of the earth, and my right hand hath spanned the heavens. I ^bcall unto them and they stand up together.).

You listen to Brigham Young discussing this principle. "There is light or intelligence in all matter throughout the vast extent of all the eternities. It is in the rock. It is in the sand, in water, air. It is in the gases and, in short, in every description or organization of matter, whether it be solid, liquid, or gas. Particle operation with particle." Now all of a sudden, we begin to catch the vision of this miracle of God's creation. He goes into the outer darkness of unorganized intelligences and unorganized bits of elements and combines them together so that a little tiny bit of element has an intelligence attached to it, and now He can command it. The Lord has said, "I have given all of them a pattern which becomes the law by which they operate."

God speaks, and they obey. Things are made up of things that act and things that are acted upon. They have been identified for us by name, and President Kimball said that in the next world we will have access to these intelligences to organize our own great systems. Now, our Heavenly Father says, "You know what makes me God?" The source of God's power is described in D&C 29:36. (And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled

against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;.) It is in some other places, too—Moses 4:1,4 (1 AND I, the ^aLord God, spake unto Moses, saying: That ^bSatan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the ^cbeginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will ^dredeem all mankind, that one soul shall not be lost, and surely ^eI will do it; wherefore ^fgive me thine honor. 4 And he became ^aSatan, yea, even the ^bdevil, the father of all ^clies, to ^ddeceive and to blind men, and to lead them ^ecaptive at his will, even as many as would not ^fhearken unto my voice.).

What makes him God? What makes, over a process of time, a God? "My honor is my power." My honor is my power so that when He speaks and says, "Water reorganize into wine," a very high grade of wine, there is no problem. It reorganizes. We call it a miracle, but it is nothing in the world but obedient intelligences. That is the doctrine!

Now, keeping in mind D&C 29:36 (And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;), what would happen if the Father violated the confidence of these intelligences? What do you think would happen? No one on the face of the earth has dared to announce the doctrine contained in the back of Alma 42. No church has dared to suggest that God could fall. Our Heavenly Father has said, "I want you to know I walk the razor's edge of celestial law continually in order to maintain the confidence and honor of all these who trust me, because that is the source of my power."

This gives us a while now understanding of our Heavenly Father. In Alma 42:13 (Therefore, according to justice, the ^aplan of ^bredemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would ^ccease to be God.), 22 (But there is a law given, and a ^apunishment affixed, and a ^brepentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the ^claw, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.), and 25 (What, do ye suppose that ^amercy can rob ^bjustice? I say unto you, Nay; not one whit. If so, God would cease to be God.), it is repeated over and over again. In Mormon 9:19 (And if there were ^amiracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he ^bchangeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.), it is repeated. If He were unjust, if He were arbitrary, if He were false in any sense, He would what? He would cease to be God. Who dares to suggest anything to challenge the power of the Almighty Elohim, Chief of the Gods?! Our Heavenly Father says, "I want you to know and understand me. I work within very strict rules. I have to function so that I enjoy their confidence and so not to violate it." In Alma 34:9 (For it is expedient that an ^aatonement should be made; for according to the great ^bplan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are ^cfallen and are lost, and must perish except it be through the atonement which it is expedient should be made.), the Father says, "Once I put you down into the second estate, I lose all capacity to bring you back. If I brought you back myself, it would be arbitrary, capricious, and unjust and violate the rules by which the whole kingdom was established. I lose complete control over the possibility of bringing you back myself."

God the Father cannot save us. See, these are the doctrines of the Church that we seldom see in these dimensions, but this is the Easter story. This is the real Easter story. Had it been left to the Father, He

would have been helpless to get us back! If there had not been some other way for us to get back to the presence of the Father, we would have ended in outer darkness with Satan and his hosts. And everything that had been organized by the Father in connection with us, our Earth, the other earths on which part of this family is located, and all of the creations connected with it, would have disintegrated and would have gone to outer darkness.

Now this takes all the magic out of the creation. All of a sudden, the Father becomes much more rational, comprehensible, and our appreciation accelerates as we begin to realize what a remarkable, beautiful personality He is.

2 Nephi 9:9 (And our spirits must have become ^alike unto him, and we become devils, ^bangels to a ^cdevil, to be ^dshut out from the presence of our God, and to remain with the father of ^elies, in misery, like unto himself; yea, to that being who ^fbeguiled our first parents, who ^gtransformeth himself nigh unto an ^hangel of light, and ⁱstirreth up the children of men unto ^jsecret combinations of murder and all manner of secret works of darkness.) says that we would end up with Satan and his angels were there no atonement, that it is absolutely beyond the capacity of our Heavenly Father to lift children who have stumbled while learning the difference between good and evil back into his presence because He has to operate according to law. All the other intelligences would say, "Father, they have sinned and come short of their glory. They cannot come back. Remember all the laws that held us back. We didn't get to be these top people. We were graded down. You kept talking about laws. We are they who demand justice, and will not let them return." And should God try it, as it says in Alma, they would cease to honor Him, and He would cease to be God. That is the doctrine. Then how do we do it? Alma 34:11 (Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is ^ajust, take the life of his brother? I say unto you, Nay.) says no person can suffer for the sins of another person. That's the law. That is what all these little intelligences are saying. You just stop and think why that is so.

If I commit an offense, a very serious offense, can you die for it and satisfy this audience? Do you think you could, even though we love each other, and you say to everybody, "No, don't let Brother Skousen be killed. I'll die for Brother Skousen." Do you think they are going to be happy about that? No. It would violate your sense of justice and it does all those little intelligences and Alma 34:11 says that no person can die or be punished for the sins of another and have it be accepted as justice. The demands of justice, that is what these little intelligences defend. "They cannot come back, Father." Everybody see the problem?

Now, the genius of the solution: The gods know that these little intelligences have a capacity for compassion. Therefore, the atonement is based not on law, but on mercy. That's in Alma 34:15 (And thus he shall bring ^asalvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.). In other words, we are going to try to get to these little intelligences in some way so that we can overcome the demands of Justice. The families of God must have worked this out eons and eons ago with other families. So this is the pattern.

Remember when they were selecting a Savior? Jesus volunteered. Then Satan said, "You know, Father, this is a very old-fashioned plan. I mean, this isn't necessary. You can satisfy the intelligences of the universe. Just put your children in strait jackets and get them through the second estate, and it is a great idea I thought of. I really would like credit for it. I am offering the whole human family no-risk insurance. All I am asking is for you to give up on this hang-up that this family has always had on this

free-agency thing. It's only for a little bit of time. We take them down, they get bodies, we prevent them from violating any laws, and we bring them back. It is that simple."

"No," said the Father, "it is not that simple," apparently implying that if you introduce compulsion into our eternal plan of salvation or into the cosmic universe you also plant the seeds of what? Revolution. Disintegration. Everything we have out there is moving as it is willing to move. You don't get any revolution that way. But Satan said he would start a revolution, and he got it. I wouldn't be surprised if the real followers of the Father were a minority for a while. We had a big, uncommitted, in-the-middle majority.

Jesus said, "Father, I will do it your way. I will do it the way they have always done it before. We do have casualties, true, but we are able to maintain voluntary participation. I know that someone has to suffer in order to have an atonement and create that felling of compassion, but I'll do it."

And so we had a big argument, and revelation says that the war in heaven was a kind of big testimony meeting. We said to one another, "Look, Father's way is the right way. We don't want to introduce compulsion. If we start compulsion, who is to say where it will end? Lucifer is trying to steal the throne of our Heavenly Father and he wants glory for it and there is nothing in that direction but rebellion and destruction."

We finally got two-thirds on our side. I won't be surprised, when we see this vision, to learn that we only had a minority to begin with, but we finally got our majority while the other third went for no-risk insurance. They wouldn't take a chance with us.

All right, now how does this atonement work? Watch how the principles function. You are an intelligence. You are capable of being subjected to so much sympathy and compassion that you stop asking for every "pound of flesh" that the law permits. To overcome the demands of justice on all mankind, you must have a person who is infinitely loved as it says in Alma 34. You know that infinitely means universally. Everyone recognizes that. So we take a spirit who is so superior that he is the first counselor in the First Presidency of Heaven. He is so honored that when the Father wants something done He speaks to this person, and then he in turn speaks to these intelligences. He is identified as the Word, the one through whom the word passes. He is loved and respected by all, just like the Father is. So we use him. He is infinitely loved, and we have him come down to the second estate and live a perfect life without offense so that he can return to the Father. While laboring among the human family, we have him suffer so terribly that the little intelligences of the entire universe are affected. They abhorred the suffering that he went through. They loved him, as it says in the Book of Mormon, and the very elements cried out against this torture of someone they loved. All this was done by design.

That was the mission of Jesus Christ. He had to suffer so much that when He goes to those little intelligences and pleads on the behalf of someone who did the best he could, which is called repentance, they'll say, "Well, he shouldn't go back, but if you want him to, after all you've gone through, then, yes, he can go up." That's the atonement. Listen to Alma 34 as we hear the prophets who used to understand and preach this doctrine extensively, which we kind of stopped preaching among ourselves. Alma 34:15, "And thus he shall bring salvation to all those who believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy..." Whose mercy? Our Father already has mercy for us. This is His plan. We don't have to create that in Him. We have to create that in those who are demanding justice. "Father, they have sinned and come short of the glory of God." That is where you must arouse the bowels of mercy which overpowereth justice. And thus, mercy can satisfy the demands of justice and encircle them in the arms of mercy, while he who does not exercise faith unto repentance

is exposed to the whole law of justice. Therefore, only unto him who has exercised this faith is brought about the great and eternal plan of salvation.

Now let me turn to Doctrine and Covenants 45, and you listen to the Savior telling you about it. Verse 3, "Listen to him who is the advocate of the Father, who is pleading your cause before Him saying, Father, behold the suffering and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy son which was shed, the blood of him whom thou gavest that thyself might be glorified. Wherefore, Father spare these my brethren that believe on my name." You see how he did that? He doesn't plead for those who do not believe in him. He can't. That would rob justice. "Spare these my brethren who believe on my name, that they may come unto me and have everlasting life." And the Father can do that without ceasing to be God. Because of what? Mercy. Let me give you an example of how that works.

During the Civil War, there was a 19-year-old soldier who went to sleep on guard duty. A whole section of the Union army was wiped out in that particular sector. He lost many of his very best friends, all because he fell asleep and the opposing forces were able to make a surprise attack on one flank of that particular defense effort. He survived the battle, was court-martialled, and was sentenced to be hanged for neglect of duty and going to sleep, which is routine military law.

The death sentence and order of execution were placed on the desk of President Lincoln, and he was prepared to sign it. President Lincoln was contacted by a little old woman. I think she came in person, but I'm not sure. Anyway, this little mother said to President Lincoln, "When this war started, I had a husband and five sons. First I lost my husband and then, one by one, four of my sons. I have just one son left, and he's sentenced to die for neglect of duty. He feels just terrible about what happened. He expects to die. He thinks it is only just that he should die. President Lincoln, I was wondering if you could pardon him, not for his sake, but for my sake."

And President Lincoln said, "Little mother, for your sake, I pardon your son. Pray God that he will survive the war and be a blessing to you all the days of your life." See how compassion works. It completely overcame the demands of justice, and nobody criticized President Lincoln for that decision.

I would like to just pause at this moment and ask, "What is an Intelligence?" It is a wonderful, self-knowing, eternal, little entity that says, "I am." "I am" is right inside. That is the seed of power. You want to know what an intelligence is? It's you. And you are one of the very advanced intelligences. You are so smart that one of your brothers, at your level, thought that he was as smart as the Father and tried to take over the Father's kingdom. That is something the other intelligences wouldn't even have thought of.

I tell you this is an exciting place to be. And it took eons to bring us here, and everyone is so precious that Heavenly Father says that if you see one of them trying and backsliding, we must work with him and forgive him seventy times seven as long as he is trying. Keep pushing, and we might make it eventually. Maybe you have an Alma the Younger in there, who knows?

Towards the evening, they went to the Last Supper. They partook of the Passover lamb, and he looked out at his twelve apostles and said, "One of you will betray me." Peter said, "Which one? John, you're the closest, ask him which one." And so John asked, "Master, which one?" The Savior whispered, "Him to whom I give the sop." He then picked up a piece of bread and dipped it in the gravy and handed it to Judas Iscariot and said, "Judas, what thou doest, do quickly." Judas got up and just went out.

Now Jesus became very depressed and rose up and gave that beautiful high priest's prayer found in John, Chapter 17, where he pleads to the Father, "to bless these that they might be one, as thou Father art in me and I in thee, that they all may be one in us." And he said, "Bless these who shall believe in these words who have not seen me, that they also may be one."

Then he said, "Let us be gone. I need to pray." So they went from the part of the city where the poor people lived. It is dark now, and he tells eight disciples to stay by the gate. He took Peter, James, and John and went back into the grove and he had them watch while he went further up the hillside in the grove. Apparently, only John stayed awake, and he heard Jesus fall on the ground. He didn't kneel on a rock, he fell full length on the ground, and he said, "Oh, Father, all things are possible unto thee, take this cup from me. Nevertheless not my will but thy will be done."

What he is saying is, "Father, you are God! You can do anything. Don't make me go through this. Please work it out some other way." And that is when an angel came to administer unto Jesus. What the angel must have said, though we don't have the message, was something like this. "Oh, Jehovah, thou son of God, you do not have to do this if you don't want to, but you should know that unless you fulfill this assignment, Heavenly Father will not only lose his family but the entire creation associated with them—the planets, the plants, the animals. Everything that you helped create will be lost and go back to outer darkness from whence it came."

He must have said something like that because when the angel had finished ministering unto him he said, "Thy will be done." He sweat great drops of blood. We can't understand how terrible it was, but Jesus himself has given us an idea of what he went through in the 19th section of the Doctrine and Covenants, in which he said at the beginning of the 15th verse, "Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger and your sufferings be sore—how sore you know not, how exquisite you know not, how hard to bear, you know not. For behold, I God, have suffered these things for all that they might not suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore and to suffer both body and spirit—and would that I might not drink the bitter cup and shrink— Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." In other words, "If you will be obedient and repent, the spirit will justify you, and I will sanctify you. I've done it. I've paid the price... don't waste it! Come unto me. Remember. Come unto me."

Now Judas came with the soldiers, and Jesus heard them coming. He came back and found the apostles sleeping again. Judas came up to him. It is nighttime, and they want to be sure to get the right one, so Judas came up to him and, embracing him, says, "Master!" The Savior looked down at him and said, "Judas, betrayest thou the son of man with a kiss?" Then the soldiers cried, "Seize him!" Everybody fled. The Savior was taken to the house of Ananias, and all of you remember the terrible night he spent. You will remember the three denials by Peter. He is terrified. He will find it hard to forgive himself for these three denials.

The next morning there is an illegal trial before the Sanhedrin. They can't kill Jesus without the consent of Pilate, and so they take him into the fortress, right next to the temple square. And right in the middle of that open square, they brought Jesus and turned him over to Pilate. Even Pilate, a gentile, tried to create sympathy in their hearts by flogging him and putting a crown of thorns on his head and letting the blood run down his face. Jesus' robe is saturated with blood, and Pilate brings him and says, "Behold the man." And they scream, "Crucify him! Crucify him!" Pilate said, "See to it. I wash my hands of this judgment."

So they took him with his cross and made him carry it as long as his broken body could support it. Finally they led him to the place of the skull, and there they nailed the nails first into his hands, then into his wrists, then his feet, and they lifted the cross into position, two thieves crucified either side of him. Towards the end he cried, "I thirst." They put a sponge with vinegar to his lips because it was supposed to dull some of the pain. He looked down in his agony and said, "John, behold your mother. Mother, behold your son." Apparently, Joseph had passed away. He was saying that John should take care of his mother. All this was foreseen by David.

Then, when the agony was almost past bearing and it was getting towards dusk, Jesus looked up and said, "It is finished. Unto thee, Father, I commend my spirit." Then he departed. At that moment Jesus became the Christ. He has done what was necessary to overcome the demands of justice so we could go back. He did it by the great power that was in him. He was gone for three days and three nights during which time he received a resurrected, purified, and glorified body.

That is the Easter message, and our God suffered so much that night in Gethsemane. And our Heavenly Father was suffering so much that night that he wanted at least one of his children here on earth to know what it was like, so he said to our great ancestor, Abraham, "I want you to take your best beloved son to the top of Mount Moriah, and I want you to offer him to me as a sacrifice." In Jacob 4:5 (Behold, they believed in Christ and ^aworshiped the Father in his name, and also we worship the Father in his ^bname. And for this intent we ^ckeep the ^dlaw of Moses, it ^epointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a ^fsimilitude of God and his ^gOnly Begotten Son.) it says that this was done specifically so that one human father would know what the pain and agony was like when our Heavenly Father was asked by his son to "take this cup from me."

You know, as you begin to understand this beautiful doctrine, the foundation of which President Kimball was speaking about in Priesthood Meeting, the intelligences in the universe—the fact that they are here on earth—God and what makes him God—the fact that if he lost their confidence, he would cease to be God.

These are basic doctrines of the Gospel as it says in Jacob, Chapter 2. I don't know what this knowledge does for you, but it has made me love my Heavenly Father like I never loved Him before. He loves me as much as He loves the Son. He had to go through all that to give me the chance to live with Him again. And I have learned to love my Savior like I have never loved Him before. Now I know what these two wonderful people did for me and you, for my children, and for all the people in the world—for the planet we live on, and for the beautiful things He has blessed us with. They would all be lost if those two beautiful people hadn't done what they did. I love them for that.

I bear witness to you, my brothers and sisters, from the depths of my heart, Jesus is the Christ. We have a Father in Heaven who loves us. The atonement is real. The atonement works. There is a resurrection. There is forgiveness of sin. And although our sins are as scarlet, if we will truly repent, all can be restored and taken back to our Heavenly Father, cleaned white as snow.

I pray that our Heavenly Father will help us so that we will not let him down, so we won't betray the Christ. Be good missionaries, and we will spread the message to our neighbors and take it to every valuable child of God, wherever we may find him. Our Heavenly Father's children deserve every blessing and advantage that we can give them. We can't take them faster than they are willing to go, but every soul that is saved will bless us beyond any measure that we can dream of.

May I leave my blessing with you and a prayer that we may be worthy of both the atonement of Jesus Christ and the Gospel which he has restored for our salvation. This is my prayer in the name of Jesus Christ, Amen.

Alma 41

Alma teaches Corianton about death and resurrection. Alma teaches that after we are resurrected, the righteous will be restored to happiness and the wicked will be restored to misery. Alma teaches Corianton about justice and mercy. These three chapters cover the resurrection, the restoration of the body, and justice and mercy.

Corianton believed in the teachings of Nehor. Corianton's problems stemmed from doctrinal misunderstandings. Alma uses the principles taught in D&C 121 as follows to teach his son: 41 No ^apower or influence can or ought to be maintained by virtue of the ^bpriesthood, only by ^cpersuasion, by ^dlong-suffering, by gentleness and meekness, and by love unfeigned; 42 By ^akindness, and pure ^bknowledge, which shall greatly enlarge the ^csoul without ^dhypocrisy, and without ^eguile— 43 ^aReproving betimes with ^bsharpness, when ^cmoved upon by the Holy Ghost; and then showing forth afterwards an increase of ^dlove toward him whom thou hast reprov'd, lest he esteem thee to be his enemy; 44 That he may know that thy faithfulness is stronger than the cords of ^adeath.

How can justice and mercy work together to save us? At the end of the lesson is a talk by W. Cleon Skousen that gives some insights into the atonement. Although this talk is not part of the lesson, it is interesting in our understanding on how the atonement works in our behalf.

In the resurrection men come forth to a state of endless happiness or endless misery—Wickedness never was happiness—Carnal men are without God in the world—Every person receives again in the restoration the characteristics and attributes acquired in mortality. [About 73 B.C.]

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. **WHAT SHOULD I DO?** 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. **WHAT SHOULD I SAY?** 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. **HOW DO I ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS?** Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. **WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM?** Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. 1 AND now, my son, I have somewhat to say concerning the restoration (the law of the harvest) of which has been spoken; for behold, some have ^awrested (to twist or distort) the scriptures, and have gone far ^bastray because of this thing (If we rationalize the scriptures to support our sins, we will be led astray.). And I perceive that thy mind has been ^cworried also concerning this thing. But behold, I will explain it unto thee. 2 I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. (The resurrection is a perfect manifestation of a larger law – the law of restoration. It illustrates beautifully the justice and order upon which the kingdom of heaven is founded. In the resurrection each person is called forth by that law to which he has chosen to give allegiance. Thus, those choosing to live a celestial law will be called forth in a celestial resurrection; those who choose to live a terrestrial standard will come forth in a terrestrial resurrection; the adherents of a telestial standard will come forth in a telestial resurrection; and the sons of perdition will come forth in a resurrection of their own. The order of resurrection is from most righteous to most wicked – Christ is the first fruits of them that slept and the sons of perdition will be the last. In the morning of the first resurrection, celestial spirits will be inseparably united with celestial bodies; in the afternoon of the first resurrection, terrestrial spirits will be eternally united with terrestrial bodies; in the morning of the second resurrection, or the resurrection of the unjust, telestial spirits will

be endlessly bound with telestial bodies; and finally, those who even in the resurrection are filthy still, the sons of perdition, will be called forth. D&C 88: 29 Ye who are ^aquickened by a portion of the celestial ^bglory shall then receive of the same, even a fulness. 30 And they who are quickened by a portion of the ^aterrestrial glory shall then receive of the same, even a fulness. 31 And also they who are quickened by a portion of the ^atelestial glory shall then receive of the same, even a fulness. 32 And they who remain shall also be ^aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are ^bwilling to receive, because they were not willing to enjoy that which they might have received. DCBM, 3:303-04.) **Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every ^apart of the body should be restored to itself.**

3 And it is requisite with the ^ajustice of God that men should be ^bjudged according to their ^cworks; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be ^drestored unto that which is good. (How perfect the wisdom of God! Both heart and soul will be weighed in the balance on Judgment Day. It is the combination of (1) works accomplished in the stewardships given and (2) the desires of the heart that give the true weight of the soul. We will each be judged according to what we did in the circumstances that were ours, and to what we would have done if we had been allowed control over those circumstances. Such are the seeds we planted, and such will be the harvest we will reap. DCBM, 3:305.)

4 And if their works are evil they shall be ^arestored unto them for evil. Therefore, all things shall be ^brestored to their proper order, every thing to its natural frame—^cmortality raised to ^dimmortality, ^ecorruption to incorruption—raised to ^fendless happiness to ^ginherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand, the other on the other—

5 The one raised to ^ahappiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh. (Dallin H. Oaks: “Just as we will be accountable for our evil desires, we will also be rewarded for our righteous ones. Our Father in Heaven will receive a truly righteous desire as a substitute for actions that are genuinely impossible. My father-in-law was fond of expressing his version of this principle. When someone wanted to do something for him but was prevented by circumstances, he would say: ‘Thank you. I will take the good will for the deed.’ This is the principle that blessed Abraham for his willingness to sacrifice his son Isaac. The Lord stopped him at the last instant (see Genesis 22:11-12), but his willingness to follow the Lord’s command ‘was accounted unto him for righteousness’ (D&C 132:36). This principle means that when we have done all that we can, our desires will carry us the rest of the way. It also means that if our desires are right, we can be forgiven for the unintended errors or mistakes we will inevitably make as we try to carry those desires into effect. What a comfort for our feelings of inadequacy!” (*Pure in Heart*, p. 59) Brigham Young: “No matter what the outward appearance is--if I can know of a truth that the hearts of the people are fully set to do the will of their Father in heaven, though they may falter and do a great many things through the weaknesses of human nature, yet, they will be saved. . . .If their motives are pure--no matter whether their outward appearance is particularly precise, their acts will be discerned by the Spirit of the Lord, and will be appreciated for what they were intended. If people act from pure motives, though their outward movements may not always be so pleasant as our traditions would prefer, yet God will make those acts result in the best good to the people. (*Journal of Discourses* 5:256.)” (Dallin H. Oaks, *Pure in Heart*, pp. 59-60) M. Russell Ballard: “If you have a bad habit, do you think death is going to change it? Do you think that habit will simply dissolve in some miraculous way and will no longer be with you? I believe that the Lord impresses upon you and me the need to repent and live the law, keep the commandments, and keep our lives aligned to the celestial goal; because it is when we are here in mortality that the body and the spirit can learn together. “For example, when a man who smokes dies and his body is placed six feet into the ground, is

there any reason for us to believe that when his body comes back up out of the ground it will no longer have the desires that it had when it was laid down? I do not think so. I think that the body will rise in the resurrection with the same desires and that the body and the spirit together must work out this matter of eternal salvation. (*B.Y.U. Speeches of the Year*, 1979, pp. 157-8.)” (Dallin H. Oaks, *Pure in Heart*, pp. 54-5))

6 And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness. (Even if our actions don't totally conform to our righteous desires.)

7 ^aThese are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own ^bjudges, (In the ultimate sense, Christ-Jehovah is the keeper of the gate and the judge of all men and women. In addition, priesthood leaders – as exemplified by the Twelve who will judge the whole house of Israel – stand as judges of those persons who lived and labored during their ministry and under their direction. In one sense, however, each of us becomes his or her own judge, since we make those decisions which determine the kind of life we will live here and thus where and with whom we will dwell hereafter. Truly, as Samuel warned, “whosoever perisheth, perisheth unto himself and whosoever doeth iniquity, doeth in unto himself; for behold ye are free; ye are permitted to act for yourselves.” Helaman 14:30. Because in that day of judgment the works of man will be evident, because there will be nothing hidden, and because we will have a perfect knowledge of our uncleanness as well as of our happiness, it will not be necessary for a designated person to consider our case and adjudicate our life. We will be what we have become. Our natures will have been prepared for that kingdom of glory which is most appropriate to the decisions we have made in mortality. DCBM, 3:306. Bruce R. McConkie: The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked. Millennial Messiah, 520.) whether to do good or do evil. (Joseph Smith: “The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers.” (*Teachings of the Prophet Joseph Smith*, p. 311))

8 Now, the decrees of God are ^aunalterable; therefore, the way is prepared that ^bwhosoever will may ^cwalk therein and be saved. (Salvation is available to all who choose the path of faith and obedience. It is occasionally taught that some were born into this life without the capacity to obtain the fullness of the Father. The idea suggests that God is without the capacity to save all of his creations, and that he has given commandments to some which they cannot keep. Such suggestions are neither flattering to God nor in accord with scriptural writ. Indeed, the third Article of Faith states: We believe that through the Atonement of Christ, all mankind may be saved [meaning exalted], by obedience to the laws and ordinances of the Gospel. 2 Nephi 26 states: 27 Hath he commanded any that they should not partake of his ^asalvation? Behold I say unto you, Nay; but he hath ^bgiven it free for all men; and he hath commanded his people that they should persuade all men to ^crepentance. 28 Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but ^aall men are privileged the one ^blike unto the other, and none are forbidden. If the command to accept the gospel is to all, the promise of its blessings must likewise be to all. DCBM, 3:307.)

9 And now behold, my son, do not risk ^aone more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin.

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2
Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 **SCRIPTURE MASTERY 10 Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, ^awickedness never was ^bhappiness.** (Justice will not permit happiness in sin.)

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, 5:134.35. I once heard a man say that there are two doors to sin – the front door is pride and the back door is low self-esteem. Many times people sin not because they really want to or because they are rebellious, but because they are so discouraged, so filled with hopelessness, or so desirous of meeting their basic needs that they go after them in unwise ways. Someone once noted that the majority of sins committed by people are an inadequate or misguided attempt to meet our basic needs. Most sins are not committed by evil people, just misguided people. Selected Writings of Gerald N. Lund, 378. The gravitation of sin to sorrow is as certain as that of the earth to the sun. Gospel Ideals: Selections from the Discourses of David O. McKay, 492. Strength of Youth Pamphlet: “You cannot do wrong and feel right. It is impossible! . . . Satan would have you believe that happiness comes only as you surrender to his enticement to self-indulgence. We need only to look at the shattered lives of those who violate God’s laws to know why Satan is called the ‘father of all lies’ (2 Nephi 2:18). . . . “Joy and happiness come from living the way the Lord wants you to live” ([1990], 4, 19).)

11 **And now, my son, all men that are in a state of ^anature, or I would say, in a ^bcarnal state, are in the ^cgall of bitterness and in the ^dbonds of iniquity; they are ^ewithout God in the world, and they have gone ^fcontrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.** (The natural man is working against God and against himself.)

12 And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature?

13 O, my son, this is not the case; but the meaning of the word restoration is to bring back again ^aevil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful. (Hugh Nibley: “In the next world we guarantee maximum satisfaction; you will get exactly what you want. What you want and what pleases you may be horrendously shocking to somebody else, but if that's what you want you'll have it.” (*Teachings From the Book of Mormon*, Lecture 56, p. 472) Jeffrey R. Holland: “The spiritual impact of that doctrine of restoration is sobering for those who may have believed that Christ's atonement and their resurrection would somehow bring something more than was deserved. Alma made it very clear that if our works are good in this life, and the desires of our hearts are good, then in the Resurrection we will be restored to that which is good. But, by the same token, if our works are evil, then our reward will be the restoration of evil in the Resurrection.” (*Christ and the New Covenant*, p. 242))

14 Therefore, my son, see that you are merciful unto your brethren (We don't know the desires in the hearts of others, so we can't know the motives for their actions. It is better not to judge them by what appears to be true on the surface.); deal ^ajustly, ^bjudge righteously, and do ^cgood continually; and if ye do all these things then shall ye receive your ^dreward; yea, ye shall have ^emercy restored unto you again; ye shall have justice restored unto you again (If we don't extend mercy to others, we will have the full effects of justice upon us.); ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.

15 For that which ye do ^asend out shall return unto you again, (What goes around comes around. Luke 6:38: ^aGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.) and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

Additional Reading:

SECTION 138

A vision, given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. In his opening address at the eighty-ninth Semiannual General Conference of the Church, on October 4, 1918, President Smith declared that he had received several divine communications during the previous months. One of these, concerning the Savior's visit to the spirits of the dead while his body was in the tomb, he had received the previous day. It was written immediately following the close of the conference; on October 31, 1918, it was submitted to the counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and it was unanimously accepted by them. (Two weeks after the general conference Elder Joseph Fielding Smith wrote down the vision as his father dictated it to him. After it was endorsed by the counselors in the First Presidency and by the Quorum of the Twelve, it was published in the Improvement Era (Dec 1918, p. 166-170). During April conference of 1976, it was accepted as scripture and approved for publication in the Pearl of Great Price. In June 1979 the First Presidency announced that it would become section 138 of the Doctrine and Covenants. D&C Student Manual, p. 356-57. Elder Packer spoke of it [the adding of the two new sections to the Doctrine and Covenants] at a Church Education seminar in the Assembly Hall on Temple Square on 14 October 1977: "I was surprised, and I think all of the Brethren were surprised, at how casually that announcement of two additions to the standard works was received by the Church. But we will live to sense the significance of it; we will tell our grandchildren and our great-grandchildren, that we were on the earth and remember when that took place." Talk, Church Education Seminar, 14 October 1977. Unpublished)

1—10, President Joseph F. Smith ponders upon the writings of Peter and our Lord's visit to the spirit world; 11—24, He sees the righteous dead assembled in paradise and Christ's ministry among them; 25—37, How the preaching of the gospel was organized among the spirits; 38—52, President Smith sees Adam, Eve, and many of the holy prophets in the spirit world who considered their spirit state before their resurrection as a bondage; 53—60, The righteous dead of this day continue their labors in the world of spirits.

1 ON the third of October, in the year nineteen hundred and eighteen, I sat in my room ^apondering (Pondering is often a prerequisite to receiving revelation.) over the scriptures; (Elder Boyd K. Packer: On one occasion when Elder Harold B. Lee spoke to the seminary and institute teachers, he was stressing to us the reality of spiritual communication and of the help and guidance we may receive from beyond the veil. But, he warned, we must be attuned in order to receive it. Here is an excerpt from his address: A few weeks ago, President McKay related to the Twelve an interesting experience, and I asked him yesterday if I might repeat it to you this morning. He said it is a great thing to be responsive to the whisperings of the Spirit, and we know that when these whisperings come it is a gift and our privilege to have them. They come when we are relaxed and not under pressure of appointments. The President then took occasion to relate an experience in the life of Bishop John Wells, former member of the Presiding Bishopric. A son of Bishop Wells was killed in Emigration Canyon on a railroad track. Brother John Wells was a great detail man and prepared many of the reports we are following up now. His boy was run over by a freight train. Sister Wells was inconsolable. She mourned during the three days prior to the funeral, received no comfort at the funeral, and was in a rather serious state of mind. One day soon after the funeral services while she was lying on her bed relaxed, still mourning, she says that her son appeared to her and said, "Mother do not mourn, do not cry. I am all right." He told her that she did not understand how the accident happened and explained that he had given the signal to the engineer to move on, and then made the usual effort to catch the railing on the freight train; but as he attempted to do so his foot caught on a root and he failed to catch the hand rail, and his body fell under the train. It was clearly an accident. Now, listen. He said that as soon as he realized that he was in another environment he tried to see his father, but he couldn't reach him. His father was so busy with the duties

in his office he could not respond to his call. Therefore he had come to his mother. He said to her, "You tell father that all is well with me, and I want you not to mourn any more." Then the President made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things; and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more dearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the Spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions. The Lord will approve it and the Brethren will approve it, and we know it is right. He said, it is a great consolation in this upset world today to know that our Savior is directing this work. Then the President concluded: "I value that testimony." If you forget all else I have said, you remember that lesson and that admonition. (Address to seminary and institute faculty, Brigham Young University, 6 July 1956. Additional revelation comes as a result of the study of the scriptures.)

2 And ^areflecting upon the great ^batonement ^csacrifice that was made by the Son of God, for the ^dredemption of the world;

3 And the great and wonderful ^alove made manifest by the Father and the Son in the coming of the ^bRedeemer into the world;

4 That through his ^aatonement, and by ^bobedience to the principles of the gospel, mankind might be saved.

5 While I was thus engaged, my mind reverted to the writings of the apostle Peter, (One chief Apostle is pondering the words of another chief Apostle.) to the ^aprimitive saints scattered abroad throughout ^bPontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been ^cpreached after the crucifixion of the Lord.

6 I opened the Bible and read the third and fourth chapters of the first epistle of ^aPeter, and as I read I was greatly ^bimpressed, more than I had ever been before, with the following passages:

7 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

8 "By which also he went and preached unto the spirits in ^aprison;

9 "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18—20.)

10 "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

11 As I ^apondered over these things which are ^bwritten, the ^ceyes of my ^dunderstanding were opened, and the Spirit of the Lord ^crested upon me, and I saw the hosts of the ^fdead, both small and great.

12 (Will many be saved in the Celestial Kingdom?) And there were gathered together in one place **an innumerable company** of the spirits of the ^ajust, who had been ^bfaithful in the ^ctestimony of Jesus while they lived in mortality;

13 And who had offered ^asacrifice in the ^bsimilitude of the great sacrifice of the Son of God, and had suffered ^ctribulation in their Redeemer's ^dname. (From this scripture we learn that those who inherit the Celestial Kingdom will offer a sacrifice similar to the sacrifice made by Jesus Christ. We will be called to offer a sacrifice like that of Abraham. We will be tried and chastened to see if we will be willing to offer the sacrifice that will be required of us. Gordon B. Hinckley: Sacrifice is the very essence of religion; it is the keystone of happy home life, the basis of true friendship, the foundation of peaceful community living, of sound relations among people and nations. Without sacrifice there is no true worship of God. I become increasingly convinced of that every day. "The Father gave his Son, and the Son gave his life," and we do not worship unless we give-give of our substance, give of our time, give of our strength, give of our talent, give of our faith, give of our testimonies. BYU Speeches of the Year,

1962.)

14 All these had departed the mortal life, firm in the ^ahope (Bruce R. McConkie: all the faithful Saints, all of those who have endured to the end, depart this life with the absolute guarantee of eternal life. There is no equivocation, no doubt, no uncertainty in our minds. Those who have been true and faithful in this life will not fall by the wayside in the life to come. If they keep their covenants here and now and depart this life firm and true in the testimony of our blessed Lord, they shall come forth with an inheritance of eternal life. We do not mean to say that those who die in the Lord, and who are true and faithful in this life, must be perfect in all things when they go into the next sphere of existence. There was only one perfect man—the Lord Jesus whose Father was God. There have been many righteous souls who have attained relative degrees of perfection, and there have been great hosts of faithful people who have kept the faith, and lived the law, and departed this life with the full assurance of an eventual inheritance of eternal life. There are many things they will do and must do, even beyond the grave, to merit the fulness of the Father’s kingdom in that final glorious day when the great King shall say unto them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” (Matt. 25:34.) But what we are saying is that when the saints of God chart a course of righteousness, when they gain sure testimonies of the truth and divinity of the Lord’s work, when they keep the commandments, when they overcome the world, when they put first in their lives the things of God’s kingdom: when they do all these things, and then depart this life—though they have not yet become perfect—they shall nonetheless gain eternal life in our Father’s kingdom; and eventually they shall be perfect as God their Father and Christ His Son are perfect. CR, Oct 1976, p. 107) of a glorious ^bresurrection, through the ^cgrace of God the ^dFather and his ^eOnly Begotten Son, Jesus Christ.

15 I beheld that they were filled with ^ajoy and gladness, and were rejoicing together because the day of their ^bdeliverance was at hand. (Joseph Smith: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none. [Luke 8:26-33.] All beings who have bodies have power over those who have not." (Joseph Smith, TPJS, p. 181.))

16 They were assembled awaiting the advent of the Son of God into the ^aspirit world, to declare their ^bredemption from the ^cbands of death.

17 Their sleeping ^adust was to be ^brestored unto its ^cperfect frame, ^dbone to his bone, and the sinews and the flesh upon them, the ^espirit and the body to be united never again to be divided, that they might receive a fulness of ^fjoy.

18 While this vast multitude waited and conversed, rejoicing in the hour of their ^adeliverance from the chains of death, the Son of God appeared, declaring ^bliberty to the ^ccaptives who had been faithful;

19 And there he ^apreached to them the everlasting ^bgospel, the doctrine of the ^cresurrection and the redemption of mankind from the ^dfall, and from individual sins on conditions of ^erepentance.

20 But unto the ^awicked he did not go, and among the ungodly and the unrepentant who had ^bdefiled themselves while in the flesh, his voice was not raised;

21 Neither did the ^arebellious who rejected the ^btestimonies and the warnings of the ancient ^cprophets behold his ^dpresence, nor look upon his face.

22 Where these were, ^adarkness reigned, but among the righteous there was ^bpeace;

23 And the saints rejoiced in their ^aredemption, and bowed the ^bknee and acknowledged the Son of God as their Redeemer and Deliverer from death and the ^cchains of ^dhell.

24 Their countenances ^ashone, and the ^bradiance from the presence of the Lord rested upon them, and they ^csang praises unto his holy name.

25 I marveled, for I understood that the Savior spent about three years in his ^aministry among the Jews and those of the house of Israel, endeavoring to ^bteach them the everlasting gospel and call them unto repentance;

26 And yet, notwithstanding his mighty works, and miracles, and proclamation of the truth, in great^a power and authority, there were but^b few who hearkened to his voice, and rejoiced in his presence, and received salvation at his hands.

27 But his ministry among those who were dead was limited to the^a brief time (Somewhere between 38 and 40 hours) intervening between the crucifixion and his resurrection;

28 And I wondered at the words of Peter—wherein he said that the Son of God preached unto the^a spirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah—and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

29 And as I wondered, my eyes were opened, and my understanding^a quickened, and I perceived that the Lord went not in person among the^b wicked and the disobedient who had rejected the truth, to teach them;

30 But behold, from among the righteous, he^a organized his forces and appointed^b messengers, ^cclothed with power and authority, and^d commissioned them to go forth and carry the light of the gospel to them that were in^e darkness, even to^f all the spirits of men; and thus was the gospel preached to the dead.

(President Wilford Woodruff explained that in the spirit world "every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the veil, enters into the work of the ministry, and there is a thousand times more to preach [to] there than there is here. They have word on the other side of the veil; and they want men, and they call them" (Journal of Discourses, 22:334). Joseph F. Smith: I believe that the disciples who have passed away in this dispensation—Joseph, the Prophet, and his brother Hyrum, and Brigham, and Heber, and Willard, and Daniel and John, and Wilford and all the rest of the prophets who have lived in this dispensation, and who have been intimately associated with the work of redemption and the other ordinances of the gospel of the Son of God in this world, are preaching that same gospel that they lived and preached here, to those who are in darkness in the spirit world and who had not the knowledge before they went. The gospel Now, among all these millions of spirits that have lived on the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the gospel—among them you may count that at least one-half are women. Who is going to preach the gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. The things we experience here are typical of the things of God and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the Priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth. Gospel Doctrine, 460-61)

31 And the chosen messengers went forth to declare the^a acceptable day of the Lord and proclaim^b liberty to the captives who were bound, even unto all who would^c repent of their sins (Those in the spirit world are still able to repent.) and receive the gospel. (Both those who died without hearing the gospel in mortality and those who rejected the words of the prophets while in the flesh are to hear the gospel in the spirit world. That is to say the gospel will be taught to all who will listen. Those who had the opportunity to receive the gospel in this life (God being their judge) and who rejected it, may accept it in the spirit world to their blessing but not to their exaltation. This is not to suggest that there is no repentance in the spirit world. This revelation states that "the dead who repent will be redeemed, through obedience to the ordinances of the house of God. And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs

of salvation" (D&C138:58-59). Revelations of the Restoration, p. 1148)

32 Thus was the gospel preached to those who had ^adied in their sins, without a ^bknowledge of the truth, or in ^ctransgression, having ^drejected the prophets.

33 These were taught ^afaith in God, repentance from sin, ^bvicarious baptism for the ^cremission of sins, the ^dgift of the Holy Ghost by the laying on of hands,

34 And all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be ^ajudged according to men in the flesh, but live according to God in the spirit. (Joseph Fielding Smith: If a person is in every way worthy of the blessings and was denied them while living, then any time after death the ordinances may be performed. If the person had every opportunity to receive these blessings in person and refused, or through procrastination and lack of faith did not receive them, then he is not entitled to them, and it is doubtful if the work for him will be valid if done within one week or 1,000 years. The Lord has declared that it is he who endures to the end that shall be saved, and he who rejects or neglects these blessings until death, when he has had the opportunity, is not worthy of them. Doctrines of Salvation, 2:179. The question is often asked as to whether it is harder or easier to accept the gospel in the spirit world. If those in that sphere are to be "judged according to men in the flesh," it must of necessity require the same degree of faith and courage to accept and live the gospel there as here. For those who have accorded their lives with gospel principles, accepting the gospel will be a natural step in their progression. Those whose lives were devoted to debauchery, wickedness, and warring against light and truth will have the greatest of difficulty in changing their course. Revelations of the Restoration, p. 1148)

35 And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the ^asacrifice of the Son of God upon the ^bcross.

36 Thus was it made known that our Redeemer spent his time during his sojourn in the world of ^aspirits, instructing and preparing the faithful spirits of the ^bprophets who had testified of him in the flesh;

37 That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their ^arebellion and transgression, that they through the ministration of his servants might also hear his words.

38 Among the great and ^amighty ones who were assembled in this vast congregation of the righteous were Father ^bAdam, the ^cAncient of Days and father of all,

39 And our glorious ^aMother ^bEve, with many of her faithful ^cdaughters who had lived through the ages and worshiped the true and living God.

40 ^aAbel, the first ^bmartyr, was there, and his brother ^cSeth, one of the mighty ones, who was in the express ^dimage of his father, Adam.

41 ^aNoah, who gave warning of the flood; ^bShem, the great ^chigh priest; ^dAbraham, the father of the faithful; ^eIsaac, ^fJacob, and Moses, the great ^glaw-giver of Israel;

42 And ^aIsaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the ^bcaptives, and the opening of the ^cprison to them that were bound, were also there.

43 Moreover, Ezekiel, who was shown in vision the great valley of ^adry bones, which were to be ^bclothed upon with flesh, to come forth again in the resurrection of the dead, living souls;

44 Daniel, who foresaw and foretold the establishment of the ^akingdom of God in the latter days, never again to be destroyed nor given to other people;

45 ^aElias, who was with Moses on the Mount of Transfiguration;

46 And ^aMalachi, the prophet who testified of the coming of ^bElijah—of whom also Moroni spake to the Prophet Joseph Smith, declaring that he should come before the ushering in of the great and dreadful ^cday of the Lord—were also there.

47 The Prophet Elijah was to plant in the ^ahearts of the children the promises made to their fathers,

48 Foreshadowing the great work to be done in the ^atemples of the Lord in the ^bdispensation of the fulness of times, for the redemption of the dead, and the ^csealing of the children to their parents, lest the

whole earth be smitten with a curse and utterly wasted at his coming.

49 All these and many more, even the ^aprophets who dwelt among the Nephites and ^btestified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance,

50 For the ^adead had looked upon the long absence of their ^bspirits from their bodies as a ^cbondage.

("The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy" (D&C 93:33-34). All of the spirit world is considered a prison because we do not have our bodies.)

51 These the Lord taught, and gave them ^apower to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with ^bimmortality and eternal life, (How do we get the power to become resurrected? President Spencer W. Kimball: President Brigham Young, the second president of this dispensation, said: "It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in those ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would like to ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of resurrection." (Journal of Discourses, 15:137.) Do we have the keys of resurrection? Could you return to the earth as ones who would never again die—your own parents, your grandparents, your ancestors? I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. I have been called to speak in numerous funerals for people whom I have known, people whom I have loved, and people whom I have saved and held on to in a limited way. We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality. "[The keys] will be given to those who have passed off this stage of action and have received their bodies again. ... They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism then receive the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here [on the earth], and there are many more." (JD, 15:137.) CR, Apr 1977, p. 69. Brigham Young: Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies. JD, 9:139)

52 And continue thenceforth their labor (What labor? To be as God is.) as had been promised by the Lord, and be partakers of all ^a blessings which were held in reserve for them that love him.

(Having witnessed the visit of the Savior to the world of spirits while his body lay in the borrowed tomb of Joseph of Arimathaea, the scene now changes so that President Joseph F. Smith is invited to view things in the spirit world as they were at the time he received this vision in October of 1918. There is no justification in the supposition that premortal spirits (Joseph Smith, Hyrum Smith, Brigham Young, John Taylor, and Wilford Woodruff) mingled with the disembodied spirits during the visit of Christ to them in the meridian of time. Those described as being present included the faithful from Adam to Malachi (vv. 38-46) and the Book of Mormon prophets (v. 49), all of whom had complied with the law of sacrifice as practiced in the Old Testament (vv. 12-14) and had received the power of resurrection (v. 51). It is common for a vision of this sort to change scenes, including time and place. The vision of John the Revelator in the book of Revelation, that of Nephi in 1 Nephi 11-14, and that of the Prophet Joseph Smith in Doctrine and Covenants 76 are classic examples. What President Smith now sees is a vision of those who had been "reserved to come forth in the fulness of times" to lay the foundation of the "great latter-day work." Having completed their labors in the flesh, they now continued them in the spirit world. Verses 55 and 56 may well be a flashback to our first estate. Revelations of the Restoration, p. 1149-50)

(President Smith is now going to see the pre-mortal existence.) 53 The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice ^aspirits who were ^breserved to come forth in the ^cfulness of times to take part in laying the ^dfoundations of the great latter-day work, (There is no scriptural evidence to suggest that those in premortality mingled with those who had died and were in the spirit world.)

54 Including the building of the ^atemples and the performance of ordinances therein for the redemption of the ^bdead, were also in the spirit world.

55 I observed that they were also among the ^anoble and great ones who were ^bchosen in the beginning to be rulers in the Church of God.

56 Even before they were born, they, with many others, received their first ^alessons in the world of spirits and were ^bprepared to come forth in the due ^ctime of the Lord to labor in his ^dvineyard for the salvation of the souls of men.

(Now he goes back to the spirit world.) 57 I beheld that the faithful ^aelders of this dispensation, when they depart from mortal life, continue their labors in the ^bpreaching of the ^cgospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the ^dspirits of the dead.

58 The dead who ^arepent will be redeemed, through obedience to the ^bordinances of the house of God, 59 And after they have paid the ^apenalty of their transgressions, and are ^bwashed clean, shall receive a ^creward according to their ^dworks, for they are heirs of salvation. (In the previous verse we are assured that the dead can repent. We know that there is no true repentance without suffering (Alma 42:16-18). It naturally follows that those in the spirit world who repent will be involved in the same process that they would have been involved in had they lived to do their repenting in this life. If they are to be judged according to men in the flesh, they too must pay "the penalty of their transgressions." One illustration of this principle could include those who, in a state of despondency, commit suicide. While not negating the seriousness of this transgression, it would be our hope that there will be those who, in the course of time, having "paid the penalty" will be able to right their lives (Ballard, Suicide, 52-54). Revelations of the Restoration, p. 1150)

60 Thus was the ^avision of the redemption of the dead revealed to me, and I bear record, and I know that this ^brecord is ^ctrue, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

The following is a talk given by Elder Boyd K. Packer of the Quorum of the Twelve Apostles entitled The Mediator.

“There once was a man who wanted something very much. It seemed more important than anything else in his life. In order for him to have his desire, he incurred a great debt.

“He had been warned about going into that much debt, and particularly about his creditor. But it seemed so important for him to do what he wanted to do and to have what he wanted right now. He was sure he could pay for it later.

“So he signed a contract. He would pay it off sometime along the way. He didn't worry too much about it, for the due date seemed such a long time away. He had what he wanted now, and that was what seemed important.

The creditor was always somewhere in the back of his mind, and he made token payments now and again, thinking somehow that the day of reckoning really would never come.

“But as it always does, the day came, and the contract fell due. The debt had not been fully paid. His creditor appeared and demanded payment in full.

“Only then did he realize that his creditor not only had the power to repossess all that he owned, but the power to cast him into prison as well.

‘I cannot pay you, for I have not the power to do so,’ he confessed. ‘Then,’ said the creditor, ‘we will exercise the contract, take your possessions, and you shall go to prison. You agreed to that. It was your choice. You signed the contract, and now it must be enforced.’

“‘Can you not extend the time or forgive the debt?’ the debtor begged. ‘Arrange some way for me to keep what I have and not go to prison. Surely you believe in mercy? Will you not show mercy?’

“The creditor replied, ‘Mercy is always so one sided. It would serve only you. If I show mercy to you, it will leave me unpaid. It is justice I demand. Do you believe in justice?’

“‘I believed in justice when I signed the contract,’ the debtor said. ‘It was on my side then, for I thought it would protect me. I did not need mercy then, nor think I should need it ever. Justice, I thought, would serve both of us equally as well.’

“‘It is justice that demands that you pay the contract or suffer the penalty,’ the creditor replied. ‘That is the law. You have agreed to it and that is the way it must be. Mercy cannot rob justice.’

“There they were: One meting out justice, the other pleading for mercy. Neither could prevail except at the expense of the other.

“‘If you do not forgive the debt there will be no mercy,’ the debtor pleaded.
‘If I do, there will be no justice,’ was the reply.

“Both laws, it seemed, could not be served. They are two eternal ideals that appear to contradict one another. Is there no way for justice to be fully served, and mercy also?

“There is a way! The law of justice can be fully satisfied and mercy can be fully extended-but it takes someone else. And so it happened this time.

The debtor had a friend. He came to help. He knew the debtor well. He knew him to be shortsighted. He thought him foolish to have gotten himself into such a predicament. Nevertheless, he wanted to help because he loved him. He stepped between them, faced the creditor, and made this offer.

“‘I will pay the debt if you will free the debtor from his contract so that he may keep his possessions and not go to prison.’

“As the creditor was pondering the offer, the mediator added, ‘You demanded justice. Though he cannot pay you, I will do so. You will have been justly dealt with and can ask no more. It would not be just.’

“And so the creditor agreed.

“The mediator turned then to the debtor. ‘If I pay your debt, will you accept me as your creditor?’

“‘Oh yes, yes,’ cried the debtor. ‘You save me from prison and show mercy to me.’

“‘Then,’ said the benefactor, ‘you will pay the debt to me and I will set the terms. It will not be easy, but it will be possible. I will provide a way. You need not go to prison.’

“And so it was that the creditor was paid in full. He had been justly dealt with. No contract had been broken.

“The debtor, in turn, had been extended mercy. Both laws stood fulfilled. Because there was a mediator, justice had claimed its full share, and mercy was fully satisfied.

Each Lives on Spiritual Credit

“Each of us lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us.

“And, by eternal law, mercy cannot be extended save there be one who is both willing and able to assume our debt and pay the price and arrange the terms for our redemption.

“Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing.

“But know this: Truth, glorious truth, proclaims there is such a mediator.

‘For there is one God, and one mediator between God and men, the man Christ Jesus.’ (1 Timothy 2:5.)

“Through Him mercy can be fully extended to each of us without offending the eternal law of justice.

“This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them.

Mercy Is Not Automatic

“The extension of mercy will not be automatic. It will be through covenants with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins.

“All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy.

“A knowledge of what I am talking about is of a very practical value. It is very useful and very helpful personally; it opens the way for each of us to keep his spiritual accounts paid up.

“You, perhaps, are among those troubled people. When you come face to face with yourself in those moments of quiet contemplation-that many of us try to avoid-are there some unsettled things that bother you?

“Do you have something on your conscience? Are you still, to one degree or another, guilty of anything small or large?

“We often try to solve guilt problems by telling one another that they don't matter. But somehow, deep inside, we don't believe one another. Nor do we believe ourselves if we say it. We know better. They do matter!

Our transgressions are all added to our account, and one day if it is not properly settled, each of us, like Belshazzar of Babylon, will be weighed in the balance and found wanting." (*That All May Be Edified*, p. 318-21. CR Apr 1977.)

When discussing the principles of justice and mercy, how do they really work? In a talk by Cleon Skousen, he discusses how the atonement actually works and brings together the opposite principles of justice and mercy.

The Meaning of the Atonement

From a talk by W. Cleon Skousen

Right now I would like to share with you some things that are beautiful and powerful and almost lost from the Church and were introduced by President Kimball at the Priesthood meeting on Saturday night, April 2nd (1977).

There are many profound and beautiful things that have been restored with the Gospel that are not often discussed. Sometimes when they are discussed, you will hear people say, "Why don't the Brethren talk about that more?" Well, when the Brethren are heard in conference, they are talking to the world. If you get the Brethren together in a cloistered setting, you'll hear it. If you are a group of missionaries with one of the General Authorities, they'll open up on the profound truths of the Gospel that are not generally discussed when the Brethren are talking to the world.

These truths are very sacred, and President Kimball introduced on Saturday night what I want to comment on briefly because it is the whole foundation of Easter, but it is hardly ever discussed. We just don't talk about it, and we are the only people who know about it. And we have almost lost it as a doctrine of the Church, and I was thrilled when I heard President Kimball introduce it. He said, "I want everyone to understand that in this life we only have a very limited amount of Priesthood authority with which to function. There are many ordinances that must as yet be given in the next world, and one of them will be the ordinance of resurrection. We are not allowed to perform that ordinance here. It is an ordinance of the Priesthood. You'll get it over there. Over in the next life you will also have the ordinance of begetting spirit children with your then resurrected bodies. That is something that we have no power to do here. Physical bodies, yes, but not spiritual."

Then he got on a theme that I am sure seemed strange to some ears. He said, "You will be able to have access to the intelligences in the universe and organize them and make planets and organize kingdoms." Now this is a beautiful doctrine, and it is time that we discuss it a bit more because if we understand that principle, it will help us understand why there had to be an atonement.

I don't know if this bothers you or not, but when I was a little boy in Alberta, Canada, and in Sunday School they talked about the terrible suffering of Jesus on the cross, I would say to my teacher, "Who wanted that anyway? Who was all that suffering for? Who is it to satisfy?" And my teacher would reply, "Well, it was to satisfy Heavenly Father." That didn't answer my question. It seemed that if Heavenly Father wanted us to come to the earth, after we repented, all he would have to say was, "Come on back. You did the best you could." Why do we need all this suffering? And all my life, at least until I went on my mission, I asked those questions.

So one day I was riding along with President Widstoe, who was in charge of all the European Mission. I was only 17 when I was called on my mission, and I thought that this was my chance to ask Brother Widstoe all these questions that had been on my mind since I was a little boy and so I asked him. ["Why did Jesus have to suffer on the cross?"] "Who told you to ask me that question?" And I said, "It's my question. Nobody told me to ask it."

So he said, "This is the most profound question of the Gospel of Jesus Christ, and it shouldn't be answered until people are at first capable of wondering about it so they can understand the answer. So I'll share the answer with you over a period of time." (And if you've never wondered, you can stop reading right here.)

"That's great!" I said and started getting out a pen and paper. "If you'll just give me the scriptures, I'll write them down." He started to tell me, "One scripture is in the D&C, another is in the Book of Mormon." "Aren't you going to give me the chapter and verse?" "I wouldn't deprive you of the pleasure of finding them yourself."

As my mission continued, and after it as well, I would report in on my progress. He would say, "You're doing quite well. Try the 38th section of the Doctrine and Covenants," and so on. It took me another seven years until I finally put it all together, but I was so thrilled when I finally did it and he said, "Yes, that's the picture now." I'll give you all the references so it won't take you seven years.

Actually read the passages and you will begin to see what a marvelous ocean, an avalanche, a veritable waterfall has been poured out upon the Saints in the latter days, and some of it we have allowed to run off without really appreciating what it meant.

Now the first is in 2nd Nephi 2:14. (And now, my sons, I speak unto you these things for your profit and ^alearning; for there is a God, and he hath ^bcreated all things, both the heavens and the earth, and all things that in them are, both things to act and things to be ^cacted upon.) Here is what you shall read. Father Lehi says that everything in the universe is made of two things. This is where we get our building block concept. Something to act and something to be acted upon.

Your next reference is D&C 93:29. (Man was also in the ^abeginning with God. ^bIntelligence, or the ^clight of ^dtruth, was not ^ecreated or made, neither indeed can be.) A thing that acts is called Eternal Intelligences, plural.

The next one is D&C 93:30. (All truth is independent in that ^asphere in which God has placed it, to ^bact for itself, as all intelligence also; otherwise there is no existence.) These intelligences are independent and act voluntarily. They are not compelled, and the Heavens wait on them until they obey. They don't do anything until they are ready—just like us. And our Heavenly Father built the whole universe with this element of action. This energy factor in the universe is intelligence, and it only operates as fast as it wants and in a direction it is willing to follow.

Now Abraham 3:19. (And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all.) These intelligences are graded from the lowest to the highest, and the highest of all is God's intelligence himself, and we are in between. Some intelligences were assigned to the elements, some were assigned to plant life, and some were assigned to animals. Those that were His very special, superior, super deluxe intelligences were given bodies in His image, and you are they. You are very, very special people.

Now, Joseph Smith describes this in D.H.C. 8:519. He says, "...And I explained to the quorum of the Twelve and their wives about the doctrine of Eternal progression of intelligences." Then he doesn't tell us what the explanation is. So you have to go to Brigham Young, Parley P. Pratt, and Heber C. Kimball, and they explain what he explained to them, but they got the doctrine from him.

All right, your next one is D&C 93:33. (For man is ^aspirit. The elements are ^beternal, and ^cspirit and element, inseparably connected, receive a fulness of joy;) Those which are acted upon, see there is a thing to act and a thing to be acted upon, are called Eternal elements. It is element. It is matter. Joseph Smith said that matter existed in two dimensions. The very refined element is called Spirit, and the more coarse element is called this temporal matter that we have here (referring to the body). So it is that all matter exists on two planes. It is like ice and water. They are really the same thing, but they are on different dimensions. Now, everything is made up of a combination of intelligence and matter. These are the building blocks of the universe (Abraham 4:10, (And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, ^aGreat Waters; and the Gods saw that they were obeyed.) 12, (And the Gods organized the ^aearth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.) 18 (And the Gods watched those things which they had ^aordered until they obeyed.) and Helaman 12:8-9 (For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God. Yea, behold at his ^avoice do the hills and the mountains tremble and ^bquake.).

If you're a scientist, this will be very exciting information because our most advanced research scientists in the pure research area have just proven that this is true. Matter does not function mechanically. It has an element of finite intelligence they say. That's what Burgeson, the French philosopher, called it. It can distinguish. It can choose. It doesn't always do what the rules say. Some of those little elements are just as ornery as you and me. They go wandering around, and it is the aggregate, we say, that is the law of chemistry. In the aggregate, yes, but you look at them individually, and they are fooling around. As a matter of fact, Robert Milliken said that if all the elements were obeying all the rules of chemistry, you would never die. There is rebellion in the flesh, and it is called the "Seeds of Death."

At God's command, the elements that have received intelligence attached to them will obey. You want a mountain to move, talk to it. God commands it, or His Priesthood does it by His authority. When God commands, those intelligences obey in the elements. That's Jacob 4:6 (Wherefore, we search the prophets, and we have many revelations and the spirit of ^aprophecy; and having all these ^bwitnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can ^ccommand in the ^dname of Jesus and the very trees obey us, or the mountains, or the waves of the sea.) and 1st Nephi 20:13 (Mine hand hath also ^alaid the foundation of the earth, and my right hand hath spanned the heavens. I ^bcall unto them and they stand up together.).

You listen to Brigham Young discussing this principle. "There is light or intelligence in all matter throughout the vast extent of all the eternities. It is in the rock. It is in the sand, in water, air. It is in the gases and, in short, in every description or organization of matter, whether it be solid, liquid, or gas. Particle operation with particle." Now all of a sudden, we begin to catch the vision of this miracle of God's creation. He goes into the outer darkness of unorganized intelligences and unorganized bits of elements and combines them together so that a little tiny bit of element has an intelligence attached to it, and now He can command it. The Lord has said, "I have given all of them a pattern which becomes the law by which they operate."

God speaks, and they obey. Things are made up of things that act and things that are acted upon. They have been identified for us by name, and President Kimball said that in the next world we will have access to these intelligences to organize our own great systems. Now, our Heavenly Father says, "You know what makes me God?" The source of God's power is described in D&C 29:36. (And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;.) It is in some other places, too—Moses 4:1,4 (1 AND I, the ^aLord God, spake unto Moses, saying: That ^bSatan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the ^cbeginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will ^dredeem all mankind, that one soul shall not be lost, and surely ^eI will do it; wherefore ^fgive me thine honor. 4 And he became ^aSatan, yea, even the ^bdevil, the father of all ^clies, to ^ddeceive and to blind men, and to lead them ^ecaptive at his will, even as many as would not ^fhearken unto my voice.).

What makes him God? What makes, over a process of time, a God? "My honor is my power." My honor is my power so that when He speaks and says, "Water reorganize into wine," a very high grade of wine, there is no problem. It reorganizes. We call it a miracle, but it is nothing in the world but obedient intelligences. That is the doctrine!

Now, keeping in mind D&C 29:36 (And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;), what would happen if the Father violated the confidence of these intelligences? What do you think would happen? No one on the face of the earth has dared to announce the doctrine contained in the back of Alma 42. No church has dared to suggest that God could fall. Our Heavenly Father has said, "I want you to know I walk the razor's edge of celestial law continually in order to maintain the confidence and honor of all these who trust me, because that is the source of my power.

This gives us a while now understanding of our Heavenly Father. In Alma 42:13 (Therefore, according to justice, the ^aplan of ^bredemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would ^ccease to be God.), 22 (But there is a law given, and a ^apunishment affixed, and a ^brepentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the ^claw, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.), and 25 (What, do ye suppose that ^amercy can rob ^bjustice? I say unto you, Nay; not one whit. If so, God would cease to be God.), it is repeated over and over again. In Mormon 9:19 (And if there were ^amiracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he ^bchangeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.), it is repeated. If He were unjust, if He were arbitrary, if He were false in any sense, He would what? He would cease to be God. Who dares to suggest anything to challenge the power of the Almighty Elohim, Chief of the Gods?! Our Heavenly Father says, "I want you to know and understand me. I work within very strict rules. I have to function so that I enjoy their confidence and so not to violate it." In Alma 34:9 (For it is expedient that an ^aatonement should be made; for according to the great ^bplan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are ^cfallen and are lost, and must perish except it be through the atonement which it is expedient should be made.), the Father says, "Once I put you down into the second estate, I lose all capacity to bring you back. If I brought you back myself, it would be arbitrary, capricious, and unjust and violate the rules by

which the whole kingdom was established. I lose complete control over the possibility of bringing you back myself."

God the Father cannot save us. See, these are the doctrines of the Church that we seldom see in these dimensions, but this is the Easter story. This is the real Easter story. Had it been left to the Father, He would have been helpless to get us back! If there had not been some other way for us to get back to the presence of the Father, we would have ended in outer darkness with Satan and his hosts. And everything that had been organized by the Father in connection with us, our Earth, the other earths on which part of this family is located, and all of the creations connected with it, would have disintegrated and would have gone to outer darkness.

Now this takes all the magic out of the creation. All of a sudden, the Father becomes much more rational, comprehensible, and our appreciation accelerates as we begin to realize what a remarkable, beautiful personality He is.

2 Nephi 9:9 (And our spirits must have become ^alike unto him, and we become devils, ^bangels to a ^cdevil, to be ^dshut out from the presence of our God, and to remain with the father of ^elies, in misery, like unto himself; yea, to that being who ^fbeguiled our first parents, who ^gtransformeth himself nigh unto an ^hangel of light, and ⁱstirreth up the children of men unto ^jsecret combinations of murder and all manner of secret works of darkness.) says that we would end up with Satan and his angels were there no atonement, that it is absolutely beyond the capacity of our Heavenly Father to lift children who have stumbled while learning the difference between good and evil back into his presence because He has to operate according to law. All the other intelligences would say, "Father, they have sinned and come short of their glory. They cannot come back. Remember all the laws that held us back. We didn't get to be these top people. We were graded down. You kept talking about laws. We are they who demand justice, and will not let them return." And should God try it, as it says in Alma, they would cease to honor Him, and He would cease to be God. That is the doctrine. Then how do we do it? Alma 34:11 (Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is ^ajust, take the life of his brother? I say unto you, Nay.) says no person can suffer for the sins of another person. That's the law. That is what all these little intelligences are saying. You just stop and think why that is so.

If I commit an offense, a very serious offense, can you die for it and satisfy this audience? Do you think you could, even though we love each other, and you say to everybody, "No, don't let Brother Skousen be killed. I'll die for Brother Skousen." Do you think they are going to be happy about that? No. It would violate your sense of justice and it does all those little intelligences and Alma 34:11 says that no person can die or be punished for the sins of another and have it be accepted as justice. The demands of justice, that is what these little intelligences defend. "They cannot come back, Father." Everybody see the problem?

Now, the genius of the solution: The gods know that these little intelligences have a capacity for compassion. Therefore, the atonement is based not on law, but on mercy. That's in Alma 34:15 (And thus he shall bring ^asalvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.). In other words, we are going to try to get to these little intelligences in some way so that we can overcome the demands of Justice. The families of God must have worked this out eons and eons ago with other families. So this is the pattern.

Remember when they were selecting a Savior? Jesus volunteered. Then Satan said, "You know, Father, this is a very old-fashioned plan. I mean, this isn't necessary. You can satisfy the intelligences of the universe. Just put your children in strait jackets and get them through the second estate, and it is a great idea I thought of. I really would like credit for it. I am offering the whole human family no-risk insurance. All I am asking is for you to give up on this hang-up that this family has always had on this free-agency thing. It's only for a little bit of time. We take them down, they get bodies, we prevent them from violating any laws, and we bring them back. It is that simple."

"No," said the Father, "it is not that simple," apparently implying that if you introduce compulsion into our eternal plan of salvation or into the cosmic universe you also plant the seeds of what? Revolution. Disintegration. Everything we have out there is moving as it is willing to move. You don't get any revolution that way. But Satan said he would start a revolution, and he got it. I wouldn't be surprised if the real followers of the Father were a minority for a while. We had a big, uncommitted, in-the-middle majority.

Jesus said, "Father, I will do it your way. I will do it the way they have always done it before. We do have casualties, true, but we are able to maintain voluntary participation. I know that someone has to suffer in order to have an atonement and create that felling of compassion, but I'll do it."

And so we had a big argument, and revelation says that the war in heaven was a kind of big testimony meeting. We said to one another, "Look, Father's way is the right way. We don't want to introduce compulsion. If we start compulsion, who is to say where it will end? Lucifer is trying to steal the throne of our Heavenly Father and he wants glory for it and there is nothing in that direction but rebellion and destruction."

We finally got two-thirds on our side. I won't be surprised, when we see this vision, to learn that we only had a minority to begin with, but we finally got our majority while the other third went for no-risk insurance. They wouldn't take a chance with us.

All right, now how does this atonement work? Watch how the principles function. You are an intelligence. You are capable of being subjected to so much sympathy and compassion that you stop asking for every "pound of flesh" that the law permits. To overcome the demands of justice on all mankind, you must have a person who is infinitely loved as it says in Alma 34. You know that infinitely means universally. Everyone recognizes that. So we take a spirit who is so superior that he is the first counselor in the First Presidency of Heaven. He is so honored that when the Father wants something done He speaks to this person, and then he in turn speaks to these intelligences. He is identified as the Word, the one through whom the word passes. He is loved and respected by all, just like the Father is. So we use him. He is infinitely loved, and we have him come down to the second estate and live a perfect life without offense so that he can return to the Father. While laboring among the human family, we have him suffer so terribly that the little intelligences of the entire universe are affected. They abhorred the suffering that he went through. They loved him, as it says in the Book of Mormon, and the very elements cried out against this torture of someone they loved. All this was done by design.

That was the mission of Jesus Christ. He had to suffer so much that when He goes to those little intelligences and pleads on the behalf of someone who did the best he could, which is called repentance, they'll say, "Well, he shouldn't go back, but if you want him to, after all you've gone through, then, yes, he can go up." That's the atonement. Listen to Alma 34 as we hear the prophets who used to understand and preach this doctrine extensively, which we kind of stopped preaching among ourselves. Alma 34:15, "And thus he shall bring salvation to all those who believe on his name; this being the intent of this last

sacrifice, to bring about the bowels of mercy..." Whose mercy? Our Father already has mercy for us. This is His plan. We don't have to create that in Him. We have to create that in those who are demanding justice. "Father, they have sinned and come short of the glory of God." That is where you must arouse the bowels of mercy which overpowereth justice. And thus, mercy can satisfy the demands of justice and encircle them in the arms of mercy, while he who does not exercise faith unto repentance is exposed to the whole law of justice. Therefore, only unto him who has exercised this faith is brought about the great and eternal plan of salvation.

Now let me turn to Doctrine and Covenants 45, and you listen to the Savior telling you about it. Verse 3, "Listen to him who is the advocate of the Father, who is pleading your cause before Him saying, Father, behold the suffering and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy son which was shed, the blood of him whom thou gavest that thyself might be glorified. Wherefore, Father spare these my brethren that believe on my name." You see how he did that? He doesn't plead for those who do not believe in him. He can't. That would rob justice. "Spare these my brethren who believe on my name, that they may come unto me and have everlasting life." And the Father can do that without ceasing to be God. Because of what? Mercy. Let me give you an example of how that works.

During the Civil War, there was a 19-year-old soldier who went to sleep on guard duty. A whole section of the Union army was wiped out in that particular sector. He lost many of his very best friends, all because he fell asleep and the opposing forces were able to make a surprise attack on one flank of that particular defense effort. He survived the battle, was court-martialled, and was sentenced to be hanged for neglect of duty and going to sleep, which is routine military law.

The death sentence and order of execution were placed on the desk of President Lincoln, and he was prepared to sign it. President Lincoln was contacted by a little old woman. I think she came in person, but I'm not sure. Anyway, this little mother said to President Lincoln, "When this war started, I had a husband and five sons. First I lost my husband and then, one by one, four of my sons. I have just one son left, and he's sentenced to die for neglect of duty. He feels just terrible about what happened. He expects to die. He thinks it is only just that he should die. President Lincoln, I was wondering if you could pardon him, not for his sake, but for my sake."

And President Lincoln said, "Little mother, for your sake, I pardon your son. Pray God that he will survive the war and be a blessing to you all the days of your life." See how compassion works. It completely overcame the demands of justice, and nobody criticized President Lincoln for that decision.

I would like to just pause at this moment and ask, "What is an Intelligence?" It is a wonderful, self-knowing, eternal, little entity that says, "I am." "I am" is right inside. That is the seed of power. You want to know what an intelligence is? It's you. And you are one of the very advanced intelligences. You are so smart that one of your brothers, at your level, thought that he was as smart as the Father and tried to take over the Father's kingdom. That is something the other intelligences wouldn't even have thought of.

I tell you this is an exciting place to be. And it took eons to bring us here, and everyone is so precious that Heavenly Father says that if you see one of them trying and backsliding, we must work with him and forgive him seventy times seven as long as he is trying. Keep pushing, and we might make it eventually. Maybe you have an Alma the Younger in there, who knows?

Towards the evening, they went to the Last Supper. They partook of the Passover lamb, and he looked out at his twelve apostles and said, "One of you will betray me." Peter said, "Which one? John, you're the closest, ask him which one." And so John asked, "Master, which one?" The Savior whispered, "Him to whom I give the sop." He then picked up a piece of bread and dipped it in the gravy and handed it to Judas Iscariot and said, "Judas, what thou doest, do quickly." Judas got up and just went out.

Now Jesus became very depressed and rose up and gave that beautiful high priest's prayer found in John, Chapter 17, where he pleads to the Father, "to bless these that they might be one, as thou Father art in me and I in thee, that they all may be one in us." And he said, "Bless these who shall believe in these words who have not seen me, that they also may be one."

Then he said, "Let us be gone. I need to pray." So they went from the part of the city where the poor people lived. It is dark now, and he tells eight disciples to stay by the gate. He took Peter, James, and John and went back into the grove and he had them watch while he went further up the hillside in the grove. Apparently, only John stayed awake, and he heard Jesus fall on the ground. He didn't kneel on a rock, he fell full length on the ground, and he said, "Oh, Father, all things are possible unto thee, take this cup from me. Nevertheless not my will but thy will be done."

What he is saying is, "Father, you are God! You can do anything. Don't make me go through this. Please work it out some other way." And that is when an angel came to administer unto Jesus. What the angel must have said, though we don't have the message, was something like this. "Oh, Jehovah, thou son of God, you do not have to do this if you don't want to, but you should know that unless you fulfill this assignment, Heavenly Father will not only lose his family but the entire creation associated with them—the planets, the plants, the animals. Everything that you helped create will be lost and go back to outer darkness from whence it came."

He must have said something like that because when the angel had finished ministering unto him he said, "Thy will be done." He sweat great drops of blood. We can't understand how terrible it was, but Jesus himself has given us an idea of what he went through in the 19th section of the Doctrine and Covenants, in which he said at the beginning of the 15th verse, "Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger and your sufferings be sore—how sore you know not, how exquisite you know not, how hard to bear, you know not. For behold, I God, have suffered these things for all that they might not suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore and to suffer both body and spirit—and would that I might not drink the bitter cup and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." In other words, "If you will be obedient and repent, the spirit will justify you, and I will sanctify you. I've done it. I've paid the price... don't waste it! Come unto me. Remember. Come unto me."

Now Judas came with the soldiers, and Jesus heard them coming. He came back and found the apostles sleeping again. Judas came up to him. It is nighttime, and they want to be sure to get the right one, so Judas came up to him and, embracing him, says, "Master!" The Savior looked down at him and said, "Judas, betrayest thou the son of man with a kiss?" Then the soldiers cried, "Seize him!" Everybody fled. The Savior was taken to the house of Ananias, and all of you remember the terrible night he spent. You will remember the three denials by Peter. He is terrified. He will find it hard to forgive himself for these three denials.

The next morning there is an illegal trial before the Sanhedrin. They can't kill Jesus without the consent of Pilate, and so they take him into the fortress, right next to the temple square. And right in the middle

of that open square, they brought Jesus and turned him over to Pilate. Even Pilate, a gentile, tried to create sympathy in their hearts by flogging him and putting a crown of thorns on his head and letting the blood run down his face. Jesus' robe is saturated with blood, and Pilate brings him and says, "Behold the man." And they scream, "Crucify him! Crucify him!" Pilate said, "See to it. I wash my hands of this judgment."

So they took him with his cross and made him carry it as long as his broken body could support it. Finally they led him to the place of the skull, and there they nailed the nails first into his hands, then into his wrists, then his feet, and they lifted the cross into position, two thieves crucified either side of him. Towards the end he cried, "I thirst." They put a sponge with vinegar to his lips because it was supposed to dull some of the pain. He looked down in his agony and said, "John, behold your mother. Mother, behold your son." Apparently, Joseph had passed away. He was saying that John should take care of his mother. All this was foreseen by David.

Then, when the agony was almost past bearing and it was getting towards dusk, Jesus looked up and said, "It is finished. Unto thee, Father, I commend my spirit." Then he departed. At that moment Jesus became the Christ. He has done what was necessary to overcome the demands of justice so we could go back. He did it by the great power that was in him. He was gone for three days and three nights during which time he received a resurrected, purified, and glorified body.

That is the Easter message, and our God suffered so much that night in Gethsemane. And our Heavenly Father was suffering so much that night that he wanted at least one of his children here on earth to know what it was like, so he said to our great ancestor, Abraham, "I want you to take your best beloved son to the top of Mount Moriah, and I want you to offer him to me as a sacrifice." In Jacob 4:5 (Behold, they believed in Christ and ^aworshiped the Father in his name, and also we worship the Father in his ^bname. And for this intent we ^ckeep the ^dlaw of Moses, it ^epointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a ^fsimilitude of God and his ^gOnly Begotten Son.) it says that this was done specifically so that one human father would know what the pain and agony was like when our Heavenly Father was asked by his son to "take this cup from me."

You know, as you begin to understand this beautiful doctrine, the foundation of which President Kimball was speaking about in Priesthood Meeting, the intelligences in the universe—the fact that they are here on earth—God and what makes him God—the fact that if he lost their confidence, he would cease to be God.

These are basic doctrines of the Gospel as it says in Jacob, Chapter 2. I don't know what this knowledge does for you, but it has made me love my Heavenly Father like I never loved Him before. He loves me as much as He loves the Son. He had to go through all that to give me the chance to live with Him again. And I have learned to love my Savior like I have never loved Him before. Now I know what these two wonderful people did for me and you, for my children, and for all the people in the world—for the planet we live on, and for the beautiful things He has blessed us with. They would all be lost if those two beautiful people hadn't done what they did. I love them for that.

I bear witness to you, my brothers and sisters, from the depths of my heart, Jesus is the Christ. We have a Father in Heaven who loves us. The atonement is real. The atonement works. There is a resurrection. There is forgiveness of sin. And although our sins are as scarlet, if we will truly repent, all can be restored and taken back to our Heavenly Father, cleaned white as snow.

I pray that our Heavenly Father will help us so that we will not let him down, so we won't betray the Christ. Be good missionaries, and we will spread the message to our neighbors and take it to every valuable child of God, wherever we may find him. Our Heavenly Father's children deserve every blessing and advantage that we can give them. We can't take them faster than they are willing to go, but every soul that is saved will bless us beyond any measure that we can dream of.

May I leave my blessing with you and a prayer that we may be worthy of both the atonement of Jesus Christ and the Gospel which he has restored for our salvation. This is my prayer in the name of Jesus Christ, Amen.

Alma 42

Mortality is a probationary time to enable man to repent and serve God—The fall brought temporal and spiritual death upon all mankind—Redemption comes through repentance—God himself atoneth for the sins of the world—Mercy is for those who repent—All others are subject to God’s justice—Mercy cometh because of the atonement—Only the truly penitent are saved.

Alma speaks of the fall of Adam and Eve because we also have fallen.

Alma teaches Corianton about death and resurrection. Alma teaches that after we are resurrected, the righteous will be restored to happiness and the wicked will be restored to misery. Alma teaches Corianton about justice and mercy. These three chapters cover the resurrection, the restoration of the body, and justice and mercy.

Corianton believed in the teachings of Nehor. Corianton’s problems stemmed from doctrinal misunderstandings. Alma uses the principles taught in D&C 121 as follows to teach his son: 41 No ^apower or influence can or ought to be maintained by virtue of the ^bpriesthood, only by ^cpersuasion, by ^dlong-suffering, by gentleness and meekness, and by love unfeigned; 42 By ^akindness, and pure ^bknowledge, which shall greatly enlarge the ^csoul without ^dhypocrisy, and without ^eguile— 43 ^aReproving betimes with ^bsharpness, when ^cmoved upon by the Holy Ghost; and then showing forth afterwards an increase of ^dlove toward him whom thou hast reprov’d, lest he esteem thee to be his enemy; 44 That he may know that thy faithfulness is stronger than the cords of ^adeath.

How can justice and mercy work together to save us? At the end of the lesson is a talk by W. Cleon Skousen that gives some insights into the atonement. Although this talk is not part of the lesson, it is interesting in our understanding on how the atonement works in our behalf.

Mortality is a probationary time to enable man to repent and serve God—The fall brought temporal and spiritual death upon all mankind—Redemption comes through repentance—God himself atoneth for the sins of the world—Mercy is for those who repent—All others are subject to God’s justice—Mercy cometh because of the atonement—Only the truly penitent are saved. [About 73 B.C.]

1 AND now, my son, I perceive (The spirit of discernment) there is somewhat more which doth worry your mind, which ye cannot understand—which is concerning **the ^ajustice of God in the ^bpunishment of the sinner**; for ye do try to suppose that it is ^cinjustice that the sinner should be consigned (delivered, handed over) to a state of misery. (God does not hate us when we sin. He wants us to return to him, but in his way, through repentance and the atonement.)

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2

Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 2 Now behold, my son, I will explain this thing unto thee. For behold, after the Lord God sent our first parents forth from the garden of ^aEden, to till the ^bground, from whence they were taken—yea, he drew out the man (Adam and Eve did not want to leave Eden, but were forced to do so.), and he placed at the east end of the garden of Eden, ^ccherubim, (Cherubim is the Hebrew plural of cherub, though it is used in the scriptures as a singular noun. In the celestial hierarchy, cherubs are represented as spirits next in order to seraphs. Regarded as chief among their duties is that of guarding the holy place, or the place where God dwells. DCBM, 3:310-11.) and a flaming sword which turned every way, to keep the tree of life— (Our goal is to get back to the tree of

life, through repentance and the Atonement of Christ. The temple is a metaphor for that journey.)

3 Now, we see that the man had become as God, (As to the fall the scriptures set forth that there were in the Garden of Eden two trees. One was the tree of life, which figuratively refers to eternal life; the other was the tree of knowledge of good and evil, which figuratively refers to how and why and in what manner mortality and all that appertains to it came into being... Eve partook without full understanding; Adam partook knowing that unless he did so, he and Eve could not have children and fulfill the commandment they had received to multiply and replenish the earth. Bruce R. McConkie, *New Witness*, p. 86. The account is speaking figuratively. What is meant by partaking of the fruit of the tree of the knowledge of good and evil is that our first parents complied with whatever laws were involved so that their bodies would change from their state of paradisiacal immortality to a state of natural mortality. Bruce R. McConkie, *Christ and the Creation*, *Ensign*, June 1982, p. 15.) knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever (The thought would be more complete were it to read “and live forever in his sins.” It is not endless life that the Lord sought to prevent by placing the cherubim and a flaming sword to guard the tree of life, rather it was endless life in an unrepentant state. Thus God in his mercy granted Adam a probationary time, a time to repent and serve God. DCBM, 3:311.), the Lord God placed ^acherubim and the flaming sword, that he should not partake of the fruit—

4 And thus we see, that **there was a ^atime granted unto man to repent, yea, a ^bprobationary** (trial, test) **time, a time to repent and serve God.** (It's not just repentance that is necessary, but also serving God. Hugh Nibley: “We are being tested every minute of the day by the choices we make, by the reactions we have, by the things we say, by the things we think about. It's like the ancient Christian doctrine of the two ways, the way to the right and the way to left, whichever they are. You must make the choice, and you may have made the wrong choice every day of your life up until now, but as long as you are here it is still not too late. You can still make the right choice—every minute you can make the right choice. It's never too late to make the right one... We have a time to repent; ‘therefore this life became a probationary state.’ Well, it can't be anything else; it's a time to prepare to meet God. That's why we need the gospel here.” (*Teachings of the Book of Mormon*, Lecture 48, p. 327))

5 For behold, if Adam had put forth his hand immediately, and ^apartaken of the ^btree of life, he would have lived forever (in his sins), according to the word of God, having no space (time) for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

6 But behold, it was appointed unto man to ^adie—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—**and man became ^blost forever, yea, they became ^cfallen man.** (“Adam brought the fallen condition, mortality, through partaking of the forbidden fruit. All men and women are subject to this condition. All. Jehovah spoke to Adam: ‘Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good’ (Moses 6:55). Robert L. Millet has written: ‘No, of course we do not believe, with Calvin, in the moral depravity of men and women. No, we do not believe, with Luther, that man, because of his carnality and depravity, does not, even have the power to choose good over evil. And we do not believe that children are born in sin, that they inherit the so-called sin of Adam either through sexual union or by birth. Rather, children are conceived in sin: meaning first, that they are conceived into a world of sin, and second, that conception is the vehicle by which the effects of the Fall (not the original transgression, which God has forgiven) are transmitted to Adam's posterity. To say that we are not punished for the transgression is not to say that we are not subject to and affected by it. . . . Adam's fallen nature is passed on to his children and thereby from generation to generation. Thus sin is implanted in man's nature at conception, just as death is implanted at the same time. Both of these— death and sin— are present only in seed form at conception, and therefore a child is neither dead nor sinful when born. Death and sin do, however, come to pass as a result of man's nature as he grows up. Sin comes naturally, just as does death.’ (*Life in Christ*, pp. 24-

25.) “This is what we call the fall of man. Adam, and thus all of us as his children, were freed from whatever ‘original guilt’ might once have been as a result of Adam’s transgression (see Moses 6:53-54). But what of our own fall? Gerald N. Lund has written: ‘If we know good from evil and then sin (which, according to Paul, all men do), then we must talk about a second fall. This is not the fall of Adam. This is *one’s own personal fall*. This fall, which our own, not Adam’s, transgression brings about, requires redemption as surely as mankind needed redemption from the consequences of Adam’s fall. We’ll term this the ‘fall of me.’ . . . Now, since we have no one to blame for this except ourselves, our redemption becomes conditional upon our actions. This is what Lehi meant [2 Nephi 2:7] when he said that the sacrifice that the Messiah offered to satisfy the ends of the law is viable only for those with a broken heart and a contrite spirit.’ (*Jesus Christ, Key to the Plan of Salvation*, p. 95.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 314))

7 And now, ye see by this that our first parents were ^acut off both temporally (physically, pertaining to the mortal body) and spiritually from the ^bpresence of the Lord; and thus we see they became subjects to follow after their own ^cwill.

8 Now behold, **it was not expedient** (suitable, appropriate) **that man should be reclaimed** (recovered, brought back) **from this** ^atemporal death, for that would destroy the great ^bplan of happiness.

9 **Therefore, as the soul could never die, and the** ^afall had brought upon all mankind a ^bspiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, **it was expedient that mankind should be reclaimed from this spiritual death.**

10 Therefore, as they had become ^acarnal, (worldly, given to crude physical pleasures) sensual, and devilish, by ^bnature, this ^cprobationary state became a state for them to prepare; it became a preparatory state.

11 And now remember, my son, **if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were** ^amiserable, being cut off from the presence of the Lord. (2 Nephi 9 says that without the atonement, we would have been angels to the devil.)

12 And now, there was no means to reclaim men from this fallen state, which ^aman had brought upon himself because of his own ^bdisobedience;

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. **JUDGMENT:** 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. **KINGDOMS OF GLORY:** 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. **ETERNAL LIFE:** 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44 **PREACH MY GOSPEL: REPENTANCE: WE ALL SIN:** Romans 3:23; 1 John 1:7-8. **REPENTANCE:** Alma 34:8-17; D&C 58:42-43; D&C 61:2; 2 Corinthians 7:9-10; Bible Dictionary: “Repentance”. **REDEMPTION AND FORGIVENESS:** Helaman 5:10-11. **MERCY CLAIMS THE PENITENT:** Alma 12:32-35; Alma 42:13, 21-24; D&C 18:10-13. 13 Therefore, according to justice, the ^aplan of ^bredemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would ^ccease to be God. (God cannot cease to be God. This is just a teaching method. This is an argument to the impossible. He will never do anything that would cause himself to cease to be God.)

14 **And thus we see that all mankind were** ^afallen, and they were in the grasp of ^bjustice; yea, the justice of God, which consigned them forever to be cut off from his presence. (Jeffrey R. Holland: “This loving, charitable, and merciful generosity of the Savior raises the inevitable question of the place of justice in his working out of the Atonement. The balance between seemingly contradictory principles is examined in the Book of Mormon most skillfully and—because it is a father speaking to his own transgressing son—most sensitively by Alma the Younger when instructing his son Corianton. Obviously the demands of justice require that penalties must be paid for violation of the law. Adam

transgressed and so have all of us; thus the judgment of death (physically) and the consequences of hell (spiritually) is pronounced as a just reward. Furthermore, once guilty, none of us could personally do anything to overcome that fate. We do not have in us the seeds of immortality allowing us to conquer death physically, and we have not been perfect in our behavior, thus forfeiting the purity that would let us return to the presence of God spiritually. Furthermore, God cannot simply turn a blind eye to the breaking of divine law, because in so doing he would dishonor justice and would ‘cease to be God,’ which thing he would never do. The sorry truth for mortal men and women was, then, that ‘there was no means to reclaim [them] from this fallen state which man had brought upon himself because of his own disobedience.’ (Alma 42:12) “‘Thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.’ (Alma 42:14)” (*Christ And The New Covenant*, p. 226))

15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself ^aatoneth for the sins of the world, to bring about the plan of ^bmercy, to appease the demands of ^cjustice, that God might be a ^dperfect, just God, and a ^emerciful God also.

(Bruce R. McConkie: “Mercy is thus for the repentant, the faithful, the obedient, those who love and serve God. All others fail to escape the clutches of justice. ‘Blessed are the merciful: for they shall obtain mercy.’ (Matt. 5:7.) ‘Be ye therefore merciful, as your Father also is merciful.’ (Luke 6:36.) Salvation is the reward of those who conform to the plan of mercy. ‘Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.’ (Ps. 23:6.) So infinite in scope is the plan of mercy that it applies to the living and the dead. Those who did not have the opportunity to subject themselves by repentance to the plan of mercy while in this life, but who would have done so had the opportunity been afforded them, will have their chance in the spirit world; they shall then be saved from the grasp of justice and, reaping the full blessings of mercy, shall go on to celestial reward. ‘There is never a time when the spirit is too old to approach God,’ the Prophet said. ‘All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirits of the dead; that is by the power and authority of the priesthood -- by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.’ (*Teachings*, pp. 191-192.)” (*Mormon Doctrine*, p. 486))

16 Now, repentance could not come unto men except there were a ^apunishment, which also was ^beternal as the life of the soul should be, affixed ^copposite to the plan of happiness, which was as ^deternal also as the life of the soul.

17 Now, how could a man repent except he should ^asin? How could he sin if there was no ^blaw? How could there be a law save there was a punishment? (Daniel H. Ludlow: Justice requires that God must be a God of order and that he must be just and impartial. Mercy agrees with justice; however, mercy introduces the possibility of vicarious payment of the laws that have been transgressed. The law of mercy paraphrased as follows: Whenever a law is broken, a payment (or atonement) must be made; however the person does not need to make payment if he will repent and if he can find someone who is both able and willing to make payment. Note the law of mercy insists the demands of justice be met fully. *A Companion to Your Study of the Book of Mormon*, 176-77)

18 Now, there was a punishment affixed, and a just law given, which brought remorse of ^aconscience unto man. (Harold B. Lee: “Remorse of conscience is the greatest hell. The greatest hell that one can suffer is the burning of one’s conscience. The scriptures say his thoughts will condemn him, he’ll have a bright recollection of all his life (see Alma 12:14; 11:43). You’ll remember that in the scriptures they speak of the Lamb’s book of life, which is a record kept of man’s life which is kept in heaven. Well, who keeps that record? Not only the records on earth, but there’s a record of our lives in heaven. Men will be judged according to the records that have been kept of our lives. (See D&C 128:6-7.) Now, when we fail of that highest degree of glory and realize what we’ve lost, there will be a burning of the conscience that will be worse than any physical kind of fire that I assume one could suffer.” (*Teachings of Harold B.*

Lee, p. 67))

19 Now, if there was no law given—if a man ^amurdered he should ^bdie—would he be afraid he would die if he should murder?

20 And also, if there was no law given against sin men would not be afraid to sin.

21 And if there was ^ano law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature? (Elder Dallin H. Oaks, explained Alma's teachings in these words:

“Unlike the changeable laws of man, the laws of God are fixed and permanent, ‘irrevocably decreed in heaven before the foundations of this world’ (D&C 130:20). These laws of God are likewise concerned with justice. The idea of justice as what one deserves is the fundamental premise of all scriptures that speak of men’s being judged according to their works....According to eternal law, the consequences that follow from the justice of God are severe and permanent. When a commandment is broken, a commensurate penalty is imposed. This happens automatically. Punishments prescribed by the laws of man only follow the judge’s action, but under the laws of God the consequences and penalties of sin are inherent in the act. ‘There is a law given, and a punishment affixed,’ the prophet Alma taught, and ‘justice claimeth the creature and executeth the law, and the law inflicteth the punishment.’ Alma explained, ‘And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence’ (Alma 42:22, 14). Abinadi added that the Lord ‘cannot deny justice when it has its claim’ (Mosiah 15:27). By itself, justice is uncompromising. The justice of God holds each of us responsible for our own transgressions and automatically imposes the penalty. This reality should permeate our understanding, and it should influence all our teachings about the commandments of God and the effect of individual transgressions. Can man in and of himself overcome the spiritual death all mankind suffers from the Fall, which we bring upon ourselves anew by our own sinful acts? No! Can we ‘work out our own salvation’? Never! ‘By the law no flesh is justified,’ Lehi explained (2 Nephi 2:5). ‘Salvation doth not come by the law alone,’ Abinadi warned (Mosiah 13:28). Shakespeare had one of his characters declare this truth: ‘In the course of justice, none of us should see salvation: we do pray for mercy’ (*The Merchant of Venice*, act 4, scene 1, lines 196-197).” Elder Dallin H. Oaks, “Sins, Crimes, and Atonement,” in *With Full Purpose of Heart* (Salt Lake City: Deseret Book, 2002), pp. 114-

116.)<http://www.meridianmagazine.com/gospeldoctrine/bom/040713bom30print.html> - ftn14# ftn14

PREACH MY GOSPEL: THROUGH CHRIST WE CAN BE CLEANSED FROM SIN: GOD SENT HIS SON: Alma 11:40; John 3:16-17. CHRIST IS OUR ADVOCATE: D&C 45:3-5. SALVATION THROUGH CHRIST: 2 Nephi 2:6-8; Alma 24:8-9, 14-16; 2 Nephi 9:21-24. MERCY AND JUSTICE: Mosiah 15:9; Alma 42:22-25

22 But there is a law given, and a ^apunishment affixed, and a ^brepentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the ^claw, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. (I believe that our Heavenly Father wants to save every one of his children. I do not think he intends to shut any of us off because of some slight transgression, some slight failure to observe some rule or regulation... I believe that in his justice and mercy, he will give us the maximum reward for our acts, give us all that he can give, and in the reverse, I believe that he will impose upon us the minimum penalty which it is possible for him to impose. J. Reuben Clark, Jr., CR 30 Sep 1955, 24)

23 But God ceaseth not to be God, and ^amercy claimeth the penitent (Bruce C. Hafen: “Mercy is thus rehabilitative, not retributive or arbitrary. The Lord asks repentance from a transgressor, not to compensate the Savior for paying the debt of justice, but to induce the transgressor to undertake a meaningful process of personal development toward a Christlike nature. At the same time, mercy depends ultimately on the Lord's extension of unmerited grace. Even though conditioned on repentance for personal sins, mercy is never fully ‘earned’ by its recipients. Repentance is a necessary, but not a sufficient, condition of salvation and exaltation. ‘For we know that it is by grace that we are saved, after all we can do’ (2 Ne. 25:23). The unearned nature of mercy is demonstrated by the Atonement's having

unconditionally compensated for the disabilities imposed on mankind by the Fall of Adam. Adam and Eve and their posterity were utterly powerless to overcome the physical and spiritual deaths that were introduced by the Fall. Moreover, transgressors do not ‘pay’ fully for their sins through the process of repentance. Even though repentance requires restitution to the extent of one's ability, most forms of restitution are beyond any person's ability to achieve. No matter how complete our repentance, it would all be to no avail without a mediator willing and able to pay our debt to justice, on condition of our repentance. Thus, even with sincere and complete repentance, all are utterly dependent on Jesus Christ.” (*Encyclopedia of Mormonism*, p. 776)), and mercy cometh because of the ^batonement; and the atonement bringeth to pass the ^cresurrection of the dead; and the ^dresurrection of the dead bringeth ^eback men into the presence of God; and thus they are restored into his presence, to be ^fjudged according to their works, according to the law and justice.

24 For behold, justice exerciseth all his demands, and also ^amercy claimeth all which is her own (“The good news of the gospel is that because of the atonement of Jesus Christ there is something called *mercy*. *Mercy* signifies an advantage greater than what we deserve. This could come by the withholding of a deserved punishment or by the granting of an undeserved benefit. If justice is balance, then mercy is counterbalance. If justice is exactly what we deserve, then mercy is *more* benefit than we deserve. In its relationship to justice and mercy, the Atonement is the means by which justice is served and mercy is extended. In combination, justice and mercy and the Atonement constitute the glorious eternal wholeness of the justice and mercy of God. Mercy has several different manifestations in connection with our redemption. The universal resurrection from physical death is an unconditional act of mercy made possible by the Atonement. Alma taught Corianton that ‘mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead’ (Alma 42:23). A second effect of the Atonement concerns our redemption from spiritual death. We are redeemed from the fall of Adam without condition. We are redeemed from the effects of our personal sins on condition of our obedience to the laws and ordinances of the gospel. Justice is served and mercy is extended by the suffering and shed blood of Jesus Christ. The Messiah ‘offereth himself a sacrifice for sin, to answer the ends of the law’ (2 Nephi 2:7; Romans 5:18-19). In this way, ‘God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also’ (Alma 42:15).” Dallin Oaks. Elder Dallin H. Oaks, “Sins, Crimes, and Atonement,” in *With Full Purpose of Heart* (Salt Lake City: Deseret Book, 2002), pp. 114-116.)<http://www.meridianmagazine.com/gospeldoctrine/bom/040713bom30print.html> - ^{ftn15#_ftn15}; and thus, none but the truly penitent are saved.

25 What, do ye suppose that ^amercy can rob ^bjustice? I say unto you, Nay; not one whit. If so, God would cease to be God. (Mercy, detached from Justice, grows unmerciful. That is the important paradox. As there are plants which flourish only in mountain soil, so it appears that Mercy will flower only when it grows in the crannies of the rock of Justice. C.S. Lewis, “The Humanitarian Theory of Punishment, 294)

26 And thus God bringeth about his great and eternal ^apurposes, which were prepared ^bfrom the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.

27 Therefore, O my son, ^awhosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be ^brestored unto him according to his ^cdeeds.

28 If he has desired (We will be judged for the desires of our heart.) to do ^aevil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

29 And now, my son, I desire that ye should let these things ^atrouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance.

30 O my son, I desire that ye should deny the ^ajustice of God no more (“Elder Orson F. Whitney held out this hope for the parents of wandering or wayward children: ‘You parents of the wilful and the

wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours- long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend.' (CR, April 1929, p. 110.)" (McConkie & Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 320). Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God, and his ^bmercy, and his long-suffering have full sway in your heart; and let it bring you down to the dust in ^chumility.

PREACH MY GOSPEL: WHAT DO THESE SCRIPTURES TEACH ABOUT DECLARING REPENTANCE? Alma 29:1-4; Alma 62:45; D&C 15:6; 16:6; Alma 42:31; D&C 14:8

³¹ And now, O my son, ye are called of God to ^apreach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest ^bbring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you even according to my words. Amen.

Additional Reading:

THE DOCTRINE AND COVENANTS
SECTION 138

A vision, given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. In his opening address at the eighty-ninth Semiannual General Conference of the Church, on October 4, 1918, President Smith declared that he had received several divine communications during the previous months. One of these, concerning the Savior's visit to the spirits of the dead while his body was in the tomb, he had received the previous day. It was written immediately following the close of the conference; on October 31, 1918, it was submitted to the counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and it was unanimously accepted by them. (Two weeks after the general conference Elder Joseph Fielding Smith wrote down the vision as his father dictated it to him. After it was endorsed by the counselors in the First Presidency and by the Quorum of the Twelve, it was published in the Improvement Era (Dec 1918, p. 166-170). During April conference of 1976, it was accepted as scripture and approved for publication in the Pearl of Great Price. In June 1979 the First Presidency announced that it would become section 138 of the Doctrine and Covenants. D&C Student Manual, p. 356-57. Elder Packer spoke of it [the adding of the two new sections to the Doctrine and Covenants] at a Church Education seminar in the Assembly Hall on Temple Square on 14 October 1977: "I was surprised, and I think all of the Brethren were surprised, at how casually that announcement of two additions to the standard works was received by the Church. But we will live to sense the significance of it; we will tell our grandchildren and our great-grandchildren, that we were on the earth and remember when that took place." Talk, Church Education Seminar, 14 October 1977. Unpublished)

1—10, President Joseph F. Smith ponders upon the writings of Peter and our Lord's visit to the spirit world; 11—24, He sees the righteous dead assembled in paradise and Christ's ministry among them; 25—37, How the preaching of the gospel was organized among the spirits; 38—52, President Smith sees Adam, Eve, and many of the holy prophets in the spirit world who considered their spirit state before their resurrection as a bondage; 53—60, The righteous dead of this day continue their labors in the world of spirits.

1 ON the third of October, in the year nineteen hundred and eighteen, I sat in my room ^apondering (Pondering is often a prerequisite to receiving revelation.) over the scriptures; (Elder Boyd K. Packer: On one occasion when Elder Harold B. Lee spoke to the seminary and institute teachers, he was stressing to us the reality of spiritual communication and of the help and guidance we may receive from beyond the veil. But, he warned, we must be attuned in order to receive it. Here is an excerpt from his address: A few weeks ago, President McKay related to the Twelve an interesting experience, and I asked him yesterday if I might repeat it to you this morning. He said it is a great thing to be responsive to the whisperings of the Spirit, and we know that when these whisperings come it is a gift and our privilege to have them. They come when we are relaxed and not under pressure of appointments. The President then took occasion to relate an experience in the life of Bishop John Wells, former member of the Presiding Bishopric. A son of Bishop Wells was killed in Emigration Canyon on a railroad track. Brother John Wells was a great detail man and prepared many of the reports we are following up now. His boy was run over by a freight train. Sister Wells was inconsolable. She mourned during the three days prior to the funeral, received no comfort at the funeral, and was in a rather serious state of mind. One day soon after the funeral services while she was lying on her bed relaxed, still mourning, she says that her son appeared to her and said, "Mother do not mourn, do not cry. I am all right." He told her that she did not understand how the accident happened and explained that he had given the signal to the engineer to move on, and then made the usual effort to catch the railing on the freight train; but as he attempted to do so his foot caught on a root and he failed to catch the hand rail, and his body fell under the train. It was clearly an accident. Now, listen. He said that as soon as he realized that he was in another environment he tried to see his father, but he couldn't reach him. His father was so busy with the duties in his office he could not respond to his call. Therefore he had come to his mother. He said to her, "You tell father that all is well with me, and I want you not to mourn any more." Then the President made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things; and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more dearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the Spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions. The Lord will approve it and the Brethren will approve it, and we know it is right. He said, it is a great consolation in this upset world today to know that our Savior is directing this work. Then the President concluded: "I value that testimony." If you forget all else I have said, you remember that lesson and that admonition. (Address to seminary and institute faculty, Brigham Young University, 6 July 1956. Additional revelation comes as a result of the study of the scriptures.)

2 And ^areflecting upon the great ^batonement ^csacrifice that was made by the Son of God, for the ^dredemption of the world;

3 And the great and wonderful ^alove made manifest by the Father and the Son in the coming of the ^bRedeemer into the world;

4 That through his ^aatonement, and by ^bobedience to the principles of the gospel, mankind might be saved.

5 While I was thus engaged, my mind reverted to the writings of the apostle Peter, (One chief Apostle is pondering the words of another chief Apostle.) to the ^aprimitive saints scattered abroad throughout ^bPontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been ^cpreached after the crucifixion of the Lord.

6 I opened the Bible and read the third and fourth chapters of the first epistle of ^aPeter, and as I read I was greatly ^bimpressed, more than I had ever been before, with the following passages:

7 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

8 “By which also he went and preached unto the spirits in ^aprison;

9 “Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” (1 Peter 3:18—20.)

10 “For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (1 Peter 4:6.)

11 As I ^apondered over these things which are ^bwritten, the ^ceyes of my ^dunderstanding were opened, and the Spirit of the Lord ^erested upon me, and I saw the hosts of the ^fdead, both small and great.

12 (Will many be saved in the Celestial Kingdom?) And there were gathered together in one place **an innumerable company** of the spirits of the ^ajust, who had been ^bfaithful in the ^ctestimony of Jesus while they lived in mortality;

13 And who had offered ^asacrifice in the ^bsimilitude of the great sacrifice of the Son of God, and had suffered ^ctribulation in their Redeemer’s ^dname. (From this scripture we learn that those who inherit the Celestial Kingdom will offer a sacrifice similar to the sacrifice made by Jesus Christ. We will be called to offer a sacrifice like that of Abraham. We will be tried and chastened to see if we will be willing to offer the sacrifice that will be required of us. Gordon B. Hinckley: Sacrifice is the very essence of religion; it is the keystone of happy home life, the basis of true friendship, the foundation of peaceful community living, of sound relations among people and nations. Without sacrifice there is no true worship of God. I become increasingly convinced of that every day. "The Father gave his Son, and the Son gave his life," and we do not worship unless we give—give of our substance, give of our time, give of our strength, give of our talent, give of our faith, give of our testimonies. BYU Speeches of the Year, 1962.)

14 All these had departed the mortal life, firm in the ^ahope (Bruce R. McConkie: all the faithful Saints, all of those who have endured to the end, depart this life with the absolute guarantee of eternal life. There is no equivocation, no doubt, no uncertainty in our minds. Those who have been true and faithful in this life will not fall by the wayside in the life to come. If they keep their covenants here and now and depart this life firm and true in the testimony of our blessed Lord, they shall come forth with an inheritance of eternal life. We do not mean to say that those who die in the Lord, and who are true and faithful in this life, must be perfect in all things when they go into the next sphere of existence. There was only one perfect man—the Lord Jesus whose Father was God. There have been many righteous souls who have attained relative degrees of perfection, and there have been great hosts of faithful people who have kept the faith, and lived the law, and departed this life with the full assurance of an eventual inheritance of eternal life. There are many things they will do and must do, even beyond the grave, to merit the fulness of the Father’s kingdom in that final glorious day when the great King shall say unto them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” (Matt. 25:34.) But what we are saying is that when the saints of God chart a course of righteousness, when they gain sure testimonies of the truth and divinity of the Lord’s work, when they keep the commandments, when they overcome the world, when they put first in their lives the things of God’s kingdom: when they do all these things, and then depart this life—though they have not yet become perfect—they shall nonetheless gain eternal life in our Father’s kingdom; and eventually they shall be perfect as God their Father and Christ His Son are perfect. CR, Oct 1976, p. 107) of a glorious ^bresurrection, through the ^cgrace of God the ^dFather and his ^eOnly Begotten Son, Jesus Christ.

15 I beheld that they were filled with ^ajoy and gladness, and were rejoicing together because the day of their ^bdeliverance was at hand. (Joseph Smith: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none. [Luke 8:26-33.] All beings who have bodies have power over those who have not." (Joseph Smith, TPJS, p. 181.))

16 They were assembled awaiting the advent of the Son of God into the ^aspirit world, to declare their ^bredemption from the ^cbands of death.

17 Their sleeping ^adust was to be ^brestored unto its ^cperfect frame, ^dbone to his bone, and the sinews and the flesh upon them, the ^cspirit and the body to be united never again to be divided, that they might receive a fulness of ^fjoy.

18 While this vast multitude waited and conversed, rejoicing in the hour of their ^adeliverance from the chains of death, the Son of God appeared, declaring ^bliberty to the ^ccaptives who had been faithful;

19 And there he ^apreached to them the everlasting ^bgospel, the doctrine of the ^cresurrection and the redemption of mankind from the ^dfall, and from individual sins on conditions of ^erepentance.

20 But unto the ^awicked he did not go, and among the ungodly and the unrepentant who had ^bdefiled themselves while in the flesh, his voice was not raised;

21 Neither did the ^arebellious who rejected the ^btestimonies and the warnings of the ancient ^cprophets behold his ^dpresence, nor look upon his face.

22 Where these were, ^adarkness reigned, but among the righteous there was ^bpeace;

23 And the saints rejoiced in their ^aredemption, and bowed the ^bknee and acknowledged the Son of God as their Redeemer and Deliverer from death and the ^cchains of ^dhell.

24 Their countenances ^ashone, and the ^bradiance from the presence of the Lord rested upon them, and they ^csang praises unto his holy name.

25 I marveled, for I understood that the Savior spent about three years in his ^aministry among the Jews and those of the house of Israel, endeavoring to ^bteach them the everlasting gospel and call them unto repentance;

26 And yet, notwithstanding his mighty works, and miracles, and proclamation of the truth, in great ^apower and authority, there were but ^bfew who hearkened to his voice, and rejoiced in his presence, and received salvation at his hands.

27 But his ministry among those who were dead was limited to the ^abrief time (Somewhere between 38 and 40 hours) intervening between the crucifixion and his resurrection;

28 And I wondered at the words of Peter—wherein he said that the Son of God preached unto the ^aspirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah—and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

29 And as I wondered, my eyes were opened, and my understanding ^aquickened, and I perceived that the Lord went not in person among the ^bwicked and the disobedient who had rejected the truth, to teach them;

30 But behold, from among the righteous, he ^aorganized his forces and appointed ^bmessengers, ^cclothed with power and authority, and ^dcommissioned them to go forth and carry the light of the gospel to them that were in ^edarkness, even to ^fall the spirits of men; and thus was the gospel preached to the dead.

(President Wilford Woodruff explained that in the spirit world "every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the vail, enters into the work of the ministry, and there is a thousand times more to preach [to] there than there is here. They have word on the other side of the veil; and they want men, and they call them" (Journal of Discourses, 22:334). Joseph F. Smith: I believe that the disciples who have passed away in this dispensation—Joseph, the Prophet, and his brother Hyrum, and Brigham, and Heber, and Willard, and Daniel and John, and Wilford and all the rest of the prophets who have lived in this dispensation, and who have been intimately associated with the work of redemption and the other ordinances of the gospel of the Son of God in this world, are preaching that same gospel that they lived and preached here, to those who are in darkness in the spirit world and who had not the knowledge before they went. The gospel Now, among all these millions of spirits that have lived on the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the gospel—among them you may count that at least one-half are women. Who is going to preach the gospel to the women? Who is

going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. The things we experience here are typical of the things of God and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the Priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth. Gospel Doctrine, 460-61)

31 And the chosen messengers went forth to declare the ^aacceptable day of the Lord and proclaim ^bliberty to the captives who were bound, even unto all who would ^crepent of their sins (Those in the spirit world are still able to repent.) and receive the gospel. (Both those who died without hearing the gospel in mortality and those who rejected the words of the prophets while in the flesh are to hear the gospel in the spirit world. That is to say the gospel will be taught to all who will listen. Those who had the opportunity to receive the gospel in this life (God being their judge) and who rejected it, may accept it in the spirit world to their blessing but not to their exaltation. This is not to suggest that there is no repentance in the spirit world. This revelation states that "the dead who repent will be redeemed, through obedience to the ordinances of the house of God. And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation" (D&C138:58-59). Revelations of the Restoration, p. 1148)

32 Thus was the gospel preached to those who had ^adied in their sins, without a ^bknowledge of the truth, or in ^ctransgression, having ^drejected the prophets.

33 These were taught ^afaith in God, repentance from sin, ^bvicarious baptism for the ^cremission of sins, the ^dgift of the Holy Ghost by the laying on of hands,

34 And all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be ^ajudged according to men in the flesh, but live according to God in the spirit. (Joseph Fielding Smith: If a person is in every way worthy of the blessings and was denied them while living, then any time after death the ordinances may be performed. If the person had every opportunity to receive these blessings in person and refused, or through procrastination and lack of faith did not receive them, then he is not entitled to them, and it is doubtful if the work for him will be valid if done within one week or 1,000 years. The Lord has declared that it is he who endures to the end that shall be saved, and he who rejects or neglects these blessings until death, when he has had the opportunity, is not worthy of them. Doctrines of Salvation, 2:179. The question is often asked as to whether it is harder or easier to accept the gospel in the spirit world. If those in that sphere are to be "judged according to men in the flesh," it must of necessity require the same degree of faith and courage to accept and live the gospel there as here. For those who have accorded their lives with gospel principles, accepting the gospel will be a natural step in their progression. Those whose lives were devoted to debauchery, wickedness, and warring against light and truth will have the greatest of difficulty in changing their course. Revelations of the Restoration, p. 1148)

35 And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the ^asacrifice of the Son of God upon the ^bcross.

36 Thus was it made known that our Redeemer spent his time during his sojourn in the world of ^aspirits, instructing and preparing the faithful spirits of the ^bprophets who had testified of him in the flesh;

37 That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their ^arebellion and transgression, that they through the ministration of his servants might also hear his words.

38 Among the great and ^amighty ones who were assembled in this vast congregation of the righteous

were Father ^bAdam, the ^cAncient of Days and father of all,
39 And our glorious ^aMother ^bEve, with many of her faithful ^cdaughters who had lived through the ages and worshiped the true and living God.
40 ^aAbel, the first ^bmartyr, was there, and his brother ^cSeth, one of the mighty ones, who was in the express ^dimage of his father, Adam.
41 ^aNoah, who gave warning of the flood; ^bShem, the great ^chigh priest; ^dAbraham, the father of the faithful; ^eIsaac, ^fJacob, and Moses, the great ^glaw-giver of Israel;
42 And ^aIsaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the ^bcaptives, and the opening of the ^cprison to them that were bound, were also there.
43 Moreover, Ezekiel, who was shown in vision the great valley of ^adry bones, which were to be ^bclothed upon with flesh, to come forth again in the resurrection of the dead, living souls;
44 Daniel, who foresaw and foretold the establishment of the ^akingdom of God in the latter days, never again to be destroyed nor given to other people;
45 ^aElias, who was with Moses on the Mount of Transfiguration;
46 And ^aMalachi, the prophet who testified of the coming of ^bElijah—of whom also Moroni spake to the Prophet Joseph Smith, declaring that he should come before the ushering in of the great and dreadful ^cday of the Lord—were also there.
47 The Prophet Elijah was to plant in the ^ahearts of the children the promises made to their fathers,
48 Foreshadowing the great work to be done in the ^atemples of the Lord in the ^bdispensation of the fulness of times, for the redemption of the dead, and the ^csealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.
49 All these and many more, even the ^aprophets who dwelt among the Nephites and ^btestified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance,
50 For the ^adead had looked upon the long absence of their ^bspirits from their bodies as a ^cbondage. ("The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy" (D&C 93:33-34). All of the spirit world is considered a prison because we do not have our bodies.)
51 These the Lord taught, and gave them ^apower to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with ^bimmortality and eternal life, (How do we get the power to become resurrected? President Spencer W. Kimball: President Brigham Young, the second president of this dispensation, said: "It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in those ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would like to ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of resurrection." (Journal of Discourses, 15:137.) Do we have the keys of resurrection? Could you return to the earth as ones who would never again die—your own parents, your grandparents, your ancestors? I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. I have been called to speak in numerous funerals for people whom I have known, people whom I have loved, and people whom I have saved and held on to in a limited way. We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality. "[The keys] will be given to those who have passed off this stage of action and have received their bodies again. . . . They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism then receive the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here [on the earth], and there are many more." (JD, 15:137.) CR, Apr 1977, p. 69. Brigham Young: Some person holding the keys of the resurrection, having previously

passed through that ordeal, will be delegated to resurrect our bodies. JD, 9:139)

52 And continue thenceforth their labor (What labor? To be as God is.) as had been promised by the Lord, and be partakers of all ^a blessings which were held in reserve for them that love him.

(Having witnessed the visit of the Savior to the world of spirits while his body lay in the borrowed tomb of Joseph of Arimathaea, the scene now changes so that President Joseph F. Smith is invited to view things in the spirit world as they were at the time he received this vision in October of 1918. There is no justification in the supposition that premortal spirits (Joseph Smith, Hyrum Smith, Brigham Young, John Taylor, and Wilford Woodruff) mingled with the disembodied spirits during the visit of Christ to them in the meridian of time. Those described as being present included the faithful from Adam to Malachi (vv. 38-46) and the Book of Mormon prophets (v. 49), all of whom had complied with the law of sacrifice as practiced in the Old Testament (vv. 12-14) and had received the power of resurrection (v. 51). It is common for a vision of this sort to change scenes, including time and place. The vision of John the Revelator in the book of Revelation, that of Nephi in 1 Nephi 11-14, and that of the Prophet Joseph Smith in Doctrine and Covenants 76 are classic examples. What President Smith now sees is a vision of those who had been "reserved to come forth in the fulness of times" to lay the foundation of the "great latter-day work." Having completed their labors in the flesh, they now continued them in the spirit world. Verses 55 and 56 may well be a flashback to our first estate. Revelations of the Restoration, p. 1149-50)

(President Smith is now going to see the pre-mortal existence.) 53 The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice ^a spirits who were ^b reserved to come forth in the ^c fulness of times to take part in laying the ^d foundations of the great latter-day work, (There is no scriptural evidence to suggest that those in premortality mingled with those who had died and were in the spirit world.)

54 Including the building of the ^a temples and the performance of ordinances therein for the redemption of the ^b dead, were also in the spirit world.

55 I observed that they were also among the ^a noble and great ones who were ^b chosen in the beginning to be rulers in the Church of God.

56 Even before they were born, they, with many others, received their first ^a lessons in the world of spirits and were ^b prepared to come forth in the due ^c time of the Lord to labor in his ^d vineyard for the salvation of the souls of men.

(Now he goes back to the spirit world.) 57 I beheld that the faithful ^a elders of this dispensation, when they depart from mortal life, continue their labors in the ^b preaching of the ^c gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the ^d spirits of the dead.

58 The dead who ^a repent will be redeemed, through obedience to the ^b ordinances of the house of God, 59 And after they have paid the ^a penalty of their transgressions, and are ^b washed clean, shall receive a ^c reward according to their ^d works, for they are heirs of salvation. (In the previous verse we are assured that the dead can repent. We know that there is no true repentance without suffering (Alma 42:16-18). It naturally follows that those in the spirit world who repent will be involved in the same process that they would have been involved in had they lived to do their repenting in this life. If they are to be judged according to men in the flesh, they too must pay "the penalty of their transgressions." One illustration of this principle could include those who, in a state of despondency, commit suicide. While not negating the seriousness of this transgression, it would be our hope that there will be those who, in the course of time, having "paid the penalty" will be able to right their lives (Ballard, Suicide, 52-54). Revelations of the Restoration, p. 1150)

60 Thus was the ^a vision of the redemption of the dead revealed to me, and I bear record, and I know that this ^b record is ^c true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

The following is a talk given by Elder Boyd K. Packer of the Quorum of the Twelve Apostles entitled The Mediator.

“There once was a man who wanted something very much. It seemed more important than anything else in his life. In order for him to have his desire, he incurred a great debt.

“He had been warned about going into that much debt, and particularly about his creditor. But it seemed so important for him to do what he wanted to do and to have what he wanted right now. He was sure he could pay for it later.

“So he signed a contract. He would pay it off sometime along the way. He didn't worry too much about it, for the due date seemed such a long time away. He had what he wanted now, and that was what seemed important.

The creditor was always somewhere in the back of his mind, and he made token payments now and again, thinking somehow that the day of reckoning really would never come.

“But as it always does, the day came, and the contract fell due. The debt had not been fully paid. His creditor appeared and demanded payment in full.

“Only then did he realize that his creditor not only had the power to repossess all that he owned, but the power to cast him into prison as well.

‘I cannot pay you, for I have not the power to do so,’ he confessed. ‘Then,’ said the creditor, ‘we will exercise the contract, take your possessions, and you shall go to prison. You agreed to that. It was your choice. You signed the contract, and now it must be enforced.’

“‘Can you not extend the time or forgive the debt?’ the debtor begged. ‘Arrange some way for me to keep what I have and not go to prison. Surely you believe in mercy? Will you not show mercy?’

“The creditor replied, ‘Mercy is always so one sided. It would serve only you. If I show mercy to you, it will leave me unpaid. It is justice I demand. Do you believe in justice?’

“‘I believed in justice when I signed the contract,’ the debtor said. ‘It was on my side then, for I thought it would protect me. I did not need mercy then, nor think I should need it ever. Justice, I thought, would serve both of us equally as well.’

“‘It is justice that demands that you pay the contract or suffer the penalty,’ the creditor replied. ‘That is the law. You have agreed to it and that is the way it must be. Mercy cannot rob justice.’

“There they were: One meting out justice, the other pleading for mercy. Neither could prevail except at the expense of the other.

“‘If you do not forgive the debt there will be no mercy,’ the debtor pleaded.
‘If I do, there will be no justice,’ was the reply.

“Both laws, it seemed, could not be served. They are two eternal ideals that appear to contradict one another. Is there no way for justice to be fully served, and mercy also?

“There is a way! The law of justice can be fully satisfied and mercy can be fully extended-but it takes someone else. And so it happened this time.

The debtor had a friend. He came to help. He knew the debtor well. He knew him to be shortsighted. He thought him foolish to have gotten himself into such a predicament. Nevertheless, he wanted to help because he loved him. He stepped between them, faced the creditor, and made this offer.

“I will pay the debt if you will free the debtor from his contract so that he may keep his possessions and not go to prison.”

“As the creditor was pondering the offer, the mediator added, ‘You demanded justice. Though he cannot pay you, I will do so. You will have been justly dealt with and can ask no more. It would not be just.’

“And so the creditor agreed.

“The mediator turned then to the debtor. ‘If I pay your debt, will you accept me as your creditor?’

“‘Oh yes, yes,’ cried the debtor. ‘You save me from prison and show mercy to me.’

“‘Then,’ said the benefactor, ‘you will pay the debt to me and I will set the terms. It will not be easy, but it will be possible. I will provide a way. You need not go to prison.’

“And so it was that the creditor was paid in full. He had been justly dealt with. No contract had been broken.

“The debtor, in turn, had been extended mercy. Both laws stood fulfilled. Because there was a mediator, justice had claimed its full share, and mercy was fully satisfied.

Each Lives on Spiritual Credit

“Each of us lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us.

“And, by eternal law, mercy cannot be extended save there be one who is both willing and able to assume our debt and pay the price and arrange the terms for our redemption.

“Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing.

“But know this: Truth, glorious truth, proclaims there is such a mediator.

‘For there is one God, and one mediator between God and men, the man Christ Jesus.’ (1 Timothy 2:5.)

“Through Him mercy can be fully extended to each of us without offending the eternal law of justice.

“This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them.

Mercy Is Not Automatic

“The extension of mercy will not be automatic. It will be through covenants with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins.

“All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy.

“A knowledge of what I am talking about is of a very practical value. It is very useful and very helpful personally; it opens the way for each of us to keep his spiritual accounts paid up.

“You, perhaps, are among those troubled people. When you come face to face with yourself in those moments of quiet contemplation-that many of us try to avoid-are there some unsettled things that bother you?

“Do you have something on your conscience? Are you still, to one degree or another, guilty of anything small or large?

“We often try to solve guilt problems by telling one another that they don't matter. But somehow, deep inside, we don't believe one another. Nor do we believe ourselves if we say it. We know better. They do matter!

Our transgressions are all added to our account, and one day if it is not properly settled, each of us, like Belshazzar of Babylon, will be weighed in the balance and found wanting.” (*That All May Be Edified*, p. 318-21. CR Apr 1977.)

When discussing the principles of justice and mercy, how do they really work? In a talk by Cleon Skousen, he discusses how the atonement actually works and brings together the opposite principles of justice and mercy.

The Meaning of the Atonement

From a talk by W. Cleon Skousen

Right now I would like to share with you some things that are beautiful and powerful and almost lost from the Church and were introduced by President Kimball at the Priesthood meeting on Saturday night, April 2nd (1977).

There are many profound and beautiful things that have been restored with the Gospel that are not often discussed. Sometimes when they are discussed, you will hear people say, "Why don't the Brethren talk about that more?" Well, when the Brethren are heard in conference, they are talking to the world. If you get the Brethren together in a cloistered setting, you'll hear it. If you are a group of missionaries with one of the General Authorities, they'll open up on the profound truths of the Gospel that are not generally discussed when the Brethren are talking to the world.

These truths are very sacred, and President Kimball introduced on Saturday night what I want to comment on briefly because it is the whole foundation of Easter, but it is hardly ever discussed. We just don't talk about it, and we are the only people who know about it. And we have almost lost it as a doctrine of the Church, and I was thrilled when I heard President Kimball introduce it. He said, "I want everyone to understand that in this life we only have a very limited amount of Priesthood authority with

which to function. There are many ordinances that must as yet be given in the next world, and one of them will be the ordinance of resurrection. We are not allowed to perform that ordinance here. It is an ordinance of the Priesthood. You'll get it over there. Over in the next life you will also have the ordinance of begetting spirit children with your then resurrected bodies. That is something that we have no power to do here. Physical bodies, yes, but not spiritual."

Then he got on a theme that I am sure seemed strange to some ears. He said, "You will be able to have access to the intelligences in the universe and organize them and make planets and organize kingdoms." Now this is a beautiful doctrine, and it is time that we discuss it a bit more because if we understand that principle, it will help us understand why there had to be an atonement.

I don't know if this bothers you or not, but when I was a little boy in Alberta, Canada, and in Sunday School they talked about the terrible suffering of Jesus on the cross, I would say to my teacher, "Who wanted that anyway? Who was all that suffering for? Who is it to satisfy?" And my teacher would reply, "Well, it was to satisfy Heavenly Father." That didn't answer my question. It seemed that if Heavenly Father wanted us to come to the earth, after we repented, all he would have to say was, "Come on back. You did the best you could." Why do we need all this suffering? And all my life, at least until I went on my mission, I asked those questions.

So one day I was riding along with President Widstoe, who was in charge of all the European Mission. I was only 17 when I was called on my mission, and I thought that this was my chance to ask Brother Widstoe all these questions that had been on my mind since I was a little boy and so I asked him. ["Why did Jesus have to suffer on the cross?"] "Who told you to ask me that question?" And I said, "It's my question. Nobody told me to ask it."

So he said, "This is the most profound question of the Gospel of Jesus Christ, and it shouldn't be answered until people are at first capable of wondering about it so they can understand the answer. So I'll share the answer with you over a period of time." (And if you've never wondered, you can stop reading right here.)

"That's great!" I said and started getting out a pen and paper. "If you'll just give me the scriptures, I'll write them down." He started to tell me, "One scripture is in the D&C, another is in the Book of Mormon." "Aren't you going to give me the chapter and verse?" "I wouldn't deprive you of the pleasure of finding them yourself."

As my mission continued, and after it as well, I would report in on my progress. He would say, "You're doing quite well. Try the 38th section of the Doctrine and Covenants," and so on. It took me another seven years until I finally put it all together, but I was so thrilled when I finally did it and he said, "Yes, that's the picture now." I'll give you all the references so it won't take you seven years.

Actually read the passages and you will begin to see what a marvelous ocean, an avalanche, a veritable waterfall has been poured out upon the Saints in the latter days, and some of it we have allowed to run off without really appreciating what it meant.

Now the first is in 2nd Nephi 2:14. (And now, my sons, I speak unto you these things for your profit and ^alearning; for there is a God, and he hath ^bcreated all things, both the heavens and the earth, and all things that in them are, both things to act and things to be ^cacted upon.) Here is what you shall read. Father Lehi says that everything in the universe is made of two things. This is where we get our building block concept. Something to act and something to be acted upon.

Your next reference is D&C 93:29. (Man was also in the ^abeginning with God. ^bIntelligence, or the ^clight of ^dtruth, was not ^ecreated or made, neither indeed can be.) A thing that acts is called Eternal Intelligences, plural.

The next one is D&C 93:30. (All truth is independent in that ^asphere in which God has placed it, to ^bact for itself, as all intelligence also; otherwise there is no existence.) These intelligences are independent and act voluntarily. They are not compelled, and the Heavens wait on them until they obey. They don't do anything until they are ready—just like us. And our Heavenly Father built the whole universe with this element of action. This energy factor in the universe is intelligence, and it only operates as fast as it wants and in a direction it is willing to follow.

Now Abraham 3:19. (And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all.) These intelligences are graded from the lowest to the highest, and the highest of all is God's intelligence himself, and we are in between. Some intelligences were assigned to the elements, some were assigned to plant life, and some were assigned to animals. Those that were His very special, superior, super deluxe intelligences were given bodies in His image, and you are they. You are very, very special people.

Now, Joseph Smith describes this in D.H.C. 8:519. He says, "...And I explained to the quorum of the Twelve and their wives about the doctrine of Eternal progression of intelligences." Then he doesn't tell us what the explanation is. So you have to go to Brigham Young, Parley P. Pratt, and Heber C. Kimball, and they explain what he explained to them, but they got the doctrine from him.

All right, your next one is D&C 93:33. (For man is ^aspirit. The elements are ^beternal, and ^cspirit and element, inseparably connected, receive a fulness of joy;) Those which are acted upon, see there is a thing to act and a thing to be acted upon, are called Eternal elements. It is element. It is matter. Joseph Smith said that matter existed in two dimensions. The very refined element is called Spirit, and the more coarse element is called this temporal matter that we have here (referring to the body). So it is that all matter exists on two planes. It is like ice and water. They are really the same thing, but they are on different dimensions. Now, everything is made up of a combination of intelligence and matter. These are the building blocks of the universe (Abraham 4:10, (And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, ^aGreat Waters; and the Gods saw that they were obeyed.) 12, (And the Gods organized the ^aearth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.) 18 (And the Gods watched those things which they had ^aordered until they obeyed.) and Helaman 12:8-9 (For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God. Yea, behold at his ^avoice do the hills and the mountains tremble and ^bquake.).

If you're a scientist, this will be very exciting information because our most advanced research scientists in the pure research area have just proven that this is true. Matter does not function mechanically. It has an element of finite intelligence they say. That's what Burgeson, the French philosopher, called it. It can distinguish. It can choose. It doesn't always do what the rules say. Some of those little elements are just as ornery as you and me. They go wandering around, and it is the aggregate, we say, that is the law of chemistry. In the aggregate, yes, but you look at them individually, and they are fooling around. As a matter of fact, Robert Milliken said that if all the elements were obeying all the rules of chemistry, you would never die. There is rebellion in the flesh, and it is called the "Seeds of Death."

At God's command, the elements that have received intelligence attached to them will obey. You want a mountain to move, talk to it. God commands it, or His Priesthood does it by His authority. When God commands, those intelligences obey in the elements. That's Jacob 4:6 (Wherefore, we search the prophets, and we have many revelations and the spirit of ^aprophecy; and having all these ^bwitnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can ^ccommand in the ^dname of Jesus and the very trees obey us, or the mountains, or the waves of the sea.) and 1st Nephi 20:13 (Mine hand hath also ^alaid the foundation of the earth, and my right hand hath spanned the heavens. I ^bcall unto them and they stand up together.).

You listen to Brigham Young discussing this principle. "There is light or intelligence in all matter throughout the vast extent of all the eternities. It is in the rock. It is in the sand, in water, air. It is in the gases and, in short, in every description or organization of matter, whether it be solid, liquid, or gas. Particle operation with particle." Now all of a sudden, we begin to catch the vision of this miracle of God's creation. He goes into the outer darkness of unorganized intelligences and unorganized bits of elements and combines them together so that a little tiny bit of element has an intelligence attached to it, and now He can command it. The Lord has said, "I have given all of them a pattern which becomes the law by which they operate."

God speaks, and they obey. Things are made up of things that act and things that are acted upon. They have been identified for us by name, and President Kimball said that in the next world we will have access to these intelligences to organize our own great systems. Now, our Heavenly Father says, "You know what makes me God?" The source of God's power is described in D&C 29:36. (And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;) It is in some other places, too—Moses 4:1,4 (1 AND I, the ^aLord God, spake unto Moses, saying: That ^bSatan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the ^cbeginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will ^dredeem all mankind, that one soul shall not be lost, and surely ^eI will do it; wherefore ^fgive me thine honor. 4 And he became ^aSatan, yea, even the ^bdevil, the father of all ^clies, to ^ddeceive and to blind men, and to lead them ^ecaptive at his will, even as many as would not ^fhearken unto my voice.).

What makes him God? What makes, over a process of time, a God? "My honor is my power." My honor is my power so that when He speaks and says, "Water reorganize into wine," a very high grade of wine, there is no problem. It reorganizes. We call it a miracle, but it is nothing in the world but obedient intelligences. That is the doctrine!

Now, keeping in mind D&C 29:36 (And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;), what would happen if the Father violated the confidence of these intelligences? What do you think would happen? No one on the face of the earth has dared to announce the doctrine contained in the back of Alma 42. No church has dared to suggest that God could fall. Our Heavenly Father has said, "I want you to know I walk the razor's edge of celestial law continually in order to maintain the confidence and honor of all these who trust me, because that is the source of my power."

This gives us a while now understanding of our Heavenly Father. In Alma 42:13 (Therefore, according to justice, the ^aplan of ^bredemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could

not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would ^ccease to be God.), 22 (But there is a law given, and a ^apunishment affixed, and a ^brepentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the ^claw, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.), and 25 (What, do ye suppose that ^amercy can rob ^bjustice? I say unto you, Nay; not one whit. If so, God would cease to be God.), it is repeated over and over again. In Mormon 9:19 (And if there were ^amiracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he ^bchangeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.), it is repeated. If He were unjust, if He were arbitrary, if He were false in any sense, He would what? He would cease to be God. Who dares to suggest anything to challenge the power of the Almighty Elohim, Chief of the Gods?! Our Heavenly Father says, "I want you to know and understand me. I work within very strict rules. I have to function so that I enjoy their confidence and so not to violate it." In Alma 34:9 (For it is expedient that an ^aatonement should be made; for according to the great ^bplan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are ^cfallen and are lost, and must perish except it be through the atonement which it is expedient should be made.), the Father says, "Once I put you down into the second estate, I lose all capacity to bring you back. If I brought you back myself, it would be arbitrary, capricious, and unjust and violate the rules by which the whole kingdom was established. I lose complete control over the possibility of bringing you back myself."

God the Father cannot save us. See, these are the doctrines of the Church that we seldom see in these dimensions, but this is the Easter story. This is the real Easter story. Had it been left to the Father, He would have been helpless to get us back! If there had not been some other way for us to get back to the presence of the Father, we would have ended in outer darkness with Satan and his hosts. And everything that had been organized by the Father in connection with us, our Earth, the other earths on which part of this family is located, and all of the creations connected with it, would have disintegrated and would have gone to outer darkness.

Now this takes all the magic out of the creation. All of a sudden, the Father becomes much more rational, comprehensible, and our appreciation accelerates as we begin to realize what a remarkable, beautiful personality He is.

2 Nephi 9:9 (And our spirits must have become ^alike unto him, and we become devils, ^bangels to a ^cdevil, to be ^dshut out from the presence of our God, and to remain with the father of ^elies, in misery, like unto himself; yea, to that being who ^fbeguiled our first parents, who ^gtransformeth himself nigh unto an ^hangel of light, and ⁱstirreth up the children of men unto ^jsecret combinations of murder and all manner of secret works of darkness.) says that we would end up with Satan and his angels were there no atonement, that it is absolutely beyond the capacity of our Heavenly Father to lift children who have stumbled while learning the difference between good and evil back into his presence because He has to operate according to law. All the other intelligences would say, "Father, they have sinned and come short of their glory. They cannot come back. Remember all the laws that held us back. We didn't get to be these top people. We were graded down. You kept talking about laws. We are they who demand justice, and will not let them return." And should God try it, as it says in Alma, they would cease to honor Him, and He would cease to be God. That is the doctrine. Then how do we do it? Alma 34:11 (Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is ^ajust, take the life of his brother? I say unto you, Nay.) says no person can suffer for the sins of another person. That's the law. That is what all these little intelligences are saying. You just stop and think why that is so.

If I commit an offense, a very serious offense, can you die for it and satisfy this audience? Do you think you could, even though we love each other, and you say to everybody, "No, don't let Brother Skousen be killed. I'll die for Brother Skousen." Do you think they are going to be happy about that? No. It would violate your sense of justice and it does all those little intelligences and Alma 34:11 says that no person can die or be punished for the sins of another and have it be accepted as justice. The demands of justice, that is what these little intelligences defend. "They cannot come back, Father." Everybody see the problem?

Now, the genius of the solution: The gods know that these little intelligences have a capacity for compassion. Therefore, the atonement is based not on law, but on mercy. That's in Alma 34:15 (And thus he shall bring ^asalvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.). In other words, we are going to try to get to these little intelligences in some way so that we can overcome the demands of Justice. The families of God must have worked this out eons and eons ago with other families. So this is the pattern.

Remember when they were selecting a Savior? Jesus volunteered. Then Satan said, "You know, Father, this is a very old-fashioned plan. I mean, this isn't necessary. You can satisfy the intelligences of the universe. Just put your children in strait jackets and get them through the second estate, and it is a great idea I thought of. I really would like credit for it. I am offering the whole human family no-risk insurance. All I am asking is for you to give up on this hang-up that this family has always had on this free-agency thing. It's only for a little bit of time. We take them down, they get bodies, we prevent them from violating any laws, and we bring them back. It is that simple."

"No," said the Father, "it is not that simple," apparently implying that if you introduce compulsion into our eternal plan of salvation or into the cosmic universe you also plant the seeds of what? Revolution. Disintegration. Everything we have out there is moving as it is willing to move. You don't get any revolution that way. But Satan said he would start a revolution, and he got it. I wouldn't be surprised if the real followers of the Father were a minority for a while. We had a big, uncommitted, in-the-middle majority.

Jesus said, "Father, I will do it your way. I will do it the way they have always done it before. We do have casualties, true, but we are able to maintain voluntary participation. I know that someone has to suffer in order to have an atonement and create that felling of compassion, but I'll do it."

And so we had a big argument, and revelation says that the war in heaven was a kind of big testimony meeting. We said to one another, "Look, Father's way is the right way. We don't want to introduce compulsion. If we start compulsion, who is to say where it will end? Lucifer is trying to steal the throne of our Heavenly Father and he wants glory for it and there is nothing in that direction but rebellion and destruction."

We finally got two-thirds on our side. I won't be surprised, when we see this vision, to learn that we only had a minority to begin with, but we finally got our majority while the other third went for no-risk insurance. They wouldn't take a chance with us.

All right, now how does this atonement work? Watch how the principles function. You are an intelligence. You are capable of being subjected to so much sympathy and compassion that you stop asking for every "pound of flesh" that the law permits. To overcome the demands of justice on all mankind, you must have a person who is infinitely loved as it says in Alma 34. You know that infinitely

means universally. Everyone recognizes that. So we take a spirit who is so superior that he is the first counselor in the First Presidency of Heaven. He is so honored that when the Father wants something done He speaks to this person, and then he in turn speaks to these intelligences. He is identified as the Word, the one through whom the word passes. He is loved and respected by all, just like the Father is. So we use him. He is infinitely loved, and we have him come down to the second estate and live a perfect life without offense so that he can return to the Father. While laboring among the human family, we have him suffer so terribly that the little intelligences of the entire universe are affected. They abhorred the suffering that he went through. They loved him, as it says in the Book of Mormon, and the very elements cried out against this torture of someone they loved. All this was done by design.

That was the mission of Jesus Christ. He had to suffer so much that when He goes to those little intelligences and pleads on the behalf of someone who did the best he could, which is called repentance, they'll say, "Well, he shouldn't go back, but if you want him to, after all you've gone through, then, yes, he can go up." That's the atonement. Listen to Alma 34 as we hear the prophets who used to understand and preach this doctrine extensively, which we kind of stopped preaching among ourselves. Alma 34:15, "And thus he shall bring salvation to all those who believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy..." Whose mercy? Our Father already has mercy for us. This is His plan. We don't have to create that in Him. We have to create that in those who are demanding justice. "Father, they have sinned and come short of the glory of God." That is where you must arouse the bowels of mercy which overpowereth justice. And thus, mercy can satisfy the demands of justice and encircle them in the arms of mercy, while he who does not exercise faith unto repentance is exposed to the whole law of justice. Therefore, only unto him who has exercised this faith is brought about the great and eternal plan of salvation.

Now let me turn to Doctrine and Covenants 45, and you listen to the Savior telling you about it. Verse 3, "Listen to him who is the advocate of the Father, who is pleading your cause before Him saying, Father, behold the suffering and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy son which was shed, the blood of him whom thou gavest that thyself might be glorified. Wherefore, Father spare these my brethren that believe on my name." You see how he did that? He doesn't plead for those who do not believe in him. He can't. That would rob justice. "Spare these my brethren who believe on my name, that they may come unto me and have everlasting life." And the Father can do that without ceasing to be God. Because of what? Mercy. Let me give you an example of how that works.

During the Civil War, there was a 19-year-old soldier who went to sleep on guard duty. A whole section of the Union army was wiped out in that particular sector. He lost many of his very best friends, all because he fell asleep and the opposing forces were able to make a surprise attack on one flank of that particular defense effort. He survived the battle, was court-martialled, and was sentenced to be hanged for neglect of duty and going to sleep, which is routine military law.

The death sentence and order of execution were placed on the desk of President Lincoln, and he was prepared to sign it. President Lincoln was contacted by a little old woman. I think she came in person, but I'm not sure. Anyway, this little mother said to President Lincoln, "When this war started, I had a husband and five sons. First I lost my husband and then, one by one, four of my sons. I have just one son left, and he's sentenced to die for neglect of duty. He feels just terrible about what happened. He expects to die. He thinks it is only just that he should die. President Lincoln, I was wondering if you could pardon him, not for his sake, but for my sake."

And President Lincoln said, "Little mother, for your sake, I pardon your son. Pray God that he will survive the war and be a blessing to you all the days of your life." See how compassion works. It completely overcame the demands of justice, and nobody criticized President Lincoln for that decision.

I would like to just pause at this moment and ask, "What is an Intelligence?" It is a wonderful, self-knowing, eternal, little entity that says, "I am." "I am" is right inside. That is the seed of power. You want to know what an intelligence is? It's you. And you are one of the very advanced intelligences. You are so smart that one of your brothers, at your level, thought that he was as smart as the Father and tried to take over the Father's kingdom. That is something the other intelligences wouldn't even have thought of.

I tell you this is an exciting place to be. And it took eons to bring us here, and everyone is so precious that Heavenly Father says that if you see one of them trying and backsliding, we must work with him and forgive him seventy times seven as long as he is trying. Keep pushing, and we might make it eventually. Maybe you have an Alma the Younger in there, who knows?

Towards the evening, they went to the Last Supper. They partook of the Passover lamb, and he looked out at his twelve apostles and said, "One of you will betray me." Peter said, "Which one? John, you're the closest, ask him which one." And so John asked, "Master, which one?" The Savior whispered, "Him to whom I give the sop." He then picked up a piece of bread and dipped it in the gravy and handed it to Judas Iscariot and said, "Judas, what thou doest, do quickly." Judas got up and just went out.

Now Jesus became very depressed and rose up and gave that beautiful high priest's prayer found in John, Chapter 17, where he pleads to the Father, "to bless these that they might be one, as thou Father art in me and I in thee, that they all may be one in us." And he said, "Bless these who shall believe in these words who have not seen me, that they also may be one."

Then he said, "Let us be gone. I need to pray." So they went from the part of the city where the poor people lived. It is dark now, and he tells eight disciples to stay by the gate. He took Peter, James, and John and went back into the grove and he had them watch while he went further up the hillside in the grove. Apparently, only John stayed awake, and he heard Jesus fall on the ground. He didn't kneel on a rock, he fell full length on the ground, and he said, "Oh, Father, all things are possible unto thee, take this cup from me. Nevertheless not my will but thy will be done."

What he is saying is, "Father, you are God! You can do anything. Don't make me go through this. Please work it out some other way." And that is when an angel came to administer unto Jesus. What the angel must have said, though we don't have the message, was something like this. "Oh, Jehovah, thou son of God, you do not have to do this if you don't want to, but you should know that unless you fulfill this assignment, Heavenly Father will not only lose his family but the entire creation associated with them—the planets, the plants, the animals. Everything that you helped create will be lost and go back to outer darkness from whence it came."

He must have said something like that because when the angel had finished ministering unto him he said, "Thy will be done." He sweat great drops of blood. We can't understand how terrible it was, but Jesus himself has given us an idea of what he went through in the 19th section of the Doctrine and Covenants, in which he said at the beginning of the 15th verse, "Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger and your sufferings be sore—how sore you know not, how exquisite you know not, how hard to bear, you know not. For behold, I God, have suffered these things for all that they might not suffer even as I; Which suffering

caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore and to suffer both body and spirit—and would that I might not drink the bitter cup and shrink—
Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." In other words, "If you will be obedient and repent, the spirit will justify you, and I will sanctify you. I've done it. I've paid the price... don't waste it! Come unto me. Remember. Come unto me."

Now Judas came with the soldiers, and Jesus heard them coming. He came back and found the apostles sleeping again. Judas came up to him. It is nighttime, and they want to be sure to get the right one, so Judas came up to him and, embracing him, says, "Master!" The Savior looked down at him and said, "Judas, betrayest thou the son of man with a kiss?" Then the soldiers cried, "Seize him!" Everybody fled. The Savior was taken to the house of Ananias, and all of you remember the terrible night he spent. You will remember the three denials by Peter. He is terrified. He will find it hard to forgive himself for these three denials.

The next morning there is an illegal trial before the Sanhedrin. They can't kill Jesus without the consent of Pilate, and so they take him into the fortress, right next to the temple square. And right in the middle of that open square, they brought Jesus and turned him over to Pilate. Even Pilate, a gentile, tried to create sympathy in their hearts by flogging him and putting a crown of thorns on his head and letting the blood run down his face. Jesus' robe is saturated with blood, and Pilate brings him and says, "Behold the man." And they scream, "Crucify him! Crucify him!" Pilate said, "See to it. I wash my hands of this judgment."

So they took him with his cross and made him carry it as long as his broken body could support it. Finally they led him to the place of the skull, and there they nailed the nails first into his hands, then into his wrists, then his feet, and they lifted the cross into position, two thieves crucified either side of him. Towards the end he cried, "I thirst." They put a sponge with vinegar to his lips because it was supposed to dull some of the pain. He looked down in his agony and said, "John, behold your mother. Mother, behold your son." Apparently, Joseph had passed away. He was saying that John should take care of his mother. All this was foreseen by David.

Then, when the agony was almost past bearing and it was getting towards dusk, Jesus looked up and said, "It is finished. Unto thee, Father, I commend my spirit." Then he departed. At that moment Jesus became the Christ. He has done what was necessary to overcome the demands of justice so we could go back. He did it by the great power that was in him. He was gone for three days and three nights during which time he received a resurrected, purified, and glorified body.

That is the Easter message, and our God suffered so much that night in Gethsemane. And our Heavenly Father was suffering so much that night that he wanted at least one of his children here on earth to know what it was like, so he said to our great ancestor, Abraham, "I want you to take your best beloved son to the top of Mount Moriah, and I want you to offer him to me as a sacrifice." In Jacob 4:5 (Behold, they believed in Christ and ^aworshipped the Father in his name, and also we worship the Father in his ^bname. And for this intent we ^ckeep the ^dlaw of Moses, it ^epointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a ^fsimilitude of God and his ^gOnly Begotten Son.) it says that this was done specifically so that one human father would know what the pain and agony was like when our Heavenly Father was asked by his son to "take this cup from me."

You know, as you begin to understand this beautiful doctrine, the foundation of which President Kimball was speaking about in Priesthood Meeting, the intelligences in the universe—the fact that they

are here on earth—God and what makes him God—the fact that if he lost their confidence, he would cease to be God.

These are basic doctrines of the Gospel as it says in Jacob, Chapter 2. I don't know what this knowledge does for you, but it has made me love my Heavenly Father like I never loved Him before. He loves me as much as He loves the Son. He had to go through all that to give me the chance to live with Him again. And I have learned to love my Savior like I have never loved Him before. Now I know what these two wonderful people did for me and you, for my children, and for all the people in the world—for the planet we live on, and for the beautiful things He has blessed us with. They would all be lost if those two beautiful people hadn't done what they did. I love them for that.

I bear witness to you, my brothers and sisters, from the depths of my heart, Jesus is the Christ. We have a Father in Heaven who loves us. The atonement is real. The atonement works. There is a resurrection. There is forgiveness of sin. And although our sins are as scarlet, if we will truly repent, all can be restored and taken back to our Heavenly Father, cleaned white as snow.

I pray that our Heavenly Father will help us so that we will not let him down, so we won't betray the Christ. Be good missionaries, and we will spread the message to our neighbors and take it to every valuable child of God, wherever we may find him. Our Heavenly Father's children deserve every blessing and advantage that we can give them. We can't take them faster than they are willing to go, but every soul that is saved will bless us beyond any measure that we can dream of.

May I leave my blessing with you and a prayer that we may be worthy of both the atonement of Jesus Christ and the Gospel which he has restored for our salvation. This is my prayer in the name of Jesus Christ, Amen.

Alma 43

Video Presentation No. 16

Since every word written in the Book of Mormon is for us today, there must be a reason for the wars being so detailed. It may be that the strategies used in battle can be the same strategies we can use in battling spiritual wars against Satan and his servants. One tenth of the book covers wars.

There are some key ideas to learn from the war section of the Book of Mormon. (1) The Christian's attitude toward war. (2) The importance of righteous military leaders. (3) Our attitude toward constituted government. (4) The power and influence of a righteous home. (5) A person's external circumstances need not determine his attitude or his faithfulness. (6) Why God allows the righteous to be slain. (7) A prophetic pattern of what is to come. (DCBM, 3:321-327.)

A similar pattern of social problems, priestcrafts, materialism, wars, government corruption, and disrupted life is prophesied for the last days leading to the Savior's second coming. Mormon and his son Moroni saw our day and took from the history and prophecies of the Nephites those events that would best help the readers of their record in the day in which it would come forth. Since Mormon knew of the wars and chaos that would characterize the last days, he abbreviated his account of the missionary efforts of Alma and the sons of Mosiah and emphasized the challenges created by war and social turmoil, along with the reaction of the righteous to those challenges. (H. Dean Garrett, *Studies in Scriptures*, 8:70)

Alma and his sons preach the word—The Zoramites and other Nephite dissenters become Lamanites—The Lamanites come against the Nephites in war—Moroni arms the Nephites with defensive armor—The Lord reveals to Alma the strategy of the Lamanites—The Nephites defend their homes, liberties, families, and religion—The armies of Moroni and Lehi surround the Lamanites. [About 74 B.C.]

Moroni's confrontation with Zerahemnah teaches us the value of prophets in times of war and peace. When Zerahemnah's army changed course after being frightened by the Nephite army, Captain Moroni immediately issued two orders: First, he sent spies to follow the Lamanite army, and second, he sent men to inquire of the prophet Alma where the Lamanites might go. This is faith and works. He did everything in his power, and he called on a power higher than his own. Modern prophets have continually warned that in the latter-days, the adversary will attack marriage and family. More than thirty years ago, President Harold B. Lee stated, "Satan's greatest threat today, is to destroy the family and make a mockery of the law of chastity and the sanctity of the marriage covenant" (*Church News*, August 19, 1972, 3). In 1995, The Proclamation to the World: The Family was issued. Prophets tell us where the enemy strikes next. The spiritual message is clear: Keep your eyes on the living prophets, they know where the enemy will attack. John Bytheway, *Righteous Warriors: Lessons from the War Chapters in the Book of Mormon*.

1 AND now it came to pass that the sons of Alma did go forth among the people, to declare the word unto them. And Alma, also, himself, could not ^arest, and he also went forth.

2 Now ^awe shall say no more concerning their preaching (Now we change from the missionary work to the wars.), except that they preached the word, and the truth, according to the spirit of prophecy and revelation; and they preached after the ^bholy order of God (Melchizedek Priesthood) by which they were called.

3 And now ^aI return to an ^baccount of the wars (Mormon knew that in our day we would be faced with wars and so he includes here how they dealt with wars in their time. Since Mormon dealt with war and

remained a disciple of Christ, he is showing how we can live in times of war and remain disciples of Christ.) between the Nephites and the Lamanites, in the *eighteenth year (74 BC) of the reign of the judges.

4 For behold, it came to pass that the ^aZoramites became Lamanites; therefore, in the commencement of the eighteenth year the people of the Nephites saw that the Lamanites were coming upon them; therefore they made preparations for war; yea, they gathered together their armies in the land of Jershon.

5 And it came to pass that the Lamanites came with their thousands; and they came into the land of ^aAntionum, which is the land of the Zoramites; and a man by the name of ^bZerahemnah was their leader.

6 And now, as the ^aAmalekites were of a more wicked and murderous disposition (They had dissented from the Church) than the Lamanites were, in and of themselves, therefore, Zerahemnah appointed chief ^bcaptains over the Lamanites, and they were all Amalekites and ^cZoramites.

(Why did the Lamanites come to battle with the Nephites?) 7 Now this he did that he might preserve their ^ahatred towards the Nephites, that he might bring them into subjection to the accomplishment of his designs.

8 For behold, his ^adesigns were to ^bstir up the Lamanites to anger against the Nephites; this he did that he might usurp great power over them, and also that he might gain power over the Nephites by bringing them into ^cbondage.

(Why did the Nephites go to battle?) 9 And now the design of the Nephites was to support their lands, and their houses, and their ^awives, and their children, that they might preserve them from the hands of their enemies; and also that they might preserve their ^brights and their privileges, yea, and also their ^cliberty, that they might worship God according to their desires. (The reasons the Nephites went to war was to preserve their freedoms. A justifiable reason for going to war.)

10 For they knew that if they should fall into the hands of the Lamanites, that whosoever should ^aworship God in ^bspirit and in truth, the true and the living God, the Lamanites would ^cdestroy.

11 Yea, and they also knew the extreme hatred of the Lamanites towards their ^abrethren, who were the ^bpeople of Anti-Nephi-Lehi, who were called the people of Ammon—and they would not take up arms, yea, they had entered into a covenant and they would not break it—therefore, if they should fall into the hands of the Lamanites they would be destroyed.

12 And the Nephites would not suffer that they should be destroyed; therefore they gave them lands for their inheritance.

13 And the people of Ammon did give unto the Nephites a large portion of their substance to ^asupport their armies; and thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the ^bdescendants of the priests of Noah.

14 Now those descendants were as numerous, nearly, as were the Nephites; and thus the Nephites were obliged to contend with their brethren, even unto bloodshed.

15 And it came to pass as the armies of the Lamanites had gathered together in the land of Antionum, behold, the armies of the Nephites were prepared (Boy Scout motto: Be Prepared) to meet them in the ^aland of Jershon.

16 Now, the leader of the Nephites, or the man who had been ^aappointed to be the ^bchief captain over the Nephites—now the chief captain took the command of all the armies of the Nephites—and his name was Moroni;

17 And Moroni took all the command, and the government of their wars. And he was only twenty and five years old when he was appointed chief captain over the armies of the Nephites. (Daniel H. Ludlow: Moroni may have obtained some of his new ideas on warfare from Mosiah's translation of the twenty-four gold plates of Ether, which contained an account of the wars and contentions of the people of Jared. If so, this may have given him an advantage over the Lamanites, because they did not have access to this record. Unlocking the Book of Mormon, 315.)

18 And it came to pass that he met the Lamanites in the borders of Jershon, and his people were armed

with swords, and with cimeters, and all manner of ^aweapons of war.

19 And when the armies of the Lamanites saw that the people of Nephi, or that Moroni, had ^aprepared his people with ^bbreastplates and with arm-shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing— (During a time of peace and prosperity, the Nephites prepared themselves both spiritually and with arms. Preparing to defend yourself is wise to preserve your freedom and families.)

20 Now the army of Zerahemnah was not prepared with any such thing; they had only their ^aswords and their cimeters, their bows and their arrows, their ^bstones and their slings; and they were ^cnaked, save it were a skin which was girded about their loins; yea, all were naked, save it were the Zoramites and the Amalekites;

21 But they were not armed with breastplates, nor shields—therefore, they were exceedingly afraid of the armies of the Nephites because of their armor, notwithstanding their number being so much greater than the Nephites.

22 Behold, now it came to pass that they durst not come against the Nephites in the borders of Jershon; therefore they departed out of the land of Antionum into the wilderness, and took their journey round about in the wilderness, away by the head of the river Sidon, that they might come into the land of ^aManti and take possession of the land; for they did not suppose that the armies of Moroni would know whither they had gone.

23 But it came to pass, as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp; and Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should ^ainquire of the Lord ^bwhither the armies of the Nephites should go to defend themselves against the Lamanites. (Our prophets and apostles are warning us and preparing us for the dangers that surround us. In using spies to find out the movements of the Lamanites, he is not only saving Nephite lives, but Lamanite lives as well.)

24 And it came to pass that the ^aword of the Lord came unto Alma, and Alma informed the messengers of Moroni, that the armies of the Lamanites were marching round about in the wilderness, that they might come over into the land of Manti, that they might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni. (Wouldn't it be great if our government officials relied upon the prophet to help against our enemies?)

25 Now Moroni, leaving a part of his army in the land of Jershon, lest by any means a part of the Lamanites should come into that land and take possession of the city, took the remaining part of his army and marched over into the land of Manti.

26 And he caused that all the people in that quarter of the land should gather themselves together to battle against the Lamanites, to defend their lands and their country, their rights and their liberties; therefore they were prepared against the time of the coming of the Lamanites. (First Presidency Message, 1942: “The Church is and must be against war. The Church itself cannot wage war, unless and until the Lord shall issue new commands. It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiation and adjustment. “But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord Himself has told us to ‘befriend that law which is the constitutional law of the land’ [see D&C 98:4–7]. . . . “. . . When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill” (in Conference Report, Apr. 1942, 94). Lesson Manual: Testify that war must be avoided whenever possible. However, the Lord has said that we are justified in going to war to preserve freedom, families, and the rights of religion. Additionally, if we go to war out of the duty we owe our countries and if we are faithful to the Lord’s commandments and do not delight in bloodshed, He will justify us.)

27 And it came to pass that Moroni caused that his army should be secreted in the valley which was near the bank of the river Sidon, which was on the west of the river Sidon in the wilderness.

28 And Moroni placed spies round about, that he might know when the camp of the Lamanites should come.

29 And now, as Moroni knew the ^aintention of the Lamanites, that it was their intention to destroy their brethren, or to ^bsubject them and bring them into bondage that they might establish a kingdom unto themselves over all the land;

30 And he also knowing that it was the ^aonly desire of the Nephites to preserve their lands, and their ^bliberty, and their church, therefore he thought it no sin that he should defend them by ^cstratagem; therefore, he found by his spies which course the Lamanites were to take.

31 Therefore, he divided his army and brought a part over into the valley, and ^aconcealed them on the east, and on the south of the hill Riplah;

32 And the remainder he concealed in the west ^avalley, on the west of the river Sidon, and so down into the borders of the land Manti.

33 And thus having placed his army according to his desire, he was prepared to meet them.

34 And it came to pass that the Lamanites came up on the north of the hill, where a part of the army of Moroni was concealed.

35 And as the Lamanites had passed the hill Riplah, and came into the valley, and began to cross the river Sidon, the army which was concealed on the south of the hill, which was led by a man whose name was ^aLehi, and he led his army forth and encircled the Lamanites about on the east in their rear.

36 And it came to pass that the Lamanites, when they saw the Nephites coming upon them in their rear, turned them about and began to contend with the army of Lehi.

37 And the work of death commenced on both sides, but it was more dreadful on the part of the Lamanites, for their ^anakedness was exposed to the heavy blows of the Nephites with their swords and their cimeters, which brought death almost at every stroke.

38 While on the other hand, there was now and then a man fell among the Nephites, by their swords and the loss of blood, they being shielded from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanites, by their ^abreastplates, and their armshields, and their head-plates; and thus the Nephites did carry on the work of death among the Lamanites.

39 And it came to pass that the Lamanites became frightened, because of the great destruction among them, even until they began to flee towards the river Sidon.

40 And they were pursued by Lehi and his men; and they were driven by Lehi into the waters of Sidon, and they crossed the waters of Sidon. And Lehi retained his armies upon the bank of the river Sidon that they should not cross.

41 And it came to pass that Moroni and his army met the Lamanites in the ^avalley, on the other side of the river Sidon, and began to fall upon them and to slay them.

42 And the Lamanites did flee again before them, towards the land of Manti; and they were met again by the armies of Moroni.

43 Now in this case the Lamanites did fight exceedingly; yea, never had the Lamanites been known to fight with such exceedingly great strength and courage, no, not even from the beginning.

44 And they were inspired by the ^aZoramites and the Amalekites, who were their chief captains and leaders, and by Zerahemnah, who was their chief captain, or their chief leader and commander; yea, they did fight like dragons, and many of the Nephites were slain by their hands, yea, for they did smite in two many of their head-plates, and they did pierce many of their breastplates, and they did smite off many of their arms; and thus the Lamanites did smite in their fierce anger.

45 Nevertheless, the Nephites were inspired by a ^abetter cause, for they were not ^bfighting for monarchy nor power but they were fighting for their homes and their ^cliberties, their wives and their children, and their all, yea, for their rites of worship and their church. (Sheri L. Dew: Twelve years ago President Ezra Taft Benson taught: 'Never before on the face of this earth have the forces of evil and the forces of good

been as well organized. ... The final outcome is certain—the forces of righteousness will win. But what remains to be seen is *where* each of us ... will stand in the battle—and how tall we will stand. ... Great battles can make great heroes and heroines’ (“In His Steps,” address to Church Educational System personnel, Anaheim, California, 8 Feb. 1987). Are we not like Captain Moroni’s armies who, though vastly outnumbered, were ‘inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, ... yea, for their rites of worship and their church’? (Alma 43:45). You and I compose a pivotal battalion in the army of the Lord! May we arise in this, the greatest cause on earth. May we go forward together in the strength of the Lord. More than ever He needs our faith and faithfulness, our vitality and our ingenuity, our unwavering commitment and conviction. This life is a test. It is also a glorious privilege. May we work toward the kind of Big Finish the Apostle Paul described: ‘I have fought a good fight, I have finished my course, I have kept the faith’ (2 Tim. 4:7-8).” (*Ensign*, July 2000, “This is a Test”))

46 And they were doing that which they felt was the ^aduty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: ^bInasmuch as ye are not guilty of the ^cfirst offense, neither the second (Or, the Nephites are not the aggressors.), ye shall not suffer yourselves to be slain by the hands of your enemies. (D&C 98: 23 Now, I speak unto you concerning your families—if men will ^asmite you, or your families, once, and ye ^bbear it patiently and ^crevile not against them, neither seek ^drevenge, ye shall be ^erewarded; 24 But if ye bear it not patiently, it shall be accounted unto you as being ^ameted out as a just measure unto you. 25 And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an ^ahundredfold. 26 And again, if he shall smite you the third time, and ye bear it ^apatiently, your reward shall be doubled unto you four-fold; 27 And these three ^atestimonies shall stand against your enemy if he repent not, and shall not be blotted out. 28 And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye ^awarn him in my name, that he come no more upon you, neither upon your family, even your children’s children unto the third and fourth generation. 29 And then, if he shall come upon you or your children, or your children’s children unto the third and fourth generation, I have delivered thine ^aenemy into thine hands; 30 And then if thou wilt spare him, thou shalt be rewarded for thy ^arighteousness; and also thy children and thy children’s children unto the third and fourth generation. 31 Nevertheless, thine enemy is in thine hands; and if thou rewardest him according to his works thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified. 32 Behold, this is the law I gave unto my servant Nephi, and thy ^afathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles. 33 And again, this is the ^alaw that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. 34 And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of ^apeace unto that people, nation, or tongue; 35 And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; 36 Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people. 37 And I, the Lord, would ^afight their battles, and their children’s battles, and their children’s children’s, until they had avenged themselves on all their enemies, to the third and fourth generation. 38 Behold, this is an ^aensample unto all people, saith the Lord your God, for justification before me. 39 And again, verily I say unto you, if after thine ^aenemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy— 40 And so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt ^aforgive him, until seventy times seven. 41 And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him. 42 And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him. 43 And if he trespass against thee the third time, and repent not, thou shalt also forgive him. 44 But if he trespass against thee the fourth time thou shalt not

forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and ^areward thee four-fold in all things wherewith he has trespassed against thee. 45 And if he do this, thou shalt forgive him with all thine heart; and if he do not this, I, the Lord, will ^aavenge thee of thine enemy an hundred-fold; 46 And upon his children, and upon his children's ^achildren of all them that ^bhate me, unto the ^cthird and fourth generation. 47 But if the ^achildren shall repent, or the children's children, and ^bturn to the Lord their God, with all their hearts and with all their might, mind, and strength, and ^crestore four-fold for all their trespasses wherewith they have trespassed, or wherewith their fathers have trespassed, or their fathers' fathers, then thine indignation shall be turned away; 48 And vengeance shall ^ano more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen. President David O. McKay said: I still say that there are conditions when entrance into war is justifiable, and when a Christian nation may, without violation of principles, take up arms against an opposing force. Such a condition, however, is not a real or fancied insult given by one nation to another. When this occurs proper reparation may be made by mutual understanding, apology or by arbitration. Neither is there justifiable cause found in a desire or even a need for territorial expansion. The taking of territory implies the subjugation of the weak to the strong – the application of the jungle law. Nor is war justified in an attempt to enforce a new order of government, or even to impel others to a particular form of worship, however better the government or eternally true the principles of the enforced religion may be. CR, Apr, 1942, p. 72. There are, however, two conditions which may justify a truly Christian man to enter – mind you, I say enter, not begin – a war: (1) An attempt to dominate and to deprive another of his free agency, and (2) Loyalty to his country. Possibly there is a third, viz., Defense of a weak nation that is being unjustly crushed by a strong, ruthless one. CR, Apr 1942, 72.)

47 And again, the Lord has said that: Ye shall ^adefend your families even unto ^bbloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion. (Boyd K. Packer: “A message of the First Presidency dated April 6, 1942, states: ‘. . . the Church is and must be against war. . . . It cannot regard war as a righteous means of settling international disputes; these should and could be settled -- the nations agreeing -- by peaceful negotiations and adjustments. But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord himself has told us to ‘befriend that law which is the constitutional law of the land’: . . . When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill.”) (Conference Report, Apr. 1968, p. 34) David O. McKay: “There are, however, two conditions which may justify a truly Christian man to enter—mind you, I say enter, not begin—a war: (1) An attempt to dominate and to deprive another of his free agency, and (2) Loyalty to his country. Possibly there is a third, viz., Defense of a weak nation that is being unjustly crushed by a strong, ruthless one. To deprive an intelligent human being of his free agency is to commit the crime of the ages. So fundamental in man's eternal progress is his inherent right to choose that the Lord would defend it even at the price of war. Without freedom of thought, freedom of choice, freedom of action within lawful bounds, man cannot progress.” (Conference Report, Apr. 1942, p. 72 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 350) Offensive war is offensive to the Lord.)

48 And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanites, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts—yea, the thoughts of their lands, their liberty, yea, their freedom from bondage.

49 And it came to pass that they turned upon the Lamanites, and they ^acried with one voice ^bunto the

Lord their God, for their ^cliberty and their freedom from bondage. (They relied upon the Lord to save them, even after all they could do. So should we.)

50 And they ^abegan to stand against the Lamanites with power; and in that selfsame hour that they cried unto the Lord for their freedom, the Lamanites began to flee before them; and they fled even to the waters of Sidon.

51 Now, the Lamanites were more ^anumerous, yea, by more than double the number of the Nephites; nevertheless, they were driven insomuch that they were gathered together in one body in the valley, upon the bank by the river Sidon.

52 Therefore the armies of Moroni encircled them about, yea, even on both sides of the river, for behold, on the east were the men of Lehi.

53 Therefore when Zerahemnah saw the men of Lehi on the east of the river Sidon, and the armies of Moroni on the west of the river Sidon, that they were encircled about by the Nephites, they were struck with terror. (How could such a ferocious group of men become terrified of Moroni who didn't even want to harm them?)

54 Now Moroni, when he saw their ^aterror, commanded his men that they should stop shedding their blood.

* Verse 3 [About 74 B.C.].

Additional Reading:

Defending against Evil

By Kathleen S. McConkie

Why did Mormon use so much valuable space on the plates to record military intrigue and battle strategy?

Kathleen S. McConkie, "Defending against Evil," *Ensign*, Jan. 1992, 19

The morning was dark and cold, the children were half-asleep, and our reading in the Book of Mormon seemed endless. We were mired somewhere in the last half of the book of Alma and, frankly, we weren't getting much out of it.

Whenever we got into those detailed accounts of the wars between the Nephites and the Lamanites, our enthusiasm for daily scripture study waned. Mormon's extensive treatment of the subject of war, though informative and even inspiring at times, just did not seem to apply to us personally. Even in the remote event that *our* family was charged with planning the defensive strategy against an enemy invasion, of what value would the knowledge of pre-Columbian defenses be in an age of nuclear weapons?

And so, as the sleepy voices droned on, my mind began to wander. Why? Why did Mormon include so much detail about the wars? With all the wonderful spiritual events that must have taken place, why would he use so much valuable space on the plates to record military intrigue and battle strategy?

The day's reading session finally ended, but my search for an answer had just begun. After a few weeks of research, I learned that others had suggested a number of reasons for the war accounts in the Book of Mormon. Among them were verification of Lehi's prophecies concerning the conditions for occupying the promised land; 1 warnings about the painful futility of war; 2 provision of a background against which to understand Book of Mormon teachings and messages; 3 and expressions of Mormon's personal interest in military matters.

These explanations were all supported by solid reasoning, yet I wanted something more—something compelling enough to justify Mormon’s devoting nearly one-third of the Book of Mormon to the subject. We know that Mormon’s purpose was not merely to record the events of his day but to sift through hundreds of years of history, preserving only those things that would be of great worth to the people of the latter day. He, like other prophets, had seen our day and knew by revelation what our problems would be. (See Morm. 7:1; Morm. 8:35; 2 Ne. 25:8.) Because the records were so numerous that not even “a hundredth part” of the available writings could be included, Mormon had to be very selective in his abridgment. (Hel. 3:14.) If, under these circumstances, he felt the need to include so many war stories, I felt there must be greater value in them than I had recognized.

And so the question continued to nag at me. It wasn’t until several weeks later that I found what was, for me, a key to the answer I sought. A friend was sharing her concern that perhaps her children would not remain righteous with all the worldly influences around them. “I’m really scared,” she said. “It’s like a war out there.” As she spoke, my mind filled with the unlikely scene of her children lined up on the front lawn in fierce battle against the heavily armed forces of the adversary.

Then it hit me. That was it! *This* was the war that applied to me—not a war of swords and spears, but the eternal war for my soul and those of my family. Satan is waging an all-out war against truth and righteousness. His forces are everywhere, and we are involved in that war whether we like it or not. The danger is real, and the stakes are high. All around us we see the battle casualties, their lives ruined and their souls scarred. If we expect to avoid becoming casualties ourselves, we desperately need the Lord’s guidance—and there is no better place to find it than in that book of scripture prepared specifically for our day: the Book of Mormon!

In great excitement I opened the book of Alma and began to read the main war chapters again. But this time, instead of skimming through the various battle accounts, I thought of the Lamanites, who were wicked at the time of these battles, as representing the forces of evil, with Satan at their head, and the Nephites, who were generally righteous at that time, representing the Saints of our day, struggling to protect themselves and their families. Suddenly the battlefield was no longer remote in time and place. This battle was my battle! The family under siege was mine!

With this new insight, I found more than one hundred passages in the last twenty chapters of Alma alone that contain useful information about how Satan and his forces operate or that describe inspired strategies for defending ourselves against evil. Seemingly insignificant military details revealed valuable counsel when I simply asked the question “How does this apply to the war against evil today?”

Alma chapter 43 is a good example. The chapter opens with the Lamanites once again attacking the Nephites. Zarahemnah, their shrewd leader, had used apostate Nephites—Amalekites and Zoramites—as his chief captains because they were of “a more wicked and murderous disposition than the Lamanites.” (Alma 43:6.) He wanted them to stir up his people to anger against the Nephites so that he could “usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage.” (Alma 43:8.) On the other hand, the Nephites did not desire power, but only to preserve their families, their rights, and their freedom to worship. They understood all too well what would happen if they fell into the hands of the opposition.

As the Lamanites came forth to attack, much to their dismay they saw that Moroni had prepared his people with protective armor. (See Alma 43:19-21.) This so frightened them that they withdrew into the wilderness. Moroni then sent spies to watch them and give advance warning of their plans. When the word came that the Lamanites were planning to attack the weaker part of the people in the land of Manti,

Moroni sent men to the prophet Alma, seeking the word of the Lord as to how the Nephites could best defend themselves. (See Alma 43:22-23.)

Relying on the Lord's word, Moroni devised a strategy to head off the Lamanites. Attacking them in both the front and rear, the Nephites initially prevailed in the fierce battle. The Lamanites, however, fought on, spurred by their apostate captains, who would not retreat. (See Alma 43:43-44). The Nephites continued to fight valiantly, but in time the overwhelming numbers of the Lamanites began to wear them down. As the exhausted Nephites were about to flee, Moroni went among them, reminding them of that for which they were fighting. Buoyed up by his inspired words, they turned with renewed determination upon the opposition, crying with one voice unto the Lord for their freedom. (See Alma 43:50.) Once more they were able to stand with power against the opposition, and eventually they emerged triumphant.

On the surface, this chapter seems to be only a historical account of a typical ancient American battle. However, by looking at it also as a "type and shadow" of the eternal war between good and evil, we can glean much to guide our lives today. We see that, similar to enemy forces in Nephite times, Satan and his followers use apostates to lead attacks against the Church today. Zarahemnah's evil plotting reminds us that Satan's plan is to usurp power over men and bring them into bondage. Like the Nephites, we must fight this evil, for if Satan is allowed to prevail, our precious rights to life and liberty will be lost.

As the Nephite armies prepared, we prepare for that spiritual battle by putting on "the whole armour of God," which will enable us to "stand against the wiles of the devil." (Eph. 6:11.) Satan has a difficult time conquering an individual protected by this armor. Like the opposition leaders, Satan will usually focus his attack on our weakest parts, hoping for a major attack on our souls after our defenses crumble.

Not unlike the Nephite spies, modern prophets and the scriptures can give us advance warning of the plans of the evil one. If we follow the Lord's counsel through his prophet, as did Moroni, we too can know how, when, and where to best defend ourselves. The gospel gives us the "battle strategy," and the Church provides the necessary structure for setting up our defenses and defeating the enemy with minimum casualties.

As did the faithful Nephites, we battle not for money or power but to save our families, worship God, and do our duty. The fight is long and tiring, for Satan's forces are strong, but when the future looks hopeless, we can be rallied by reminders of the cause for which we are fighting. If we unite and turn to the Lord for help, we *can* prevail against the evils of the world.

This chapter is just a beginning. Other battles offer more insights. For example, when seen as symbolic, the wicked Amalickiah shows us that Satan gains support for his causes by using flattery and promises of power (see Alma 46:5), by using whatever devious means necessary to gain power (see Alma 47), and by not caring whom he hurts in the process (see Alma 49:10). The Lamanite attack on the city of Ammonihah reminds us that, like an enemy army, Satan will quietly try to dig down our defenses when he is not allowed direct access to our hearts. (See Alma 49:22.)

We learn, too, that failure to keep God's commandments leads to destruction. If we are faithful, we will be delivered not only from political but also from spiritual destruction. (See Alma 50:21-22.) Moroni's seemingly harsh treatment of dissenters parallels the vigor with which we must overcome even small areas of rebellion in our lives before they gather strength and do real damage. (See Alma 50:25-36; Alma 46:30-35; Alma 51:20.) It is heartening to consider ways in which we may fortify ourselves and

our families against the forces of Satan by preparing our homes to defend ourselves against the onslaughts of evil. (See Alma 49:4-12.)

Seeing that Satan will attack our weak spots, we need to be particularly vigilant to prevent him from gaining access to us. (See Alma 49:13-15.) We would be wise to follow Moroni's defense strategies and never cease our efforts to fortify ourselves, even when the attack does not seem imminent. (See Alma 50:1; Alma 53:7; Alma 62:42.) We gain great hope when we see what protection the two thousand sons of Helaman were afforded because of the faith of their mothers and because of their own exactness in keeping "every word of command." (Alma 57:21.)

Moroni himself sets an example of the kind of warriors we must be: "strong and ... mighty," with "perfect understanding," "firm in the faith of Christ," and willing to "labor exceedingly for the welfare and safety" of our fellowmen. What a strong defense we would then marshal against evil, for "if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would [be] shaken forever; yea, the devil would never have power over the hearts of the children of men." (Alma 48:11-13, 17.)

The Lord has not left us defenseless against Satan's powerful forces. Nevertheless, we must search out and obey the counsel he has given us. As Moroni wrote to Pahoran, "Do ye suppose that the Lord will still deliver us, while we sit upon our thrones and do not make use of the means which the Lord has provided for us?" (Alma 60:21.)

No longer am I tempted to skip the war stories in the Book of Mormon or daydream my way through them. If I am to successfully defend my family in the great war with evil, I want to take advantage of every word of counsel from the Lord's "combat manual" for the latter days—the Book of Mormon.

Alma 44

Moroni commands the Lamanites to make a covenant of peace or be destroyed—Zerahemnah rejects the offer, and the battle resumes—Moroni's armies defeat the Lamanites. [About 74—73 B.C.]

1 AND it came to pass that they did stop and withdrew a pace from them. And Moroni said unto ^aZerahemnah: Behold, Zerahemnah, that we do ^bnot desire to be men of blood. Ye know that ye are in our hands, yet we do not desire to slay you.

2 Behold, we have not come out to battle against you that we might shed your blood for power; neither do we desire to bring any one to the ^ayoke of bondage. But this is the ^bvery cause for which ye have come against us; yea, and ye are angry with us because of our religion. (Neal A. Maxwell: “Lest we think that the lot of a disciple is likely to be one in which he comes calmly to the cross and then carries it lightly to his own Calvary, there are the sober words of Moroni, whose efforts to bring about peace illuminated the basic and deep differences between the Lamanites and Nephites so clearly and with such pathos that Moroni finally exclaimed; ‘Ye are angry with us because of our religion.’ It is a reminder of John’s words: ‘Marvel not, my brethren, if the world hate you.’” (*For the Power is in Them*, p. 42) Brigham Young: “The [sectarian] priests are angry because they are afraid that their religion is nothing but a sandy foundation fabric; and whenever they meditate upon the subject and humble themselves, and the Spirit of the Lord finds its way to their hearts and convicts them, the truth then is made manifest before them, and they begin to learn the falsity of their systems; and when that spirit leaves them, they become angry. ‘Mormonism’ is declared to be true by hosts of witnesses, and this makes the priests angry; for this Gospel bears its own weight and testimony, and they know not how to gainsay it. True, I have aimed to point out their errors; but it is not you or me that they are opposed to, although they throw their darts at us; but it is the spirit of conviction that goes with the report of this work; for wherever it goes it strikes conviction to the heart, and that is what disturbs the priests and the people.” (*Discourses of Brigham Young*, p. 75))

3 But now, ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us ^abecause of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith. (John Taylor: “Many have got angry with us, but that is nothing new; the wicked have always shown anger when the Gospel of Jesus Christ has been upon the earth. Many have tried to stay the progress of the work of God, but it has continued to roll on in spite of all the opposition with which it has had to contend. The prophet saw a little stone cut out of the mountain without hands, and it continued to roll and smote the feet of the image made of clay, brass, silver, gold, and iron, and it became as the chaff of the summer threshing floor; but the little stone grew and increased until it became a great mountain and filled the whole earth. It will be so with this stone which God has hewn out in these last days; and though men may combine to stay its progress and may set themselves in array against the Lord and His anointed, yet He will come out of His hiding place and will vex such people and nations, and He will overturn and overturn until Truth shall prevail the wide world over, and until His kingdom shall reach from the rivers to the ends of the earth; until all men shall bow to the sceptre of Immanuel; until the wicked shall be rooted from the earth, and His kingdom shall be established and given to His Saints to possess for ever and ever.” (*Journal of Discourses*, 13:19))

4 Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are ^afaithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith.

5 And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you, ^aby our faith, by our religion, and by our ^brites of worship, and by our church, and by the sacred support which we owe to our ^cwives and our children, by that ^dliberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred

word of God, to which we owe all our happiness; and by all that is most dear unto us— (Abraham Lincoln said, “This love of liberty which God has planted in us constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors.” From a speech in Edwardsville, Ill. 13 Sep 1858 *Unlocking the Book of Mormon*, 318)

6 Yea, and this is not all; I command you by all the desires which ye have for life, that ye ^adeliver up your weapons of war unto us, and we will seek not your blood, but we will ^bspare your lives, if ye will go your way and come not again to war against us.

7 And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and ^ainflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage.

8 And now it came to pass that when Zerahemnah had heard these sayings he came forth and delivered up his ^asword and his cimeter, and his bow into the hands of Moroni, and said unto him: Behold, here are our weapons of war; we will deliver them up unto you, but we will not suffer ourselves to take an ^boath unto you, which we know that we shall break, and also our children; but take our weapons of war, and suffer that we may depart into the wilderness; otherwise we will retain our swords, and we will perish or conquer.

9 Behold, we are ^anot of your faith; we do not believe that it is God that has delivered us into your hands (Henry B. Eyring: ‘You can best understand how the ‘thus we see’ passages work by looking at an example in which one person could see and one could not. You remember the time: Captain Moroni had an army cornered. He could have slaughtered them, but instead he offered them freedom and their lives if they would surrender their arms and take an oath of peace. Here is what he said: (quotes Alma 44:4-6.) Now, Zerahemnah had solid evidence for the proposition that something beyond human power had him where he faced annihilation. But did he see what Moroni saw, looking at the same set of facts? You remember his response: ‘We are not of your faith; we do not believe that it is God that has delivered us into your hands; but we believe that it is your cunning that has preserved you from our swords. Behold, it is your breastplates and your shields that have preserved you.’ (Alma 44:9.) He could not see the true connection, because his heart was not soft enough, not changed enough, that the Holy Ghost could show it to him.” (*To Draw Closer to God*, p. 148 – 149)); but we believe that it is your cunning that has preserved you from our swords. Behold, it is your ^bbreastplates and your shields that have preserved you.

10 And now when Zerahemnah had made an end of speaking these words, Moroni returned the sword and the weapons of war, which he had received, unto Zerahemnah, saying: Behold, we will end the conflict.

11 Now I cannot recall the words which I have spoken, therefore as the Lord liveth, ye shall not depart except ye depart with an oath that ye will not return again against us to war. Now as ye are in our hands we will spill your blood upon the ground, or ye shall submit to the conditions which I have proposed.

12 And now when Moroni had said these words, Zerahemnah retained his sword, and he was angry with Moroni, and he rushed forward that he might slay Moroni; but as he raised his sword, behold, one of Moroni’s soldiers smote it even to the earth, and it broke by the hilt; and he also smote Zerahemnah that he took off his scalp and it fell to the earth. (“The question might be raised as to whether or not the ‘scalping’ of the Lamanite leader, Zerahemnah, might have led to the scalping tradition of the American Indian. (Alma 44:12-14.) However, recent evidence would seem to indicate the American Indian did not have a scalping tradition until after the coming of the white man -- that is, until the seventeenth century A.D. Apparently it was the white man who started the scalping custom, when some of the early colonists offered money for the scalps or hair of dead Indians. In order to get even with the evil white men who killed Indians just for their scalps (in much the same way as they would kill a buffalo for its hide), the Indians started to kill and scalp the whites in return.” (Daniel Ludlow, *A Companion to Your Study of the*

Book of Mormon, p. 232)) And Zerahemnah withdrew from before them into the midst of his soldiers.

13 And it came to pass that the soldier who stood by, who smote off the scalp of Zerahemnah, took up the scalp from off the ground by the hair, and laid it upon the point of his sword, and stretched it forth unto them, saying unto them with a loud voice:

14 Even as this scalp has fallen to the earth, which is the scalp of your chief, so shall ye fall to the earth except ye will deliver up your weapons of war and depart with a covenant of peace.

15 Now there were many, when they heard these words and saw the scalp which was upon the sword, that were struck with fear; and many came forth and threw down their weapons of war at the feet of Moroni, and entered into a ^acovenant of peace. And as many as entered into a covenant they suffered to ^bdepart into the wilderness.

16 Now it came to pass that Zerahemnah was exceedingly wroth, and he did stir up the remainder of his soldiers to anger, to contend more powerfully against the Nephites.

17 And now Moroni was angry, because of the stubbornness of the Lamanites; therefore he commanded his people that they should fall upon them and slay them. And it came to pass that they began to slay them; yea, and the Lamanites did contend with their swords and their might.

18 But behold, their naked skins and their bare heads were exposed to the sharp swords of the Nephites; yea, behold they were pierced and smitten, yea, and did fall exceedingly fast before the swords of the Nephites; and they began to be swept down, even as the soldier of Moroni had prophesied.

19 Now Zerahemnah, when he saw that they were all about to be destroyed, cried mightily unto Moroni, promising that he would covenant and also his people with them, if they would spare the remainder of their lives, that they ^anever would come to war again against them.

20 And it came to pass that Moroni caused that the work of death should ^acease again among the people. And he took the weapons of war from the Lamanites; and after they had entered into a ^bcovenant with him of peace they were suffered to depart into the wilderness.

21 Now the number of their dead was not numbered because of the greatness of the number; yea, the number of their dead was exceedingly great, both on the Nephites and on the Lamanites.

22 And it came to pass that they did cast their dead into the waters of Sidon, and they have gone forth and are buried in the depths of the ^asea.

23 And the armies of the Nephites, or of Moroni, returned and came to their houses and their lands.

24 And thus ^{*}ended the eighteenth year of the reign of the judges over the people of Nephi. And thus ended the record of Alma, which was written upon the plates of Nephi.

^{*} Verse 24 [73 B.C.].

Alma 45

The account of the people of Nephi, and their wars and dissensions, in the days of Helaman, according to the record of Helaman, which he kept in his days. Comprising chapters 45 to 62 inclusive.

Helaman believes the words of Alma—Alma prophesies the destruction of the Nephites—He blesses and curses the land—Alma is taken up by the Spirit, even as Moses—Dissension grows in the Church. [73 B.C.]

1 BEHOLD, now it came to pass that the people of Nephi were exceedingly rejoiced, because the Lord had again ^adelivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God; yea, and they did ^bfast much and pray much, and they did worship God with exceedingly great joy.

2 And it came to pass in the nineteenth year of the reign of the judges over the people of Nephi, that Alma came unto his son Helaman and said unto him: Believest thou the words which I spake unto thee concerning those ^arecords which have been kept?

3 And Helaman said unto him: Yea, I ^abelieve.

4 And Alma said again: Believest thou in Jesus Christ, who shall come?

5 And he said: Yea, I believe all the words which thou hast spoken.

6 And Alma said unto him again: Will ye ^akeep my commandments?

7 And he said: Yea, I will keep thy commandments with all my heart.

8 Then Alma said unto him: Blessed art thou; and the Lord shall ^aprosper thee in this land.

9 But behold, I have somewhat to ^aprophesy unto thee; but what I prophesy unto thee ye shall not make known; yea, what I prophesy unto thee shall not be made known, even until the prophecy is fulfilled; therefore write the words which I shall say.

10 And these are the words: Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in ^afour hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in ^bunbelief.

11 Yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nephi shall become ^aextinct—

12 Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and ^alasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the ^bfourth generation shall not all pass away before this great iniquity shall come.

13 And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall ^ano more be numbered among the people of Nephi.

14 But whosoever remaineth, and is not destroyed in that great and dreadful day, shall be ^anumbered among the ^bLamanites, and shall become like unto them, all, save it be a few who shall be called the disciples of the Lord; and them shall the Lamanites pursue even ^cuntil they shall become extinct. And now, because of iniquity, this prophecy shall be fulfilled. (Not all the Nephites were killed at Cumorah.

There were four groups which survived, at least temporarily: 1) the twenty-four survivors of the final battle, 2) the group who had tried a southward escape (Mormon 6:15), 3) those who had deserted to the Lamanites (Mormon 6:15), and 4) the robbers which may have been of mixed Nephite, Lamanite lineage (Mormon 8:9). Except Moroni, the members of the first and second groups were eventually hunted until they were killed. But the third and fourth groups were never completely exterminated. The Nephite deserters and Gadianton members survived. However, they did not retain their identity but became Lamanites, as Alma prophesied. Hence, the Nephites, as a nation and as a people, had been destroyed.)

15 And now it came to pass that after Alma had said these things to Helaman, he ^ablessed him, and also

his other sons; and he also blessed the earth for the ^b'righteous' sake.

16 And he said: Thus saith the Lord God—^aCursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do ^bwickedly, when they are fully ripe; and as I have said so shall it be; for this is the cursing and the ^c'blessing of God upon the land, for the Lord cannot look upon sin with the ^d'least degree of allowance. (Delbert L. Stapley: "To receive exaltation in the kingdom of God, a person must abide the fulness of celestial law. (See D&C 76:50-70.) Some people erroneously think if they receive all the ordinances of the gospel, regardless of their transgressions, they will inherit the celestial mansions of our God. What a rude awakening awaits such false-thinking individuals, '... for the Lord cannot look upon sin with the least degree of allowance.' (Alma 45:16.)" (*Ensign*, Jan. 1974, "The Path to Eternal Life," p. 42) Dallin H. Oaks: "As Nephi foresaw, in the last days 'there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God he will justify in committing a little sin;...there is no harm in this' (2 Nephi 28:8). But according to the prophets of ancient and modern times, 'the Lord cannot look upon sin with the least degree of allowance' (D&C 1:31; see also Leviticus 5:17; Alma 45:16)." (*Morality*, p. 50))

17 And now, when Alma had said these words he blessed the ^achurch, yea, all those who should stand fast in the faith from that time henceforth.

18 And when Alma had done this he ^adeparted out of the land of Zarahemla, as if to go into the land of ^bMelek. And it came to pass that he was never heard of more; as to his death or burial we know not of. (Alma was translated. Remember that Alma had wished to be an angel so he could preach the gospel like the angel that visited him. Maybe he got his wish. Alma 29: 1 O THAT I were an angel, and could have the wish of mine heart, that I might go forth and speak with the ^atrump of God, with a voice to shake the earth, and cry repentance unto every people!)

19 Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the ^aSpirit, or ^bburied by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial. (Bruce R. McConkie: "Moses, Elijah, and Alma the younger, were translated. The Old Testament account that Moses died and was buried by the hand of the Lord in an unknown grave is an error. (Deut. 34:5-7.) It is true that he may have been 'buried by the hand of the Lord,' if that expression is a figure of speech which means that he was translated. But the Book of Mormon account, in recording that Alma 'was taken up by the Spirit,' says, 'the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself.' (Alma 45:18-19.) It should be remembered that the Nephites had the Brass Plates, and that they were the 'scriptures' which gave the account of Moses being taken by way of translation. As to Elijah, the account of his being taken in 'a chariot of fire . . . by a whirlwind into heaven,' is majestically set out in the Old Testament. (2 Kings 2.)" (*Doctrinal New Testament Commentary*, 3:423-4))

20 And now it came to pass in the *commencement of the nineteenth year (73 BC) of the reign of the judges over the people of Nephi, that Helaman went forth among the people to declare the ^aword unto them.

21 For behold, because of their wars with the Lamanites and the many little dissensions and disturbances which had been among the people, it became expedient that the ^aword of God should be declared among them, yea, and that a ^bregulation should be made throughout the church.

22 Therefore, ^aHelaman and his brethren went forth to establish the church again in all the land, yea, in every city throughout all the land which was possessed by the people of Nephi. And it came to pass that they did appoint ^bpriests and ^cteachers throughout all the land, over all the churches.

23 And now it came to pass that after Helaman and his brethren had appointed priests and teachers over the churches that there arose a ^adissension among them, and they would not give heed to the words of Helaman and his brethren;

24 But they grew proud, being lifted up in their hearts, because of their exceedingly great ^ariches;

therefore they grew rich in their own eyes, and would not give heed to their words, to^bwalk uprightly before God. (Looks like the Nephites need to be reminded of their covenants. Maybe the Lamanites could attack them again to cause them to trust in the Lord.)

* Verse 20 [73 B.C.].

Additional Reading:

Defending against Evil

By Kathleen S. McConkie

Why did Mormon use so much valuable space on the plates to record military intrigue and battle strategy?

Kathleen S. McConkie, “Defending against Evil,” *Ensign*, Jan. 1992, 19

The morning was dark and cold, the children were half-asleep, and our reading in the Book of Mormon seemed endless. We were mired somewhere in the last half of the book of Alma and, frankly, we weren’t getting much out of it.

Whenever we got into those detailed accounts of the wars between the Nephites and the Lamanites, our enthusiasm for daily scripture study waned. Mormon’s extensive treatment of the subject of war, though informative and even inspiring at times, just did not seem to apply to us personally. Even in the remote event that *our* family was charged with planning the defensive strategy against an enemy invasion, of what value would the knowledge of pre-Columbian defenses be in an age of nuclear weapons?

And so, as the sleepy voices droned on, my mind began to wander. Why? Why did Mormon include so much detail about the wars? With all the wonderful spiritual events that must have taken place, why would he use so much valuable space on the plates to record military intrigue and battle strategy?

The day’s reading session finally ended, but my search for an answer had just begun. After a few weeks of research, I learned that others had suggested a number of reasons for the war accounts in the Book of Mormon. Among them were verification of Lehi’s prophecies concerning the conditions for occupying the promised land; 1 warnings about the painful futility of war; 2 provision of a background against which to understand Book of Mormon teachings and messages; 3 and expressions of Mormon’s personal interest in military matters.

These explanations were all supported by solid reasoning, yet I wanted something more—something compelling enough to justify Mormon’s devoting nearly one-third of the Book of Mormon to the subject. We know that Mormon’s purpose was not merely to record the events of his day but to sift through hundreds of years of history, preserving only those things that would be of great worth to the people of the latter day. He, like other prophets, had seen our day and knew by revelation what our problems would be. (See Morm. 7:1; Morm. 8:35; 2 Ne. 25:8.) Because the records were so numerous that not even “a hundredth part” of the available writings could be included, Mormon had to be very selective in his abridgment. (Hel. 3:14.) If, under these circumstances, he felt the need to include so many war stories, I felt there must be greater value in them than I had recognized.

And so the question continued to nag at me. It wasn’t until several weeks later that I found what was, for me, a key to the answer I sought. A friend was sharing her concern that perhaps her children would not remain righteous with all the worldly influences around them. “I’m really scared,” she said. “It’s like a

war out there.” As she spoke, my mind filled with the unlikely scene of her children lined up on the front lawn in fierce battle against the heavily armed forces of the adversary.

Then it hit me. That was it! *This* was the war that applied to me—not a war of swords and spears, but the eternal war for my soul and those of my family. Satan is waging an all-out war against truth and righteousness. His forces are everywhere, and we are involved in that war whether we like it or not. The danger is real, and the stakes are high. All around us we see the battle casualties, their lives ruined and their souls scarred. If we expect to avoid becoming casualties ourselves, we desperately need the Lord’s guidance—and there is no better place to find it than in that book of scripture prepared specifically for our day: the Book of Mormon!

In great excitement I opened the book of Alma and began to read the main war chapters again. But this time, instead of skimming through the various battle accounts, I thought of the Lamanites, who were wicked at the time of these battles, as representing the forces of evil, with Satan at their head, and the Nephites, who were generally righteous at that time, representing the Saints of our day, struggling to protect themselves and their families. Suddenly the battlefield was no longer remote in time and place. This battle was my battle! The family under siege was mine!

With this new insight, I found more than one hundred passages in the last twenty chapters of Alma alone that contain useful information about how Satan and his forces operate or that describe inspired strategies for defending ourselves against evil. Seemingly insignificant military details revealed valuable counsel when I simply asked the question “How does this apply to the war against evil today?”

Alma chapter 43 is a good example. The chapter opens with the Lamanites once again attacking the Nephites. Zarahemnah, their shrewd leader, had used apostate Nephites—Amalekites and Zoramites—as his chief captains because they were of “a more wicked and murderous disposition than the Lamanites.” (Alma 43:6.) He wanted them to stir up his people to anger against the Nephites so that he could “usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage.” (Alma 43:8.) On the other hand, the Nephites did not desire power, but only to preserve their families, their rights, and their freedom to worship. They understood all too well what would happen if they fell into the hands of the opposition.

As the Lamanites came forth to attack, much to their dismay they saw that Moroni had prepared his people with protective armor. (See Alma 43:19-21.) This so frightened them that they withdrew into the wilderness. Moroni then sent spies to watch them and give advance warning of their plans. When the word came that the Lamanites were planning to attack the weaker part of the people in the land of Manti, Moroni sent men to the prophet Alma, seeking the word of the Lord as to how the Nephites could best defend themselves. (See Alma 43:22-23.)

Relying on the Lord’s word, Moroni devised a strategy to head off the Lamanites. Attacking them in both the front and rear, the Nephites initially prevailed in the fierce battle. The Lamanites, however, fought on, spurred by their apostate captains, who would not retreat. (See Alma 43:43-44). The Nephites continued to fight valiantly, but in time the overwhelming numbers of the Lamanites began to wear them down. As the exhausted Nephites were about to flee, Moroni went among them, reminding them of that for which they were fighting. Buoyed up by his inspired words, they turned with renewed determination upon the opposition, crying with one voice unto the Lord for their freedom. (See Alma 43:50.) Once more they were able to stand with power against the opposition, and eventually they emerged triumphant.

On the surface, this chapter seems to be only a historical account of a typical ancient American battle. However, by looking at it also as a “type and shadow” of the eternal war between good and evil, we can glean much to guide our lives today. We see that, similar to enemy forces in Nephite times, Satan and his followers use apostates to lead attacks against the Church today. Zarahemnah’s evil plotting reminds us that Satan’s plan is to usurp power over men and bring them into bondage. Like the Nephites, we must fight this evil, for if Satan is allowed to prevail, our precious rights to life and liberty will be lost.

As the Nephite armies prepared, we prepare for that spiritual battle by putting on “the whole armour of God,” which will enable us to “stand against the wiles of the devil.” (Eph. 6:11.) Satan has a difficult time conquering an individual protected by this armor. Like the opposition leaders, Satan will usually focus his attack on our weakest parts, hoping for a major attack on our souls after our defenses crumble.

Not unlike the Nephite spies, modern prophets and the scriptures can give us advance warning of the plans of the evil one. If we follow the Lord’s counsel through his prophet, as did Moroni, we too can know how, when, and where to best defend ourselves. The gospel gives us the “battle strategy,” and the Church provides the necessary structure for setting up our defenses and defeating the enemy with minimum casualties.

As did the faithful Nephites, we battle not for money or power but to save our families, worship God, and do our duty. The fight is long and tiring, for Satan’s forces are strong, but when the future looks hopeless, we can be rallied by reminders of the cause for which we are fighting. If we unite and turn to the Lord for help, we *can* prevail against the evils of the world.

This chapter is just a beginning. Other battles offer more insights. For example, when seen as symbolic, the wicked Amalickiah shows us that Satan gains support for his causes by using flattery and promises of power (see Alma 46:5), by using whatever devious means necessary to gain power (see Alma 47), and by not caring whom he hurts in the process (see Alma 49:10). The Lamanite attack on the city of Ammonihah reminds us that, like an enemy army, Satan will quietly try to dig down our defenses when he is not allowed direct access to our hearts. (See Alma 49:22.)

We learn, too, that failure to keep God’s commandments leads to destruction. If we are faithful, we will be delivered not only from political but also from spiritual destruction. (See Alma 50:21-22.) Moroni’s seemingly harsh treatment of dissenters parallels the vigor with which we must overcome even small areas of rebellion in our lives before they gather strength and do real damage. (See Alma 50:25-36; Alma 46:30-35; Alma 51:20.) It is heartening to consider ways in which we may fortify ourselves and our families against the forces of Satan by preparing our homes to defend ourselves against the onslaughts of evil. (See Alma 49:4-12.)

Seeing that Satan will attack our weak spots, we need to be particularly vigilant to prevent him from gaining access to us. (See Alma 49:13-15.) We would be wise to follow Moroni’s defense strategies and never cease our efforts to fortify ourselves, even when the attack does not seem imminent. (See Alma 50:1; Alma 53:7; Alma 62:42.) We gain great hope when we see what protection the two thousand sons of Helaman were afforded because of the faith of their mothers and because of their own exactness in keeping “every word of command.” (Alma 57:21.)

Moroni himself sets an example of the kind of warriors we must be: “strong and ... mighty,” with “perfect understanding,” “firm in the faith of Christ,” and willing to “labor exceedingly for the welfare and safety” of our fellowmen. What a strong defense we would then marshal against evil, for “if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would [be]

shaken forever; yea, the devil would never have power over the hearts of the children of men.” (Alma 48:11-13, 17.)

The Lord has not left us defenseless against Satan’s powerful forces. Nevertheless, we must search out and obey the counsel he has given us. As Moroni wrote to Pahoran, “Do ye suppose that the Lord will still deliver us, while we sit upon our thrones and do not make use of the means which the Lord has provided for us?” (Alma 60:21.)

No longer am I tempted to skip the war stories in the Book of Mormon or daydream my way through them. If I am to successfully defend my family in the great war with evil, I want to take advantage of every word of counsel from the Lord’s “combat manual” for the latter days—the Book of Mormon.

Alma 46

Amalickiah conspires to be king—Moroni raises the title of liberty—He rallies the people to defend their religion—True believers are called Christians—A remnant of Joseph shall be preserved—Amalickiah and the dissenters flee to the land of Nephi—Those who will not support the cause of freedom are put to death. [Between 73 and 72 B.C.]

1 AND it came to pass that as many as would not hearken to the ^awords of Helaman and his brethren were gathered together against their brethren.

2 And now behold, they were exceedingly wroth, insomuch that they were determined to slay them.

3 Now the leader of those who were wroth against their brethren was a large and a strong man; and his name was ^aAmalickiah.

4 And Amalickiah was desirous to be a ^aking; and those people who were wroth were also desirous that he should be their king; and they were the greater part of them the lower ^bjudges of the land, and they were seeking for power.

5 And they had been led by the ^aflatteries of Amalickiah, that if they would support him and establish him to be their king that he would make them rulers over the people.

6 Thus they were led away by Amalickiah to dissensions, notwithstanding the preaching of Helaman and his brethren, yea, notwithstanding their exceedingly great care over the church, for they were ^ahigh priests over the church.

7 And there were many in the church who believed in the ^aflattering words of Amalickiah, therefore they ^bdissented even from the church; and thus were the affairs of the people of Nephi exceedingly precarious and dangerous, notwithstanding their great ^cvictory which they had had over the Lamanites, and their great rejoicings which they had had because of their ^ddeliverance by the hand of the Lord.

8 Thus we see how ^aquick the children of men do ^bforget the Lord their God, yea, how quick to do ^ciniquity, and to be led away by the evil one.

9 Yea, and we also see the great ^awickedness one very wicked man can cause to take place among the children of men.

10 Yea, we see that Amalickiah, because he was a man of cunning device and a man of many flattering words, that he led away the hearts of many people to do wickedly; yea, and to seek to ^adestroy the church of God, and to destroy the foundation of ^bliberty which God had granted unto them, or which blessing God had sent upon the face of the land for the ^c'righteous' sake.

11 And now it came to pass that when Moroni, who was the ^achief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah.

12 And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it—^aIn memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.

13 And he fastened on his head-plate, and his ^abreastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the ^btitle of liberty) and he ^cbowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of ^dChristians remain to possess the land— (Ezra Taft Benson: “Of course, the war in heaven over free agency is now being waged here on earth, and there are those today who are saying ‘Look, don’t get involved in the fight for freedom. Just live the gospel.’ That counsel is dangerous, self-contradictory, unsound...Now, part of the reason we may not have sufficient priesthood bearers to save the Constitution let alone to shake the powers of hell, is because unlike Moroni, I fear, our souls do not joy in keeping our country free, and we are not firm in the faith of Christ nor have we sworn with an oath to defend our rights and the liberty of our country. Moroni raised a title of liberty and wrote upon it these words: ‘In memory of our God, our religion, and freedom, and our peace, our wives, and our children.’ Why didn’t he write upon it: ‘Just live your

religion; there's no need to concern yourselves about your freedom, your peace, your wives, or your children'? The reason he didn't do this was because all these things were a part of his religion, as they are of our religion today. Should we counsel people, 'Just live your religion. There's no need to get involved in the fight for freedom'? No, we should not, because our stand for freedom is a most basic part of our religion; this stand helped get us to this earth, and our reaction to freedom in this life will have eternal consequences. Man has many duties, but he has no excuse that can compensate for his loss of liberty." (*Conference Report*, Oct. 1966, p. 122 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 351))

14 For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church.

15 And those who did belong to the church were ^afaithful; yea, all those who were true believers in Christ ^btook upon them, gladly, the name of Christ, or ^cChristians as they were called, because of their belief in Christ who should come. (Bruce R. McConkie: "Christians is an obvious name for the followers of Christ, for those who believe he is the Son of God and that salvation of all degrees comes because of him and his atoning sacrifice. Since there have been followers of Christ in successive gospel dispensations from Adam to the present, these all would have been known as Christians or some equivalent, synonymous term. By saying the saints were called Christians first in Antioch (Acts 11:26) means that for the first time in the meridian dispensation there was a sufficient church membership so that nonmembers recognized the saints as a separate and distinct organization, one severed and apart from the Jewish synagogue and community. As far as the rejectors and detractors of Christ were concerned, the term Christian was probably first used in derision. Such was clearly the case among the Nephites. The Book of Mormon account, recording events in about the year 73 B. C. -- well over a century before the Antioch congregation came into being -- says: 'Christians . . . For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church.' (Alma 46:13-16.) A somewhat analogous situation exists in this dispensation with reference to the term Mormons. . . It must be understood that this is not the name of the Church, but in the sense that it is used as a synonym for that name, it is not offensive to those to whom it has been applied. Are Mormons Christians? The answer depends on what is meant by Christians. If Christians are people with the defined view that salvation comes only through the complete gospel of Christ, Mormons are truly Christians in the precise and full meaning of the term. If Christians are people (and this is the standard definition of the clergy of the day) who believe in the holy trinity as defined and set forth in the Nicene, Athanasian, and Apostles creeds, meaning that God is a three-in-one nothingness, a spirit essence filling immensity, an incorporeal and uncreated being incapable of definition or mortal comprehension -- then Mormons, by a clergy-chosen definition, are ruled out of the fold of Christ. But if by Christians is meant the saints of God in Antioch and elsewhere who believe and live as they did; if by Christians is meant those who accept Christ as the literal Son of God; who believe that miracles and signs follow true believers; who believe in kingdoms of glory, revelation, the gathering of Israel, and Melchizedek and Aaronic priesthoods; who believe there must be apostles and prophets in the Church; and who believe in all respects as did holy men of old -- then Mormons are Christians and they have the only pure and perfect Christianity now on earth. Indeed, Mormonism is pure, unadulterated Christianity, restored anew in all its grandeur and glory." (*Doctrinal New Testament Commentary*, pp. 112-3))

16 And therefore, at this time, Moroni prayed that the cause of the Christians, and the ^afreedom of the land might be favored. (Harry Emerson Fosdick once wrote: Some Christians carry their religion on their backs. It is a packet of beliefs and practices which they must bear. At times it grows heavy and they would willingly lay it down, but that would mean a break with old traditions, so they shoulder it again. But real Christians do not carry their religion, their religion carries them. It is not weight; it is wings. It lifts them up, it seems them over hard places, it makes the universe seem friendly, life purposeful, hope real, sacrifice worthwhile. It sets them free from fear, futility, discouragement, and sin -- the great enslavers of men's souls. You can know a real Christian, when you see him, by his buoyancy. Twelve

Tests of Character., 87-88. I hope it is clearly evident when the world looks at us that we are known for our buoyancy – that we live, believe, and practice real Christian ideas and doctrine. L. Tom Perry, *Ensign*, Nov 1999, 77. Joseph B. Wirthlin: “Two characteristics identify Christians: (1) they profess *belief* in the Savior, and (2) they *act* in harmony with the Savior’s teachings. Faithful members of the Church, called Saints or Latter-day Saints, qualify clearly in both characteristics. In our belief and our action, we demonstrate that ‘Jesus Christ himself [is] the chief corner stone’ of our faith [Ephesians 2:20]. . . . “ . . . By definition a Christian not only professes *belief* in the Savior, but a Christian *lives and acts* according to the teachings and commandments of Jesus Christ. He taught, ‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father’ [Matthew 7:21; italics added]. Jesus also said, ‘If ye love me, keep my commandments’ [John 14:15; D&C 124:87]. He commanded us to pattern our lives after His [see 3 Nephi 12:48; Matthew 5:48; 3 Nephi 27:27]. True disciples of the Lord must be ‘doers of the word, and not hearers only’ [James 1:22]. . . . “As we take His name upon us, we most certainly are Christians, for we bear the name of Christ. Each week as we partake of the emblems of bread and water, we do it in remembrance of Him. We renew our covenant that we ‘are willing to take upon [us] the name of [the] Son [of God], and always remember him and keep his commandments which he has given [us]’ [D&C 20:77]” (in Conference Report, Oct. 1996, 96, 98–99; or *Ensign*, Nov. 1996, 70, 72).)

17 And it came to pass that when he had poured out his soul to God, he named all the land which was ^asouth of the land ^bDesolation, yea, and in fine, all the land, both on the ^cnorth and on the south—A chosen land, and the land of ^dliberty.

18 And he said: Surely God shall not ^asuffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own ^btransgressions.

19 And when Moroni had said these words, he went forth among the people, waving the ^arent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:

20 Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and ^aenter into a covenant that they will ^bmaintain their rights, and their religion, that the Lord God may bless them.

21 And it came to pass that when Moroni had proclaimed these words, behold, the people came running ^atogether with their armor girded about their loins, ^brending their garments in token, or as a ^ccovenant, that they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God, or fall into transgression, and be ^dashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments.

22 Now this was the covenant which they made, and they ^acast their garments at the feet of Moroni, saying: We ^bcovenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression. (For the Nephites, righteousness was at the heart of good government; a government was only as good as its people and its leaders. They were convinced that they could enjoy the blessings and protection of the Almighty only in a state of faithfulness and fidelity to their covenants. Thus the people “cast their garments at the feet of Moroni, saying “We covenant with our God, that we shall be destroyed, even as our brethren in the land northward (the Jaredites), if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression.” Similarly, in the exchange of letters between Moroni and the chief judge Pahoran, even though Moroni is unaware of Pahoran’s plight, we see the nobility of soul and fearlessness of Moroni in his attitude toward upholding the Nephite government and destroying all influences which would seek to rob men and women of their inalienable rights. DCBM, 3:323-34)

23 Moroni said unto them: Behold, we are a ^aremnant of the seed of Jacob; yea, we are a remnant of the

seed of ^bJoseph, whose ^ccoat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain. (Joseph's "coat of many colors" has become legendary. Yet, the language used may not be an accurate description of the garment. In fact the word "garment" may be a better description. A modern Torah commentary gives alternate translations such as "*Ornamental Tunic*. [Although] the meaning is not clear. Others translate as 'a coat of many colors,' or 'a robe with sleeves.'" (W. Gunther Plaut, *Torah: A Modern Commentary*, p. 244) Yet, apocryphal sources indicate that the garment was "the garment of Adam" which had been handed down from one patriarch to the next. This, in part, explains the anger of Joseph's elder brothers when they learned that he would be the recipient of the garment. In Alma 46:21-24 we read of a particular ceremony associated with the story of Joseph's garment. Because Jewish tradition indicates that Joseph's garment was the high priestly garment of Adam, this passage may have more meaning than previously supposed. In this passage, the desecration of the garment symbolizes being 'ashamed to take upon them the name of Christ.'" (Donald W. Parry, *Temples of the Ancient World*, p. 695, footnote 50) There is no shortage of traditions in the Old World about this garment of Joseph. Ginzberg recounts various stories about appearances of Gabriel to Joseph. One of these appearances was while Joseph was imprisoned in the pit before his brothers sold him into slavery. Here it is said that Gabriel placed upon him a special garment of protection which he wore throughout all his Egyptian experiences (Ginzberg, Louis. *The Legends of the Jews*. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 2:17). Ginzberg also records that after Joseph was reunited with his family in Egypt his father gave him two gifts, the first being the city of Shechem and 'the second gift was the garments made by God for Adam and passed from hand to hand, until they came into the possession of Jacob' (Ginzberg, Louis. *The Legends of the Jews*. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 2:139). He also notes that 'according to the view of later authors, Joseph's coat was the holy tunic of the priest' (Ginzberg, Louis. *The Legends of the Jews*. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 5:326)." (Millet & McConkie, *Gospel Symbolism*, p. 140) Hugh Nibley: "Here the survival of Joseph's garment guarantees and typifies the survival of Joseph (Alma 46:24). In the tenth century of our era the greatest antiquarian of the Moslem world, Muhammad ibn-Ibrahim ath-Tha'labi, collected in Persia a great many old tales and legends about the prophets of Israel... Among other things, Tha'labi tells a number of stories, which we have not found anywhere else, about Jacob and the garment of Joseph. In one, Joseph's brethren bring his torn garment to their father as proof that he is dead, but Jacob after examining the garment ('and there were in the garment of Joseph three marks or tokens when they brought it to his father') declares that the way the cloth is torn shows him that their story is not true: 'Behold, if the bear had eaten him he surely would have rent his garment, and since he would (naturally) have fled towards the gate, verily the garment should have been torn behind.' But since this is not the case it may be that Joseph still lives... Most significant is Tha'labi's discussion of the two remnants of Joseph's garment, from which we quote: "And when Joseph had made himself known unto them [his brethren] he asked them about his father, saying, 'What did my father after [I left]?' They answered, 'He lost his eyesight [from weeping].' Then he gave them his garment [*qamis*, long outer shirt]. According to ad-Dahak that garment was of the weave [pattern, design] of Paradise, and the breath [spirit, odor] of Paradise was in it, so that it never decayed or in any way deteriorated [and that was] a sign [omen]. And Joseph gave them that garment, and it was the very one that had belonged to Abraham, having already had a long history. And he said to them, 'Go, take this garment of mine and place it upon the face of my father so he may have sight again, and return [to me] with all your families.' And when they had put Egypt behind them and come to Canaan their father Jacob said, 'Behold, I perceive the spirit [breath, odor] of Joseph, if you will not think me wandering in my mind and weakheaded from age.' . . . [for] he knew that upon all the earth there was no spirit [breath, odor] of Paradise save in that garment alone. . . . And as-Sadi says that Judah said to Joseph, 'It was I who took the garment bedaubed with blood to Jacob, and reported to him that the wolf had eaten Joseph; so give me this day thy garment that I might tell him

that thou art living, that I might cause him to rejoice now as greatly as I caused him to sorrow then.' And Ibn-Abbas says that Judah took the garment and went forth in great haste, panting with exertion and anxiety . . . and when he brought the garment he laid it upon his face, so that his sight returned to him. And ad-Dahak says that his sight returned after blindness, and his strength after weakness, and youth after age, and joy after sorrow. [Then follows a dialogue between Jacob and the King of Death]. Note here that there were two remnants of Joseph's garment, one sent by Joseph to his father as a sign that he was still alive (since the garment had not decayed), and the other, torn and smeared with blood, brought by Judah to his father as a sign that Joseph was dead. Moroni actually quotes Jacob ('Now behold, this was the language of Jacob' [Alma 46:26]) as saying: 'Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son' (Alma 46:25)... These interesting little details are typical apocryphal variations on a single theme, and the theme is the one Moroni mentions; the rent garment of Joseph is the symbol both of his suffering and his deliverance, misfortune and preservation.'" (*An Approach to the Book of Mormon*, p. 218-20))

24 Yea, let us preserve our liberty as a ^aremnant of Joseph; yea, let us remember the words of Jacob, before his death, for behold, he saw that a ^bpart of the ^cremnant of the coat of Joseph was ^dpreserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a ^eremnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.

25 Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of that part of his seed which shall be taken unto God.

26 Now behold, this was the language of Jacob.

27 And now who knoweth but what the remnant of the seed of Joseph, which shall perish as his garment, are those who have dissented from us? Yea, and even it shall be ourselves if we do not stand fast in the faith of Christ.

28 And now it came to pass that when Moroni had said these words he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous to maintain their liberty, to stand against Amalickiah and those who had dissented, who were called Amalickiahites.

29 And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickiahites—and he also saw that his people were ^adoubtful concerning the justice of the cause in which they had undertaken—therefore, fearing that he should not gain the point, he took those of his people who would and departed into the ^bland of Nephi.

30 Now Moroni thought it was not expedient that the Lamanites should have any more ^astrength; therefore he thought to cut off the people of Amalickiah, or to take them and bring them back, and put Amalickiah to death; yea, for he knew that he would stir up the Lamanites to anger against them, and cause them to come to battle against them; and this he knew that Amalickiah would do that he might obtain his purposes.

31 Therefore Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves, and entered into a covenant to keep the peace—and it came to pass that he took his army and marched out with his tents into the wilderness, to cut off the course of Amalickiah in the wilderness.

32 And it came to pass that he did according to his desires, and marched forth into the wilderness, and headed the armies of Amalickiah.

33 And it came to pass that Amalickiah ^afled with a small number of his men, and the remainder were delivered up into the hands of Moroni and were taken back into the land of Zarahemla.

34 Now, Moroni being a man who was ^aappointed by the chief judges and the voice of the people, therefore he had power according to his will with the armies of the Nephites, to establish and to exercise authority over them.

35 And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to

support the ^acause of freedom, that they might maintain a free ^bgovernment, he caused to be put to death; and there were but few who denied the covenant of freedom.

36 And it came to pass also, that he caused the ^atitle of liberty to be hoisted upon every tower which was in all the land, which was possessed by the Nephites; and thus Moroni planted the standard of liberty among the Nephites.

37 And they began to have peace again in the land; and thus they did maintain peace in the land until nearly the ^{*}end of the nineteenth year (72 BC) of the reign of the judges.

38 And Helaman and the ^ahigh priests did also maintain order in the church; yea, even for the space of four years did they have much peace and rejoicing in the church.

39 And it came to pass that there were many who died, firmly ^abelieving that their souls were redeemed by the Lord Jesus Christ; thus they went out of the world rejoicing.

40 And there were some who died with fevers, which at some seasons of the year were very frequent in the land—but not so much so with fevers, because of the excellent qualities of the many ^aplants and roots which God had prepared to remove the cause of ^bdiseases, to which men were subject by the nature of the climate— (Hugh Nibley: “They were able to control fevers because of the very good remedies they had from these tropical plants. Quinine wasn't discovered until 1840. Nobody knew that the quinine bark would cure these fevers until then. They didn't know what could cure them. They didn't know about mosquitoes or anything else. Again, here we have a wonderful insight. There are these occasional flashes of background in the Book of Mormon, which for the most part concentrate intently on the issues of salvation. But here it just happens to note in passing (it's good to note) that it was fever country and there were diseases to which men were subject by the nature of the climate, which was tropical and humid. The fevers were held under control by the most excellent quality of the plants.” (*Teachings of the Book of Mormon*, lecture 62, p. 65) Bruce R. McConkie: “There are two opposite and almost equally unsound views held by many people as to the value and place of physicians in society. Most people rely entirely on doctors and medical science where health is concerned and make no attempt to seek the healing power of the Lord. (2 Chron. 16:12.) Some others reject hospitalization and medicinal aid, supposing that it is only by divine aid that health will or can be restored. Actually, of course, the Lord intends that men should exercise faith in him so as to be healed, but he also intends that men should use the agency and intelligence he has given them, in both preventing and curing sickness. It is proper that the sick should ‘be nourished with all tenderness, with herbs and mild food.’ (D. & C. 42:43.) The Book of Mormon speaks ‘of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases.’ (Alma 46:40.)” (*Mormon Doctrine*, p. 573))

41 But there were many who died with ^aold age; and those who died in the faith of Christ are ^bhappy in him, as we must needs suppose. (Neal A. Maxwell: Clearly there are different individual exit routes from life. Some people go suddenly and quickly, leaving survivors in a state of shock and with almost no time to prepare. Others die only after prolonged suffering. It is best that we leave to the Lord the variations in both the timing and the exit routes. He and He alone can make those decisions, and He does so out of His individualized perfect love and mercy. In any case, uncertainty as to longevity leaves a balance to be struck by us all. We are to salute the Lord for the gift of life, for as long as it lasts, and yet, at the same time, to be spiritually submissive as it ends. This is a delicate balance we do not always fully and gracefully achieve. Several scriptures have proved to be relevant and reassuring in this regard. When these have been shared aloud with many who also suffer from cancer they have been far better than anything I could say, especially to those valiants who reach that point where they are sick of being sick. One More Strain of Praise, 9,12)

* Verse 37 [72 B.C.].

Alma 47

Amalickiah uses treachery, murder, and intrigue to become king of the Lamanites—The Nephite dissenters are more wicked and ferocious than the Lamanites. [72 B.C.]

Amalickiah is a type of Satan. He persists in asking us to sin just a little, to come down from our mountain top just a little. Then he gets us and kills us spiritually.

1 NOW we will return in our record to Amalickiah and those who had ^afled with him into the wilderness; for, behold, he had taken those who went with him, and went up in the ^bland of Nephi among the Lamanites, and did ^cstir up the Lamanites to anger against the people of Nephi, insomuch that the king of the Lamanites sent a proclamation throughout all his land, among all his people, that they should gather themselves together again to go to battle against the Nephites.

2 And it came to pass that when the proclamation had gone forth among them they were exceedingly afraid; yea, they ^afeared to displease the king, and they also feared to go to battle against the Nephites lest they should lose their lives. And it came to pass that they would not, or the more part of them would not, obey the commandments of the king.

3 And now it came to pass that the king was wroth because of their disobedience; therefore he gave Amalickiah the command of that part of his army which was obedient unto his commands, and commanded him that he should go forth and ^acompel them to arms.

4 Now behold, this was the desire of Amalickiah; for he being a very ^asubtle man to do evil therefore he laid the plan in his heart to ^bdethrone the king of the Lamanites.

5 And now he had got the command of those parts of the Lamanites who were in favor of the king; and he sought to gain favor of those who were not obedient; therefore he went forward to the place which was called ^aOnidah, for thither had all the Lamanites fled; for they discovered the army coming, and, supposing that they were coming to destroy them, therefore they fled to Onidah, to the place of arms.

6 And they had appointed a man to be a king and a leader over them, being fixed in their minds with a determined resolution that they would ^anot be subjected to go against the Nephites.

7 And it came to pass that they had gathered themselves together upon the top of the mount which was called Antipas, in preparation to battle.

8 Now it was not Amalickiah's intention to give them battle according to the commandments of the king; but behold, it was his intention to gain favor with the armies of the Lamanites, that he might place himself at their head and dethrone the king and take possession of the kingdom.

9 And behold, it came to pass that he caused his army to pitch their tents in the valley which was near the mount Antipas.

10 And it came to pass that when it was night he sent a secret embassy into the mount Antipas, desiring that the leader of those who were upon the mount, whose name was Lehonti, that he should come down to the foot of the mount, for he desired to speak with him.

11 And it came to pass that when Lehonti received the message he durst not go down to the foot of the mount. And it came to pass that Amalickiah sent again the second time, desiring him to come down. And it came to pass that Lehonti would not; and he sent again the third time.

12 And it came to pass that when Amalickiah found that he could not get Lehonti to come down off from the mount, he went up into the mount, nearly to Lehonti's camp; and he sent again the fourth time his message unto Lehonti, desiring that he would come down, and that he would bring his guards with him.

13 And it came to pass that when Lehonti had come down with his guards to Amalickiah, that Amalickiah desired him to come down with his army in the night-time, and surround those men in their camps over whom the king had given him command, and that he would deliver them up into Lehonti's hands, if he would make him (Amalickiah) a second ^aleader over the whole army.

14 And it came to pass that Lehonti came down with his men and surrounded the men of Amalickiah, so that before they awoke at the dawn of day they were surrounded by the armies of Lehonti.

15 And it came to pass that when they saw that they were surrounded, they plead with Amalickiah that he would suffer them to fall in with their brethren, that they might not be destroyed. Now this was the very thing which Amalickiah desired.

16 And it came to pass that he delivered his men, ^acontrary to the commands of the king. Now this was the thing that Amalickiah desired, that he might accomplish his designs in dethroning the king.

17 Now it was the custom among the Lamanites, if their chief leader was killed, to appoint the second leader to be their chief leader.

18 And it came to pass that Amalickiah caused that one of his servants should administer ^apoison by degrees (Satan leads us astray in small degrees, until we are dead spiritually. A person who is active in the Church can be led astray in small degrees until he is inactive and indifferent to the Church.) **to Lehonti, that he died.** (The scriptures contain many types and shadows of Christ, and my conviction is that the story of Amalickiah provides us with the opposite – a type and shadow of Satan. Think of the parallels! Amalickiah wanted to be king, he was cast out, and he took his followers with him. Similarly, Satan wanted to “exalt [his] throne above the stars of God (2 Nephi 24:13), was cast out, and took his followers with him. Amalickiah is described as cunning, flattering, and a murderer. Satan is also described as cunning, flattering, and a murderer. Amalickiah poisoned Lehonti “by degrees.” Satan leads us “carefully” or “by degrees” down to hell (2 Nephi 28:21). Amalickiah did “not care for the blood of his people” (Alma 49:10). Satan will “not support his children at the last day (Alma 30:60). Amalickiah succeeded in persuading the king of the Lamanites to attack the Nephites, but a large part of the Lamanite army refused to fight the Nephites. They found refuge on top of the mount Antipas and appointed Lehonti to be their leader. Three different times, Amalickiah invited Lehonti to come down from the mountain. Lehonti refused each time. Eventually, Amalickiah went up, nearly to the camp of Lehonti, and persuaded Lehonti to come down “just a little.” Amalickiah convinced Lehonti that he was not really an enemy, but a friend who only wanted to be second in command. Eventually, Lehonti agreed to Amalickiah’s scheme, and was unknowingly poisoned “by degrees” until he died. As Latter-day Saints, we have gone up to the “mountain of the Lord” and made covenants. Satan continually invites us to come down. We refuse. So he invites us to come down just a little. If we do, we subject ourselves to his power where we will eventually be poisoned by degrees. If we are wounded by a gunshot, or a sword, we know about it! But if we are slowly poisoned, we might not even realize it’s happening. Poison is a perfect metaphor for Satan’s tactics, because a victim of poison may not even realize what’s happening, and may still believe he’s in control up until the moment he dies. The spiritual message is powerful and chilling – Don’t come down from your mountain! Keep your covenants! Satan wants us to come down so he can poison us by degrees. (It’s interesting to note that Jesus was invited to come down three times from the pinnacle of the temple, but he never did. See Matthew 4:1-11). John Bytheway. Elder James E. Faust: “We all have an inner braking system that will stop us before we follow Satan too far down the wrong road. It is the still, small voice which is within us. But once we have succumbed, the braking system begins to leak brake fluid and our stopping mechanism becomes weak and ineffective. . . . “ . . . We need not become paralyzed with fear of Satan’s power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat [see James 4:7; 1 Nephi 22:26]. . . . “ . . . One of Satan’s approaches is to persuade a person who has transgressed that there is no hope of forgiveness. But there is always hope. Most sins, no matter how grievous, may be repented of if the desire is sincere enough. . . . “ . . . Satan’s efforts can be thwarted by all who come unto Christ by obedience to the covenants and ordinances of the gospel. The humble followers of the divine Master need not be deceived by the devil if they will be honest and true to their fellow men and women, go to the house of the Lord, receive the sacrament worthily, observe the Sabbath day, pay their tithes and offerings, offer contrite prayers, engage in the Lord’s work, and follow those who preside over them” (in Conference Report, Oct. 1987, 41, 43–44; or *Ensign*, Nov. 1987, 34–

36.)

19 Now, when Lehonti was dead, the Lamanites appointed Amalickiah to be their leader and their chief commander.

20 And it came to pass that Amalickiah marched with his armies (for he had gained his desires) to the ^aland of Nephi, to the city of Nephi, which was the chief city.

21 And the king came out to meet him with his guards, for he supposed that Amalickiah had ^afulfilled his commands, and that Amalickiah had gathered together so great an army to go against the Nephites to battle.

22 But behold, as the king came out to meet him Amalickiah caused that his servants should go forth to meet the king. And they went and ^abowed themselves before the king, as if to reverence him because of his greatness.

23 And it came to pass that the king put forth his hand to raise them, as was the custom with the Lamanites, as a token of peace, which custom they had taken from the Nephites.

24 And it came to pass that when he had raised the first from the ground, behold he stabbed the king to the heart; and he fell to the earth.

25 Now the servants of the king fled; and the servants of Amalickiah raised a cry, saying:

26 Behold, the servants of the king have stabbed him to the heart, and he has fallen and they have fled; behold, come and see.

27 And it came to pass that Amalickiah commanded that his armies should march forth and see what had happened to the king; and when they had come to the spot, and found the king lying in his gore, Amalickiah pretended to be wroth, and said: Whosoever loved the king, let him go forth, and pursue his servants that they may be slain.

28 And it came to pass that all they who loved the king, when they heard these words, came forth and pursued after the servants of the king.

29 Now when the ^aservants of the king saw an army pursuing after them, they were frightened again, and fled into the wilderness, and came over into the land of Zarahemla and joined the ^bpeople of Ammon.

30 And the army which pursued after them returned, having pursued after them in vain; and thus Amalickiah, by his ^afraud, gained the hearts of the people.

31 And it came to pass on the morrow he entered the city Nephi with his armies, and took possession of the city.

32 And now it came to pass that the queen, when she had heard that the king was slain—for Amalickiah had sent an embassy to the queen informing her that the king had been slain by his servants, that he had pursued them with his army, but it was in vain, and they had made their escape—

33 Therefore, when the queen had received this message she sent unto Amalickiah, desiring him that he would spare the people of the city; and she also desired him that he should come in unto her; and she also desired him that he should bring ^awitnesses with him to testify concerning the death of the king.

34 And it came to pass that Amalickiah took the same servant that slew the king, and all them who were with him, and went in unto the queen, unto the place where she sat; and they all ^atestified unto her that the king was slain by his own servants; and they said also: They have fled; does not this testify against them? And thus they satisfied the queen concerning the death of the king.

35 And it came to pass that Amalickiah sought the ^afavor of the queen, and took her unto him to wife; and thus by his ^bfraud, and by the assistance of his cunning servants, he ^cobtained the kingdom; yea, he was acknowledged king throughout all the land, among all the people of the Lamanites, who were ^dcomposed of the Lamanites and the Lemuelites and the Ishmaelites, and all the dissenters of the Nephites, from the reign of Nephi down to the present time.

36 Now these ^adissenters, having the same instruction and the same information of the Nephites, yea, having been instructed in the same ^bknowledge of the Lord, nevertheless, it is strange to relate, not long after their dissensions they became more hardened and ^cimpenitent, and more wild, wicked and

ferocious than the Lamanites—drinking in with the^d traditions of the Lamanites; giving way to^e indolence, and all manner of lasciviousness; yea, entirely forgetting the Lord their God. (Joseph Smith: “Strange as it may appear at first thought, yet it is no less strange than true, that...apostates after turning from the faith of Christ, unless they have speedily repented, have sooner or later fallen into the snares of the wicked one, and have been left destitute of the Spirit of God, to manifest their wickedness in the eyes of multitudes...When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors.” (*Teachings of the Prophet Joseph Smith*, p. 67) Neal A. Maxwell: “Willful dissent ages ago [among the Nephites] produced yet other symptoms that are worthy of our pondering today as life confronts us with determined dissenters who leave the Church—but who then cannot leave the Church alone.” (*Plain and Precious Things*, p. 72) “Then there are the dissenters who leave the Church, either formally or informally, but who cannot leave it alone. Usually anxious to please worldly galleries, they are critical or at least condescending towards the Brethren. They not only seek to steady the ark but also on occasion give it a hard shove! Often having been taught the same true doctrines as the faithful, they have nevertheless moved in the direction of dissent (see Alma 47:36). They have minds hardened by pride (see Daniel 5:20).” (*Men and Women of Christ*, p. 4))

Alma 48

Amalickiah incites the Lamanites against the Nephites—Moroni prepares his people to defend the cause of the Christians—He rejoiced in liberty and freedom and was a mighty man of God. [72 B.C.]

1 AND now it came to pass that, as soon as ^aAmalickiah had obtained the kingdom he began to ^binspire the hearts of the Lamanites against the people of Nephi; yea, he did appoint men to speak unto the Lamanites from their ^ctowers, against the Nephites.

2 And thus he did inspire their hearts against the Nephites, insomuch that in the ^{*}latter end of the ^anineteenth year (72 BC) of the reign of the judges, he having accomplished his designs thus far, yea, having been made king over the Lamanites, he ^bsought also to ^creign over all the land, yea, and all the people who were in the land, the Nephites as well as the Lamanites.

3 Therefore he had accomplished his design, for he had hardened the hearts of the Lamanites and blinded their minds, and stirred them up to anger, insomuch that he had gathered together a numerous host to go to battle against the Nephites.

4 For he was determined, because of the greatness of the number of his people, to ^aoverpower the Nephites and to bring them into bondage.

5 And thus he did appoint ^achief captains of the ^bZoramites, they being the most acquainted with the strength of the Nephites, and their places of resort, and the weakest parts of their cities; therefore he appointed them to be chief captains over his armies.

6 And it came to pass that they took their camp, and moved forth toward the land of Zarahemla in the wilderness.

7 Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been ^apreparing the minds of the people to be faithful unto the Lord their God. (Much of Alma 48 is a stirring tribute to Captain Moroni. At the beginning of the chapter, however, we are reminded of the preeminence of spiritual preparation: “While Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing...” Preparing what? Sorry to interrupt, but what do you suppose the rest of the verse will say? Had Moroni been preparing more weapons and forts? No. The verse continues, “Moroni, on the other hand, had been preparing *the minds of the people to be faithful* unto the Lord their God” (verse 7, *emphasis added*). Once again, we see the power of faith in Christ, and the priority of putting first things first, especially in times of war. John Bytheway)

8 Yea, he had been strengthening the armies of the Nephites, and erecting small ^aforts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building ^bwalls of stone to encircle them about, round about their cities and the borders of their lands; yea, all round about the land. (Hugh Nibley: “Moroni’s defenses were based on a series of strong points, being a defense in depth, as modern defense-lines are; beside specially placed ‘small forts, or places of resort,’ towns and cities on the line were also converted into strong points (Alma 48:8). Such an arrangement can take the momentum out of any military steamroller and slow down or stop any attacking force, no matter how formidable, by forcing it to reduce one strong place after another or else bypass the fortifications and thereby leave dangerous enemy forces in its rear to disrupt communications and launch harassing counter-attacks on invading units. With this strictly defensive program (the preparation being to fight if at all only on their own grounds), an early-warning system was all-important. And it was Moroni’s idea that God himself would provide such a system if the people were only faithful: ‘If they were faithful in keeping the commandments of God that he would . . . warn them to flee, or to prepare for war, according to their danger; and also, that God would make it known unto them whither they should go to defend themselves’ (Alma 48:15-16). In short, God was their ‘Dew-line,’ their radar, and warning system, and that saved them the need of constant and costly vigilance on all fronts, to say nothing of expensive and wasteful war-plans and war-games. This was Moroni’s policy of preparedness, ‘this was the faith of

Moroni and his heart did glory in it; not in the shedding of blood but in doing good' (Alma 48:16).” (Since Cumorah, p. 307))

9 And in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites.

10 And thus he was preparing to ^asupport their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of ^bChristians.

11 And Moroni was a ^astrong and a mighty man (“Mormon masterfully abridged the scriptural record about Moroni, chief captain of the Nephite armies, demonstrating to his anticipated readers that this was a man most needed not only for his day, but also for our own...In accordance with Mormon's hopes, Captain Moroni endures as a model of courage and righteousness to many Latter-day Saints. His powerful example is obscured only by ignorance and misunderstanding of the world in which he lived. Brigham Young taught that the scriptures can best be understood by reading them ‘as though [we] stood in the place of the men who wrote them’ (*Journal of Discourses* 7:333). There is an immense historical and cultural distance separating Moroni from modern comprehension. This distance can be narrowed by striving to view Moroni within the context of his own world.” (Thomas R. Valetta, *Book of Mormon Symposium Series*, Alma, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 223); he was a man of a perfect ^bunderstanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery;

12 Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the ^awelfare and safety of his people.

13 Yea, and he was a man who was firm in the faith of Christ, and he had ^asworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

14 Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught ^anever to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

15 And this was their ^afaith, that by so doing God would ^bprosper them in the land, or in other words, if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger; (The epidemic of pornography was mentioned 372 times in the Ensign between 1970 and 2000. From 1899 to 1969, this plague was only mentioned 9 times in General Conference, and never before 1959 when Elder Benson mentioned it in an October sermon. The prophets have indicated clearly where the danger lies. Like Joseph bolting from Potiphar’s house, this is a temptation from which we must flee. Ted Gibbons, LDS Living Lesson 31)

16 And also, that God would make it known unto them ^awhither they should go to defend themselves against their enemies (Spencer W. Kimball: “We are a warlike people, easily distracted from our assignment of preparing for the coming of the Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel-ships, planes, missiles, fortifications-and depend on them for protection and deliverance. When threatened, we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan's counterfeit of true patriotism, in the Savior's teaching: ‘Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven.’ (Matthew 5:44-45.) We forget that if we are righteous the Lord will either not suffer our enemies to come upon us-and this is the special promise to the inhabitants of the land of the Americas-or he will fight our battles for us.... What are we to fear when the Lord is with us? Can we not take the Lord at his word and exercise a particle of faith in him?” (*Teachings of Spencer W. Kimball*, p. 417)), and by so doing, the Lord would deliver them; and this was the faith of Moroni, and his heart did glory in it; not in the ^bshedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity.

17 Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto ^aMoroni, (“Captain Moroni, chief captain of the Nephite armies, is a man Mormon greatly admired. He devotes a large part of his abridgment to the wars fought by Captain Moroni and may even have named his son after this courageous captain. The description of Captain Moroni in the book of Alma gives some insight into Mormon's personality. He admires Moroni for his skill as a general but even more for his faith in God.” (*Book of Mormon Symposium Series*, Alma, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 223)) behold, the very powers of hell would have been shaken forever; yea, the ^bdevil would never have power over the hearts of the children of men. (Hugh Nibley: “You do not expel evil from ‘the hearts of the children of men’ by shooting them or blowing them up or torturing them—the Inquisition operated on that theory. Nor can ‘the powers of hell be shaken’ by heavy artillery or nuclear warheads...Nobody knows that better than Moroni, whose efforts to avoid conflict far exceed his labors in battle. When he sees trouble ahead, he gets ready for it by ‘preparing the minds of the people to be faithful unto the Lord their God’ (Alma 48:7).” (*The Prophetic Book of Mormon*, p. 492) Moroni remained righteous, strong, and powerful even in an environment where death, suffering, pain, and hatred became the norm. The question can then be asked, “Can a Latter-day Saint be righteous in a military environment?” The answer, based on Moroni’s experience, is yes. H. Dean Garrett, *Studies in Scripture*, 8:77-78. General Omar Bradley said: We have grasped the mystery of the atom and rejected the Sermon on the Mount...Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. The Life of Mahatma Gandhi, p. 349. President Dwight D. Eisenhower observed: Every gun made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children...This is not a way of life at all, in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron. Peace with Justice, p. 37-38.)

18 Behold, he was a man like unto ^aAmmon, the son of Mosiah, yea, and even the other sons of Mosiah, yea, and also Alma and his sons, for they were all men of God. (Hugh Nibley: “Mormon tells us that Moroni ‘was a man like unto Ammon . . . and also Alma’ (Alma 48:18). Alma, it will be recalled, after ably functioning as commander of the armies, high priest of the church, and chief judge of the land, laid down all his high offices to go out and try to save things by ‘bearing down in pure testimony’ among a stiffnecked people (Alma 4:19). They gave him a bad time when he came before them without any official clout, but he knew that the gospel was the only solution. Ammon, the mightiest fighting man in the Book of Mormon, laid aside his invincible sword to go tracting from door to door among a bloody-minded enemy nation. His friends and fellow church members laughed at the deed.” (*The Prophetic Book of Mormon*, p. 355))

19 Now behold, Helaman and his brethren were no less ^aserviceable unto the people than was Moroni; for they did preach the word of God, and they did baptize unto repentance all men whosoever would hearken unto their words.

20 And thus they went forth, and the people did ^ahumble themselves because of their ^bwords, insomuch that they were highly ^cfavoured of the Lord, and thus they were free from wars and contentions among themselves, yea, even for the space of four years.

21 But, as I have said, in the ^alatter end of the nineteenth year, yea, notwithstanding their peace amongst themselves, they were compelled reluctantly to contend with their brethren, the Lamanites. (Our attitude toward war should be to be reluctant to fight, but realize in some cases it is absolutely necessary to fight when required.)

22 Yea, and in fine, their wars never did cease for the space of many years with the Lamanites, notwithstanding their much reluctance.

23 Now, they were ^asorry to take up arms against the Lamanites, because they did not delight in the shedding of blood (David was not allowed to build the Temple in Jerusalem because he was a man of

blood.); yea, and this was not all—they were ^bsorry to be the means of sending so many of their brethren out of this world into an eternal world, ^cunprepared to meet their God. (Hugh Nibley: “[Moroni’s] magnanimous nature as a lover of peace and fair play always prevailed. He always calls the enemy his brothers, with whom he is loathe to contend. You cannot ask for a less warlike spirit than that of an army who ‘were compelled reluctantly to contend with their brethren, the Lamanites,’ who waged war ‘for the space of many years, . . . notwithstanding their much reluctance’; who were ‘sorry to take up arms against the Lamanites, because they did not delight in the shedding of blood; yea . . . they were sorry to be the means of sending so many of their brethren out of this world’ (Alma 48:21-23). In battle Moroni always calls an end to the fighting and proposes a settlement the moment the enemy shows signs of weakening (Alma 43:54; 44:1, 20); and though surprise and deception are the essence of strategy, he refused to take advantage of an enemy who was too drunk to fight—that would be an ‘injustice’ (Alma 55:19). He even made special excuses for sending spies behind enemy lines (Alma 43:27-30). With never a thought of punishing a beaten foe, Moroni sought no reprisals even after the gravest provocations. He was satisfied to take his defeated adversaries at their word and trust them to return to their homes or settle among the Nephites as they chose (Alma 44:6, 11, 19-20), even granting them Nephite lands for their rehabilitation (Alma 62:16-17). His attitude is well expressed in an exchange of letters with his friend Pahoran, who writes: ‘We would not shed the blood of the Lamanites if they would stay in their own land. We would not shed the blood of our [Nephite] brethren if they would not rise up in rebellion and take the sword against us. We would subject ourselves to the yoke of if it were requisite with the justice of God’” (*The Prophetic Book of Mormon*, p. 353))

24 Nevertheless, they could not suffer to lay down their lives, that their ^awives and their children should be ^bmassacred by the barbarous ^ccruelty of those who were once their brethren, yea, and had ^ddissented from their church, and had left them and had gone to destroy them by joining the Lamanites.

25 Yea, they could not bear that their brethren should rejoice over the blood of the Nephites, so long as there were any who should keep the commandments of God, for the promise of the Lord was, if they should keep his commandments they should ^aprosper in the land.

* Verse 2 [72 B.C.].

Alma 49

The invading Lamanites are unable to take the fortified cities of Ammonihah and Noah—Amalickiah curses God and swears to drink the blood of Moroni—Helaman and his brethren continue to strengthen the Church. [72 B.C.]

1 AND now it came to pass in the *eleventh month of the nineteenth year (72 BC), on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of ^aAmmonihah.

2 And behold, the city had been rebuilt, and Moroni had stationed an army by the borders of the city, and they had ^acast up dirt round about to shield them from the arrows and the ^bstones of the Lamanites; for behold, they fought with stones and with arrows.

3 Behold, I said that the city of ^aAmmonihah had been rebuilt. I say unto you, yea, that it was in part rebuilt; and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them.

4 But behold, how great was their disappointment; for behold, the Nephites had dug up a ^aridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them that they might take effect, neither could they come upon them save it was by their place of ^bentrance.

5 Now at this time the chief ^acaptains of the Lamanites were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security.

6 Now the leaders of the Lamanites had supposed, because of the greatness of their numbers, yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with ^abreastplates; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness. (Hugh Nilbey: “Turn to Alma 49:6. There's no better known maxim than that generals always plan the next war in terms of the last war. They always fight the last war because that's where their experience is. That's where they can correct their mistakes. They talk it over and endlessly argue what they would have done, what this person should have done and that person should have done. The English are great on that. That's exactly what happened here. Notice this neat touch here in the verse 6: ‘...they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with breastplates [they were getting ready for the other war, the war that they had hitherto been victorious in]; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness.’ Notice, they had matched the Nephites' armor (see Alma 43:19-21). All the things they had hitherto done they were doing now, but that wasn't enough because Moroni was ahead of them. Moroni was a real military genius.” (*Teachings of the Book of Mormon*, Lecture 68, p. 138))

7 And being thus prepared they supposed that they should easily overpower and ^asubject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure.

8 But behold, to their uttermost astonishment, they were ^aprepared (We can tell from these scriptures that Moroni had been a Boy Scout in his youth. He lived the Scout motto: Be prepared.) for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle after the manner of the instructions of Moroni.

9 And it came to pass that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war.

10 Now, if king Amalickiah had come down out of the ^aland of Nephi, at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people.

11 But behold, Amalickiah did not come down himself to battle. And behold, his chief captains durst not attack the Nephites at the city of Ammonihah, for Moroni had altered the management of affairs among

the Nephites, insomuch that the Lamanites were disappointed in their places of retreat and they could not come upon them.

12 Therefore they retreated into the wilderness, and took their camp and marched towards the land of ^aNoah, supposing that to be the next best place for them to come against the Nephites.

13 For they knew not that Moroni had fortified, or had built ^aforts of security, for every city in all the land round about; therefore, they marched forward to the land of Noah with a firm determination; yea, their chief captains came forward and took an ^boath that they would destroy the people of that city.

14 But behold, to their astonishment, the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong, yea, even to exceed the strength of the city Ammonihah.

15 And now, behold, this was wisdom in Moroni; for he had supposed that they would be frightened at the city Ammonihah; and as the city of Noah had hitherto been the weakest part of the land, therefore they would march thither to battle; and thus it was according to his desires.

16 And behold, Moroni had appointed Lehi to be chief captain over the men of that city; and it was that ^asame Lehi who fought with the Lamanites in the valley on the east of the river Sidon.

17 And now behold it came to pass, that when the Lamanites had found that Lehi commanded the city they were again disappointed, for they feared Lehi exceedingly; nevertheless their chief captains had ^asworn with an oath to attack the city; therefore, they brought up their armies.

18 Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance.

19 And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them.

20 Thus they were prepared, yea, a body of their strongest men, with their swords and their slings, to smite down all who should attempt to come into their place of security by the place of ^aentrance; and thus were they prepared to defend themselves against the Lamanites.

21 And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain with an immense slaughter.

22 Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts they were swept off by the stones and arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead and wounded bodies.

23 Thus the Nephites had all power over their enemies; and thus the Lamanites did attempt to destroy the Nephites until their ^achief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while, on the other hand, there was not a single soul of the Nephites which was slain.

24 There were about fifty who were wounded, who had been exposed to the arrows of the Lamanites through the pass, but they were shielded by their ^ashields, and their breastplates, and their head-plates, insomuch that their wounds were upon their legs, many of which were very severe.

25 And it came to pass, that when the Lamanites saw that their chief captains were all slain they fled into the wilderness. And it came to pass that they returned to the land of Nephi, to inform their king, Amalickiah, who was a ^aNephite by birth, concerning their great ^bloss. (Moroni had reinforced the cities of Ammonihah and Noah to such an astonishing degree that the Battle at the City of Noah was over before it started. Moroni's diligent preparations, in a manner which had never been known among the children of Lehi (v. 8), had outwitted the enemy again. In our personal fight against evil, the same principle applies. We, too, can win the battle before it even starts by preparing ourselves spiritually and making certain decisions before we are ever confronted with the opposition. How many times have our youth been taught that it is much easier to make the decision not to use drugs or alcohol long before the opportunity presents itself? So it is with the Word of Wisdom, the Law of Chastity, and many other

principles. Figuratively speaking, to win the battle before it even starts, we must build forts of security (v. 13). We must strengthen our weakest areas, knowing as the Lord has said, if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them (Ether 12:27). We must dig deeper ditches, build taller banks, and reinforce them with our strongest defenses. “The Lamanite attack on the city of Ammonihah reminds us that, like an enemy army, Satan will quietly try to dig down our defenses when he is not allowed direct access to our hearts.” (Kathleen S. McConkie, *Ensign*, Jan. 1992, “Defending Against Evil”) But if we arm ourselves with the armor of righteousness, preparing ourselves as Moroni did, we will be able to slay the devil and his angels with an immense slaughter (v. 21). There will still be a battle, for Satan will do all he can to tempt, destroy, and seduce. Inevitably, there will still be battle wounds, many of which [are] very severe (v. 24). But if the vital decisions and preparations have been made beforehand, we will not be slain by the fiery darts of the wicked one (D&C 27:17). Instead we will thank the Lord [our] God, because of his matchless power in delivering [us] from the hands of [our] enemies (v. 28).)

26 And it came to pass that he was exceedingly angry with his people, because he had not obtained his desire over the Nephites; he had not subjected them to the yoke of bondage.

27 Yea, he was exceedingly wroth, and he did ^acurse God, and also Moroni, swearing with an ^boath that he would drink his blood; and this because Moroni had kept the commandments of God in preparing for the safety of his people.

28 And it came to pass, that on the other hand, the people of Nephi did ^athank the Lord their God, because of his matchless power in delivering them from the hands of their enemies.

29 And thus ended the nineteenth year of the reign of the judges over the people of Nephi.

30 Yea, and there was continual peace among them, and exceedingly great prosperity in the church because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, (“Tucked in the ongoing story of the Nephite wars we find a reference to the change that Corianton made in his personal life. Peace was in the land again and the people prospered ‘because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, and Ammon and his brethren’ (Alma 49:30). Notice who was back on his mission again. Hurrah! Through a parent-child interview, Alma brought about a transformation in the life of his beloved son, and this united family of missionaries and Nephite ministers made an incredible difference in the society in which they lived. It was as if they first ‘taped together’ the home and then the world began to take care of itself.” (Douglas E. Brinley & Daniel K Judd, *Eternal Families*, “The Parent’s Role”) Corianton's sins were grievous. And yet we have every reason to believe that Alma's preaching touched the soul of his errant son, that Corianton ‘crossed himself’ (see Alma 39:9), repented, and returned to the ministry...“Elder Orson F. Whitney held out this hope for the parents of wandering or wayward children: ‘You parents of the wilful and the wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours- long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend.’ (CR, April 1929, p. 110.)” (McConkie & Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 320)) and Ammon and his brethren, yea, and by all those who had been ordained by the ^aholy order of God, being baptized unto repentance, and sent forth to preach among the people.

* Verse 1 [72 B.C.].

Alma 50

Moroni fortifies the lands of the Nephites—They build many new cities—Wars and destructions befell the Nephites in the days of their wickedness and abominations—Morianton and his dissenters are defeated by Teancum—Nephihah dies and his son Pahoran fills the judgment-seat. [About 72—67 B.C.]

- 1 AND now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the *commencement of the twentieth year (72 BC) of the reign of the judges, that they should commence in digging up ^aheaps of earth round about all the cities, throughout all the land which was possessed by the Nephites.
- 2 And upon the top of these ridges of earth he caused that there should be ^atimbers, yea, works of timbers built up to the height of a man, round about the cities.
- 3 And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers round about; and they were strong and high.
- 4 And he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those ^atowers, that the stones and the arrows of the Lamanites could not hurt them.
- 5 And they were prepared that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city.
- 6 Thus Moroni did prepare strongholds against the coming of their enemies, round about every city in all the land.
- 7 And it came to pass that Moroni caused that his armies should go forth into the east wilderness; yea, and they went forth and drove all the Lamanites who were in the east wilderness into their own lands, which were ^asouth of the land of Zarahemla.
- 8 And the land of ^aNephi did run in a straight course from the east sea to the west.
- 9 And it came to pass that when Moroni had driven all the Lamanites out of the east wilderness, which was north of the lands of their own possessions, he caused that the inhabitants who were in the land of Zarahemla and in the land round about should go forth into the east wilderness, even to the borders by the seashore, and possess the land.
- 10 And he also placed armies on the south, in the borders of their possessions, and caused them to erect ^afortifications that they might secure their armies and their people from the hands of their enemies.
- 11 And thus he cut off all the strongholds of the Lamanites in the east wilderness, yea, and also on the west, fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi, from the west sea, running by the head of the ^ariver Sidon—the Nephites possessing all the land ^bnorthward, yea, even all the land which was northward of the land Bountiful, according to their pleasure.
- 12 Thus Moroni, with his armies, which did increase daily because of the assurance of protection which his works did bring forth unto them, did seek to cut off the strength and the power of the Lamanites from off the lands of their possessions, that they should have no power upon the lands of their possession.
- 13 And it came to pass that the Nephites began the foundation of a city, and they called the name of the city ^aMoroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites.
- 14 And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni; and they called the name of the city, or the land, ^aNephihah.
- 15 And they also began in that same year to build many cities on the north, one in a particular manner which they called ^aLehi, which was in the north by the borders of the seashore.
- 16 And thus ended the twentieth year.
- 17 And in these prosperous circumstances were the people of Nephi in the *commencement of the twenty and first year (71 BC) of the reign of the judges over the people of Nephi.

18 And they did prosper ^aexceedingly, and they became exceedingly rich; yea, and they did multiply and wax strong in the land.

19 And thus we see how merciful and just are all the dealings of the Lord, to the fulfilling of all his words unto the children of men; yea, we can behold that his words are verified, even at this time, which he spake unto Lehi, saying:

20 Blessed art thou and thy children; and they shall be blessed, inasmuch as they shall keep my ^acommandments they shall prosper in the land. But remember, inasmuch as they will not keep my commandments they shall be ^bcut off from the presence of the Lord.

21 And we see that these promises have been verified to the people of Nephi; for it has been their quarrelings and their contentions, yea, their murderings, and their plunderings, their idolatry, their whoredoms, and their abominations, which were among themselves, which ^abrought upon them their wars and their destructions.

22 And those who were faithful in keeping the commandments of the Lord were delivered at all times, (“In the last section of Alma, the lengthy description of war could, at first glance, seem to contradict the assertion that the theme of the book of Alma is the word of God. However, a careful reading of the war chapters reveals just the opposite. Mormon uses the drama of war to verify the old promise of prosperity if the Nephites keep God’s word—and of adversity and affliction if they do not. His purpose is to show that the Nephites as a whole brought their own problems upon themselves through iniquity and dissension, but God protected and delivered the faithful among them (Alma 50:20-22). The irony of the wars in the book of Alma is that *the Nephites were righteous enough to win the wars, but not righteous enough to prevent them from taking place*. According to President Spencer W. Kimball, God had given a special promise to the Nephites which is valid to all the peoples of America: if they would stay sufficiently righteous, they would not have to fight.” (Gerald Hansen, Jr., *Book of Mormon Symposium Series*, Alma, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 277-78, italics added)) whilst thousands of their wicked brethren have been consigned to bondage, or to perish by the sword, or to dwindle in unbelief, and mingle with the Lamanites.

23 But behold there never was a ^ahappier time among the people of Nephi, (Joseph Smith: “Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness and keeping all the commandments of God.” (*Teachings of the Prophet Joseph Smith*, p. 255.) Neal A. Maxwell: “First Questioner: How much real happiness is possible in this vale of tears? The Disciple: That depends directly on our righteousness. The saints of the first century A.D. in the Americas were described as follows: ‘. . . surely there could not be a happier people among all the people who had been created by the hand of God.’ (4 Nephi 16.) Even in the period around 70 B.C. (which saw much intergroup warfare), the righteous and faithful were happy. Indeed, Alma wrote, ‘But behold there never was a happier time among all the people of Nephi, since the days of Nephi, than in the days of Moroni.’ (Alma 50:23.) Fortunately happiness is not totally dependent on what those around us do, therefore. Second Questioner: Even so, I see some sad-faced members of the Church, don’t you? The Disciple: Too many, of course, but not among those who have received ‘his image’ in their ‘countenances.’ (Alma 5:14.) None among those who’ve gotten outside their confining circle of selfishness. Indeed, the Brethren are happy while they cope with serious and somber problems. Someone said it is too bad we don’t preserve the small talk of great men; so, too, the humor of holy men who serve as special witnesses.” (*Deposition of a Disciple*, p. 18 – 19)) since the days of Nephi, than in the days of Moroni, yea, even at this time, in the twenty and first year of the reign of the judges.

24 And it came to pass that the twenty and second year of the reign of the judges also ended in peace; yea, and also the twenty and third year.

25 And it came to pass that in the *commencement of the twenty and fourth year (68 BC) of the reign of the judges, there would also have been peace among the people of Nephi had it not been for a ^acontention which took place among them concerning the land of ^bLehi, and the land of ^cMorianton,

which joined upon the borders of Lehi; both of which were on the borders by the seashore.

26 For behold, the people who possessed the land of Morianton did claim a part of the land of Lehi; therefore there began to be a warm ^acontention between them, insomuch that the people of Morianton took up arms against their brethren, and they were determined by the sword to slay them.

27 But behold, the people who possessed the land of Lehi fled to the camp of Moroni, and appealed unto him for assistance; for behold they were not in the wrong.

28 And it came to pass that when the people of Morianton, who were led by a man whose name was Morianton, found that the people of Lehi had fled to the camp of Moroni, they were exceedingly fearful lest the army of Moroni should come upon them and destroy them.

29 Therefore, Morianton put it into their hearts that they should flee to the land which was northward, which was covered with ^alarge bodies of water, and take possession of the land which was ^bnorthward.

30 And behold, they would have carried this plan into effect, (which would have been a cause to have been lamented) but behold, Morianton being a man of much passion, therefore he was angry with one of his maid servants, and he fell upon her and beat her much.

31 And it came to pass that she fled, and came over to the camp of Moroni, and told Moroni all things concerning the matter, and also concerning their intentions to flee into the land northward.

32 Now behold, the people who were in the land Bountiful, or rather Moroni, feared that they would hearken to the words of Morianton and unite with his people, and thus he would obtain possession of those parts of the land, which would lay a foundation for serious consequences among the people of Nephi, yea, which ^aconsequences would lead to the overthrow of their ^bliberty.

33 Therefore Moroni sent an army, with their camp, to head the people of Morianton, to stop their flight into the land northward.

34 And it came to pass that they did not ^ahead them until they had come to the borders of the land ^bDesolation; and there they did head them, by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east.

35 And it came to pass that the army which was sent by Moroni, which was led by a man whose name was Teancum, did meet the people of Morianton; and so stubborn were the people of Morianton, (being inspired by his wickedness and his ^aflattering words) that a battle commenced between them, in the which Teancum did ^bslay Morianton and defeat his army, and took them prisoners, and returned to the camp of Moroni. And thus ended the twenty and fourth year of the reign of the judges over the people of Nephi.

36 And thus were the people of Morianton brought back. And upon their ^acovenanting to keep the peace they were restored to the land of Morianton, and a union took place between them and the people of Lehi; and they were also restored to their lands.

37 And it came to pass that in the same year that the people of Nephi had peace restored unto them, that Nephiah, the ^asecond chief judge, died, having filled the judgment-seat with ^bperfect uprightness before God.

38 Nevertheless, he had refused Alma to take possession of those ^arecords and those things which were esteemed by Alma and his fathers to be most sacred; therefore Alma had conferred ^bthem upon his son, Helaman.

39 Behold, it came to pass that the son of Nephiah was appointed to fill the judgment-seat, in the stead of his father; yea, he was appointed chief judge and ^agovernor over the people, with an ^boath and sacred ordinance to judge righteously, and to keep the peace and the ^cfreedom of the people, and to grant unto them their sacred privileges to worship the Lord their God, yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime. (John K. Carmack: “We notice the explicit and direct obligations Pahoran undertook as chief judge and governor. No modern official has a similar charge. His responsibilities were akin to those given judges and kings in ancient Israel. The oath administered to the chief judge obligated him to: - Judge righteously - Keep peace and freedom intact - Guard the privilege of worshipping God - Support and maintain the cause of God -

Bring the wicked to justice according to their crimes. “As in ancient Israel, spiritual and temporal duties intermingled. We don’t know who administered the sacred ordinance or of what it consisted, but likely the high priest of the Church officiated in some kind of formal anointing as prophets did for kings in Israel. Pahoran took office at the end of the twenty-fourth year of the reign of judges instituted by King Mosiah. Little did he realize what he would face, and almost immediately. Perhaps for most of us it is well that we don’t know much in advance about the trials we must face.” (*Heroes From the Book of Mormon*, pp. 136-7))

40 Now behold, his name was ^aPahoran. And Pahoran did fill the seat of his father, and did commence his reign in the end of the twenty and fourth year, over the people of Nephi.

* Verse 1 [72 B.C.]; Verse 17 [71 B.C.]; Verse 25 [68 B.C.].

Alma 51

The king-men seek to change the law and set up a king—Pahoran and the freemen are supported by the voice of the people—Moroni compels the king-men to defend their liberty or be put to death—Amalickiah and the Lamanites capture many fortified cities—Teancum repels the Lamanite invasion and slays Amalickiah in his tent. [About 67 B.C.]

1 AND now it came to pass in the *commencement of the twenty and fifth year (67 BC) of the reign of the judges over the people of Nephi, they having established peace between the people of Lehi and the people of Morianton concerning their lands, and having commenced the twenty and fifth year in ^apeace;

2 Nevertheless, they did not long maintain an entire peace in the land, for there began to be a contention among the people concerning the chief judge Pahoran; for behold, there were a part of the people who desired that a few particular points of the ^alaw should be altered.

3 But behold, Pahoran would not alter nor suffer the law to be altered; therefore, he did not hearken to those who had sent in their voices with their petitions concerning the altering of the law.

4 Therefore, those who were desirous that the law should be altered were angry with him, and desired that he should no longer be chief judge over the land; therefore there arose a warm ^adispute concerning the matter, but not unto bloodshed.

5 And it came to pass that those who were desirous that Pahoran should be dethroned from the judgment-seat were called ^aking-men, for they were desirous that the law should be altered in a manner to overthrow the free government (Orson F. Whitney: “It is Lucifer...who seeks the overthrow of free institutions, free churches, free government, and who saps wherever he can the foundation of the rights of man. That same fallen being, once called the Morning Star, presented himself before the Father, at the beginning, and offered himself as a candidate for the saviorship of this world. He declared--had the audacity to declare--that his purpose was to save man in his sins. ‘Not one soul shall be lost.’ He proposed to compel all to be saved, and sought to destroy the free agency of man.” (*Conference Report*, Oct. 1906, p. 71)) and to establish a ^bking over the land.

6 And those who were desirous that Pahoran should remain chief judge over the land took upon them the name of ^afreemen; and thus was the ^bdivision among them, for the freemen had sworn or ^ccovenanted to maintain their rights and the privileges of their religion by a free government. (Ezra Taft Benson: “The only real peace—the one most of us think about when we use the term—is a peace with freedom. A nation that is not willing, if necessary, to face the rigors of war to defend its real peace-in-freedom is doomed to lose both its freedom and its peace! These are the hard facts of life. We may not like them, but until we live in a far better world than exists today, we must face up to them squarely and courageously.” (*An Enemy Hath Done this*, pp. 161-2 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 355))

7 And it came to pass that this matter of their contention was settled by the ^avoice of the people. (“Even though these are political examples, they reflect a theological principle. Our Father himself recognized the principle of consent, and Brigham Young, in discussing celestial government, maintained that ‘the eternal laws by which he and all others exist in the eternities of the Gods, decree that the consent of the creature must be obtained before the Creator can rule perfectly.’ (JD, 15:134.)” (Edwin Brown Firmage, *Ensign*, June 1976, 11)) And it came to pass that the voice of the people came in favor of the freemen, and Pahoran retained the judgment-seat, which caused much rejoicing among the brethren of Pahoran and also many of the people of liberty, who also put the king-men to silence, that they durst not oppose but were obliged to maintain the cause of freedom.

8 Now those who were in favor of kings were those of ^ahigh birth, and they sought to be ^bkings; and they were supported by those who sought power and authority over the people.

9 But behold, this was a critical time for such contentions to be among the people of Nephi; for behold, Amalickiah had again ^astirred up the hearts of the people of the Lamanites against the people of the

Nephites, and he was gathering together soldiers from all parts of his land, and arming them, and preparing for war with all diligence; for he had ^bsworn to drink the blood of Moroni.

10 But behold, we shall see that his promise which he made was ^arash; nevertheless, he did prepare himself and his armies to come to battle against the Nephites.

11 Now his armies were not so great as they had hitherto been, because of the many thousands who had been ^aslain by the hand of the Nephites; but notwithstanding their great loss, Amalickiah had gathered together a wonderfully great army, insomuch that he feared not to come down to the land of Zarahemla.

12 Yea, even Amalickiah did himself come down, at the head of the Lamanites. And it was in the twenty and fifth year of the reign of the judges; and it was at the same time that they had begun to settle the affairs of their contentions concerning the chief judge, Pahoran.

13 And it came to pass that when the men who were called king-men had heard that the Lamanites were coming down to battle against them, they were glad in their hearts; and they refused to take up arms, for they were so wroth with the chief judge, and also with the ^apeople of ^bliberty, that they would not take up arms to defend their country.

14 And it came to pass that when Moroni saw this, and also saw that the Lamanites were coming into the borders of the land, he was exceedingly wroth because of the ^astubbornness of those people whom he had labored with so much diligence to preserve; yea, he was exceedingly wroth; his soul was filled with anger against them.

15 And it came to pass that he sent a petition, with the voice of the people, unto the governor of the land, desiring that he should read it, and give him (Moroni) power to compel those dissenters to defend their country or to put them to death.

16 For it was his first care to put an end to such contentions and dissensions among the people; for behold, this had been hitherto a cause of all their destruction. And it came to pass that it was granted according to the voice of the people.

17 And it came to pass that Moroni commanded that his army should go against those king-men, to pull down their pride and their nobility and level them with the earth, or they should take up arms and support the cause of liberty. (“Moroni and his sword led the fight against pride, nobility and dissension (Alma 51:17-20); combated iniquity and evil (46:9-11); supported the ‘cause of freedom’ (35); and ‘delighted in the saving of his people from destruction’ (55:19). It is likely that Mormon included so much material on Moroni for more substantial reasons than a fascination with military history. Moroni was a man needed in his day to counter the pride, dissension, iniquity and covenant-breaking which abounded. The term ‘dissension’ or its derivative appears over 26 times in these chapters, more than in any other book... Moroni’s views concerning dissension and disunity can be best understood within his covenantal perspective. He coupled a love of freedom and liberty with the knowledge that these could only be secured by faithfulness and obedience to covenants. Dissidents, in his view, were covenant-breakers. Their lack of trust in God or concern for the community of the saints put the whole people in jeopardy. Their alliances with Nephite enemies only compounded the problem. Both Moroni and Mormon saw dissension as a root cause of Nephite problems.” (Thomas R. Valetta, *Book of Mormon Symposium Series*, Alma, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 244))

18 And it came to pass that the armies did march forth against them; and they did pull down their pride and their nobility, insomuch that as they did lift their weapons of war to fight against the men of Moroni they were hewn down and leveled to the earth.

19 And it came to pass that there were four thousand of those ^adissenters who were hewn down by the sword; and those of their leaders who were not slain in battle were taken and ^bcast into prison, for there was no time for their trials at this period.

20 And the remainder of those dissenters, rather than be smitten down to the earth by the sword, yielded to the standard of liberty, and were compelled to hoist the ^atitle of liberty upon their towers, and in their cities, and to take up arms in defence of their country.

21 And thus Moroni put an end to those king-men (Hugh Nibley: “[Moroni] gave the rebels the

opportunity to support the common cause without punishment or prejudice, and used his special powers to deal summarily with those who held out, four thousand of them, 'for there was no time for their trials at this period' (Alma 51:19). 'And thus Moroni put an end to those king-men . . . to the stubbornness and the pride of those people who professed the blood of nobility; but they were brought down to humble themselves like unto their brethren' (Alma 51:21). There is no talk of humbling in the dust, but simply the restoration of equality, in which Moroni emerges as the champion of popular government, 'beloved of all the people of Nephi' (Alma 53:2). His methods had been admittedly severe, and all that justified them was an extreme national emergency. But the emergency was very real, for even at that time Amalickiah, made wise in the ways of war, was leading his greatest army yet into the weakest parts of the land and sweeping all before him. Bypassing the strongest places, he flanked the Nephites along the coast in a lightning move that knocked out the weaker fortified places one after another and sent the occupants fleeing like sheep from one collapsing fortification to the next as he 'went on, taking possession of many cities' (Alma 51:26-28). It was a well-executed operation that spread panic and converted many of Moroni's strong places into Lamanite bases (Alma 51:27). " (*Since Cumorah*, p. 312-13)), that there were not any known by the appellation of king-men; and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility; but they were brought down to humble themselves like unto their brethren, and to fight ^avaliantly for their freedom from bondage. (William E. Berrett: The right to a world where the individual is recognized, the right to protect our loved ones, our liberties and our religion is more important than the keeping of peace. Teachings of the Book of Mormon, 178)

22 Behold, it came to pass that while ^aMoroni was thus breaking down the wars and contentions among his own people, and subjecting them to peace and civilization, and making regulations to prepare for war against the Lamanites, behold, the Lamanites had come into the land of Moroni, which was in the borders by the seashore.

23 And it came to pass that the Nephites were not sufficiently strong in the city of Moroni; therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city, yea, possession of all their fortifications.

24 And those who fled out of the ^acity of Moroni came to the city of Nephihah; and also the people of the city of Lehi gathered themselves together, and made preparations and were ready to receive the Lamanites to battle.

25 But it came to pass that Amalickiah would not suffer the Lamanites to go against the city of Nephihah to battle, but kept them down by the seashore, leaving men in every city to maintain and defend it.

26 And thus he went on, taking possession of ^amany cities, the city of ^bNephihah, and the city of ^cLehi, and the city of ^dMorianton, and the city of Omner, and the city of ^eGid, and the city of ^fMulek, all of which were on the east borders by the seashore.

27 And thus had the Lamanites obtained, by the cunning of Amalickiah, so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the ^afortifications of Moroni; all of which afforded strongholds for the Lamanites.

28 And it came to pass that they marched to the ^aborders of the land Bountiful, driving the Nephites before them and slaying many.

29 But it came to pass that they were met by Teancum, who had ^aslain Morianton and had ^bheaded his people in his flight.

30 And it came to pass that he headed Amalickiah also, as he was marching forth with his numerous army that he might take possession of the land Bountiful, and also the land ^anorthward.

31 But behold he met with a disappointment by being repulsed by Teancum and his men, for they were great warriors; for every man of Teancum did exceed the Lamanites in their strength and in their skill of war, insomuch that they did gain advantage over the Lamanites.

32 And it came to pass that they did harass them, insomuch that they did slay them even until it was

dark. And it came to pass that Teancum and his men did pitch their tents in the borders of the land Bountiful; and Amalickiah did pitch his tents in the borders on the beach by the seashore, and after this manner were they driven.

33 And it came to pass that when the night had come, Teancum and his servant stole forth and went out by night, and went into the camp of Amalickiah; and behold, sleep had overpowered them because of their much fatigue, which was caused by the labors and heat of the day.

34 And it came to pass that Teancum stole privily into the tent of the king, and ^aput a javelin to his heart; and he did cause the ^bdeath of the king immediately that he did not awake his servants.

35 And he returned again privily to his own camp, and behold, his men were asleep, and he awoke them and told them all the things that he had done.

36 And he caused that his armies should stand in ^areadiness, lest the Lamanites had awakened and should come upon them.

37 And thus endeth the twenty and fifth year of the reign of the judges over the people of Nephi; and thus endeth the days of Amalickiah.

* Verse 1 [67 B.C.].

Alma 52

Ammoron succeeds Amalickiah as king of the Lamanites—Moroni, Teancum, and Lehi lead the Nephites in a victorious war against the Lamanites—The city of Mulek is retaken, and Jacob the Lamanite is slain. [About 66—64 B.C.]

1 AND now, it came to pass in the *twenty and sixth year (66 BC) of the reign of the judges over the people of Nephi, behold, when the Lamanites awoke on the first morning of the first month (“With remarkable consistency, the Nephite record reports a pattern of seasonality in Nephite warfare. Since wars in pretechnical societies are usually launched at opportune times of the year, the Nephite pattern of warfare tells us something about the seasons and their calendar. The beginning and ending of the Nephite year frequently falls around the time of major battles. For example, Alma 44 ends with the defeat of a Lamanite army and the return of Moroni's forces to their houses and their lands: ‘Thus ended the eighteenth year of the reign of the judges’ (Alma 44:24). When all such dates are tabulated, the distinct pattern emerges that most wars were fought in the eleventh through second months of the year...But virtually no battling took place in months six through ten. Instead, that period was when the mass of part-time soldiers were required to till the ground, ‘delivering their women and their children from famine and affliction, and providing food for their armies’ (Alma 53:7). When the seasons for cultivation and warring in Mesoamerica before the time of Columbus are studied, an equally sharp division is seen. (The schedule is essentially the same anywhere in tropical America, in fact.) The preparation and cultivation of farmlands and other domestic chores went on from about March through October, which constituted the rainy season. Wars began after the harvest and mainly went on during the hot, dry months, November through February. Of course, camping in the field was sensible at this time, and movement was least hampered by the swollen streams or boggy ground common in the other part of the year. Putting these two sets of information together, we see that the fighting season referred to in the annals of the wars in the books of Mosiah through Helaman—their months eleven through two—likely coincided approximately with November through February in our calendar. Moreover their new year's day is likely to have fallen near winter solstice (December 21/22), as with many other peoples of the ancient world. Interestingly, December was a hot season both in Mesoamerica and in the Book of Mormon, as we read in Alma 51:32-37 and 52:1. Recall that Teancum slew Amalickiah on the Nephite/Lamanite new year's eve as he slept deeply from fatigue ‘caused by the labors and heat of the day’ (Alma 51:33). In Joseph Smith's New England, of course, New Year's Eve would have been icy. If our equation is correct, the Nephite [calendar]...began near our December 22...” (John W. Welch, *Reexploring The Book of Mormon*, pp. 173-5)), behold, they found Amalickiah was dead in his own tent; and they also saw that Teancum was ^aready to give them battle on that day.

2 And now, when the Lamanites saw this they were affrighted (Why would these brave and ferocious Lamanites be terrified at the sight of their dead king?); and they abandoned their design in marching into the land northward, and retreated with all their army into the city of ^aMulek, and sought protection in their fortifications. (“There is evidence that the Lamanites also recognized the importance of the New Year in the renewal of kingship. To the Lamanites, the Nephites in the land to the north would have been considered evil adversaries, ripe for destruction. Divinely sanctioned wars were a prominent part of Mayan theology and were often tied to astronomical events or appropriate dates on the ancient calendar...It is therefore no accident that the Lamanite king Amalickiah chose New Year's to engage the Nephites in battle (Alma 51:32-52:1). The Nephite general Teancum took advantage of the situation by slaying Amalickiah on New Year's Eve, precisely when the underworld lords would have been believed to be their strongest. When the Lamanites awoke the following morning, expecting a divinely sanctioned victory, they found instead their king and protector dead. It is no wonder, then, that they fled in terror.” (Allen J. Christenson, *FARMS: Journal of Book of Mormon Studies*, vol. 3, 1991, p. 30))

3 And it came to pass that the ^abrother of Amalickiah was appointed king over the people; and his name

was ^bAmmoron; thus king Ammoron, the brother of king Amalickiah, was appointed to reign in his stead.

4 And it came to pass that he did command that his people should maintain those cities, which they had taken by the shedding of blood; for they had not taken any cities save they had lost much blood.

5 And now, Teancum saw that the Lamanites were determined to maintain those cities which they had taken, and those parts of the land which they had obtained possession of; and also seeing the enormity of their number, Teancum thought it was not expedient that he should attempt to attack them in their forts.

6 But he kept his men round about, as if making preparations for war; yea, and truly he was preparing to defend himself against them, by ^acasting up walls round about and preparing places of resort.

7 And it came to pass that he kept thus preparing for war until Moroni had sent a large number of men to strengthen his army.

8 And Moroni also sent orders unto him that he should retain all the prisoners who fell into his hands; for as the Lamanites had taken many prisoners, that he should retain all the prisoners of the Lamanites as a ^aransom for those whom the Lamanites had taken.

9 And he also sent orders unto him that he should fortify the land ^aBountiful, and secure the ^bnarrow pass which led into the land ^cnorthward, lest the Lamanites should obtain that point and should have power to harass them on every side.

10 And Moroni also sent unto him, desiring him that he would be ^afaithful in maintaining that quarter of the land, and that he would seek every opportunity to scourge the Lamanites in that quarter, as much as was in his power, that perhaps he might take again by stratagem or some other way those cities which had been taken out of their hands; and that he also would fortify and strengthen the cities round about, which had not fallen into the hands of the Lamanites.

11 And he also said unto him, I would come unto you, but behold, the Lamanites are upon us in the borders of the land by the west sea; and behold, I go against them, therefore I cannot come unto you.

12 Now, the king (Ammoron) had ^adeparted out of the land of Zarahemla, and had made known unto the queen concerning the death of his brother, and had gathered together a large number of men, and had marched forth against the Nephites on the borders by the west sea.

13 And thus he was endeavoring to harass the Nephites, and to draw away a part of their forces to that part of the land, while he had commanded those whom he had left to possess the cities which he had taken, that they should also harass the Nephites on the borders by the east sea, and should take possession of their lands as much as it was in their power, according to the power of their armies.

14 And thus were the Nephites in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges over the people of Nephi.

15 But behold, it came to pass in the *twenty and seventh year (65 BC) of the reign of the judges, that Teancum, by the command of Moroni—who had established armies to protect the south and the west borders of the land, and had begun his march towards the land Bountiful, that he might assist Teancum with his men in retaking the cities which they had lost—

16 And it came to pass that Teancum had received orders to make an attack upon the city of Mulek, and retake it if it were possible.

17 And it came to pass that Teancum made preparations to make an attack upon the city of Mulek, and march forth with his army against the Lamanites; but he saw that it was impossible that he could overpower them while they were in their fortifications; therefore he abandoned his designs and returned again to the city Bountiful, to wait for the coming of Moroni, that he might receive strength to his army.

18 And it came to pass that Moroni did arrive with his army at the land of Bountiful, in the latter end of the twenty and seventh year of the reign of the judges over the people of Nephi.

19 And in the *commencement of the twenty and eighth year (64 BC), Moroni and Teancum and many of the chief ^acaptains held a council of war—what they should do to cause the Lamanites to come out against them to battle; or that they might by some means flatter them out of their strongholds, that they might gain advantage over them and take again the city of Mulek.

20 And it came to pass they sent embassies to the army of the Lamanites, which protected the city of Mulek, to their leader, whose name was Jacob, desiring him that he would come out with his armies to meet them upon the plains between the two cities. But behold, Jacob, who was a ^aZoramite, would not come out with his army to meet them upon the plains.

21 And it came to pass that Moroni, having no hopes of meeting them upon fair grounds, therefore, he resolved upon a plan that he might ^adecoy the Lamanites out of their strongholds.

22 Therefore he caused that Teancum should take a small number of men and march down near the seashore; and Moroni and his army, by night, marched in the wilderness, on the west of the city ^aMulek; and thus, on the morrow, when the guards of the Lamanites had discovered Teancum, they ran and told it unto Jacob, their leader.

23 And it came to pass that the armies of the Lamanites did march forth against Teancum, supposing by their numbers to overpower Teancum because of the smallness of his numbers. And as Teancum saw the armies of the Lamanites coming out against him he began to retreat down by the seashore, northward.

24 And it came to pass that when the Lamanites saw that he began to flee, they took courage and pursued them with vigor. And while Teancum was thus leading away the Lamanites who were pursuing them in vain, behold, Moroni commanded that a part of his army who were with him should march forth into the city, and take possession of it.

25 And thus they did, and slew all those who had been left to protect the city, yea, all those who would not ^ayield up their weapons of war.

26 And thus Moroni had obtained possession of the city Mulek with a part of his army, while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teancum.

27 And it came to pass that the Lamanites did pursue Teancum until they came near the city Bountiful, and then they were met by Lehi and a small army, which had been left to protect the city Bountiful.

28 And now behold, when the chief captains of the Lamanites had beheld Lehi with his army coming against them, they fled in much confusion, lest perhaps they should not obtain the city Mulek before Lehi should overtake them; for they were wearied because of their march, and the men of Lehi were fresh.

29 Now the Lamanites did not know that Moroni had been in their rear with his army; and all they feared was Lehi and his men.

30 Now Lehi was not desirous to overtake them till they should meet Moroni and his army.

31 And it came to pass that before the Lamanites had retreated far they were surrounded by the Nephites, by the men of Moroni on one hand, and the men of Lehi on the other, all of whom were fresh and full of strength; but the Lamanites were wearied because of their long march.

32 And Moroni commanded his men that they should fall upon them until they had given up their weapons of war.

33 And it came to pass that Jacob, being their leader, being also a ^aZoramite, and having an unconquerable spirit, he led the Lamanites forth to battle with exceeding fury against Moroni.

34 Moroni being in their course of march, therefore Jacob was determined to slay them and cut his way through to the city of Mulek. But behold, Moroni and his men were more powerful; therefore they did not give way before the Lamanites.

35 And it came to pass that they fought on both hands with exceeding fury; and there were many slain on both sides; yea, and Moroni was wounded and Jacob was killed.

36 And Lehi pressed upon their rear with such fury with his strong men, that the Lamanites in the rear delivered up their weapons of war; and the remainder of them, being much confused, knew not whither to go or to strike.

37 Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood.

38 And it came to pass that when the Lamanites had heard these words, their chief captains, all those

who were not slain, came forth and threw down their weapons of war ^aat the feet of Moroni, and also commanded their men that they should do the same.

39 But behold, there were many that would not; and those who would not deliver up their swords were taken and bound, and their weapons of war were taken from them, and they were compelled to march with their brethren forth into the land Bountiful.

40 And now the number of prisoners who were taken exceeded more than the number of those who had been slain, yea, more than those who had been slain on both sides. (President Joseph F. Smith taught this about war: God is the greatest man of war of all, and His Son is next unto Him, and their warfare is for the salvation of the souls of men. It would not be necessary for them to use or force, nor to permit their children to use nor force in order to conquer if they would but humble themselves, and obey the truth. For, after all, nothing will conquer nothing will win but the truth; and so far as the wars that are going on in the world are concerned, we not only want to see peace established among the children of men, but also justice, but above all things, truth, that justice, peace and righteousness may be built upon this foundation and not depend upon the covetousness, pride, vanity, evil desire, and for power in men. (Joseph F. Smith, Conference Report, October 1914, p.129))

* Verse 1 [66 B.C.]; Verse 15 [65 B.C.]; Verse 19 [64 B.C.].

Alma 53

The Lamanite prisoners are used to fortify the city Bountiful—Dissensions among the Nephites give rise to Lamanite victories—Helaman takes command of the two thousand stripling sons of the people of Ammon. [About 64 B.C.]

1 AND it came to pass that they did set guards over the prisoners of the Lamanites, and did compel them to go forth and bury their dead, yea, and also the dead of the Nephites who were slain; and Moroni placed men over them to guard them while they should perform their labors. (It's easier to guard prisoners when they're working.)

2 And ^aMoroni went to the city of Mulek with Lehi, and took command of the city and gave it unto Lehi. Now behold, this Lehi was a man who had been with Moroni in the more part of all his battles; and he was a man like unto Moroni, and they rejoiced in each other's safety; yea, they were beloved by each other, and also beloved by all the people of Nephi.

3 And it came to pass that after the Lamanites had finished burying their dead and also the dead of the Nephites, they were marched back into the land Bountiful; and Teancum, by the orders of Moroni, caused that they should commence laboring in ^adigging a ditch round about the land, or the city, ^bBountiful.

4 And he caused that they should build a ^abreastwork of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height. (Protect our homes and family from evil.)

5 And this city became an exceeding stronghold ever after; and in this city they did guard the prisoners of the Lamanites; yea, even within a wall which they had caused them to ^abuild with their own hands. Now Moroni was compelled to cause the Lamanites to labor, because it was easy to guard them while at their labor; and he desired all his forces when he should make an attack upon the Lamanites.

6 And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanites, and had obtained possession of the city of ^aMulek, which was one of the strongest holds of the Lamanites in the land of Nephi; and thus he had also built a stronghold to retain his prisoners.

7 And it came to pass that he did no more attempt a battle with the Lamanites in that year, but he did employ his men in preparing for war, yea, and in making fortifications to guard against the Lamanites, yea, and also delivering their women and their children from famine and affliction, and providing food for their armies.

8 And now it came to pass that the armies of the Lamanites, on the west sea, south, while in the absence of Moroni on account of some intrigue amongst the Nephites, which caused ^adissensions amongst them, had gained some ground over the Nephites, yea, insomuch that they had obtained possession of a number of their cities in that part of the land.

9 And thus because of ^ainiquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances. (Hugh Nibley: "So it was a blessing to the Nephites after all to have the Lamanites on their doorstep to stir them up to remembrance... No matter how wicked and ferocious and depraved the Lamanites might be (and they were that!), no matter by how much they outnumbered the Nephites,... they were not the Nephite problem. They were merely kept there to remind the Nephites of their real problem, which was to walk uprightly before the Lord." (Since Cumorah, p. 376 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 358))

10 And now behold, I have somewhat to say concerning the ^apeople of Ammon, who, in the beginning, were Lamanites; but by Ammon and his brethren, or rather by the power and word of God, they had been ^bconverted unto the Lord; and they had been brought down into the land of Zarahemla, and had ever since been protected by the Nephites.

11 And because of their oath they had been kept from taking up arms against their brethren; for they had taken an oath that they ^anever would shed blood more; and according to their oath they would have perished; yea, they would have suffered themselves to have fallen into the hands of their brethren, had it not been for the pity and the exceeding love which Ammon and his brethren had had for them.

12 And for this cause they were brought down into the land of Zarahemla; and they ever had been ^aprotected by the Nephites.

13 But it came to pass that when they saw the danger, and the many ^aafflictions and tribulations which the Nephites bore for them, they were moved with compassion and were ^bdesirous to take up arms in the defence of their country.

14 But behold, as they were about to take their weapons of war, they were overpowered by the persuasions of Helaman and his brethren, for they were about to ^abreak the ^boath which they had made.

15 And Helaman feared lest by so doing they should lose their souls; therefore all those who had entered into this covenant were compelled to behold their brethren wade through their afflictions, in their dangerous circumstances at this time.

16 But behold, it came to pass they had many ^asons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; therefore they did assemble themselves together at this time, as many as were able to take up arms, and they called themselves Nephites.

17 And they entered into a covenant to fight for the liberty of the Nephites, yea, to protect the land unto the ^alaying down of their lives; yea, even they covenanted that they never would give up their ^bliberty, but they would fight in all cases to protect the Nephites and themselves from bondage.

18 Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country.

19 And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support; for they took their weapons of war, and they would that Helaman should be their leader.

20 And they were all young men, and they were exceedingly valiant for ^acourage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted. (It's one thing to know the gospel is true, it's another thing to live it.)

21 Yea, they were men of truth and ^asoberness, (Take spiritual things seriously.) for they had been taught to keep the commandments of God and to ^bwalk uprightly before him. (“President Ezra Taft Benson concerning this generation, ‘Never before on the face of this earth have the forces of evil and the forces of good been so well organized. . . . While our generation will be comparable in wickedness to the days of Noah, when the Lord cleansed the earth by flood, there is a major difference this time: God has saved for the final inning some of His stronger and most valiant children, who will help bear off the kingdom triumphantly.’ Then, speaking to the youth, he said, ‘You are the generation that must be prepared to meet your God’ (*Ensign*, April 1987, p. 73) “On another occasion, President Benson told the young men and the young women of the Church, ‘You have been born at this time for a sacred and glorious purpose. It is not by chance that you have been reserved to come to earth in this last dispensation of the fulness of times. Your birth at this particular time was foreordained in the eternities. You are to be the royal army of the Lord in the last days. You are *youth of the noble birthright*. (*Hymns*, 1985, no. 255.)’ Speaking to the young men, he added: ‘In the spiritual battles you are waging, I see you as today’s sons of Helaman. . . .’ The stripling warriors of today, like those in times past, are strong largely because of what their mothers know and teach them, often without immediate evidence of the great lessons that are being woven into the fiber of their lives. “With prophetic insight and concern for our time, President N. Eldon Tanner explained, ‘The war which was begun in heaven is raging here upon the earth; two great forces of right and wrong are pitted against each other. It is important that we fight for the right. We must have well trained, disciplined, fearless, and loyal volunteers well equipped with the proper weapons of war and with a determination to win.’ Mothers participating in the training of this

great volunteer force might more fully understand their influence for good while considering the words of the Apostle Paul to young Timothy: ‘Call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also’ (2 Timothy 1:5). Did this not give Timothy a sense of who he was: his identity, his heredity, his birthright as a man of faith, a man of God? Was he not profoundly influenced by his mother and grandmother, women of faith, women of God? Did they realize the sacred trust and great responsibility that was theirs when Timothy was only a child? Did they know the great missionary he was to become, and recognize their part in his preparation?” (Ardeth Greene Kapp, *What Latter-day Stripling Warriors Learn from Their Mothers*, p. 17 - 18.)

22 And now it came to pass that Helaman did march at the head of his ^atwo thousand stripling soldiers, to the support of the people in the borders of the land on the south by the west sea.

23 And thus ended the twenty and eighth year of the reign of the judges over the people of Nephi.

Alma 54

This lesson is a continuation of the wars mentioned in previous lessons. Remember, that the strategies used in the wars recorded in the Book of Mormon are teaching us of the strategies we can use in the battle against temptations and evil.

Ammoron and Moroni negotiate for the exchange of prisoners—Moroni demands that the Lamanites withdraw and cease their murderous attacks—Ammoron demands that the Nephites lay down their arms and become subject to the Lamanites. [About 63 B.C.]

1 AND now it came to pass in the *commencement of the twenty and ninth year of the judges (About 63 BC), that ^aAmmoron sent unto Moroni desiring that he would exchange prisoners.

2 And it came to pass that Moroni felt to ^arejoice exceedingly at this request, for he desired the provisions which were imparted for the support of the Lamanite prisoners for the support of his own people; and he also desired his own people for the strengthening of his army.

3 Now the Lamanites had taken many women and children, and there was not a woman nor a child among all the prisoners of Moroni, or the prisoners whom Moroni had taken; therefore Moroni resolved upon a stratagem to obtain as many prisoners of the Nephites from the Lamanites as it were possible.

4 Therefore he wrote an epistle, and sent it by the servant of Ammoron, the same who had brought an epistle to Moroni. Now these are the words which he wrote unto Ammoron, saying:

5 Behold, Ammoron, I have written unto you somewhat concerning this war which ye have waged against my people, or rather which thy ^abrother hath waged against them, and which ye are still determined to carry on after his death.

6 Behold, I would tell you somewhat concerning the ^ajustice of God, and the sword of his almighty wrath, which doth hang over you except ye repent and withdraw your armies into your own lands, or the land of your possessions, which is the land of Nephi.

7 Yea, I would tell you these things if ye were capable of hearkening unto them; yea, I would tell you concerning that awful ^ahell that awaits to receive such ^bmurderers as thou and thy brother have been, except ye repent and withdraw your murderous purposes, and return with your armies to your own lands. (Only those who will not repent, will become sons of perdition.)

8 But as ye have once rejected these things, and have fought against the people of the Lord, even so I may expect you will do it again.

9 And now behold, we are prepared to receive you; yea, and except you withdraw your purposes, behold, ye will pull down the ^awrath of that God whom you have rejected upon you, even to your utter destruction.

10 But, as the Lord liveth, our armies shall come upon you except ye withdraw, and ye shall soon be visited with ^adeath, for we will retain our cities and our lands; yea, and we will maintain our religion and the cause of our God.

11 But behold, it supposeth me that I talk to you concerning these things in vain; or it supposeth me that thou art a ^achild of hell; therefore I will close my epistle by telling you that I will not exchange prisoners, save it be on conditions that ye will deliver up a man and his wife and his children, for one prisoner; if this be the case that ye will do it, I will exchange.

12 And behold, if ye do not this, I will come against you with my armies; yea, even I will arm my women and my children, and I will come against you, and I will follow you even into your own land, which is the land of ^aour first inheritance; yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth.

13 Behold, I am in my anger, and also my people; ye have sought to ^amurder us, and we have only sought to defend ourselves. But behold, if ye seek to destroy us more we will seek to destroy you; yea, and we will seek our land, the land of our first inheritance.

14 Now I close my epistle. I am Moroni; I am a leader of the people of the Nephites.

15 Now it came to pass that Ammoron, when he had received this epistle, was angry; and he wrote another epistle unto Moroni, and these are the words which he wrote, saying:

16 I am Ammoron, the king of the Lamanites; I am the brother of Amalickiah whom ye (Teancum was the one who killed Amalickiah) have ^amurdered. Behold, I will avenge his blood upon you, yea, and I will come upon you with my armies for I fear not your threatenings.

17 For behold, your fathers (Nephi and Sam) did wrong their brethren (Laman and Lemuel), insomuch that they did rob them of their ^aright to the ^bgovernment when it rightly belonged unto them.

18 And now behold, if ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons and shall be at war no more.

19 Behold, ye have breathed out many threatenings against me and my people; but behold, we fear not your threatenings.

20 Nevertheless, I will grant to exchange prisoners according to your request, gladly, that I may preserve my food for my men of war; and we will wage a war which shall be eternal, either to the subjecting the Nephites to our authority or to their eternal extinction.

21 And as concerning that God whom ye say we have rejected, behold, we ^aknow not such a being; neither do ye; but if it so be that there is such a being, we know not but that he hath made us as well as you.

22 And if it so be that there is a devil and a hell, behold will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place? But behold these things matter not.

23 I am Ammoron, and a descendant of ^aZoram, whom your fathers pressed and brought out of Jerusalem.

24 And behold now, I am a bold Lamanite; behold, this war hath been waged to avenge their wrongs (Ammoron is actually a Nephite through Zoram who dissented over to the Lamanites), and ^ato maintain and to obtain their rights to the government; and I close my epistle to Moroni.

* Verse 1 [63 B.C.].

Alma 55

Moroni refuses to exchange prisoners—The Lamanite guards are enticed to become drunk, and the Nephite prisoners are freed—The city of Gid is taken without bloodshed. [About 63 B.C.]

1 NOW it came to pass that when Moroni had received this epistle he was more angry, because he knew that Ammoron had a perfect knowledge of his ^afraud; yea, he knew that Ammoron knew that it was not a just cause that had caused him to wage a war against the people of Nephi.

2 And he said: Behold, I will not exchange prisoners with Ammoron save he will withdraw his ^apurpose, as I have stated in my epistle; for I will not grant unto him that he shall have any more power than what he hath got.

3 Behold, I know the place where the Lamanites do guard my people whom they have taken prisoners; and as Ammoron would not grant unto me mine epistle, behold, I will give unto him according to my words; yea, I will seek death among them until they shall sue for peace.

4 And now it came to pass that when Moroni had said these words, he caused that a search should be made among his men, that perhaps he might find a man who was a descendant of Laman among them.

5 And it came to pass that they found one, whose name was Laman; and he was ^aone of the servants of the king who was murdered by Amalickiah.

6 Now Moroni caused that Laman and a small number of his men should go forth unto the guards who were over the Nephites.

7 Now the Nephites were guarded in the city of ^aGid; therefore Moroni appointed Laman and caused that a small number of men should go with him.

8 And when it was evening Laman went to the guards who were over the Nephites, and behold, they saw him coming and they hailed him; but he saith unto them: Fear not; behold, I am a Lamanite. Behold, we have escaped from the Nephites, and they sleep; and behold we have taken of their wine and brought with us.

9 Now when the Lamanites heard these words they received him with joy; and they said unto him: Give us of your wine, that we may drink; we are glad that ye have thus taken wine with you for we are weary.

10 But Laman said unto them: Let us keep of our wine till we go against the Nephites to battle. But this saying only made them more desirous to drink of the wine;

11 For, said they: We are weary, therefore let us take of the wine, and by and by we shall receive wine for our rations, which will strengthen us to go against the Nephites.

12 And Laman said unto them: You may do according to your desires.

13 And it came to pass that they did take of the wine freely; and it was pleasant to their taste, therefore they took of it more freely; and it was strong, having been prepared in its ^astrength.

14 And it came to pass they did drink and were merry, and by and by they were all ^adrunken.

15 And now when Laman and his men saw that they were all drunken, and were in a ^adeep sleep, they returned to Moroni and told him all the things that had happened.

16 And now this was according to the design of Moroni. And Moroni had prepared his men with weapons of war; and he went to the city Gid, while the Lamanites were in a deep sleep and drunken, and cast in ^aweapons of war unto the prisoners, insomuch that they were all armed;

17 Yea, even to their women, and all those of their children, as many as were able to use a weapon of war, when Moroni had armed all those prisoners; and all those things were done in a profound silence.

18 But had they awakened the Lamanites, behold they were drunken and the Nephites could have slain them.

19 But behold, this was not the desire of Moroni; he did not ^adelight in murder or bloodshed, but he delighted in the saving of his people from destruction; and for this cause he might not bring upon him injustice, he would not fall upon the Lamanites and destroy them in their drunkenness. (Moroni is so merciful here. Even though the Lamanites are in his power, he does not destroy them.)

20 But he had obtained his desires; for he had armed those prisoners of the Nephites who were within the wall of the city, and had given them power to gain possession of those parts which were within the walls.

21 And then he caused the men who were with him to withdraw a pace from them, and surround the armies of the Lamanites.

22 Now behold this was done in the night-time, so that when the Lamanites awoke in the morning (Notice that Moroni waits patiently for the drunken Lamanites to awake, so that they don't choose to fight while still drunk, which would have been to their ruin.) they beheld that they were surrounded by the Nephites without, and that their prisoners were armed within.

23 And thus they saw that the Nephites had power over them; and in these circumstances they found that it was not expedient that they should fight with the Nephites; therefore their chief ^acaptains demanded their weapons of war, and they brought them forth and ^bcast them at the feet of the Nephites, pleading for mercy.

24 Now behold, this was the desire of Moroni. He took them prisoners of war, and took possession of the city, and caused that all the prisoners should be liberated, who were Nephites; and they did join the army of Moroni, and were a great strength to his army.

25 And it came to pass that he did cause the Lamanites, whom he had taken prisoners, that they should commence a ^alabor in strengthening the fortifications round about the city Gid.

26 And it came to pass that when he had fortified the city Gid, according to his desires, he caused that his prisoners should be taken to the city Bountiful; and he also guarded that city with an exceedingly strong force.

27 And it came to pass that they did, notwithstanding all the intrigues of the Lamanites, keep and protect all the prisoners whom they had taken, and also maintain all the ground and the advantage which they had retaken.

28 And it came to pass that the Nephites began ^aagain to be victorious, and to reclaim their rights and their privileges.

29 Many times did the Lamanites attempt to encircle them about by night, but in these attempts they did lose many prisoners.

30 And many times did they attempt to administer of their wine to the Nephites, that they might destroy them with poison or with drunkenness.

31 But behold, the Nephites were not slow to ^aremember the Lord their God in this their time of affliction. They could not be taken in their snares; yea, they would not partake of their wine, save they had first given to some of the Lamanite prisoners.

32 And they were thus cautious that no poison should be administered among them; for if their wine would poison a Lamanite it would also poison a Nephite; and thus they did try all their liquors.

33 And now it came to pass that it was expedient for Moroni to make preparations to attack the city ^aMorianton; for behold, the Lamanites had, by their labors, fortified the city Morianton until it had become an exceeding stronghold.

34 And they were continually bringing new forces into that city, and also new supplies of provisions.

35 And thus ended the twenty and ninth year of the reign of the judges over the people of Nephi.

Alma 56

Helaman sends an epistle to Moroni recounting the state of the war with the Lamanites—Antipus and Helaman gain a great victory over the Lamanites—Helaman's two thousand stripling sons fight with miraculous power and none of them are slain. [About 66—62 B.C.] (Helaman's letter to Moroni comprises chapters 56-58)

1 AND now it came to pass in the *commencement of the thirtieth year (62 BC) of the reign of the judges, on the second day in the first month, ^aMoroni received an ^bepistle from Helaman, stating the affairs of the people in ^cthat quarter of the land.

2 And these are the words which he wrote, saying: My dearly beloved brother, Moroni, as well in the Lord as in the tribulations of our warfare; behold, my beloved brother, I have somewhat to tell you concerning our warfare in this part of the land.

3 Behold, ^atwo thousand of the sons of those men whom Ammon brought down out of the land of Nephi—now ye have known that these were descendants of Laman, who was the eldest son of our father Lehi;

4 Now I need not rehearse unto you concerning their traditions or their unbelief, for thou knowest concerning all these things—

5 Therefore it sufficeth me that I tell you that two thousand of these young men have taken their weapons of war, and would that I should be their leader; and we have come forth to defend our country.

6 And now ye also know concerning the ^acovenant which their fathers made, that they would not take up their weapons of war against their brethren to shed blood.

7 But in the twenty and sixth year, when they saw our afflictions and our tribulations for them, they were about to ^abreak the covenant which they had made and take up their weapons of war in our defence.

8 But I would not suffer them that they should break this ^acovenant which they had made, supposing that God would strengthen us, insomuch that we should not suffer more because of the fulfilling the ^boath which they had taken.

9 But behold, here is one thing in which we may have great joy. For behold, in the *twenty and sixth year (66 BC), I, Helaman, did march at the head of these ^atwo thousand young men to the city of ^bJudea, to assist Antipus, whom ye had appointed a leader over the people of that part of the land.

10 And I did join my two thousand ^asons, (for they are worthy to be called sons) to the army of Antipus, in which strength Antipus did rejoice exceedingly; for behold, his army had been reduced by the Lamanites because their forces had slain a vast number of our men, for which cause we have to mourn.

11 Nevertheless, we may console ourselves in this point, that they have died in the cause of their country and of their God, yea, and they are ^ahappy.

12 And the Lamanites had also retained many prisoners, all of whom are chief ^acaptains, for none other have they spared alive. And we suppose that they are now at this time in the land of Nephi; it is so if they are not slain.

13 And now these are the cities of which the Lamanites have obtained possession by the shedding of the blood of so many of our valiant men;

14 The land of ^aManti, or the city of Manti, and the city of Zeezrom, and the city of ^bCumeni, and the city of Antiparah.

15 And these are the cities which they possessed when I arrived at the city of Judea; and I found Antipus and his men toiling with their might to fortify the city.

16 Yea, and they were depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind. (Jeffrey R. Holland: I know of nothing that Satan uses quite so cunningly or cleverly in his work on a young man or woman. I speak of doubt (especially self-doubt), of discouragement, and of despair. I wish at the

outset, however, to make a distinction that F. Scott Fitzgerald once made: "Trouble has no necessary connection with discouragement—discouragement has a germ of its own, as different from trouble as arthritis is different from a stiff joint." We all have troubles, but the "germ" of discouragement, to use Fitzgerald's word, is not in the trouble; it is in us—or to be more precise, I believe it is in Satan, the prince of darkness, the father of lies. And he would have it be in us. It's frequently a small germ, hardly worth going to a doctor for, but it will work and it will grow and it will spread. In fact, it can become almost a habit, a way of living and thinking, and there the greatest damage is done. Then it takes an increasingly severe toll on our spirit, for it erodes the deepest religious commitments we can make—those of faith, hope, and charity. We turn inward and look downward, and these greatest of Christlike virtues are damaged or at least impaired. We become unhappy and soon make others unhappy, and before long Lucifer laughs. *However Long and Hard the Road*, 1-2)

17 And now they were determined to conquer in this place or die; therefore you may well suppose that this little force which I brought with me, yea, those ^asons of mine, gave them great hopes and much joy.

18 And now it came to pass that when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled by the orders of Ammoron to not come against the city of Judea, or against us, to battle.

19 And thus were we favored of the Lord; for had they come upon us in this our weakness they might have perhaps destroyed our little army; but thus were we preserved.

20 They were commanded by Ammoron to maintain those cities which they had taken. And thus ended the twenty and sixth year. And in the *commencement of the twenty and seventh year (65 BC) we had prepared our city and ourselves for defence.

21 Now we were desirous that the Lamanites should come upon us; for we were not desirous to make an attack upon them in their strongholds.

22 And it came to pass that we kept spies out round about, to watch the movements of the Lamanites, that they might not pass us by night nor by day to make an attack upon our other cities which were on the northward.

23 For we knew in those cities they were not sufficiently strong to meet them; therefore we were desirous, if they should pass by us, to fall upon them in their rear, and thus bring them up in the rear at the same time they were met in the front. We supposed that we could overpower them; but behold, we were disappointed in this our desire.

24 They durst not pass by us with their whole army, neither durst they with a part, lest they should not be sufficiently strong and they should fall.

25 Neither durst they march down against the city of Zarahemla; neither durst they cross the head of Sidon, over to the city of Nephihah.

26 And thus, with their forces, they were determined to maintain those cities which they had taken.

27 And now it came to pass in the second month of this year, there was brought unto us many provisions from the fathers of those my two thousand sons.

28 And also there were sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men, and provisions for them, and also for their wives and their children.

29 And the Lamanites, thus seeing our forces increase daily, and provisions arrive for our support, they began to be fearful, and began to sally forth, if it were possible to put an end to our receiving provisions and strength.

30 Now when we saw that the Lamanites began to grow uneasy on this wise, we were desirous to bring a stratagem into effect upon them; therefore Antipus ordered that I should march forth with my little sons to a neighboring city, ^aas if we were carrying provisions to a neighboring city.

31 And we were to march near the city of Antiparah, as if we were going to the city beyond, in the borders by the seashore.

32 And it came to pass that we did march forth, as if with our provisions, to go to that city.

33 And it came to pass that Antipus did march forth with a part of his army, leaving the remainder to

maintain the city. But he did not march forth until I had gone forth with my little army, and came near the city Antiparah.

34 And now, in the city Antiparah were stationed the strongest army of the Lamanites; yea, the most numerous.

35 And it came to pass that when they had been informed by their spies, they came forth with their army and marched against us.

36 And it came to pass that we did flee before them, northward. And thus we did lead away the most powerful army of the Lamanites;

37 Yea, even to a considerable distance, insomuch that when they saw the army of Antipus pursuing them, with their might, they did not turn to the right nor to the left, but pursued their march in a straight course after us; and, as we suppose, it was their intent to slay us before Antipus should overtake them, and this that they might not be surrounded by our people.

38 And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night; therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night.

39 And it came to pass that before the dawn of the morning, behold, the Lamanites were pursuing us. Now we were not sufficiently strong to contend with them; yea, I would not suffer that my little sons should fall into their hands; therefore we did continue our march, and we took our march into the wilderness.

40 Now they durst not turn to the right nor to the left lest they should be surrounded; (The straight and narrow way.) neither would I turn to the right nor to the left lest they should overtake me, and we could not stand against them, but be slain, and they would make their escape; and thus we did flee all that day into the wilderness, even until it was dark.

41 And it came to pass that again, when the light of the morning came we saw the Lamanites upon us, and we did flee before them.

42 But it came to pass that they did not pursue us far before they halted; and it was in the morning of the third day of the seventh month.

43 And now, whether they were overtaken by Antipus we knew not, but I said unto my men: Behold, we know not but they have halted for the purpose that we should come against them, that they might catch us in their snare;

44 Therefore what say ye, my sons, will ye go against them to battle?

PREACH MY GOSPEL: OBEDIENCE: WHAT DOES IT MEAN TO BE OBEDIENT? 1 Nephi 2:3; Mosiah 5:8; Mosiah 15:7; D&C 82:8-10; Matthew 7:24-27; John 7:17; John 14:15. WHAT CAN YOU LEARN ABOUT OBEDIENCE FROM THESE SCRIPTURES? 1 Nephi 3:7; D&C 105:6; 2 Kings 5:1-14. WHY DID THE YOUNG WARRIORS IN HELAMAN'S ARMY OBEY WITH EXACTNESS? HOW WERE THEY BLESSED? Alma 56:45-48; Alma 57:21-27.

45 And now I say unto you, my beloved brother Moroni, that never had I seen ^aso great ^bcourage, nay, not amongst all the Nephites.

46 For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will ^anot suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus.

PREACH MY GOSPEL: ETERNAL MARRIAGE: D&C 42:22; D&C 49:15; D&C 131:1-4; D&C 132:7; Genesis 2:24; Ephesians 5:25; "The Family: A Proclamation to the World" FAMILY: Mosiah 4:14-15; 3 Nephi 18:21; D&C 130:2; 1 Timothy 5:8; TEACH CHILDREN: Alma 56:47; Alma 57:21; D&C 68:25-30; Moses 6:55-62; Ephesians 6:4; Proverbs 22:6.

47 Now they never had fought, yet they did not fear death; and they did think more upon the ^aliberty of their ^bfathers than they did upon their lives; yea, they had been taught by their ^cmothers, that if they did not doubt, God would deliver them.

48 And they rehearsed unto me the words of their ^amothers, saying: We ^bdo not doubt our mothers knew it. (Heber J. Grant: The mother in the family far more than the father is the one who instills in the hearts of the children, a testimony and a love for the gospel of Jesus Christ... Wherever you find a woman who is devoted to this work, almost without exception you will find that her children are devoted to it. Gospel Standards, 150 Boyd K. Packer: Put your homes in order. If Mother is working outside of the home, see if there are ways to change that, even a little. It may be very difficult to change at the present time. But analyze carefully and be prayerful... Expect intervention from power from beyond the veil to help you move... to what is best for your family. Ensign, May 2004, 79.)

49 And it came to pass that I did return with my two thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced.

50 The army of Antipus being weary, because of their long march in so short a space of time, were about to fall into the hands of the Lamanites; and had I not returned with my two thousand they would have obtained their purpose.

51 For Antipus had fallen by the sword, and many of his leaders, because of their weariness, which was occasioned by the speed of their march—therefore the men of Antipus, being confused because of the fall of their leaders, began to give way before the Lamanites.

52 And it came to pass that the Lamanites took courage, and began to pursue them; and thus were the Lamanites pursuing them with great vigor when ^aHelaman came upon their rear with his two thousand, and began to slay them exceedingly, insomuch that the whole army of the Lamanites halted and turned upon Helaman.

53 Now when the people of Antipus saw that the Lamanites had turned them about, they gathered together their men and came again upon the rear of the Lamanites.

54 And now it came to pass that we, the people of Nephi, the people of Antipus, and I with my two thousand, did surround the Lamanites, and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.

55 And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain.

56 But behold, to my great joy, there had ^anot one soul of them fallen to the earth; yea, and they had fought as if with the ^bstrength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war.

57 And as we had no place for our prisoners, that we could guard them to keep them from the armies of the Lamanites, therefore we sent them to the land of Zarahemla, and a part of those men who were not slain of Antipus, with them; and the remainder I took and joined them to my stripling ^aAmmonites, and took our march back to the city of Judea.

* Verse 1 [62 B.C.]; Verse 9 [66 B.C.]; Verse 20 [65 B.C.].

Alma 57

Helaman recounts the taking of Antiparah and the surrender and later the defense of Cumeni—His Ammonite striplings fight valiantly and all are wounded, but none are slain—Gid reports the slaying and the escape of the Lamanite prisoners. [About 64—63 B.C.] (This is a continuation of Helaman's letter to Moroni.)

1 AND now it came to pass that I received an epistle from Ammoron, the king, stating that if I would deliver up those prisoners of war whom we had taken that he would deliver up the city of Antiparah unto us.

2 But I sent an epistle unto the king, that we were sure our forces were sufficient to take the city of Antiparah by our force; and by delivering up the prisoners for that city we should suppose ourselves unwise, and that we would only deliver up our prisoners on exchange.

3 And Ammoron refused mine epistle, for he would not exchange prisoners; therefore we began to make preparations to go against the city of Antiparah.

4 But the people of Antiparah did leave the city, and fled to their other cities, which they had possession of, to fortify them; and thus the city of Antiparah fell into our hands. (Hugh Nibley: “Verse 4 is the turning point of the war. From now on everything starts to slow down and go downward. There's a psychological point when you can tell which way it is going to go...The war can drag on for years, and yet you know how it is going to turn out. It's an interesting thing.” (*Teachings of the Book of Mormon*, vol. 3, p. 177))

5 And thus ended the twenty and eighth year of the reign of the judges.

6 And it came to pass that in the *commencement of the twenty and ninth year (63 BC), we received a supply of provisions, and also an addition to our army, from the land of Zarahemla, and from the land round about, to the number of six thousand men, besides sixty of the ^asons of the Ammonites who had come to join their brethren, my little band of two thousand. And now behold, we were strong, yea, and we had also plenty of provisions brought unto us.

7 And it came to pass that it was our desire to wage a battle with the army which was placed to protect the city ^aCumeni.

8 And now behold, I will show unto you that we soon accomplished our desire; yea, with our strong force, or with a part of our strong force, we did surround, by night, the city Cumeni, a little before they were to receive a supply of provisions.

9 And it came to pass that we did camp round about the city for many nights; but we did sleep upon our swords, and keep guards, that the Lamanites could not come upon us by night and slay us, which they attempted many times; but as many times as they attempted this their blood was spilt.

10 At length their provisions did arrive, and they were about to enter the city by night. And we, instead of being Lamanites, were Nephites; therefore, we did take them and their provisions.

11 And notwithstanding the Lamanites being cut off from their support after this manner, they were still determined to maintain the city; therefore it became expedient that we should take those provisions and send them to ^aJudea, and our prisoners to the land of Zarahemla.

12 And it came to pass that not many days had passed away before the Lamanites began to lose all hopes of succor; therefore they yielded up the city unto our hands; and thus we had accomplished our designs in obtaining the city Cumeni.

13 But it came to pass that our prisoners were so numerous that, notwithstanding the enormity of our numbers, we were obliged to employ all our force to keep them, or to put them to death.

14 For behold, they would break out in great numbers, and would fight with stones, and with clubs, or whatsoever thing they could get into their hands, insomuch that we did slay upwards of two thousand of them after they had surrendered themselves prisoners of war.

15 Therefore it became expedient for us, that we should put an end to their lives, or guard them, sword

in hand, down to the land of Zarahemla; and also our provisions were not any more than sufficient for our own people, notwithstanding that which we had taken from the Lamanites.

16 And now, in those critical circumstances, it became a very serious matter to determine concerning these prisoners of war; nevertheless, we did resolve to send them down to the land of Zarahemla; therefore we selected a part of our men, and gave them charge over our prisoners to go down to the land of Zarahemla.

17 But it came to pass that on the morrow they did return. And now behold, we did not ^ainquire of them concerning the prisoners; for behold, the Lamanites were upon us, and they returned in season to save us from falling into their hands. For behold, Ammoron had sent to their support a new supply of provisions and also a numerous army of men.

18 And it came to pass that those men whom we sent with the prisoners did arrive in season to check them, as they were about to overpower us.

19 But behold, my little band of two thousand and sixty fought most desperately; yea, they were firm before the Lamanites, and did ^aadminister death unto all those who opposed them.

20 And as the remainder of our army were about to give way before the Lamanites, behold, those two thousand and sixty were firm and undaunted.

PREACH MY GOSPEL: ETERNAL MARRIAGE: D&C 42:22; D&C 49:15; D&C 131:1-4; D&C 132:7; Genesis 2:24; Ephesians 5:25; “The Family: A Proclamation to the World” FAMILY: Mosiah 4:14-15; 3 Nephi 18:21; D&C 130:2; 1 Timothy 5:8; TEACH CHILDREN: Alma 56:47; Alma 57:21; D&C 68:25-30; Moses 6:55-62; Ephesians 6:4; Proverbs 22:6. PREACH MY GOSPEL: OBEDIENCE: WHAT DOES IT MEAN TO BE OBEDIENT? 1 Nephi 2:3; Mosiah 5:8; Mosiah 15:7; D&C 82:8-10; Matthew 7:24-27; John 7:17; John 14:15. WHAT CAN YOU LEARN ABOUT OBEDIENCE FROM THESE SCRIPTURES? 1 Nephi 3:7; D&C 105:6; 2 Kings 5:1-14. WHY DID THE YOUNG WARRIORS IN HELAMAN’S ARMY OBEY WITH EXACTNESS? HOW WERE THEY BLESSED? Alma 56:45-48; Alma 57:21-27. 21 Yea, and they

did ^aobey and observe to perform every word of command with exactness (In order to obey military commands, they must have been trained in combat. Bruce R. McConkie taught, “Obedience is the first law of heaven, the cornerstone upon which all righteousness and progression rest.” (*Mormon Doctrine*, p. 539) The full expression of “righteousness and progression” in mortality is to have one’s calling and election made sure. Joseph Smith taught that obedience *with exactness* is a prerequisite, “After a person has faith in Christ, repents of his sins, and is baptized...then let him continue to humble himself before God, hungering and thirsting after righteousness, *and living by every word of God*, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure.” (*Teachings*, p. 150, italics added) “I find the elements of obedience within this verse fascinating. What is the motivation for obeying with exactness? Could this be seen as blind obedience? Blind obedience is sheep following sheep, while following in exactness is sheep following the Shepherd; and Christ is the Good Shepherd (see Alma 5:37-39). This is the same principle the Lord was teaching the Saints in 1832, when he said, ‘I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise’ (D&C 82:10). By obeying Helaman’s orders with exactness, they were showing they did not doubt the Lord’s promise made to them through their mothers. The stripling warriors must have been aware that their obedience to their leaders was an extension of their obedience to their God. This was not a new concept to the Nephites. (See 1 Nephi 3:5-7; Mosiah 2:30-31; Alma 45:2-8) Their obedience to Helaman’s command was more than swift, it was exact. A celestial strategy was involved, even in that mortal battlefield. They had been promised that if they, ‘did not doubt, that they should be preserved by his [God’s] marvelous power’ (Alma 57:26). Would it have been possible for them to support their God without supporting their leaders? This is the ultimate test of obedience; to show one’s allegiance to a perfect and infallible God by how we obey those less than perfect who are called to lead us.” (K. Douglas Bassett, *Alma, the Testimony of the Word*, ed. by Monte S. Nyman and

Charles D. Tate, Jr., p. 229)); yea, and even according to their faith it was done unto them; and I did remember the words which they said unto me that their ^bmothers had taught them.

22 And now behold, it was these my sons, and those men who had been selected to convey the prisoners, to whom we owe this great victory; for it was they who did beat the Lamanites; therefore they were driven back to the city of Manti.

23 And we retained our city Cumeni, and were not all destroyed by the sword; nevertheless, we had suffered great loss.

24 And it came to pass that after the Lamanites had fled, I immediately gave orders that my men who had been wounded should be taken from among the dead, and caused that their wounds should be dressed.

25 And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood (Had the war not ended quickly, these that had fainted with the loss of blood probably would have died without swift medical attention.); nevertheless, according to the goodness of God, and to our great astonishment, and also the joy of our whole army, there was ^anot one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds.

26 And now, their ^apreservation was astonishing to our whole army, yea, that they should be spared while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous ^bpower of God, because of their exceeding ^cfaith in that which they had been taught to believe—that there was a just God, and whosoever did not doubt, that they should be preserved by his marvelous power.

27 Now this was the ^afaith of these of whom I have spoken; they are young, and their minds are ^bfirm, and they do put their trust in God continually.

28 And now it came to pass that after we had thus taken care of our wounded men, and had buried our dead and also the dead of the Lamanites, who were many, behold, we did inquire of Gid concerning the ^aprisoners whom they had started to go down to the land of Zarahemla with.

29 Now Gid was the chief captain over the band who was appointed to guard them down to the land.

30 And now, these are the words which Gid said unto me: Behold, we did start to go down to the land of Zarahemla with our prisoners. And it came to pass that we did meet the spies of our armies, who had been sent out to watch the camp of the Lamanites.

31 And they cried unto us, saying—Behold, the armies of the Lamanites are marching towards the city of Cumeni; and behold, they will fall upon them, yea, and will destroy our people.

32 And it came to pass that our prisoners did hear their cries, which caused them to take courage; and they did rise up in rebellion against us.

33 And it came to pass because of their rebellion we did cause that our swords should come upon them. And it came to pass that they did in a body run upon our swords, in the which, the greater number of them were slain; and the remainder of them broke through and fled from us.

34 And behold, when they had fled and we could not overtake them, we took our march with speed towards the city Cumeni; and behold, we did arrive in time that we might assist our brethren in preserving the city.

35 And behold, we are again delivered out of the hands of our enemies. And blessed is the name of our God; for behold, it is he that has delivered us; yea, that has done this great thing for us.

36 Now it came to pass that when I, Helaman, had heard these words of Gid, I was filled with exceeding joy because of the goodness of God in preserving us, that we might not all perish; yea, and I trust that the souls of them who have been slain have ^aentered into the rest of their God.

* Verse 6 [63 B.C.].

Alma 58

Helaman, Gid, and Teomner take the city of Manti by a stratagem—The Lamanites withdraw—The sons of the people of Ammon are preserved as they stand fast in defense of their liberty and faith. [About 63 B.C.] (This is still a continuation of Helaman's letter to Moroni.)

(Preparedness is today on every tongue. There is danger ahead, and defenses must be set up. Preparedness is not a new word to Latter-day Saints. For one hundred and ten years our voice has been one of warning to prepare against the commotion and calamities of the last days. We have taught and continue to teach that full preparedness and complete defense against the devastation by evil is the acceptance of the Gospel of Jesus Christ. When every knee shall bow and every tongue confess that Jesus is the Christ we may look for the peace of Eden, but not before. Our land is setting up defenses of powder and steel. That is well enough. But there are intangible material defenses. These must be fostered, if our preparedness shall be adequate. John A. Widtsoe. CR, Oct 1940, p. 61-62)

1 AND behold, now it came to pass that our next object was to obtain the city of Manti; but behold, there was no way that we could lead them out of the city by our small bands. For behold, they remembered that which we had hitherto done; therefore we could not ^adecoy them away from their strongholds.

2 And they were so much more numerous than was our army that we durst not go forth and attack them in their strongholds.

3 Yea, and it became expedient that we should employ our men to the maintaining those parts of the land which we had regained of our possessions; therefore it became expedient that we should wait, that we might receive more strength from the land of Zarahemla and also a new supply of provisions.

4 And it came to pass that I thus did send an embassy to the governor of our land, to acquaint him concerning the affairs of our people. And it came to pass that we did wait to receive provisions and strength from the land of Zarahemla.

5 But behold, this did profit us but little; for the Lamanites were also receiving great strength from day to day, and also many provisions; and thus were our circumstances at this period of time.

6 And the Lamanites were sallying forth against us from time to time, resolving by stratagem to destroy us; nevertheless we could not come to battle with them, because of their ^aretreats and their strongholds.

7 And it came to pass that we did wait in these difficult circumstances for the space of many months, even until we were about to ^aperish for the want of food.

8 But it came to pass that we did receive food, which was guarded to us by an army of two thousand men to our assistance; and this is all the assistance which we did receive, to defend ourselves and our country from falling into the hands of our enemies, yea, to contend with an enemy which was innumerable.

9 And now the cause of these our embarrassments, or the cause why they did not send more strength unto us, we knew not; therefore we were grieved and also filled with fear, lest by any means the judgments of God should come upon our land, to our overthrow and utter destruction.

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 31:20-21; Moroni 6:4; D&C 20:37; Articles of Faith 1:3; John 14:15, 21; Ephesians 4:11-14; Philippians 2:12. PREACH MY GOSPEL: HOPE: WHAT IS HOPE AND WHAT DO WE HOPE FOR? 2 Nephi 31:20; Alma 58:10-11; Ether 12:4, 32; Moroni 7:40-48; D&C 59:23; D&C 138:14; Romans 8:24-25; Hebrews 6:10-20; Topical Guide "Hope". 10 Therefore we did pour out our souls in prayer to God, that he

would strengthen us and deliver us out of the hands of our enemies, yea, and also give us strength that we might retain our cities, and our lands, and our possessions, for the support of our people.

11 Yea, and it came to pass that the Lord our God did visit us with assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, and did cause us

that we should hope for our ^adeliverance in him.

12 And we did take courage with our small force which we had received, and were fixed with a determination to conquer our enemies, and to ^amaintain our lands, and our possessions, and our wives, and our children, and the cause of our ^bliberty.

13 And thus we did go forth with all our might against the Lamanites, who were in the city of Manti; and we did pitch our tents by the wilderness side, which was near to the city.

14 And it came to pass that on the morrow, that when the Lamanites saw that we were in the borders by the wilderness which was near the city, that they sent out their spies round about us that they might discover the number and the strength of our army.

15 And it came to pass that when they saw that we were not strong, according to our numbers, and fearing that we should cut them off from their support except they should come out to battle against us and kill us, and also supposing that they could easily destroy us with their numerous hosts, therefore they began to make preparations to come out against us to battle.

16 And when we saw that they were making preparations to come out against us, behold, I caused that Gid, with a small number of men, should ^asecrete himself in the wilderness, and also that Teomner and a small number of men should secrete themselves also in the wilderness.

17 Now Gid and his men were on the right and the others on the left; and when they had thus secreted themselves, behold, I remained, with the remainder of my army, in that same place where we had first pitched our tents against the time that the Lamanites should come out to battle.

18 And it came to pass that the Lamanites did come out with their numerous army against us. And when they had come and were about to fall upon us with the sword, I caused that my men, those who were with me, should retreat into the wilderness.

19 And it came to pass that the Lamanites did follow after us with great speed, for they were exceedingly desirous to overtake us that they might slay us; therefore they did follow us into the wilderness; and we did pass by in the midst of Gid and Teomner, insomuch that they were not discovered by the Lamanites.

20 And it came to pass that when the Lamanites had passed by, or when the army had passed by, Gid and Teomner did rise up from their secret places, and did cut off the spies of the Lamanites that they should not return to the city.

21 And it came to pass that when they had cut them off, they ran to the city and fell upon the guards who were left to guard the city, insomuch that they did destroy them and did take possession of the city.

22 Now this was done because the Lamanites did suffer their whole army, save a few guards only, to be led away into the wilderness.

23 And it came to pass that Gid and Teomner by this means had obtained possession of their strongholds. And it came to pass that we took our course, after having traveled much in the wilderness towards the land of Zarahemla.

24 And when the Lamanites saw that they were marching towards the land of Zarahemla, they were exceedingly afraid, lest there was a plan laid to lead them on to destruction; therefore they began to retreat into the wilderness again, yea, even back by the same way which they had come.

25 And behold, it was night and they did pitch their tents, for the chief ^acaptains of the Lamanites had supposed that the Nephites were weary because of their march; and supposing that they had driven their whole army therefore they took no thought concerning the city of Manti.

26 Now it came to pass that when it was night, I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti.

27 And because of this our march in the night-time, behold, on the morrow we were beyond the Lamanites, insomuch that we did arrive before them at the city of Manti.

28 And thus it came to pass, that by this stratagem we did take possession of the city of Manti without the shedding of blood (Their own blood, because it appears that the guards and maybe the spies of the Lamanites were killed.).

29 And it came to pass that when the armies of the Lamanites did arrive near the city, and saw that we were prepared to meet them, they were astonished exceedingly and struck with great fear, insomuch that they did ^aflee into the wilderness.

30 Yea, and it came to pass that the armies of the Lamanites did flee out of all this quarter of the land. But behold, they have carried with them many women and children out of the land.

31 And ^athose cities which had been taken by the Lamanites, all of them are at this period of time in our possession; and our fathers and our women and our children are returning to their homes, all save it be those who have been taken prisoners and carried off by the Lamanites.

32 But behold, our armies are small to maintain so great a number of cities and so great possessions.

33 But behold, we ^atrust in our God who has given us victory over those lands, insomuch that we have obtained those cities and those lands, which were our own.

34 Now we do not know the ^acause that the government does not grant us more strength; neither do those men who came up unto us know why we have not received greater strength.

35 Behold, we do not know but what ^aye are unsuccessful, and ye have drawn away the forces into that quarter of the land; if so, we do not desire to murmur. (“Helaman...almost as an apology for being negative he writes, ‘we do not desire to murmur’ (Alma 58:35). Elder Neal A. Maxwell has said, ‘If our lips are closed to murmuring, then our eyes will be open.’ Notice how Helaman has shared an unpleasant truth in a fashion that will still allow the lines of communication to remain open. His sensitivity to his leaders, as well as his subordinates, is commendable. President Harold B. Lee counseled, ‘The men under you will never be loyal to you if they see that you are disloyal to those who preside over you.’ Helaman's letter validates this principle. His was not the expression of a weak-kneed foot soldier trying not to be responsible for the bad news he had born. He is once again illustrating his total allegiance to his leaders; recognizing full well that he cannot expect God to stand by him if he doesn't stand by his leaders.” (K. Douglas Bassett, *Alma, the Testimony of the Word*, edited by Monte S. Nyman and Charles D. Tate, Jr., p. 301) Dallin H. Oaks: “The primary reason we are commanded to avoid criticism is to preserve our own spiritual well-being, not to protect the person whom we would criticize...Does this counsel to avoid faultfinding and personal criticism apply only to statements that are false? Doesn't it also apply to statements that are true? The fact that something is true is not always a justification for communicating it...For example, it is wrong to make statements of fact out of an evil motive, even if the statements are true. One who focuses on faults, though they be true, tears down a brother or a sister...One who focuses on faults, though they be true, fosters dissensions and divisions among fellow Church members in the body of Christ.” (*Ensign*, Feb. 1987, pp. 68-9 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 524))

36 And if it is not so, behold, we fear that there is some ^afaction in the government, that they do not send more men to our assistance; for we know that they are more numerous than that which they have sent.

37 But, behold, it mattereth not—we trust God will ^adeliver us, notwithstanding the weakness of our armies, yea, and deliver us out of the hands of our enemies.

38 Behold, this is the twenty and ninth year, in the latter end, and we are in the possession of our lands; and the Lamanites have fled to the land of Nephi.

39 And those sons of the people of Ammon, of whom I have so highly spoken, are with me in the city of Manti; and the Lord has supported them, yea, and kept them from falling by the sword, insomuch that even ^aone soul has not been slain.

40 But behold, they have received many wounds; nevertheless they ^astand fast in that ^bliberty wherewith God has made them free; and they are strict to remember the Lord their God from day to day (Howard W. Hunter: “Today another battle of far more serious consequence is being waged. It is a battle being fought for the souls of men. Its outcome likewise depends on the steadiness of the soldiery. The clarion call of the chieftain is heard above the fierce artillery of the archenemy, ‘Stand firm! Be true!’ I am grateful that most Latter-day Saints today are standing firm and remaining true to the kingdom of God. Like Helaman's stripling warriors, ‘they stand fast in that liberty wherewith God has made them free;

and they are strict to remember the Lord their God from day to day; yea, they do observe to keep his statutes, and his judgments, and his commandments continually; and their faith is strong in the prophecies concerning that which is to come.’ (Alma 58:40.) I am referring to those members of the Church who live their Christian beliefs in the quiet commonplace of their daily lives. On November 1, 1831, at a conference of the Church in Hiram, Ohio, the Lord revealed in the preface to the Doctrine and Covenants that this is the ‘only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.’ (D&C 1:30.) This should raise a question in our minds of eternal significance: We know that this is the true and living church institutionally, but am I a true and living member individually? This question may appear as a play on the words of the Lord when he said this is the true and living church. When I ask, ‘Am I a true and living member?’ my question is, Am I deeply and fully dedicated to keeping the covenants I have made with the Lord? Am I totally committed to living the gospel and being a doer of the word and not a hearer only? Do I live my religion? Will I remain true? Do I stand firm against Satan’s temptations? He is seeking to cause us to lose our way in a storm of derision and a tide of sophistry. We can have victory, however, by responding to that inner voice calling ‘Stand firm!’” (*That We Might Have Joy*, p. 149)); yea, they do observe to keep his statutes, and his judgments, and his commandments continually; and their faith is strong in the prophecies concerning that which is to come.

41 And now, my beloved brother, Moroni, may the Lord our God, who has redeemed us and made us free, keep you continually in his presence; yea, and may he favor this people, even that ye may have success in obtaining the possession of all that which the Lamanites have taken from us, which was for our support. And now, behold, I close mine epistle. I am Helaman, the son of Alma.

Alma 59

Joseph Smith: “Unity is power; and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties to foment discord in order to ride into power” (*History of the Church*, 6:198).

Moroni asks Pahoran to strengthen the forces of Helaman—The Lamanites take the city of Nephihah—Moroni is angry with the government. [About 62 B.C.]

1 NOW it came to pass in the *thirtieth year (62 BC) of the reign of the judges over the people of Nephi, after Moroni had received and had read Helaman’s ^aepistle, he was exceedingly rejoiced because of the welfare, yea, the exceeding success which Helaman had had, in obtaining ^bthose lands which were lost.

2 Yea, and he did make it known unto all his people, in all the land round about in that part where he was, that they might rejoice also.

3 And it came to pass that he immediately sent ^aan epistle to ^bPahoran, desiring that he should cause men to be gathered together to strengthen Helaman, or the armies of Helaman, insomuch that he might with ease maintain that part of the land which he had been so miraculously prospered in regaining.

4 And it came to pass when Moroni had sent this epistle to the land of Zarahemla, he began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanites had taken from them.

5 And it came to pass that while Moroni was thus making preparations to go against the Lamanites to battle, behold, the people of ^aNephihah, who were gathered together from the city of Moroni and the city of Lehi and the city of Morianton, were attacked by the Lamanites.

6 Yea, even those who had been ^acompelled to flee from the land of Manti, and from the land round about, had come over and joined the Lamanites in this part of the land.

7 And thus being exceedingly numerous, yea, and receiving strength from day to day, by the command of Ammoron they came forth against the people of Nephihah, and they did begin to slay them with an exceedingly great slaughter.

8 And their armies were so numerous that the remainder of the people of ^aNephihah were ^bobliged^{*} to flee before them; and they came even and joined the army of Moroni.

9 And now as Moroni had supposed that there ^ashould be men sent to the city of Nephihah, to the assistance of the people to maintain that city, and knowing that it was easier to keep the city from falling into the hands of the Lamanites than to retake it from them, he supposed that they would easily maintain that city.

10 Therefore he retained all his force to maintain those places which he had recovered.

11 And now, when Moroni saw that the city of Nephihah was ^alost he was exceedingly sorrowful, and began to doubt, because of the wickedness of the people, whether they should not fall into the hands of their brethren.

12 Now this was the case with all his chief captains. They doubted and marveled also because of the wickedness of the people, and this because of the success of the Lamanites over them.

13 And it came to pass that Moroni was angry with the government, because of their ^aindifference concerning the freedom of their country.

* Verse 1 [62 B.C.].

Alma 60

Moroni complains to Pahoran of the government's neglect of the armies—The Lord suffers the righteous to be slain—The Nephites must use all of their power and means to deliver themselves from their enemies—Moroni threatens to fight against the government unless help is supplied to his armies. [About 62 B.C.]

1 AND it came to pass that he (Moroni) wrote ^aagain to the governor of the land, who was Pahoran, and these are the words which he wrote, saying: Behold, I direct mine epistle to Pahoran, in the city of Zarahemla, who is the chief judge and the ^bgovernor over the land, and also to all those who have been chosen by this people to govern and manage the affairs of this war.

2 For behold, I have somewhat to say unto them by the way of ^acondemnation; for behold, ye yourselves know that ye have been appointed to gather together men, and arm them with swords, and with cimeters, and all manner of weapons of war of every kind, and send forth against the Lamanites, in whatsoever parts they should come into our land.

3 And now behold, I say unto you that myself, and also my men, and also Helaman and his men, have suffered exceedingly great ^asufferings; yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind.

4 But behold, were this all we had suffered we would not murmur nor complain.

5 But behold, great has been the slaughter among our people; yea, thousands have fallen by the sword, while it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect towards us.

6 And now behold, we desire to know the cause of this exceedingly great neglect; yea, we desire to know the cause of your thoughtless state.

7 Can you think to sit upon your thrones in a state of thoughtless ^astupor, while your enemies are spreading the work of death around you? Yea, while they are murdering thousands of your brethren—

8 Yea, even they who have looked up to you for protection, yea, have placed you in a situation that ye might have succored them, yea, ye might have sent armies unto them, to have strengthened them, and have saved thousands of them from falling by the sword.

9 But behold, this is not all—ye have withheld your provisions from them, insomuch that many have fought and bled out their lives because of their great desires which they had for the welfare of this people; yea, and this they have done when they were about to ^aperish with hunger, because of your exceedingly great neglect towards them.

10 And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for ^aknown unto God were all their cries, and all their sufferings—

11 Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.

12 Do ye ^asuppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation; (Heber J. Grant: "If, harkening to that call [to serve one's country] and obeying those in command over them, they shall take the lives of those who fight against them, that will not make them murderers, nor subject them to the penalty that God has prescribed for those who kill...For it would be a cruel God that would punish His children as moral sinners for acts done by them as the innocent instrumentalities of a sovereign whom He had told them to obey and whose will they were powerless to resist...In this terrible war now waging, thousands of our righteous young men in all parts of the world and in many countries are

subject to a call into the military service of their own countries... That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who 'sit in their places of power in a state of thoughtless stupor,' those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellow men, have put into motion eternal forces they do not comprehend and cannot control. God, in His own due time, will pass sentence upon them." (Message of the First Presidency, *Conference Report*, Apr. 1942, pp. 92-96 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 356))

13 For the Lord suffereth the ^arighteous to be slain that his justice and ^bjudgment may come upon the wicked ("In a remarkable letter to Pahoran, governor of the Nephite lands, the prophet-general, Moroni, gives answer to a question every soldier's mother is asking: 'Will God permit a righteous boy to be slain on the field of battle?' Some of the Nephite parents must have been asking the same question... Why does a just God permit the innocent to be slain? Again the Book of Mormon gives answer. God will not take away from men their free agency. Men may abuse their free agency. They may in its exercise become carnal, sensual, and devilish. They may make war on their neighbors and put the innocent to death, but interfere with that free agency and the whole purpose of life is frustrated, and progress is ended... During the missionary work of Alma and Amulek in the land of Ammonihah, they were arrested and forced to witness the burning of those whom they had converted: 'And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames. But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand, for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day.' (Alma 14:10-11.) Alma's answer goes to the heart of the problem. God will not interfere with the free agency of his children that his judgments may be just, nor can we expect him to stop wars and evil in our day for the same reason." (William E. Berrett, *A Book of Mormon Treasury: Selections from the Pages of the Improvement Era*, p. 281-2)); therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God. (Harold B. Lee: "It is my conviction that the present devastating scourge of war in which hundreds of thousands are being slain, many of whom are no more responsible for the causes of the war than are our own boys, is making necessary an increase of missionary activity in the spirit world and that many of our boys who bear the Holy Priesthood and are worthy to do so will be called to that missionary service after they have departed this life." (*Conference Report*, October 1942, p. 73))

14 And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding ^aslothfulness, yea, even the slothfulness of our government, and their exceedingly great neglect towards their brethren, yea, towards those who have been slain.

15 For were it not for the wickedness which first commenced at our head, we ^acould have withstood our enemies that they could have gained no power over us.

16 Yea, had it not been for the war which broke out ^aamong ourselves; yea, were it not for these ^bking-men, who caused so much bloodshed among ourselves; yea, at the time we were contending among ourselves, if we had united our strength as we hitherto have done; yea, had it not been for the desire of power and authority which those king-men had over us; had they been true to the cause of our freedom, and united with us, and gone forth against our enemies, instead of taking up their swords against us, which was the cause of so much bloodshed among ourselves; yea, if we had gone forth against them in the strength of the Lord, we should have dispersed our enemies, for it would have been done, according to the ^cfulfilling of his word.

17 But behold, now the Lamanites are coming upon us, taking ^apossession of our lands, and they are

murdering our people with the sword, yea, our women and our children, and also carrying them away captive, causing them that they should suffer all manner of afflictions, and this because of the great wickedness of those who are seeking for power and authority, yea, even those king-men.

18 But why should I say much concerning this matter? For we know not but what ye yourselves are seeking for authority. We know not but what ye are also ^atraitors to your country.

19 Or is it that ye have neglected us because ye are in the heart of our country and ye are ^asurrounded by security, that ye do not cause food to be sent unto us, and also men to strengthen our armies?

20 Have ye forgotten the commandments of the Lord your God? Yea, have ye forgotten the captivity of our fathers? Have ye forgotten the many times we have been delivered out of the hands of our enemies?

21 Or do ye suppose that the Lord ^awill still deliver us, while we sit upon our thrones and do not make use of the means which the Lord has provided for us?

22 Yea, will ye sit in idleness while ye are surrounded with thousands of those, yea, and tens of thousands, who do also sit in idleness, while there are thousands round about in the borders of the land who are falling by the sword, yea, wounded and bleeding?

23 Do ye suppose that God will look upon you as guiltless while ye sit still and behold these things?

Behold I say unto you, Nay. Now I would that ye should remember that God has said that the ^ainward vessel shall be ^bcleansed first, and then shall the outer vessel be cleansed also. ("As I read the scriptures, I often reflect upon the chilling implications of what the Apostle Peter meant when he said, 'Judgment must begin at the house of God.' (1 Pet. 4:17.) In our own day, the Lord has said, 'Vengeance cometh speedily upon the inhabitants of the earth. ... And upon *my house* shall it begin.' (D&C 112:24-25; italics added.) What kind of judgments does the Lord have in mind? Why do the scriptures say that the cleansing will begin with the Church, rather than with the wicked? The scriptures reveal that the Lord will save his greatest wrath and condemnation for those who outwardly appear religious but who are actually full of evil within. Speaking to Jewish religious leaders, the Savior said, 'Cleanse first that which is within the cup. ... Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.' (Matt. 23:26-27.) Similarly, the great Book of Mormon leader, Moroni, wrote, 'God has said that the inward vessel shall be cleansed first.' (Alma 60:23.) "President Ezra Taft Benson left little room for doubt that these warnings apply to us. He declared, 'All is not well in Zion. ... We must cleanse the inner vessel, beginning first with ourselves, then with our families, and finally with the Church.' (*Ensign*, May 1986, p. 4.) There are two methods of cleansing the inner vessel. The first is repentance. But if we do not repent, the Lord will invoke the second method of cleansing—from without. One way or another, the vessel will be cleansed." (Larry Tippetts, *Ensign*, Oct. 1992, p. 21))

24 And now, except ye do repent of that which ye have done, and begin to be up and doing, and send forth food and men unto us, and also unto Helaman, that he may support those parts of our country which he has regained, and that we may also recover the remainder of our possessions in these parts, behold it will be expedient that we contend no more with the Lamanites until we have first cleansed our inward vessel, yea, even the great head of our government.

25 And except ye grant mine epistle, and come out and show unto me a true ^aspirit of freedom, and strive to strengthen and fortify our armies, and grant unto them food for their support, behold I will leave a part of my freemen to maintain this part of our land, and I will leave the strength and the blessings of God upon them, that none other power can operate against them—

26 And this because of their exceeding faith, and their patience in their ^atribulations—

27 And I will come unto you, and if there be any among you that has a desire for freedom, yea, if there be even a spark of freedom remaining, behold I will stir up insurrections among you, even until those who have desires to usurp power and authority shall become extinct.

28 Yea, behold I do not fear your power nor your authority, but it is my ^aGod whom I fear; and it is according to his commandments that I do take my sword to defend the cause of my country, and it is because of your iniquity that we have suffered so much loss.

29 Behold it is time, yea, the time is now at hand, that except ye do bestir yourselves in the defence of your country and your little ones, the ^asword of justice doth hang over you; yea, and it shall fall upon you and visit you even to your utter destruction.

30 Behold, I wait for assistance from you; and, except ye do administer unto our relief, behold, I come unto you, even in the land of Zarahemla, and smite you with the sword, insomuch that ye can have no more power to impede the progress of this people in the cause of our freedom.

31 For behold, the Lord will not suffer that ye shall live and wax strong in your iniquities to destroy his righteous people.

32 Behold, can you suppose that the Lord will spare you and come out in judgment against the Lamanites, when it is the ^atradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us, while your iniquity is for the cause of your love of glory and the vain things of the world?

33 Ye know that ye do transgress the laws of God, and ye do know that ye do trample them under your feet. Behold, the Lord saith unto me: If those whom ye have appointed your governors do not repent of their sins and ^ainiquities, ye shall ^bgo up to battle against them.

34 And now behold, I, Moroni, am constrained, according to the covenant which I have made to keep the commandments of my God; therefore I would that ye should adhere to the word of God, and send speedily unto me of your provisions and of your men, and also to Helaman.

35 And behold, if ye will not do this I come unto you speedily; for behold, God will not suffer that we should perish with hunger; therefore he will give unto us of your food, even if it must be by the sword. Now see that ye fulfil the word of God.

36 Behold, I am Moroni, your chief captain. I ^aseek not for power, but to pull it down. I ^bseek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. And thus I close mine epistle. (If Joseph Smith had made up this book, he would not have included this section because it shows that Moroni was wrong in his accusation of Pahoran. He would have wanted to show Moroni in the best light as a hero, not making this mistake.)

Alma 61

Pahoran tells Moroni of the insurrection and rebellion against the government—The king-men take Zarahemla and are in league with the Lamanites—Pahoran asks for military aid against the rebels. [About 62 B.C.]

1 BEHOLD, now it came to pass that soon after Moroni had sent his epistle unto the chief governor, he received an epistle from ^aPahoran, the chief governor. And these are the words which he received:
2 I, Pahoran, who am the chief governor of this land, do send these words unto Moroni, the chief captain over the army. Behold, I say unto you, Moroni, that I do not joy in your great ^aafflictions, yea, it grieves my soul.
3 But behold, there are those who do joy in your afflictions, yea, insomuch that they have risen up in ^arebellion against me, and also those of my people who are ^bfreemen, yea, and those who have risen up are exceedingly numerous.
4 And it is those who have sought to take away the judgment-seat from me that have been the cause of this great iniquity; for they have used great ^aflattery, and they have ^bled away the hearts of many people, which will be the cause of sore affliction among us; they have withheld our provisions, and have daunted our ^cfreemen that they have not come unto you.
5 And behold, they have driven me out before them, and I have fled to the land of Gideon, with as many men as it were possible that I could get.
6 And behold, I have sent a proclamation throughout this part of the land; and behold, they are ^aflocking to us ^bdaily, to their arms, in the defence of their country and their ^cfreedom, and to avenge our ^dwrongs.
7 And they have come unto us, insomuch that those who have risen up in rebellion against us are set at defiance, yea, insomuch that they do fear us and durst not come out against us to battle.
8 They have ^agot possession of the land, or the city, of Zarahemla; they have appointed a ^bking over them, and he hath written unto the king of the Lamanites, in the which he hath joined an alliance with him; in the which alliance he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanites to conquer the remainder of the land, and he shall be placed king over this people when they shall be conquered ^cunder the Lamanites.
9 And now, in your epistle you have ^acensured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart (Neal A. Maxwell: "...we must always realize that in a perfect church filled with imperfect people, there are bound to be some miscommunications at times. A noteworthy example occurred in ancient American Israel. Moroni wrote two times to Pahoran complaining of neglect because much-needed reinforcements did not arrive. Moroni used harsh language, accusing the governor of the land, Pahoran, of sitting on his throne in a state of 'thoughtless stupor.' (Alma 60:7.) Pahoran soon made a very patriotic reply, explaining why he could not do what Moroni wanted. Though censured, Pahoran was not angry; he even praised Moroni for 'the greatness of your heart.' (Alma 61:9.) Given the intense, mutual devotion of disciples, discussions as to how best to move the Lord's work along are bound to produce tactical differences on occasion. Just as in this episode, sometimes scolding occurs that is later shown to be unjustified. Parley P. Pratt recalled an episode when President Brigham Young chastened him and others for their management of the westward migration. In this instance also, there were two letters of a scolding nature, even alleging insubordination. Of this Elder Pratt wrote, 'I could not realize this at the time, and protested that in my own heart, so far as I was concerned, I had no such motive; that I had been actuated by the purest motives. . . .' Later it became clear to Elder Pratt that some of those scolded had motives that were not as pure as his. He commented further, '. . . yet I thank God for this timely chastisement; I profited by it, and it caused me to be more watchful and careful ever after.' (Autobiography of Parley Parker Pratt [Deseret Book, 1961], pp. 341-42.) It is worthy remembering that Elder Pratt protested in his heart, not publicly. He *took it*. Perhaps President Young, like Moroni, might have taken note of how Elder Pratt was even sick at the time—but, like Moroni, President Young

did not know of the full conditions. The stuff out of which offense is made is all around us, if we wish to seize upon it. What we learn, however, from men like Pahoran and Elder Pratt should give us pause, especially when we may be inclined to take umbrage instead of following the Brethren.” (*All These Things Shall Give Thee Experience*, p. 119-20) Hugh Nibley: **“The church is a training school in which everyone is there for the training. So don't waste time criticizing the authorities.** In that regard the Book of Mormon gives us another neat example. Moroni had very good reason to complain about the top men of the nation ‘sitting upon [their] . . . thrones in a state of thoughtless stupor’ while the work of death was going on all around them (Alma 60:7). Many today are complaining of a like situation. . . . But the moral of the story, as it turns out, is that Moroni in his criticism was wrong, completely out of order; he simply did not understand the situation. He was quite right about the crime, but it was not for him to apportion the guilt. So let us, when distressed by the inadequacies of others, remember the number-one instruction of the Book of Mormon: ‘This is my doctrine . . . that the Father commandeth all men everywhere to repent and believe in me’ (3 Nephi 11:32). This life is ‘a state of probation’ (2 Nephi 2:21). ‘Be wise in the days of your probation’ (Mormon 9:28).” (*The Prophetic Book of Mormon*, p. 564)). I, Pahoran, do not ^bseek for power, save only to retain my judgment-seat that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty in the which God hath made us ^cfree. (Gordon B. Hinckley: “I have worked with seven Presidents of this Church. I have recognized that all have been human. But I have never been concerned over this. They may have had some weaknesses. But this has never troubled me. I know that the God of heaven has used mortal men throughout history to accomplish His divine purposes. They were the very best available to Him, and they were wonderful.” (*Ensign*, May 1992, p. 53 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 524))

10 And now, behold, we will resist wickedness even unto bloodshed. We would ^anot shed the blood of the Lamanites if they would stay in their own land.

11 We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us.

12 We would subject ourselves to the ^ayoke of bondage if it were requisite with the justice of God, or if he should command us so to do.

13 But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our ^atrust in him, and he will deliver us.

14 Therefore, my beloved brother, Moroni, let us resist evil, and whatsoever evil we cannot resist with our ^awords, yea, such as rebellions and dissensions, let us ^bresist them with our swords, that we may retain our freedom, that we may rejoice in the great privilege of our church, and in the cause of our Redeemer and our God.

15 Therefore, come unto me speedily with a few of your men, and leave the remainder in the charge of Lehi and Teancum; give unto them power to conduct the ^awar in that part of the land, according to the ^bSpirit of God, which is also the ^cspirit of freedom which is in them.

16 Behold I have sent a few provisions unto them, that they may not perish until ye can come unto me.

17 Gather together whatsoever force ye can upon your march hither, and we will go speedily against those dissenters, in the strength of our God according to the faith which is in us. (Pahoran is giving orders to Moroni, because Pahoran is the commander in chief. Moroni is the chief captain of the army under Pahoran.)

18 And we will ^atake possession of the city of Zarahemla, that we may obtain more food to send forth unto Lehi and Teancum; yea, we will go forth against them in the strength of the Lord, and we will put an end to this great iniquity.

19 And now, Moroni, I do joy in receiving your epistle, for I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren. (George Q. Cannon: it is better to carry out a plan that is not so wise, if you are united on it. Speaking generally, a plan or a policy that may be inferior in some respects is more effective if men are united upon it than a better plan would be

upon which they were divided. When they carry that counsel out unitedly and in the same spirit, will be blessed, and the Church will be blessed, and, as I have said, God will supplement our weakness by His strength and our want of knowledge by His infinite knowledge and His great power. Gospel Truths, 163-64)

20 But ye have said, except they repent the Lord ^ahath commanded you that ye should go against them.

21 See that ye ^astrengthen Lehi and Teancum in the Lord; tell them to fear not, for God will deliver them, yea, and also all those who ^bstand fast in that liberty wherewith God hath made them free. And now I close mine epistle to my beloved brother, Moroni.

Alma 62

Moroni marches to the aid of Pahoran in the land of Gideon—The king-men who refuse to defend their country are put to death—Pahoran and Moroni retake Nephihah—Many Lamanites join the people of Ammon—Teancum slays Ammoron and is in turn slain—The Lamanites are driven from the land, and peace is established—Helaman returns to the ministry and builds up the Church. [About 62—57 B.C.]

1 AND now it came to pass that when Moroni had received this epistle his heart did take courage, and was filled with exceedingly great joy because of the faithfulness of Pahoran, that he was not also a ^atraitor to the freedom and cause of his country.

2 But he did also mourn exceedingly because of the iniquity of those who had driven Pahoran from the judgment-seat, yea, in fine because of those who had rebelled against their country and also their God.

3 And it came to pass that Moroni took a small number of men, according to the desire of Pahoran, and gave Lehi and Teancum command over the remainder of his army, and took his march towards the land of Gideon.

4 And he did raise the ^astandard of ^bliberty in whatsoever place he did enter, and gained whatsoever force he could in all his march towards the land of Gideon.

5 And it came to pass that thousands did ^aflock unto his standard, and did take up their swords in the defence of their freedom, that they might not come into bondage.

6 And thus, when Moroni had gathered together whatsoever men he could in all his march, he came to the land of Gideon; and uniting his forces with those of Pahoran they became exceedingly strong, even stronger than the men of Pachus, who was the ^aking of those dissenters who had driven the ^bfreemen out of the land of Zarahemla and had taken possession of the land.

7 And it came to pass that Moroni and Pahoran went down with their armies into the land of Zarahemla, and went forth against the city, and did meet the men of Pachus, insomuch that they did come to battle.

8 And behold, Pachus was slain and his men were taken prisoners, and Pahoran was restored to his judgment-seat.

9 And the men of Pachus received their trial, according to the law, and also those king-men who had been taken and ^acast into prison; and they were ^bexecuted according to the law (They were executed for treason.); yea, those men of Pachus and those ^cking-men, whosoever would not take up arms in the defence of their country, but would fight against it, were put to death.

10 And thus it became expedient that this law should be strictly observed for the safety of their country; yea, and whosoever was found denying their freedom was speedily ^aexecuted according to the law.

(“One might ask, Why compel men to fight or be executed? The answer is simple: treason is a serious offense. Pachus and his men were committed to the overthrow of Nephite freedom. To permit to live men who insisted on using the sword to destroy the very thing Moroni’s soldiers were fighting and dying to preserve would be treason to the God-inspired cause of liberty. This neither Moroni nor Pahoran would do.” (*Book of Mormon Student Manual*, 1981, p. 348))

11 And thus ended the thirtieth year of the reign of the judges over the people of Nephi; Moroni and Pahoran having restored peace to the land of Zarahemla, among their own people, having ^ainflicted death upon all those who were not true to the cause of freedom.

12 And it came to pass in the *commencement of the thirty and first year (61 BC) of the reign of the judges over the people of Nephi, Moroni immediately caused that provisions should be sent, and also an army of six thousand men should be sent unto Helaman, to assist him in preserving that part of the land.

13 And he also caused that an army of six thousand men, with a sufficient quantity of food, should be sent to the armies of Lehi and Teancum. And it came to pass that this was done to fortify the land against the Lamanites.

14 And it came to pass that Moroni and Pahoran, leaving a large body of men in the land of Zarahemla, took their march with a large body of men towards the land of Nephihah, being determined to

^aoverthrow the Lamanites in that city.

15 And it came to pass that as they were marching towards the land, they took a large body of men of the Lamanites, and slew many of them, and took their provisions and their weapons of war.

16 And it came to pass after they had taken them, they caused them to enter into a ^acovenant that they would no more take up their weapons of war against the Nephites.

17 And when they had entered into this covenant they sent them to ^adwell with the people of Ammon, and they were in number about four thousand who had not been slain. (The Nephites have a capacity to forgive their enemies if they will promise not to hurt them anymore.)

18 And it came to pass that when they had sent them away they pursued their march towards the land of ^aNephihah. And it came to pass that when they had come to the city of Nephihah, they did pitch their tents in the plains of Nephihah, which is near the city of Nephihah.

19 Now Moroni was desirous that the Lamanites should come out to battle against them, upon the plains; but the Lamanites, knowing of their exceedingly great courage, and beholding the greatness of their numbers, therefore they durst not come out against them; therefore they did not come to battle in that day.

20 And when the night came, Moroni went forth in the darkness of the night, and came upon the top of the wall to spy out in what part of the city the Lamanites did camp with their army.

21 And it came to pass that they were on the east, by the entrance; and they were all asleep (Where are the guards?). And now Moroni returned to his army, and caused that they should prepare in haste strong cords and ladders, to be let down from the top of the ^awall into the inner part of the wall.

22 And it came to pass that Moroni caused that his men should march forth and come upon the top of the wall, and let ^athemselves down into that part of the city, yea, even on the west, where the Lamanites did not camp with their armies.

23 And it came to pass that they were all let down into the city by night, by the means of their strong cords and their ladders; thus when the morning came they were all within the walls of the city. (The Lamanites are sound sleepers.)

24 And now, when the Lamanites awoke and saw that the armies of Moroni were within the walls, they were affrighted exceedingly, insomuch that they did flee out by the pass.

25 And now when Moroni saw that they were fleeing before him, he did cause that his men should march forth against them, and slew many, and surrounded many others, and took them prisoners; and the remainder of them fled into the land of Moroni, which was in the borders by the seashore.

26 Thus had Moroni and Pahoran obtained the ^apossession of the city of Nephihah without the loss of one soul; and there were many of the Lamanites who were slain.

27 Now it came to pass that many of the Lamanites that were prisoners were desirous to ^ajoin the people of Ammon and become a free people.

28 And it came to pass that as many as were desirous, unto them it was granted according to their desires. (Repenting Lamanites)

29 Therefore, all the prisoners of the Lamanites did join the people of Ammon, and did begin to labor exceedingly, tilling the ground, raising all manner of grain, and flocks and herds of every kind; and thus were the Nephites relieved from a great burden; yea, insomuch that they were relieved from all the prisoners of the Lamanites.

30 Now it came to pass that Moroni, after he had obtained possession of the city of Nephihah, having taken many prisoners, which did reduce the armies of the Lamanites exceedingly, and having regained many of the Nephites who had been taken prisoners, which did strengthen the army of Moroni exceedingly; therefore Moroni went forth from the land of Nephihah to the land of ^aLehi.

31 And it came to pass that when the Lamanites saw that Moroni was coming against them, they were again frightened and fled before the army of Moroni.

32 And it came to pass that ^aMoroni and his army did pursue them from city to city, until they were met by Lehi and Teancum; and the Lamanites fled from Lehi and Teancum, even down upon the borders by

the seashore, until they came to the land of Moroni.

33 And the armies of the Lamanites were all gathered together, insomuch that they were all in one body in the land of Moroni. Now Ammoron, the king of the Lamanites, was also with them.

34 And it came to pass that Moroni and Lehi and Teancum did encamp with their armies round about in the borders of the land of Moroni, insomuch that the Lamanites were encircled about in the borders by the wilderness on the south, and in the borders by the wilderness on the east.

35 And thus they did encamp for the night. For behold, the Nephites and the Lamanites also were weary because of the greatness of the march; therefore they did not resolve upon any stratagem in the night-time, save it were Teancum; for he was exceedingly angry with Ammoron, insomuch that he considered that Ammoron, and Amalickiah his brother, had been the ^acause of this great and lasting war between them and the Lamanites, which had been the cause of so much war and bloodshed, yea, and so much famine.

36 And it came to pass that Teancum in his anger did go forth into the camp of the Lamanites, and did let himself down over the walls of the city. And he went forth with a cord, from place to place, insomuch that he did find the king; and he did ^acast a javelin at him, which did pierce him near the heart. But behold, the king did awaken his servants before he died, insomuch that they did pursue Teancum, and slew him. (The other times that Teancum killed the leader of the Lamanites, the record did not state that he was angry. Here it says that Teancum did this out of anger. Maybe this is the reason that Teancum died in doing this.)

37 Now it came to pass that when Lehi and Moroni knew that Teancum was dead they were exceedingly sorrowful; for behold, he had been a man who had ^afought valiantly for his country, yea, a true friend to liberty; and he had suffered very many exceedingly sore afflictions. But behold, he was dead, and had gone the way of all the earth.

38 Now it came to pass that Moroni marched forth on the morrow, and came upon the Lamanites, insomuch that they did slay them with a great slaughter; and they did drive them out of the land; and they did flee, even that they did not return at that time against the Nephites.

39 And thus *ended the thirty and first year (60 BC) of the reign of the judges over the people of Nephi; and thus they had had wars, and bloodsheds, and famine, and affliction, for the space of many years.

40 And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nephi; nevertheless for the ^arighteous' sake, yea, because of the prayers of the righteous, they were spared. (Spencer W. Kimball: "There are many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction." (*Ensign*, June 1971, p. 16 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 370))

41 But behold, because of the exceedingly great length of the war between the Nephites and the Lamanites many had become **hardened**, because of the exceedingly great length of the war; and many were **softened** because of their ^aafflictions, insomuch that they did humble themselves before God, even in the depth of humility. (Dallin H. Oaks: "...great adversities are not without some eternal purpose or effect. They can turn our hearts to God...Such large-scale adversities as natural disasters and wars seem to be inherent in the mortal experience. We cannot entirely prevent them, but we can determine how we will react to them. For example, the adversities of war and military service, which have been the spiritual destruction of some, have been the spiritual awakening of others. The Book of Mormon describes the contrast: (quotes Alma 62:41). I read of a similar contrast after the devastating hurricane that destroyed thousands of homes in Florida some years ago. A news account quoted two different persons who had suffered the same tragedy and received the same blessing: each of their homes had been totally destroyed, but each of their family members had been spared death or injury. One said that this tragedy had destroyed his faith; how, he asked, could God allow this to happen? The other said that the experience had strengthened his faith. God had been good to him, he said. Though the family's home and possessions were lost, their lives were spared and they could rebuild the home. For one, the glass

was half empty. For the other, the glass was half full. The gift of moral agency empowers each of us to choose how we will act when we suffer adversity.” (*Ensign*, July 1998, p. 7))

42 And it came to pass that after Moroni had fortified those parts of the land which were most exposed to the Lamanites, until they were sufficiently strong, he returned to the city of Zarahemla; and also Helaman returned to the place of his inheritance; and there was once more peace established among the people of Nephi.

43 And Moroni yielded up the ^acommand of his armies into the hands of his son, whose name was ^bMoronihah; and he retired to his own house that he might spend the remainder of his days in peace. (This is similar to George Washington, who following his tenure as President of the United States, retired to his home in Mount Vernon. Although many people had wanted him to remain President longer, he knew he should retire.)

44 And Pahoran did return to his judgment-seat; and Helaman did take upon him again to preach unto the people the word of God; for because of so many wars and contentions it had become expedient that a ^aregulation should be made again in the church.

PREACH MY GOSPEL: WHAT DO THESE SCRIPTURES TEACH ABOUT DECLARING REPENTANCE? Alma 29:1-4; Alma 62:45; D&C 15:6; 16:6; Alma 42:31; D&C 14:8 45 Therefore, Helaman and his brethren went forth, and did declare the word of God with much power unto the ^aconvincing of many people of their wickedness, which did cause them to repent of their sins and to be baptized unto the Lord their God.

46 And it came to pass that they did establish again the church of God, throughout all the land.

47 Yea, and regulations were made concerning the law. And their ^ajudges, and their chief judges were chosen.

48 And the people of Nephi began to ^aprosper again in the land, and began to multiply and to wax exceedingly strong again in the land. And they began to grow exceedingly rich.

49 But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they ^aslow to remember the Lord their God; but they did humble themselves exceedingly before him.

50 Yea, they did remember how great things the Lord had done for them, that he had ^adelivered them from death, and from bonds, and from prisons, and from all manner of ^bafflictions, and he had ^cdelivered them out of the hands of their enemies.

51 And they did pray unto the Lord their God continually, insomuch that the Lord did bless them, according to his word, so that they did wax strong and ^aprosper in the land.

52 And it came to pass that all these things were done. And ^aHelaman died, in the *thirty and fifth year (57 BC) of the reign of the judges over the people of Nephi.

* Verse 12 [61 B.C.]; Verse 39 [60 B.C.]; Verse 52 [57 B.C.].

Alma 63

Shiblon and later Helaman take possession of the sacred records—Many Nephites travel to the land northward—Hagoth builds ships, which sail forth in the west sea—Moronihah defeats the Lamanites in battle. [Between 56 and 53 B.C.]

1 AND it came to pass in the *commencement of the thirty and sixth year (56 BC) of the reign of the judges over the people of Nephi, that ^aShiblon took possession of those ^bsacred things which had been delivered unto Helaman by Alma. (“The book of Alma in the Book of Mormon is made up of the records of three different writers: Alma and his sons, Helaman, and Shiblon. The record of Alma in the book of Alma is unique in that it comprises 22.6 percent of the entire Nephite record and yet covers only 18 years, or merely 1.76 percent of the entire 1021 years of Nephite history from 600 BC to AD 421. The record of Alma covers the first 44 chapters of the book of Alma, the 18 years from 91 to 73 BC. The record of Helaman makes up chapters 45-62, covering the 16 years from 73 to 57 BC. Mormon's abridgement of Shiblon's record constitutes the last chapter (Alma 63).” (Fred E. Woods, *Alma, the Testimony of the Word*, edited by Monte S. Nyman and Charles D. Tate, p. 305.))

2 And he was a just man, and he did walk uprightly before God; and he did observe to do good continually, to keep the commandments of the Lord his God; and also did his brother (Corianton).

3 And it came to pass that ^aMoroni died also. And thus ended the thirty and sixth year of the reign of the judges.

4 And it came to pass that in the *thirty and seventh year (55 BC) of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was ^anorthward.

5 And it came to pass that Hagoth, he being an ^aexceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land ^bBountiful, by the land Desolation, and launched it forth into the west sea, by the ^cnarrow neck which led into the land northward.

6 And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

7 And in the thirty and eighth year, this man built ^aother ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

8 And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea (This is one of the subtle testimonies of the truthfulness of this record. Had Joseph Smith simply been creating the Book of Mormon, fabricating it (rather than translating it), he probably would not have inserted such ideas into the narrative. Here we see that Mormon, a powerful prophet-editor, was simply unaware of what became of Hagoth and his followers. Living almost five centuries after their departure from the promised land, Mormon could have inquired as to their whereabouts, but presumably he had not done so, or if he had, he had not learned by revelation what became of those people. DCBM, 3:329). And it came to pass that one other ship also did sail forth; and whither she did go we know not. (Robert L. Simpson: Now, young people, as I bear my testimony to you this morning, I want to relate some very intimate happenings. I want to tell you some things that have been important in my life, things that have been the main structural supports in my testimony, and I want to tell them to you in all humility. I hope you will not misconstrue these remarks. I want you to be sure and realize that I tell them to you not in a boasting way. I tell them to you just because they are a part of my life and so much a part of my life that I do not know how to separate myself from them. I give them to you in hopes that you might be able to at least remember the spirit of what I say and perhaps make it a small part of your testimony, too. I would like, in making reference to these wonderful people from New Zealand—especially the Maori folks here today—to turn to Alma 63 and read a very significant quotation. It talks

about a man called Hagoth, a man who set sail from these Americas many centuries ago. (quotes Alma 63:5-8). I would like to tell you young people that in a great gathering of Polynesians held right in Salt Lake City just prior to 1915, a prophet of the Lord, President Joseph F. Smith, addressing a group of Polynesians who had come to Salt Lake City to participate in their temple endowment work, made the statement that without a doubt this man Hagoth and his company were the progenitors of the Polynesian races, and that this migration was the beginning of the Polynesian population in the South Pacific. Now up until very recently men of science have said, no, the Polynesians have come from the Malay States, they have come from the African, from the Asian side, and they have migrated from a westerly direction to the Polynesian islands-not from the Americas. This has been popular thinking until about 1940, when a very bold scholar by the name of Thor Heyerdahl made the observation that indeed these people must be from the Americas. He set out to prove this by building some balsa rafts on which he set himself adrift off the shores of South and Central America. He and his companions drifted for about one hundred days, and depending only on the prevailing tides and winds of that area, they found themselves cast upon the shores of these South Pacific islands, not far from Tahiti. It seems rather significant that all of a sudden scientific opinion began to change and Thor Heyerdahl, since that day, has presented additional evidences that have further made it a very important consideration-that the Polynesians did originate from the Americas. Now the Maoris themselves have something to say about this theory. They all have the same answer to the questions, 'Where did your people come from? Where did you originate?' The answer is always the same: 'I haere mai matou i tawhiti nui, i tawhiti roe, i tawhiti pamamau i te hono i te wai e rua.' ('We came from a great distance, from a still greater distance, from a very, very great distance, from the joining place of two great waters.')

Perhaps by the narrow neck of land that separated the two great seas, the narrow neck of land which led into the land northward. This is Maori tradition and I want to tell you that those who have joined the Church believe without reservation, that these things I have told you are part and parcel of Mormon doctrine. (*BYU Speeches of the Year*, April 4, 1962, p. 6.) Mark E. Petersen: "...the Polynesian Saints are characterized by a tremendous faith. Why do they have this great faith? It is because these people are of the blood of Israel. They are heirs to the promises of the Book of Mormon. God is now awakening them to their great destiny." (*Conference Report*, Apr. 1962, p. 112))

9 And it came to pass that in this year there were many people who went forth into the land ^anorthward. And thus ended the thirty and eighth year. (In the church it is generally held that Hagoth was the father of the Polynesians, that his expeditions to the isles of the sea were a part of the foreordained plan whereby the descendants of father Lehi, as children of Abraham, might be spread to all nations and thus fulfill God's covenant with the father of the faithful. In speaking to the Saints in Samoa, President Spencer W. Kimball said: "I thought to read to you a sacred scripture which pertains especially to you, the islanders of the Pacific. It is in the sixty-third chapter of Alma. And so it seems to me rather clear that your ancestors moved northward and crossed a part of the South Pacific. You did not bring your records with you, but you brought much food and provisions. And so we have a great congregation of people in the South Seas who came from the Nephites, and who came from the land southward and went to the land northward, which could have been Hawaii. And then the further settlement could have been a move southward again to all of these islands and even to New Zealand. The Lord knows what he is doing when he sends his people from one place to another. That was the scattering of Israel. Some of them remained in America and went from Alaska to the southern point. And others of you came this direction." Samoa Area Conference Report, February 1976, p. 15. To another group of Saints in the South Seas, President Kimball observed: "President Joseph F. Smith, the president of the Church, reported, 'You brothers and sisters from New Zealand, I want you to know that you are from the people of Hagoth.' For New Zealand Saints, that was that. A prophet of the Lord had spoken...It is reasonable to conclude that Hagoth and his associates were about nineteen centuries on the islands, from about 55 B.C. to 1854 before the gospel began to reach them. They had lost all the plain and precious things which the Savior brought to the earth, for they were likely on the islands when the Christ was born in

Jerusalem.” Temple View Area Conference Report, February 1976, p. 3. DCBM, 3:328-29.)

10 And it came to pass in the *thirty and ninth year (53 BC) of the reign of the judges, ^aShiblon died also, and Corianton had gone forth to the land northward in a ship, to carry forth provisions unto the people who had gone forth into that land.

11 Therefore it became expedient for ^aShiblon to confer those sacred things, before his death, upon the son of ^bHelaman, who was called ^cHelaman, being called after the name of his father.

12 Now behold, all those ^aengravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land, save it were those parts (Joseph Fielding Smith: “The people of Limhi brought to Mosiah a record, ‘... engraven on plates of ore,’ (Mosiah 21:27) which record Mosiah translated by the aid of ‘two stones which were fastened into the two rims of a bow,’ and which gave an account of the Jaredites. (See *Ibid.*, 28:11-19.) In translating this record Mosiah kept from going forth to the people that particular part forbidden of the Lord to be revealed until after he was lifted up upon the cross. (See Ether 4:1.) These sacred revelations given to the brother of Jared were kept from the Nephite people, as well as many other things, until after the resurrection of Christ. (See Alma 63:12.) After the appearing of the Savior to the Nephites, the vision of the brother of Jared was revealed to the Nephites.” (“Your Question by Joseph Fielding Smith,” *Improvement Era*, June, 1954)) which had been commanded by Alma should ^bnot go forth. (Orson Pratt: “From the time that Lehi left Jerusalem to the days of Jesus, there were a great many records kept by the remnant of Joseph, upon this land. The Book of Mormon does not contain one hundredth part of the records of these prophets. Now did they keep all of them on plates, or did they multiply them by thousands of copies on this land? Let me refer you to page 388, of the Book of Mormon. ‘And now behold all those engravings which were in the possession of Helaman, were written and sent forth among the children of men throughout all the land...’ Now to confine the sacred records in one place, and to keep the people in ignorance in regard to their contents, would not be reasonable. Hence we are informed that they were written and sent forth throughout all the land, and this will account for the extracts from the Scriptures written in ancient Hebrew, discovered in the mounds that have been opened in Ohio, among which were the ten commandments. The people of this land were well acquainted with the Scriptures.” (*Journal of Discourses*, 16: 56 - 57.))

13 Nevertheless, these things were to be kept sacred, and ^ahanded down from one generation to another; therefore, in this year, they had been conferred upon Helaman, before the death of Shiblon.

14 And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanites; and they were ^astirred up again to anger against the Nephites.

15 And also in this same year they came down with a numerous army to war against the people of ^aMoronihah, or against the army of Moronihah, in the which they were beaten and driven back again to their own lands, suffering great loss.

16 And thus ended the thirty and ninth year of the reign of the judges over the people of Nephi.

17 And thus ended the account of ^aAlma, and Helaman his son, and also Shiblon, who was his son.

* Verse 1 [56 B.C.]; Verse 4 [55 B.C.]; Verse 10 [53 B.C.].

Helaman 1

Video Presentation No. 17

President Ezra Taft Benson: “The record of the Nephite history just prior to the Savior’s visit reveals many parallels to our own day as we anticipate the Savior’s second coming” (in Conference Report, Apr. 1987, 3; or *Ensign*, May 1987, 4).

Consider using pages 299-300 as a handout regarding the parallels between this time of the Nephites with our time prior to the Second Coming.

An account of the Nephites. Their wars and contentions, and their dissensions. And also the prophecies of many holy prophets, before the coming of Christ, according to the records of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of Christ. And also many of the Lamanites are converted. An account of their conversion. An account of the righteousness of the Lamanites, and the wickedness and abominations of the Nephites, according to the record of Helaman and his sons, even down to the coming of Christ, which is called the book of Helaman.

Pahoran the second becomes chief judge and is murdered by Kishkumen—Pacumeni fills the judgment-seat—Coriantumr leads the Lamanite armies, takes Zarahemla, and slays Pacumeni—Moronihah defeats the Lamanites and retakes Zarahemla, and Coriantumr is slain. [Between 52 and 51 B.C.]

1 AND now behold, it came to pass in the *commencement of the fortieth year (52 BC) of the reign of the judges over the people of Nephi, there began to be a serious difficulty among the people of the Nephites.

2 For behold, ^aPahoran had died, and gone the way of all the earth; therefore there began to be a serious contention concerning who should have the judgment-seat among the brethren, who were the sons of Pahoran.

3 Now these are their names who did contend for the judgment-seat, who did also cause the people to contend: Pahoran, Paanchi, and Pacumeni.

4 Now these are not all the sons of Pahoran (for he had many), but these are they who did contend for the judgment-seat; therefore, they did cause three ^adivisions among the people.

5 Nevertheless, it came to pass that Pahoran was appointed by the ^avoice of the people to be chief judge and a governor over the people of Nephi.

6 And it came to pass that Pacumeni, when he saw that he could not obtain the judgment-seat, he did ^aunite with the voice of the people.

7 But behold, Paanchi, and that part of the people that were desirous that he should be their governor, was exceedingly **wroth**; therefore, he was about to ^aflatter away those people to rise up in **rebellion** against their brethren. (This sounds like our day. Paanchi must have been a liberal democrat.)

8 And it came to pass as he was about to do this, behold, he was taken, and was tried according to the ^avoice of the people, and condemned unto death (Paanchi is tried for a capital offense, not because he disagreed with the outcome of the election or because he sought to become the chief judge, but rather that he raised up in rebellion and sought to destroy the liberty of the people. His crime is one of sedition and treason. He is to be judged according to the laws established by Mosiah II. The exact nature of the voice of the people that found him guilty and condemned him to death is not given in the text, but based on other uses of the phrase it is either a democratic process, such as a jury of peers, or possibly a theodemocratic council of judges, as is perhaps implied by the record of the trial of Nehor. (Alma 1:10-15 DCBM, 3:333); for he had raised up in rebellion and sought to destroy the ^bliberty of the people.

9 Now when those people who were desirous that he should be their governor saw that he was condemned unto death, therefore they were angry, and behold, they sent forth one ^aKishkumen, even to the judgment-seat of Pahoran, and murdered Pahoran as he sat upon the judgment-seat.

10 And he was pursued by the servants of Pahoran; but behold, so speedy was the flight of Kishkumen that no man could overtake him.

11 And he went unto those that sent him, and they all entered into a covenant, yea, ^aswearing by their everlasting Maker, that they would tell no man that Kishkumen had murdered Pahoran. (Satan is the author of this secret combination. The same one used by Cain.)

12 Therefore, Kishkumen was not known among the people of Nephi, for he was in disguise at the time that he murdered Pahoran. And Kishkumen and his band, who had covenanted with him, did mingle themselves among the people, in a manner that they all could not be found; but as many as were found were condemned unto ^adeath.

13 And now behold, Pacumeni was appointed, according to the ^avoice of the people, to be a chief judge and a governor over the people, to reign in the stead of his brother Pahoran; and it was according to his right. And all this was done in the fortieth year of the reign of the judges; and it had an end.

14 And it came to pass in the ^{*}forty and first year (51 BC) of the reign of the judges, that the Lamanites had gathered together an innumerable army of men, and ^aarmed them with swords, and with cimeters and with bows, and with arrows, and with head-plates, and with breastplates, and with all manner of shields of every kind.

15 And they came down again that they might pitch battle against the Nephites. And they were led by a man whose name was ^aCoriantumr; and he was a descendant of Zarahemla (A Mulekite. Since Mulekites were of the tribe of Judah, maybe Coriantumr believed that he should be king, because Judah was given the blessing of the scepter, or to be the ruler of the people.); and he was a ^bdissenter from among the Nephites; and he was a large and a mighty man.

16 Therefore, the king of the Lamanites, whose name was Tubaloth, (He was the nephew of Amalikhiah. He was not a Lamanite by descent but by wickedness.) who was the son of ^aAmmoron, supposing that Coriantumr, being a mighty man, could stand against the Nephites, with his strength and also with his great ^bwisdom, insomuch that by sending him forth he should gain power over the Nephites—

17 Therefore he did ^astir them up to anger, and he did gather together his armies, and he did appoint Coriantumr to be their leader, and did cause that they should march down to the land of Zarahemla to battle against the Nephites. (The Lamanites are going to go to the center of the Nephite nation, but in doing so will be surrounded and defeated.)

18 And it came to pass that because of so much contention and so much difficulty in the government, that they had not kept sufficient guards in the land of Zarahemla; for they had supposed that the Lamanites durst not come into the heart of their lands to attack that great city Zarahemla. (This is why Church leaders and parents always need to be vigilant in their guarding to keep evil away.)

19 But it came to pass that Coriantumr did march forth at the head of his numerous host, and came upon the inhabitants of the city, and their march was with such exceedingly great speed that there was no time for the Nephites to gather together their armies.

20 Therefore Coriantumr did cut down the watch by the entrance of the city, and did march forth with his whole army into the city, and they did slay every one who did oppose them, insomuch that they did take possession of the whole city.

21 And it came to pass that Pacumeni, who was the chief judge, did flee before Coriantumr, even to the walls of the city. And it came to pass that Coriantumr did smite him against the wall, insomuch that he died. And thus ended the days of Pacumeni.

22 And now when Coriantumr saw that he was in possession of the city of Zarahemla, and saw that the Nephites had fled before them, and were slain, and were taken, and were cast into prison, and that he had obtained the possession of the strongest hold in all the land, his heart ^atook courage insomuch that he was about to go forth against all the land.

23 And now he did not tarry in the land of Zarahemla, but he did march forth with a large army, even towards the city of ^aBountiful; for it was his determination to go forth and cut his way through with the sword, that he might obtain the north parts of the land.

24 And, supposing that their greatest strength was in the center of the land, therefore he did march forth, giving them no time to assemble themselves together save it were in small bodies; and in this manner they did fall upon them and cut them down to the earth.

25 But behold, this march of Coriantumr through the center of the land gave Moronihah great advantage over them, notwithstanding the greatness of the number of the Nephites who were slain.

26 For behold, Moronihah had supposed that the Lamanites durst not come into the center of the land, but that they would attack the cities round about in the borders as they had hitherto done; therefore Moronihah had caused that their strong armies should maintain those parts round about by the borders.

27 But behold, the Lamanites were not frightened according to his desire, but they had come into the center of the land, and had taken the capital city which was the city of Zarahemla, and were marching through the most capital parts of the land, slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strongholds.

28 But when Moronihah had discovered this, he immediately sent forth Lehi with an army round about to ^ahead them before they should come to the land Bountiful.

29 And thus he did; and he did head them before they came to the land Bountiful, and gave unto them battle, insomuch that they began to retreat back towards the land of Zarahemla.

30 And it came to pass that Moronihah did head them in their retreat, and did give unto them battle, insomuch that it became an exceedingly bloody battle; yea, many were slain, and among the number who were slain ^aCoriantumr was also found.

31 And now, behold, the Lamanites could not retreat either way, neither on the north, nor on the south, nor on the east, nor on the west, for they were surrounded on every hand by the Nephites.

32 And thus had Coriantumr plunged the Lamanites into the midst of the Nephites, insomuch that they were in the power of the Nephites, and he himself was slain, and the Lamanites did ^ayield themselves into the hands of the Nephites.

33 And it came to pass that Moronihah took possession of the city of Zarahemla again, and caused that the Lamanites who had been taken prisoners should depart out of the land in ^apeace. (In contrast to the treatment of prisoners and innocent victims of war by the Lamanites, Moronihah allows the Lamanite prisoners of war to depart in peace. Those righteous military leaders who are disciples of Christ and are filled with the Spirit of the Lord treat even their enemies with kindness and compassion. Even in most difficult circumstances, such as war, the Lord expects his disciples to love your enemies... do good to them that hate you. DCBM, 3:336. The reason we've had peace since World War II, in spite of people always whipping up the Cold War and things like that, is the wisdom of two men, George Marshall and Douglas MacArthur. The one put Europe back on its feet with the Marshall Plan instead of reparations, you see. Germany got back on its feet very quickly, and now Germany and Japan are the leading economic powers because of the wisdom of George Marshall and his plan. And the conquering hero, Douglas MacArthur, played the role of a very wise man. He could have done anything he wanted; he was the conqueror. As far as the Japanese were concerned, he was it. And what he did was to give them their democratic government. He made it possible, a man like that. There's no point in making vicious reparations... There was no punishment, and there were to be no reprisals against them at all. That's the reasons we've had a fairly sane world since then for a while. Hugh Nibley, Teachings of the Book of Mormon, 3:203.)

34 And thus ended the forty and first year of the reign of the judges.

* Verse 1 [52 B.C.]; Verse 14 [51 B.C.].

Helaman 2

Helaman the second becomes chief judge—Gadianton leads the band of Kishkumen—Helaman's servant slays Kishkumen, and the Gadianton band flees into the wilderness. [50 B.C.]

1 AND it came to pass in the *forty and second year (50 BC) of the reign of the judges, after Moronihah had established again peace between the Nephites and the Lamanites, behold there was no one to fill the judgment-seat; therefore there began to be a contention again among the people concerning who should fill the judgment-seat.

2 And it came to pass that ^aHelaman, who was the son of Helaman, was appointed to fill the judgment-seat, by the ^bvoice of the people.

3 But behold, ^aKishkumen, who had murdered Pahoran, did lay wait to destroy Helaman also; and he was upheld by his band, who had entered into a covenant that no one should know his wickedness.

4 For there was one ^aGadianton, who was exceedingly expert in many words, and also in his craft, to carry on the secret work of murder and of robbery; therefore he became the leader of the band of Kishkumen.

5 Therefore he did ^aflatter them, and also Kishkumen, that if they would place him in the judgment-seat he would grant unto those who belonged to his band that they should be placed in power and authority among the people (They tried to get public positions to work their secret combinations.); therefore Kishkumen sought to destroy Helaman.

6 And it came to pass as he went forth towards the judgment-seat to destroy Helaman, behold one of the servants of Helaman, having been out by night, and having obtained, through disguise (Hugh Nibley: "And here's one of the servants of Helaman, '...having been out by night, and having obtained, through disguise, a knowledge of those plans...' Now what was his disguise? His disguise was that of a defector, of course. He'd come over as an insider who knew all about it, and defectors are quite common. He was a mole. He was actually an undercover man; he was a double agent for Helaman. He knew all the workings, and this is why they would come to him and why Gadianton said, lead me to him. Get me an audience with the judge so I can bump him off. So this was one of the servants of Helaman; otherwise, this looks rather confusing, but it isn't when you realize the nature of his disguise. He didn't wear a mask or a false moustache or anything like that. But his disguise was his persona. He was a [pretended] defector. He'd come over; he knew all about Helaman. And he had attained 'a knowledge of those plans which had been laid by this band to destroy Helaman.' This is their regular police practice. He was put in there as an undercover man, a double agent." (*Teachings From the Book of Mormon*, Lecture 74, p. 204-5)), a knowledge of those plans which had been laid by this band to destroy Helaman—

7 And it came to pass that he met Kishkumen, and he gave unto him a sign; therefore Kishkumen made known unto him the object of his desire, desiring that he would conduct him to the judgment-seat that he might murder Helaman.

8 And when the servant of Helaman had known all the heart of Kishkumen, and how that it was his ^aobject to murder, and also that it was the object of all those who belonged to his band to murder, and to rob, and to gain power, (and this was their ^bsecret plan, and their combination) the servant of Helaman said unto Kishkumen: Let us go forth unto the judgment-seat.

9 Now this did please Kishkumen exceedingly, for he did suppose that he should accomplish his design; but behold, the servant of Helaman, as they were going forth unto the judgment-seat, did stab Kishkumen even to the heart, that he fell dead without a groan. And he ran and told Helaman all the things which he had seen, and heard, and done.

10 And it came to pass that Helaman did send forth to take this band of robbers and ^asecret murderers, that they might be executed according to the law.

11 But behold, when Gadianton had found that Kishkumen did not return he feared lest that he should be destroyed; therefore he caused that his band should follow him. And they took their flight out of the land, by a secret way, into the wilderness; and thus when Helaman sent forth to take them they could nowhere be found.

12 And more of this Gadianton shall be spoken hereafter. And thus ended the forty and second year of the reign of the judges over the people of Nephi.

13 (Here's Mormon's editorial comment:) And behold, in the end of this book ye shall see that this ^aGadianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi. (Mormon's insertion. Hugh Nibley: "At this point we are assured that, in time, Gadianton's gang would prove 'almost the entire destruction of the people of Nephi' (Helaman 2:13). If ever a story was worth heeding after that announcement, this is one to which we should pay the closest attention—a nation helpless to resist the march of crime!" (*The Prophetic Book of Mormon*, p. 552) Ezra Taft Benson: "Our nation will continue to degenerate unless we read and heed the words of the God of this land, Jesus Christ, and quit building up and upholding the secret combinations which the Book of Mormon tells us proved the downfall of both previous American civilizations." (*A Witness and a Warning*, p. 6 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 371))

14 Behold I do not mean the end of the ^abook of Helaman, but I mean the end of the book of Nephi, from which I have taken all the account which I have written.

* Verse 1 [50 B.C.].

Helaman 3

Many Nephites migrate to the land northward—They build houses of cement and keep many records—Tens of thousands are converted and baptized—The word of God leads men to salvation—Nephi the son of Helaman fills the judgment seat. [Between 49 and 39 B.C.]

1 AND now it came to pass in the *forty and third year (49 BC) of the reign of the judges, there was no contention among the people of Nephi save it were a little pride ([Pride] is an attitude that commences with personal comparisons with others and leads to demeaning thoughts or oppressive actions directed at other sons and daughters of God. The pride of self satisfaction imposes its primary effects upon the one who is proud. His attitude blocks his own progress. In contrast, the pride of comparison is pernicious because of its tendency to the oppression of others. C. S. Lewis described the pride of comparison when he said: Pride is essentially competitive. . . . Pride gets no pleasure out of having something, only out of having more of it than the next man. . . . It is the comparison that makes you proud: the pleasure of being above the rest. Lewis called pride "the utmost evil" and "the complete anti God state of mind," because this kind of comparison leads men to enmity and oppression and every other kind of evil. This insightful Christian saw that every person should look up to God as "immeasurably superior" to him or her. He continued: Unless you Know God as that and, therefore, know yourself as nothing in comparison you do not know God at all. As long as you are proud you cannot know God. A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above you. (Mere Christianity [New York: Macmillan Publishing Co., Inc., 1960], pp. 109 11.) President Ezra Taft Benson expressed a similar thought when he said: "Pride does not look up to God and care about what is right. It looks sideways to man and argues who is right. Pride is manifest in the spirit of contention. ["Cleansing the Inner Vessel," Ensign, May 1986, p. 6.]; Dallin H. Oaks, Pure in Heart, p.96) which was in the church, which did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.

2 And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.

3 And it came to pass in the *forty and sixth (46 BC), yea, there was much contention and many dissensions; in the which there were an exceedingly great many who departed out of the land of Zarahemla, and went forth unto the land^a northward to inherit the land. (There were some who didn't like the contention, so they left to the land north. According to Joseph Smith, "the land northward" refers to North America. Unlocking the Book of Mormon, 372.)

4 And they did travel to an exceedingly great distance, insomuch that they came to^a large bodies of water (There were lots of lakes in Mexico.) and many rivers. (Hugh Nibley: "...the great northern migration [was] a massive drift of population, Nephite and Lamanite alike (Helaman 6:6), to lands far to the north. In the same year in which Hagoth sent off his first great ship to the north (Alma 63:5-6), a company of 'five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward' (Alma 63:4). This was but the beginning of a continuing trend of large-scale migration into the north countries. Because of troubles and dissension a really great movement took place a few years later when 'an exceedingly great many . . . went forth unto the land northward to inherit the land. And they did travel to an exceedingly great distance, insomuch that they came to large bodies of water and many rivers' (Helaman 3:3-4). This is obviously not to be confused with the northern land of lakes from which Moroni barred access to the people of Morianton in a relatively small-scale military action (Alma 50:25-35). When distance is described as 'exceedingly great' by a people to whom long marches and strenuous campaigns in the wilderness were the established rule, we can be sure that it was at least the equivalent of the migrations of some of our Indian tribes in modern times, which sometimes ran to thousands of miles. Once the Book of Mormon people break out of the land of Zarahemla, there is no telling how far they go: since they have all the time in the

world we have no right to limit their wanderings and settlements by our own standards of foot-travel.”
(*An Approach To The Book of Mormon*, p. 409))

5 Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate and without timber, because of the many inhabitants who had before inherited the land. (Brother Nibley believes that there may have been others on the American continent besides the Jaredites and Nephites.)

6 And now no part of the land was desolate, save it were for timber; but because of the greatness of the^a destruction of the people who had before inhabited the land it was called^b desolate.

7 And there being but little timber upon the face of the land, nevertheless the people who went forth became exceedingly^a expert in the working of cement; therefore they did build houses of cement, in the which they did dwell. (While this is not significant doctrinally, it does give an additional external evidence of the truthfulness of the book, since Joseph Smith could not have been aware, as a result of his own intellect and learning, of this important item that has since been substantiated by modern scientific findings. DCBM, 3:339. “The Book of Mormon dates this significant technological advance to the year 46 B.C. Recent research shows that cement was in fact extensively used in Mesoamerica beginning largely at this time. One of the most notable uses of cement is in the temple complex at Teotihuacan, north of present-day Mexico City. According to David S. Hyman, the structural use of cement appears suddenly in the archaeological record. Its earliest sample ‘is a fully developed product.’ The cement floor slabs at this site ‘were remarkably high in structural quality.’ Although exposed to the elements for nearly two thousand years, they still ‘exceed many present-day building code requirements.’ After its discovery, cement was used at many sites in the Valley of Mexico and in the Maya regions of southern Mexico, Guatemala, and Honduras. It was used in the construction of buildings at such sites as Cerro de Texcotzingo, Tula, Palenque, Tikal, Copan, Uxmal, and Chichen Itza...Mesoamerican cement was almost exclusively lime cement. The limestone was purified on a ‘cylindrical pile of timber, which requires a vast amount of labor to cut and considerable skill to construct in such a way that combustion of the stone and wood is complete and a minimum of impurities remains in the product.’ The fact that very little carbon is found in this cement ‘attests to the ability of these ancient peoples.’ John Sorenson further noted the expert sophistication in the use of cement at El Tajin, east of Mexico City, after Book of Mormon times. Cement roofs covered areas of seventy-five square meters! ‘Sometimes the builders filled a room with stones and mud, smoothed the surface on top to receive the concrete, then removed the interior fill when the [slab] on top had dried.’ The presence of expert cement technology in pre-Hispanic Mesoamerica is a remarkable archaeological fact, inviting much further research. Cement seems to take on significant roles in Mesoamerican architecture close to the time when the Book of Mormon says this development occurred.” (John W. Welch, *Reexploring The Book of Mormon*, p. 213))

8 And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea^a west to the sea east. (It tells us here, there was a sea to the north and to the south, as well as to the east and the west. And of course that can only be found in one region. That’s Central America. Hugh Nibley, *Teachings of the Book of Mormon*, 3:208. B. H. Roberts: “Here it will be proper to dispel what I regard as a misapprehension of the extent of Nephite occupancy of the north continent, at this period of Nephite history. From the fact that in the foregoing quotation it is said that the Nephites removing from Zarahemla traveled ‘to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers,’ some have supposed that the Nephites at this time extended their colonization movements as far north as the great lakes in the eastern part of North American and from the fact that it is also said that ‘they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east,’ it has been supposed that these expressions meant to convey the idea that the Nephites at this time had extended their settlements over both continents; and that ‘from the sea south to the sea north’ meant from the sea at the southern extremity of South America (south of Cape Horn), to the Arctic Ocean, north of North America. There is

no evidence, however, in the Book of Mormon that warrants such a conclusion as to the extent of Nephite occupancy of the western hemisphere in 46 B.C. Allowance for hyperbole must be made in the expression, ‘They began to cover the face of the whole earth,’ since the facts set forth in the whole history of the Nephites in the Book of Mormon are against the reasonableness of such an expression if taken literally.’ (*New Witnesses for God*, p. 229))

9 And the people who were in the land northward did dwell in ^atents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up (conservationists), that in time they might have timber to build their houses, yea, their cities, and their temples, and their ^bsynagogues, and their sanctuaries, and all manner of their buildings.

10 And it came to pass as timber was exceedingly scarce in the land northward, they did send forth much by the way of ^ashipping.

11 And thus they did enable the people in the land northward that they might build many cities, both of wood and of cement.

12 And it came to pass that there were many of the ^apeople of Ammon, who were Lamanites by birth, did also go forth into this land.

13 And now there are many ^arecords kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them.

14 But behold, a ^ahundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping and their building of ships, and their building of ^btemples, and of synagogues and their ^csanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work.

15 But behold, there are many books and many ^arecords of every kind, and they have been kept chiefly (but not entirely) by the Nephites. (Brigham Young tells the story: “Oliver Cowdery went with the Prophet Joseph when he deposited these plates... When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: ‘This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.’” (*Journal of Discourses*, vol. 19, p. 40))

16 And they have been ^ahanded down from one generation to another by the Nephites, even until they have fallen into transgression and have been murdered, plundered, and hunted, and driven forth, and slain, and ^bscattered upon the face of the earth, and mixed with the Lamanites until they are ^cno more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites. (They were so mixed that today you can’t say that an Indian is a Lamanite.)

17 And now I return again to mine account; therefore, what I have spoken had passed after there had been great contentions, and disturbances, and wars, and dissensions, among the people of Nephi.

18 The forty and sixth year of the reign of the judges ended;

19 And it came to pass that there was still great contention in the land, yea, even in the *forty and seventh year (45 BC), and also in the forty and eighth year.

20 Nevertheless ^aHelaman did fill the judgment-seat with justice and equity; yea, he did observe to keep the statutes, and the judgments, and the commandments of God; and he did do that which was right in the sight of God continually; and he did walk after the ways of his father, insomuch that he did prosper

in the land.

21 And it came to pass that he had two sons. He gave unto the eldest the name of ^aNephi, and unto the youngest, the name of ^bLehi. And they began to grow up unto the Lord. (This growth to the Lord is a process. Spiritual maturity. Dedicatory prayer of the Kirtland Temple: And that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing;)

22 And it came to pass that the wars and contentions began to cease, in a small degree, among the people of the Nephites, in the latter end of the forty and eighth year of the reign of the judges over the people of Nephi.

23 And it came to pass in the *forty and ninth year (43 BC) of the reign of the judges, there was continual peace established in the land, all save it were the ^asecret combinations which ^bGadianon the robber had established in the more settled parts of the land, which at that time were not known unto those who were at the head of government; therefore they were not destroyed out of the land.

24 And it came to pass that in this same year there was exceedingly great prosperity (^bgrowth) in the church, (The context of this prosperity makes it clearly spiritual in nature and linked to the blessings of the Church membership resulting from faithfulness. It is important that we not think of prosperity only in terms of material gain. DCBM, 3:342.) insomuch that there were thousands who did ^ajoin themselves unto the church and were baptized unto repentance. (Don't be proud that the church is growing so fast.)

25 And so great was the prosperity of the church, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure. (Hugh Nibley: "Even the high priests and the teachers were themselves astonished beyond measure' at this great progress. We're astonished at the progress of the church today. There's no real reason for it that you can explain, except that it's the work of the Lord. It's happening in the strangest places where you'd never expect it, very strange places." *Teachings From The Book of Mormon*, Lecture 74, p. 212) This statement mirrors similar statements of modern Church leaders concerning the current astonishing growth of the Church. Perhaps this period of time is just the Nephite fulfillment of the Lord's revelation to Habakkuk – one that may have multiple fulfillments, not only in ancient Israel but also among the Nephites, the modern Church, and in years yet to come – wherein God said: "I will work a work in your days, which ye will not believe, though it be told you." Habakkuk 1:5. DCBM, 3:342.)

26 And it came to pass that the work of the Lord did prosper unto the baptizing and uniting to the church of God, many souls, yea, even tens of thousands.

27 **Thus we may see** (Mormon has told the story, now he tells us what it means.) that the Lord is merciful unto all who will, in the sincerity of their hearts, call upon his holy name.

28 Yea, **thus we see that the ^agate of heaven is open unto ^ball, even to those who will believe on the name of Jesus Christ, who is the Son of God.**

29 Yea, **we see** that whosoever will may lay hold upon the ^aword of God, which is ^bquick and powerful, which shall ^cdivide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a strait and ^dnarrow course across that everlasting ^egulf of misery which is prepared to engulf the wicked—

30 And land their souls, yea, their immortal souls, at the ^aright hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out.

(See, that's solid security, to sit down and never have to go out again. This is very vivid imagery here. This is what atonement is. Home at last. At-one-ment. To be one, united with Abraham, Isaac, and Jacob. Hugh Nibley, *Teachings of the Book of Mormon*, 3:213)

31 And in this year there was continual rejoicing in the land of Zarahemla, and in all the regions round about, even in all the land which was possessed by the Nephites.

32 And it came to pass that there was peace and exceedingly great joy in the remainder of the forty and ninth year; yea, and also there was continual peace and great joy in the fiftieth year of the reign of the judges.

33 And in the *fifty and first year (41 BC) of the reign of the judges there was peace also, save it were the pride which began to enter into the church—not into the church of God, but into the hearts of the people who ^aprofessed to belong to the church of God— (Hugh Nibley: “...there are two churches. There are the people who profess it, and the people who really are. They all profess to belong to the church of God, but how do you distinguish? Well, as Paul says, our security rests in this. God knows his own. Only he knows the ones who are true Latter-day Saints and those who aren't. We have no means of knowing. You'd be surprised what rascals there are among us and what good people there are among us too. But you never suspect.” Patriarch Hoagland from southern California was an inspired patriarch my mother knew very well. He went with one the brethren to a conference in southern Utah to excommunicate a member who had acquired the disfavor of the community. He smoked and he drank and he swore some, so they didn't want him in their society. They were going to excommunicate him. The night before the conference Brother Hoagland had a vision. It wasn't a dream. He said he found himself in a timeless world. He found himself in a conference in the other world, and there was great excitement. There was a great throng of people there, and he noticed presidents of the Church in the throng and former apostles. There was an air of great expectancy, and he wondered what are the people so excited about? They said, well, the Savior is going to drop in on us today. The Lord is going to be here. And wow, he was so excited! Under great tension they all stood up, and there were two chairs on the stand. The Lord came in, and with him should come to sit on the other chair except the bum they were going to cut off from the Church? He was the one who sat down by the Savior, side by side. Well, that was a lesson to him. He immediately started to look into things. It seems that this man who had broken the Word of Wisdom had always been kind to the poor; he shared everything he had with them. If there was a widow who needed help, he would do everything to help her, etc. but he was doing it quietly, and he was always helping. If they needed extra work on the farm, he'd go out and work from them. That's the sort of man he was, but he swore. People have been known to swear in Dixie. And he smoked. People have been known to smoke in Dixie, too. But that wasn't what counted. (*Teachings From The Book of Mormon*, Lecture 75, p. 215))

34 And they were lifted up in ^apride, even to the persecution of many of their brethren. (Pride and persecution of others are sins in and of themselves, but Mormon describes the pride-resultant persecution as a great evil because it was Saint-against-Saint persecution. It was coming from those who knew the gospel and had been enlightened and prospered by it. Their knowledge increased their accountability and made their pride-induced persecution of their fellow Church members an even greater evil that would produce a great condemnation. DCBM, 3:343) Now this was a great evil, which did cause the more humble part of the people to suffer great persecutions, and to wade through much affliction.

35 Nevertheless they (the more humble members of the Church) did ^afast and ^bpray oft, and did wax (grow) stronger and stronger in their ^chumility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the ^dpurifying and the ^esanctification of their hearts, (It looks like the opposition sanctified them. Yielding our hearts to God, sanctifies us.) which sanctification cometh because of their ^fyielding their hearts unto God. (Henry B. Eyring: “Yield your heart unto God. Ask him what it is he would have you do. Know that he will have prepared a way for you to do it, even under great difficulties. Ask him how he would have you share what you have with others, and you will feel his love. He lives and he loves you. He wants you to come home again.” (*To Draw Closer To God*, p. 89) Ezra Taft Benson: “[those] who turn their lives over to God will find out that he can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace” (see “Jesus Christ—Gifts and Expectations,” *New Era*, May 1975, 20). Neal A. Maxwell: “Giving place in our souls and in our schedules, making room for God's words and work (Alma 32:27; see also 1 Nephi 21:20), requires intellectual submissiveness. It requires us to be responsive to all entreaties from the Lord, rather than

being dependent upon thunderbolts to move us, or upon being commanded in all things (D&C 58:26-28). Submission requires sufficient dedication and perspiration to ‘try the experiment’ of His gospel’s goodness (Alma 34:4), to begin to follow Him in earnest.” (*Not My Will, But Thine*, p. 13) Bruce R. McConkie: “Truly, the Holy Ghost is a sanctifier, and the extent to which men receive and enjoy the gift of the Holy Ghost is the extent to which they are sanctified. In the lives of most of us, sanctification is an ongoing process, and we obtain that glorious status by degrees as we overcome the world and become saints in deed as well as in name” (*A New Witness for the Articles of Faith* [1985], 266).)

36 And it came to pass that the fifty and second year ended in peace also, save it were the exceedingly great pride which had gotten into the hearts of the people; and it was because of their exceedingly great^a riches and their prosperity in the land; and it did grow upon them from day to day.

37 And it came to pass in the *fifty and third year (39 BC) of the reign of the judges, ^aHelaman died, and his eldest son ^bNephi began to reign in his stead. And it came to pass that he did fill the judgment-seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father.

* Verse 1 [49 B.C.]; Verse 3 [46 B.C.]; Verse 19 [45 B.C.]; Verse 23 [43 B.C.]; Verse 33 [41 B.C.]; Verse 37 [39 B.C.].

Helaman 4

Nephite dissenters and the Lamanites join forces and take the land of Zarahemla—The Nephites' defeats come because of their wickedness—The Church dwindles and the people become weak like the Lamanites. [Between 38 and 30 B.C.]

1 AND it came to pass in the *fifty and fourth year (38 BC) there were many dissensions in the church, and there was also a^a contention among the people, insomuch that there was much bloodshed. (This is the turning point in the story. The only thing that will change them will be the coming of Christ in a few years.)

2 And the rebellious part were slain and driven out of the land, and they did go unto the king of the Lamanites.

3 And it came to pass that they did endeavor to stir up the Lamanites to^a war against the Nephites; but behold, the Lamanites were^b exceedingly afraid, insomuch that they would not hearken to the words of those dissenters.

4 But it came to pass in the fifty and sixth year of the reign of the judges, there were^a dissenters who went up from the Nephites unto the Lamanites; and they succeeded with those others in^b stirring them up to anger against the Nephites; and they were all that year preparing for war.

5 And in the *fifty and seventh year (35 BC) they did come down against the Nephites to battle, and they did commence the work of death; yea, insomuch that in the fifty and eighth year of the reign of the judges they succeeded in obtaining^a possession of the land of Zarahemla; yea, and also all the lands, even unto the land which was near the land Bountiful.

6 And the Nephites and the armies of Moronihah were driven even into the land of Bountiful; (It seems that the land Bountiful is the place that doesn't get destroyed among the Nephites. I wonder if it is because there was a temple there that it seems to be protected from the Lamanites.)

7 And there they did fortify against the Lamanites, from the west sea, even unto the east; it being a^a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.

8 And thus those^a dissenters of the Nephites, with the help of a numerous army of the Lamanites, had obtained all the possession of the Nephites which was in the land southward. And all this was done in the fifty and eighth and ninth years of the reign of the judges.

9 And it came to pass in the sixtieth year of the reign of the judges, Moronihah did succeed with his armies in obtaining many parts of the land; yea, they regained many cities which had fallen into the hands of the Lamanites.

10 And it came to pass in the *sixty and first year (31 BC) of the reign of the judges they succeeded in regaining even the half of all their possessions.

11 Now this great loss of the Nephites, and the great slaughter which was among them, ^awould not have happened had it not been for their^b wickedness and their abomination which was among them; (Hugh Nibley: "Critics like O'Dea have told the world that the Book of Mormon is a rather naive tale, a typical 'Western,' in which the 'good guys' fight the 'bad guys.' Nothing could be further from the truth. At every confrontation of the Nephites and Lamanites in war, the Book of Mormon is at pains to point out that the conflict is to be attributed to the wickedness of both parties. Indeed, the greatest battle before the final debacle was fought not between the Nephites and Lamanites but between Nephite armies (3 Nephi 4:11). 'They shall have no power over thy seed,' the Lord promised Nephi, 'except they shall rebel against me also' (1 Nephi 2:23). The 'also' is important--it means that whenever the Nephites and Lamanites fight it is because both have rebelled against God. It is never a case of 'good guys versus bad guys.') yea, and it was among those also who professed to belong to the church of God. (Harold B. Lee: "There are many who profess to be religious and speak of themselves as Christians, and, according to one such, 'as accepting the scriptures only as sources of inspiration and moral truth', and then ask in

their smugness: ‘Do the revelations of God give us a handrail to the kingdom of God, as the Lord’s messenger told Lehi, or merely a compass?’ Unfortunately, some are among us who claim to be Church members but are somewhat like the scoffers in Lehi’s vision—standing aloof and seemingly inclined to hold in derision the faithful who choose to accept Church authorities as God’s special witnesses of the gospel and His agents in directing the affairs of the Church. There are those in the Church who speak of themselves as liberals who, as one of our former presidents has said, ‘read by the lamp of their own conceit.’ (Joseph F. Smith, *Gospel Doctrine*, p. 373.) One time I asked one of our Church educational leaders how he would define a liberal in the Church. He answered in one sentence: ‘A liberal in the Church is merely one who does not have a testimony.’ The late Dr. John A. Widstoe, of the Council of the Twelve, an eminent educator, made a statement relative to this word *liberal* as it applied to those in the Church. This is what he said: ‘The self called liberal [in the Church] is usually one who has broken with the fundamental principles or guiding philosophy of the group to which he belongs... He claims membership in an organization but does not believe in its basic concepts; and sets out to reform it by changing its foundations... It is folly to speak of a liberal religion, if that religion claims that it rests upon changing truth. It is well to beware of people who go about proclaiming that they are or their churches are liberal. The probabilities are that the structure of their faith is built on sand and will not withstand the storms of truth. (Evidences and Reconciliations, Improvement Era 44:409) (*Stand Ye In Holy Places*, p. 352-53))

12 And it was because of the ^apride of their hearts, (“For the most part, the Church today finds itself in much the same circumstances as those in the beginning of the book of Helaman. It is wealthy and growing rapidly. Are we in danger? The Book of Mormon suggests that the only real danger to the Church itself is not an outward foe but rather a more powerful and far more devastating enemy within—pride. It grows in the hearts of those who profess to be Saints. It is little wonder that President Benson has warned us against pride. Will we heed the warning or become as the Nephites of old?” (Richard D. Draper, *FARMS: Journal of Book of Mormon Studies*, vol. 3, no. 2, Fall-1994, p. 32) because of their exceeding ^briches, yea, it was because of their oppression to the ^cpoor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a ^dmock of that which was sacred, (Joseph Fielding Smith: “Do not be deceived; the Father will not be mocked, nor will he permit us to trample his holy ordinances under our feet at will, simply because of some trifling dissatisfaction. There will have to be many adjustments and our plans, if they are not in harmony with the law the Lord has given, will not stand in and after the resurrection. Some of us may find that we have deprived ourselves of these eternal blessings because of our petty and evil actions. Let us beware how we hold the covenants of the Lord, lest we be judged and, being found guilty, lose the whole.” (*The Way To Perfection*, p. 259) Gordon B. Hinckley: “The Church has a host of critics and an army of enemies. They mock that which is sacred. They demean and belittle that which has come from God. They pander to the desires of others who evidently enjoy seeing that which is sacred made to look funny. I cannot think of anything less in harmony with the spirit of Christ than this kind of activity. We are pained by the desecration of that which to us is holy. But we need not fear. This cause is greater than any man. It will outlast all its enemies. We need only go forward, without fear, by the power of faith. Said the Lord in an early season of this work: ‘Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. . . . Look unto me in every thought; doubt not, fear not. Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven.’ (D&C 6:34, 36-37.)” (*Faith, The Essence of True Religion*, p. 16)) denying the spirit of prophecy and of revelation, (Speaking of the proud, President Benson illustrated some of these [forms]: “We pit our will against God’s. When we direct our pride toward God, it is done in the spirit of ‘my will and not thine be done.’... The proud cannot accept the authority of God giving direction to their lives (see Helaman 12:6). They pit their perceptions of truth against God’s great knowledge, their abilities versus God’s priesthood power, their accomplishments against His mighty works. . . . The proud

wish God would agree with them. They aren't interested in changing their opinions to agree with God's." (CR, April 1989, p. 4.) McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 347)) murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nephi, among the Lamanites—

13 And because of this their great wickedness, and their ^aboastings in their own strength, they were left in their own strength ("Mormon, the true prophet-historian that he is, herein gives one of the most important keys to understanding the history of the covenant people. When they are faithful and obedient, even the mightiest empires of the world cannot succeed in overthrowing them. The chariots of Pharaoh were caught in the returning waters of the Red Sea, and the seemingly weak and defenseless Israelites journeyed into the Sinai without further molestation. (See Exodus 14) Several hundred years later, the mighty armies of Assyria encamped around Jerusalem. To that point, no city or nation had successfully resisted the power of Assyria. But in response to the pleadings of Isaiah, the king and the people turned to the Lord. The next morning 185,000 Assyrian soldiers lay dead, smitten during the night by some mysterious plague sent by the Lord. Sennacherib, the mighty king of Assyria, retreated without shooting an arrow against the city. (See 2 Kings 19:32-37) But let the people turn from the Lord, let them fall into apostasy and wickedness, and the source of their strength and power withdraws. Often we say that the Lord punishes his people for their wickedness. In a way this is true, but often the Lord does not have to intervene directly and send punishments upon his people. The enemies of Israel are ever ready and eager to move against the people of the Lord when they lose their real source of power, and they are 'left in their own strength.' (Hel 4:13) Whenever 'the Lord did cease to preserve them by his miraculous and matchless power' (v. 25), they became easy prey to those who were their enemies." (*Book of Mormon Student Manual*, 1981, p. 356)); therefore they did not prosper, but were afflicted and smitten, and driven before the Lamanites, until they had lost possession of almost all their lands. (The great slaughter of the Nephites could have been averted had they remained faithful. It is significant that Mormon identifies specific things that comprised the wickedness and abominations of the Nephite Church members. This itemization is doctrinally important not merely as a historical account but also as a warning to the latter-day Church. (1) Pride of their hearts because of their exceeding riches; (2) Oppression of the poor; (3) Making a mock of that which is sacred; (4) Denying the spirit of prophecy and revelation; (5) Murdering, plundering, lying, stealing, committing adultery; (6) Rising up in great contentions; (7) Boastings in their own strength. One of the most common of all sins among worldly people is relying on and then boasting in the arm of flesh. This is a most serious evil. It is a sin born of pride, a sin that creates a frame of mind which keeps men from turning to the Lord and accepting his saving grace. When a man knowingly or unknowingly engages in self-exultation because of his riches, his political power, his worldly learning, his physical prowess, his business ability, or even his works of righteousness, he is not in tune with the Spirit of the Lord... The many admonitions in the scriptures to avoid boasting send the message that we should realize the source of all our blessings. Everything is given by God. All talent, creativity, ability, insight, and strength comes from him. In our own strength we can do nothing... When we seek the praise of man more than the praise of God, it will become easy to fall. Marvin J. Ashton, CR, April 1990, p. 84-85 DCBM, 3:346-48)

14 But behold, Moronihah did ^apreach many things unto the people because of their iniquity, and also ^bNephi and Lehi, who were the sons of Helaman, did preach many things unto the people, yea, and did prophesy many things unto them concerning their iniquities, and what should come unto them if they did not repent of their sins.

15 And it came to pass that they did repent, and inasmuch as they did repent they did begin to prosper.

16 For when Moronihah saw that they did repent he did venture to ^alead them forth from place to place, and from city to city, even until they had regained the one-half of their property and the one-half of all their lands.

17 And thus ended the sixty and first year of the reign of the judges.

18 And it came to pass in the *sixty and second year (30 BC) of the reign of the judges, that Moronihah

could obtain no more possessions over the Lamanites.

19 Therefore they did abandon their design to obtain the remainder of their lands, for so numerous were the Lamanites that it became impossible for the Nephites to obtain more power over them; therefore Moronihah did employ all his armies in maintaining those parts which he had taken.

20 And it came to pass, because of the greatness of the number of the Lamanites the Nephites were in great fear, lest they should be overpowered, and trodden down, and slain, and destroyed.

21 Yea, they began to **remember** the ^aprophecies of Alma, and also the ^bwords of Mosiah; and they saw that they had been a ^cstiffnecked people, and that they had set at ^dnaught the commandments of God;

22 And that they had altered and trampled under their feet the ^alaws of Mosiah, or that which the Lord commanded him to give unto the people; and they saw that their laws had become corrupted, and that they had become a wicked people, insomuch that they were wicked even like unto the Lamanites.

23 And because of their iniquity the church had begun to ^adwindle; and they began to disbelieve in the spirit of prophecy and in the spirit of revelation; and the judgments of God did stare them in the face.

(Because of the secret combinations.)

24 And they saw that they had become ^aweak, like unto their brethren, the Lamanites, and that the Spirit of the Lord did no more preserve them; yea, it had withdrawn from them because the Spirit of the Lord doth not ^bdwell in ^cunholy ^dtemples—

25 Therefore the Lord did cease to preserve them by his miraculous and matchless power, for they had fallen into a state of ^aunbelief and awful wickedness; and they saw that the Lamanites were exceedingly more numerous than they, and except they should ^bcleave unto the Lord their God they must unavoidably perish.

26 For behold, they saw that the strength of the Lamanites was as great as their strength, even man for man. And thus had they fallen into this great transgression; yea, thus had they become ^aweak, because of their transgression, in the space of ^bnot many years.

* Verse 1 [38 B.C.]; Verse 5 [35 B.C.]; Verse 10 [31 B.C.]; Verse 18 [30 B.C.].

Helaman 5

Nephi and Lehi devote themselves to preaching—Their names invite them to pattern their lives after their forebears—Christ redeems those who repent—Nephi and Lehi make many converts and are imprisoned, and fire encircles them—A cloud of darkness overshadows three hundred people—The earth shakes and a voice commands men to repent—Nephi and Lehi converse with angels, and the multitude are encircled by fire. [About 30 B.C.]

1 AND it came to pass that in this *same year (30 BC), behold, ^aNephi ^bdelivered up the judgment-seat to a man whose name was ^cCezoram.

2 For as their laws and their governments were established by the ^avoice of the people, and they who ^bchose evil were ^cmore numerous than they who chose good (“In other words, in a democracy or a republic when the majority of the people desire wickedness and become more numerous than they who choose righteousness, the people can no longer be governed by law or by justice. This principle applies to our own form of constitutional government. We who live in the United States tend to feel that we would always be protected by the Constitution. However, some experienced political scientists and jurists have said that if the day ever comes that the majority favor that which is morally wrong, we as a people would not be safe—even with the Constitution... John Adams often expressed his conviction that a nation's liberty is ultimately dependent upon the morality of the people. President Adams is quoted as saying: ‘[The Constitution] was made only, for a moral and religious people. It is wholly inadequate to the government of any other’ (Nelson 101).” (*Book of Mormon Symposium Series*, Helaman 3 – 3 Nephi 8, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 73) Joseph B. Wirthlin: “If television viewing choices serve as a valid measure of our society, they who choose evil surely are more numerous than they who choose good.” (*Finding Peace in Our Lives*, p. 218)), therefore they were ^dripening for destruction, for the laws had become corrupted.

3 Yea, and this was not all; they were ^astiffnecked people, insomuch that they could not be governed by the law nor justice, save it were to their destruction.

4 And it came to pass that Nephi had become weary because of their iniquity; and he yielded up the judgment-seat, and took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days;

5 For they remembered the words which their ^afather Helaman spake unto them. And these are the words which he spake: (The theme is Remember.)

6 Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto the people these words. Behold, I have given unto you the names of our first ^aparents who came out of the land of Jerusalem; and this I have done that when you remember (Spencer W. Kimball: “When you look in the dictionary for the most important word, do you know what it is? It could be ‘remember.’ Because all of you have made covenants—you know what to do and you know how to do it—Our greatest need is to remember. That is why everyone goes to sacrament meeting every Sabbath day—to take the sacrament and listen to the priests pray that they . . . may always remember him and keep his commandments which he has given them. . . . Nobody should ever forget to go to sacrament meeting. ‘Remember’ is the word. ‘Remember’ is the program.” (*Book of Mormon Symposium Series*, Helaman 3 – 3 Nephi 8, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 243)) your names ye may remember them; and when ye remember them ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were ^bgood.

7 Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.

8 And now my sons, behold I have somewhat more to desire of you, which desire is, that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a ^atreasure in

heaven (Orson Hyde: “Whenever I see the hungry and feed him, the naked and clothe him, the sick and distressed and administer to their wants I feel that I am laying up treasure in heaven. When I am educating my children and embellishing their minds and fitting them for usefulness, I am laying up treasures in heaven. I would ask that little boy, who is well educated and well trained, ‘What thief can enter in and steal the knowledge you have got?’ It is beyond the power of the thief to steal, it is out of his reach, that treasure is laid up in heaven, for where is there a place more sacred than the hearts of the rising generation which beat with purity, and with love to their parents, and with love to God and his kingdom? What better place can you find in which to deposit treasures than that? But all our obligations are not pointing to one source or quarter, there are many ways in which we can lay up treasures in heaven by doing good here on the earth.” (*Journal of Discourses*, vol. 17, p. 11)), yea, which is eternal, and which fadeth not away; yea, that ye may have that ^bprecious gift of eternal life, which we have reason to suppose hath been given to our fathers.

9 O remember, remember, my sons, the ^awords which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the ^batonement blood of Jesus Christ, who shall come; yea, remember that he cometh to ^credeem the ^dworld.

PREACH MY GOSPEL: REPENTANCE: WE ALL SIN: Romans 3:23; 1 John 1:7-8.

REPENTANCE: Alma 34:8-17; D&C 58:42-43; D&C 61:2; 2 Corinthians 7:9-10; Bible

Dictionary: “Repentance”. REDEMPTION AND FORGIVENESS: Helaman 5:10-11. MERCY

CLAIMS THE PENITENT: Alma 12:32-35; Alma 42:13, 21-24; D&C 18:10-13. 10 And remember also the words which Amulek spake unto Zeezrom, ^ain the city of Ammonihah; for he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.

11 And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath ^asent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.

SCRIPTURE MASTERY 12 And now, my sons, remember, remember that it is upon the ^arock of our Redeemer, who is Christ, the Son of God, that ye must build your ^bfoundation; (Every person

builds a house of faith. We do so knowingly or unknowingly. And every builder soon learns that a good building with bad foundations is worse than useless; it is dangerous. As one Christian writer has observed, ‘If the stability of buildings depends largely on their foundations, so does the stability of human lives. The search for personal security is a primal instinct, but many fail to find it today. Old familiar landmarks [will be] obliterated. Moral absolutes which were once thought to be eternal are being abandoned’ (Stott 22). Thus our house of faith can be no more secure than the foundation upon which it is built. Foolish men build upon the shifting sands of ethics and the marshlands of human philosophies and doctrines. The wise build upon the rock of revelation, heeding carefully the living oracles, lest they be ‘brought under condemnation ... and stumble and fall when the storms descend, and the winds blow, and the rains descend, and beat upon their house’ (D&C 90:5). All that we do as members of The Church of Jesus Christ of Latter-day Saints must be built upon a foundation of faith and testimony and conversion. When external supports fail us, then our hearts must be riveted upon the things of the Spirit, those internal realities which provide the meaning, the perspective, and the sustenance for all else that matters in life. ... Surely the supreme challenge of this life for those of us who aspire to Christian discipleship is to build our lives on Christ, to erect our house of faith, a divine domicile in which he and his Spirit would be pleased to dwell. There is safety from Satan and his minions only in Christ. There is security only in his word and through his infinite and eternal power. How, then, do we build on Christ? In a day when the winds are blowing and [the waves are] beating upon our ship, how do we navigate our course safely into the peaceful harbor? What must we do to have our Savior pilot us through life's tempestuous seas? Amidst the babble of voices-enticing voices which threaten to lead us into forbidden paths or which beckon us to labor in secondary causes-how do the Saints of the Most High know the Way, live the Truth, and gain that Life which is abundant? The

revelations and the prophets offer us some simple yet far-reaching suggestions: (the author goes on to describe four steps: 1) Treasure up his word, 2) Teach his doctrine, 3) Sustain his servants, and 4) Trust in and rely upon the Lord.)” (Robert L. Millet, *Book of Mormon Symposium Series*, Helaman 3 – 3 Nephi 8, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, pp. 26-8) Richard G. Scott: “Anchor your life in Jesus Christ, your Redeemer. Make your Eternal Father and his Beloved Son the most important priority in your life—more important than life itself, more important than a beloved companion or children or anyone on earth. Make their will your central desire. Then all that you need for happiness will come to you.” (Ensign, May 1993, pp. 32-4 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 377)) **that when the devil shall send forth his mighty winds (and he will send them forth), yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, (When God sends angels, Satan sends his angels.) it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall.** (Every person builds a house of faith. If it is built upon false philosophies, it will fall. If built upon Christ’s philosophies, it will last.)

13 And it came to pass that these were the words which Helaman ^ataught to his sons; yea, he did teach them many things which are not written, and also many things which are written.

14 And they did remember his words; and therefore they went forth, keeping the commandments of God, to teach the word of God among all the people of Nephi, beginning at the city Bountiful;

15 And from thenceforth to the city of Gid; and from the city of Gid to the city of Mulek;

16 And even from one city to another, until they had gone forth ^aamong all the people of Nephi who were in the land southward; and from thence into the land of Zarahemla, among the Lamanites.

17 And it came to pass that they did ^apreach with great ^bpower, insomuch that they did confound many of those ^cdissenters who had gone over from the Nephites, insomuch that they came forth and did confess their sins and were baptized unto repentance, and immediately returned to the Nephites to endeavor to repair unto them the wrongs which they had done.

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. WHAT SHOULD I DO? 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. WHAT SHOULD I SAY? 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS? Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM? Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. 18 And it came to pass that Nephi and

Lehi did preach unto the Lamanites with such great power and authority, for they had power and authority given unto them that they might ^aspeak, and they also had what they should speak given unto them—

19 Therefore they did speak unto the great astonishment of the Lamanites, to the convincing them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about ^abaptized unto repentance, and were convinced of the ^bwickedness of the ^ctraditions of their fathers.

20 And it came to pass that Nephi and Lehi did proceed from thence to go to the ^aland of Nephi.

21 And it came to pass that they were taken by an army of the Lamanites and cast into ^aprison; yea, even in that same prison in which Ammon and his brethren were cast by the servants of Limhi.

22 And after they had been cast into prison many days without food, behold, they went forth into the prison to take them that they might slay them.

23 And it came to pass that Nephi and Lehi were encircled about ^aas if by ^bfire, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi

were not burned; and they were as standing in the midst of fire and were not burned.

24 And when they saw that they were encircled about with a ^apillar of fire, and that it burned them not, their hearts did take courage.

25 For they saw that the Lamanites durst not lay their hands upon them; neither durst they come near unto them, but stood as if they were struck dumb with amazement.

26 And it came to pass that Nephi and Lehi did stand forth and began to speak unto them, saying: ^aFear not, for behold, it is God that has shown unto you this marvelous thing, in the which is shown unto you that ye cannot lay your hands on us to slay us.

27 And behold, when they had said these words, the earth shook exceedingly, and the walls of the prison did shake as if they were about to tumble to the earth; but behold, they did not fall. And behold, they that were in the prison were Lamanites and Nephites who were dissenters.

28 And it came to pass that they were overshadowed with a cloud of ^adarkness, and an awful solemn fear came upon them.

29 And it came to pass that there came a ^avoice as if it were above the cloud of darkness, saying: Repent ye, repent ye, and seek no more to destroy my ^bservants whom I have sent unto you to declare good tidings.

30 And it came to pass when they heard this ^avoice, and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a ^bstill voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul— (Dallin H. Oaks: Each of us should be careful that the current flood of information does not occupy our time so completely that we cannot focus on and hear and heed the still, small voice that is available to guide each of us with our own challenges today. *Ensign*, May 2001, 83)

31 And notwithstanding the mildness of the voice, behold the earth shook exceedingly, and the walls of the prison trembled again, as if it were about to tumble to the earth; and behold the cloud of darkness, which had overshadowed them, did not disperse—

32 And behold the voice came again, saying: ^aRepent ye, repent ye, for the kingdom of heaven is at hand; and seek no more to destroy my servants. And it came to pass that the earth shook again, and the walls trembled.

33 And also again the third time the voice came, and did speak unto them marvelous words which ^acannot be uttered by man (Hugh Nibley: “...so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man.’ Well, the question arises, how can you tell me something about them and the words he said? Can you give me an idea? The multitude did hear and bear record, and somebody comes and says, ‘Well he said marvelous things. Did you understand it?’ ‘Yes, we understood it with our hearts.’ ‘Well, tell me what he said. Can you give me an idea?’ And then he says, ‘No, I can’t.’ ‘Can’t you give me some idea?’ ‘No.’ I walk into a room where there are a lot of quantum physicists, highest bracket, having a conference. I listen to them for a while and then go out. Somebody says, ‘Well, Mr. Nibley, can you tell me what they said in there?’ I say, ‘Heavens, I can’t tell you. I can’t even dream what they talking about; it was way out [there].’ There are plenty of things you can hear and not report or understand or anything else. Yet at the time you could have been enormously impressed.” (*Teachings From the Book of Mormon*, Lecture 75, p. 358-9)); and the walls did tremble again, and the earth shook as if it were about to divide asunder.

34 And it came to pass that the Lamanites could not flee because of the cloud of darkness which did overshadow them; yea, and also they were immovable because of the fear which did come upon them.

35 Now there was one among them who was a Nephite by birth, who had once belonged to the church of God but had dissented from them.

36 And it came to pass that he turned him about, and behold, he saw through the cloud of darkness the faces of Nephi and Lehi; and behold, they did ^ashine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld. (Bruce R. McConkie: “Transfiguration is a special change in

appearance and nature which is wrought upon a person or thing by the power of God. This divine transformation is from a lower to a higher state; it results in a more exalted, impressive, and glorious condition... By the power of the Holy Ghost many prophets have been transfigured so as to stand in the presence of God and view the visions of eternity. Speaking of such an occasion in his life, Moses recorded: 'Now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.' (Moses 1:11; D. & C. 67:11.) On another occasion, when Moses came down off the mount, having communed with the Lord for 10 days and nights, 'the skin of his face shone,' so that he had to 'put a vail on his face' as he talked with the children of Israel. (Ex. 34:29-35.) Similarly, when the Three Nephites 'were caught up into heaven, and saw and heard unspeakable things,' they were transfigured. 'Whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.' (3 Ne. 28:13-17.) Paul had a similar experience (2 Cor. 12:1-4), as also did Joseph Smith and Sidney Rigdon. (D. & C. 76; *Teachings*, p. 107.)" (*Mormon Doctrine*, p. 803))

37 And it came to pass that this man did cry unto the multitude, that they might turn and look. And behold, there was power given unto them that they did turn and look; and they did behold the faces of Nephi and Lehi.

38 And they said unto the man: Behold, what do all these things mean, and who is it with whom these men do converse?

39 Now the man's name was Aminadab. And Aminadab said unto them: They do converse with the angels of God.

40 And it came to pass that the Lamanites said unto him: ^aWhat shall we do, that this cloud of darkness may be removed from overshadowing us? (This is the same question we each must ask to dispel the darkness around us.)

41 And Aminadab said unto them: You must ^arepent, and cry unto the voice, even until ye shall have ^bfaith in Christ, (Faith is a gift of God. In what manner does He impart this gift to the mind by the immediate operation of the Holy Spirit independent of any other means? Does He bestow it unsought for and irrespective of the preparation of the mind? Does he confer it independent of the agency of man? To say that man obtains this gift without preparing himself, or without the exercise of any agency, is to deprive him of all responsibility in regard to whether he has faith or not. Orson Pratt, *The True Faith*, p. 8) who was taught unto you by Alma, and ^cAmulek, and Zeezrom ('The Book of Mormon does not expressly give the identity of the people who are in the prison at the time of the miraculous manifestation mentioned in Helaman 5. However, a clue as to who these people were is given by Aminadab when he said unto them, 'You must repent, and cry unto the voice, even until ye shall have faith in Christ, who was taught unto you by Alma, and Amulek, and Zeezrom.' (Helaman 5:41.) The only time Alma and Amulek and Zeezrom were on a missionary trip together was to the apostate Zoramites who were then living in the land of Antionum. (See Alma 31:1-8.) The Zoramites later fled from this area and joined with the Lamanites in the greater land of Nephi, and from this statement by Aminadab we learn they have now occupied the land of Lehi-Nephi, which had just been deserted by Limhi and his people. Again, the Book of Mormon proves to be a very complex book but also a wonderfully consistent one." (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 241)); and when ye shall do this, the cloud of darkness shall be removed from overshadowing you.

42 And it came to pass that they all did begin to cry unto the voice of him who had shaken the earth; yea, they did cry even until the cloud of darkness was dispersed. (Jeffrey R. Holland: "'Ye shall have faith in Christ, . . . and when ye shall do this, the cloud of darkness shall be removed from overshadowing you.' (Helaman 5:40-41.) This brightness of hope and unspeakable joy in God's power and comfort comes, even in everyday matters for me, only as I prayerfully exert my right to his Spirit. If in my heart I go to God the moment I feel even the slightest intimation of fear (or darkness or worry)

instead of waiting to let it accumulate, if I speak to God even as my most trusted friend, my wisest counselor, and stay there in my heart or on my knees talking to him long enough, I can always see a ray of light at the edge of those dark shadows. Most often I can then leave his presence with my heart singing. This does not mean that my troubles have dissolved—they probably haven't—but I somehow have the power to see above and around and through those clouds of darkness with greater calm and peacefulness. I know that he will, with time, help me to dissipate them completely. Out of sorrow and despair we are, through the comforting, protecting grace of God, lifted out of our weakness to the very summit of spiritual, peaceful transcendence that, without the 'Father of all comfort' could only be dreamed about from afar." (*On Earth As It Is In Heaven*, p. 40))

43 And it came to pass that when they cast their eyes about, and saw that the cloud of darkness was dispersed from overshadowing them, behold, they saw that they were ^aencircled about, yea every soul, by a pillar of fire.

44 And ^aNephi and ^bLehi were in the midst of them; yea, they were encircled about; yea, they were as if in the midst of a flaming fire, yet it did harm them not, neither did it take hold upon the walls of the prison; and they were filled with that ^cjoy which is unspeakable and full of glory.

45 And behold, the ^aHoly Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could ^bspeak forth marvelous words.

46 And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying:

47 ^aPeace, peace be unto you, because of your faith in my Well Beloved, who was from the foundation of the world.

48 And now, when they heard this they cast up their eyes as if to behold from whence the voice came; and behold, they saw the ^aheavens open; and angels came down out of heaven and ministered unto them. (There never has been a gospel dispensation without the ministering of angels. A people who cannot claim the ministering of angels cannot claim an everlasting gospel... Without the ministering of angels and other forms of revelation, our theology would be like a body without a spirit. Robert. L. Millet and Joseph Fielding McConkie, *The Life Beyond*, p. 71. Joseph Smith explained that there are no angels who minister to this earth but those who do belong or have belonged to it. Thus President Joseph F. Smith observed: When messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient prophets who died were those who came to visit their fellow creatures upon the earth. They came to Abraham, to Isaac, and to Jacob; it was such beings – holy beings if you please – who waited upon the Savior and administered to him on the Mount... In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, or reproof and instruction, to those whom they had learned to love in the flesh. *Gospel Doctrine*, p. 435-37, DCBM, 3:360)

49 And there were about three hundred souls who saw and heard these things; and they were bidden to go forth and marvel not, neither should they doubt. (These 300 people became the bulwark of the converted Lamanites to whom Samuel would preach. *Unlocking the Book of Mormon*, 380.)

50 And it came to pass that they did go forth, and did minister unto the people, declaring throughout all the regions round about all the things which they had heard and seen, insomuch that the more part of the Lamanites were ^aconvinced of them, because of the greatness of the evidences which they had received.

51 And as many as were ^aconvinced did lay down their weapons of war, and also their hatred and the tradition of their fathers.

52 And it came to pass that they did ^ayield up unto the Nephites the lands of their possession. (The preaching of the word had a more powerful effect upon the people, even more than the sword or anything else.)

* Verse 1 [30 B.C.].

Helaman 6

The righteous Lamanites preach to the wicked Nephites—Both peoples prosper during an era of peace and plenty—Lucifer, the author of sin, guides the Gadianton robbers in their murders and wickedness—They take over the Nephite government. [Between 29 and 24 B.C.]

1 AND it came to pass that when the sixty and second year of the reign of the judges *had ended (29 BC), all these things had happened and the Lamanites had become, the more part of them, a righteous people, (Samuel the Lamanite comes from these people) insomuch that their ^arighteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith.

2 For behold, there were ^amany of the Nephites who had become ^ahardened and impenitent and grossly wicked, insomuch that they did reject the word of God and all the preaching and prophesying which did come among them.

3 Nevertheless, the people of the church did have great joy because of the conversion of the Lamanites, yea, because of the church of God, which had been established among them. And they did ^afellowship one with another, and did rejoice one with another, and did have great joy.

4 And it came to pass that many of the Lamanites did come down into the land of Zarahemla, and did declare unto the people of the Nephites the manner of their ^aconversion, and did exhort them to faith and repentance. (John Taylor had been converted to the gospel and baptized in Canada in May of 1836 through the inspired preaching of Elder Parley P. Pratt. B.H. Roberts writes of a difficult time in the history of the Church: “In March of the following year [1837], Elder Taylor visited Kirtland, and there met the Prophet Joseph Smith, who entertained him at his house and gave him many items of information pertaining to the work of the Lord in this dispensation. At that time there was a bitter spirit of apostasy rife in Kirtland. A number in the quorum of the Twelve were disaffected towards the Prophet, and the Church seemed on the point of disintegration. Among others, Parley P. Pratt was floundering in darkness, and coming to Elder Taylor told him of some things wherein he considered the Prophet Joseph in error. To his remarks Elder Taylor replied: I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a prophet of God, and to the truth of the work he has inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave to me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now Brother Parley, it is not man that I am following, but the Lord. The principles you taught me led me to Him, and I now have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today; if Joseph Smith was then a prophet, he is now a prophet. To the honor of Parley, be it said, he sought no further to lead Elder Taylor astray; nor did he use much argument in the first place. He with many others, says Elder Taylor, were passing under a dark cloud; he soon made all right with the Prophet Joseph, and was restored to full fellowship. (B.H. Roberts, The Life of John Taylor, p. 39-40) DCBM, 3:362)

5 Yea, and many did ^apreach with exceedingly great power and authority, unto the bringing down many of them into the depths of humility, to be the humble followers of God and the Lamb.

6 And it came to pass that many of the Lamanites did go into the land northward; and also ^aNephi and ^bLehi went into the ^cland northward, to preach unto the people. And thus ended the sixty and third year.

7 And behold, there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites.

8 And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to ^abuy and to sell, and to get gain, according to their desire. (Spencer W. Kimball: Peace is the fruit of righteousness. It cannot be bought with money, and cannot be traded nor bartered. It must be earned. The wealthy often spend much of their gains in a bid for peace, only to find that it is not for sale. But the

poorest as well as the riches may have it in abundance if the total price is paid. Those who abide the laws and live the Christ-like life may have peach and other kindred blessings, principal among which are exaltation and eternal life. Unlocking the Book of Mormon, 381)

9 And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites; and they did have an exceeding plenty of ^agold, and of silver, and of all manner of precious metals, both in the land south and in the land north.

10 Now the land south was called ^aLehi, and the land north was called ^bMulek, which was after the ^cson of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south.

11 And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did ^awork all kinds of ore and did refine it; and thus they did become rich.

12 They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceedingly strong in the land. And they did raise many flocks and herds, yea, many fatlings.

13 Behold their women did toil and spin, and did ^amake all manner of ^bcloth, of fine-twined linen and cloth of every kind, to clothe their nakedness. And thus the sixty and fourth year did pass away in peace.

14 And in the *sixty and fifth year (27 BC) they did also have great joy and peace, yea, much preaching and many prophecies concerning that which was to come. And thus passed away the sixty and fifth year.

15 And it came to pass that in the *sixty and sixth year (26 BC) of the reign of the judges, behold, ^aCezoram was murdered by an unknown hand (Assassinations by Gadianton robbers) as he sat upon the judgment-seat. And it came to pass that in the same year, that his son, who had been appointed by the people in his stead, was also murdered. And thus ended the sixty and sixth year.

16 And in the *commencement of the sixty and seventh year (25 BC) the people began to grow exceedingly wicked again.

17 For behold, the Lord had blessed them so long with the ^ariches of the world that they had not been stirred up to anger, to wars, nor to bloodshed; therefore they began to set their hearts upon their riches (Hugh Nibley: “The sequence is a natural one: with easy wealth comes the feeling of superiority which makes people status-conscious; and with a feeling for status comes a desperate need to acquire the one thing that will give status; and with the recognition of the all-importance of that one thing, any scruples that may stand in the way of its acquisition are pushed aside, even murder being permissible as long as one is not found out.” (*Since Cumorah*, p. 363) Bruce R. McConkie: “One of the great purposes of this mortal probation is to allow men to choose between the riches of the world and the riches of eternity. Those who set their hearts on the things of this world lose their souls. ‘Wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their God. And behold, their treasure shall perish with them also.’ (2 Ne. 9:30.) ‘For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?’ (Mark 8:36-37.) Those who set their hearts on the things of the Spirit inherit eternal riches which consist of eternal life.” (*Doctrinal New Testament Commentary*, vol. P. 94) Dallin H. Oaks: “The message of the modern prophets is the same as the ancient ones: If we set our hearts upon riches, we have set a worldly god ahead of the eternal God of Israel. “President Brigham Young feared that the Latter-day Saints would succumb to materialism. Less than two years after their arrival in the valley of the Great Salt Lake, he spoke these words to the people: ‘The worst fear that I have about this people is that they will get rich in this country, forget God and His people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution, and be true. But my greater fear for them is that they cannot stand wealth; and yet they have to be tried with riches, for they will become the richest people on this earth.’” (*Pure in Heart*, p. 81)); yea, they began to seek to get gain that they might be lifted up one above another; therefore they began to commit ^bsecret murders, and to rob and to plunder, that they might get gain. (There is a book that created an immense sensation in

Europe a couple of years ago and still does. It's called *Holy Blood, Holy Grail*, by Baigent, Leigh, and Lincoln. They were correspondents for the BBC. They got the idea that there came from Palestine in the time of Christ certain relatives of the family of Christ, who settled near Marseilles [France] and spread out. There was an order descended from them. The Holy Grail is the *Sang réal*, the Royal Blood, which came down from Christ's family, and which is claimed by every family in Europe. All sorts of intrigues and murders and everything center around that. It's an interesting thing. [There were] the chivalric orders, such as the Rosicrucians. Each one has been accused of world ambition and been persecuted. The cleverest of all were the Jesuits. They were really after it. That is why the Spanish Inquisition was to go everywhere. That was their object. They established the office of the *Sang real* for propagating the faith. Our word propaganda comes from them. They became expert liars, very clever. In our day we've had such things as the Anti-Mason party in this country. That was a big thing, and it all centered right around the time and place where Joseph Smith produced the Book of Mormon. That's an interesting thing. In 1797 a French Jesuit by the name of August Baruel wrote a book (five volumes), which became enormously popular. He [supposedly] proved that the Freemasons were trying to take over the world. They caused the French Revolution. They caused revolutions everywhere [according to him] as the ultimate conspiracy against royalty in all the world – the identical charges brought against Communism after that. He accused George Washington of being one of the Illuminati. The Wiesskopf organized a branch of that called the Illuminati. In 1776 the Illuminati was organized in Europe. George Washington was a Mason. There was a great excitement about it. Hugh Nibley, TBM, 3:236)

18 And now behold, those murderers and plunderers were a band who had been formed by Kishkumen and ^aGadanton. And now it had come to pass that there were many, even among the Nephites, of Gadanton's band. But behold, they were more numerous among the more wicked part of the Lamanites. And they were called Gadanton's robbers and murderers. (Hugh Nibley: "Let us summarize the essential nature of what some have called 'Gadantonism': "Objectives. (1) 'Power and gain,' the two being interactive: power wins gain and gain wins power for whoever has either. (2) Control or overthrow of the government; using political office 'to rule and do according to their wills, that they might get gain and glory' (Helaman 7:5). "Methods. (1) Secret agreements between individuals and groups. The Gadantons are essentially an underground movement. (2) Assassination. These two things, 'secret combinations' and 'that men should shed blood,' have been forbidden by God 'in all things . . . from the beginning of man' (Ether 8:19). (3) "Payola": 'Akish did offer them money' (Ether 9:11); 'letting the guilty . . . go unpunished because of their money' (Helaman 7:5). (4) Skillful propaganda and public relations: 'flattering words.' (5) The hate campaign: a steady output of charges, accusations, and rumors, in the manner of Amalickiah: Accuse--always accuse. Eagerness to accuse is from the devil, as Brigham Young often taught. (6) Intimidation: 'breathing out many threatenings,' operating 'by the hand of secrecy,' wearing fearsome disguises (3 Nephi 4:7). (7) Showmanship, e.g., the picturesque uniforms and romantic appeal to the young (3 Nephi 1:29). (8) Tight control of members--death penalty for betrayal (Ether 8:14; Helaman 1:11). "Attitude. (1) The Gadantons were totally partisan, the laws and interests of the combination taking priority over all other laws and interests. (2) All were ambitious, hence the labor for power and gain: Cain is the type and model. (3) The combinations were highly competitive, feuding fiercely among themselves. (4) They sought to project a noble image, with much talk of rights and wrongs, high courage and upright character (the letter to Lachoneus). (5) They professed piety and religion, swearing their forbidden oaths not by the demons but 'by the God of heaven' (Ether 8:14), 'by their everlasting Maker' (Helaman 1:11). (6) They were paranoid, always attributing their troubles to the wickedness of others; never the aggressors, they are constantly seeking to avenge their wrongs. Vengeance is their watchword. "Ecology. (1) They flourish best in an affluent business society, and wither in times of poverty. (2) They crystallize around ambitious individuals. (3) They readily coalesce with king-men, would-be nobility, great families, ambitious local officials, and rapacious Lamanite overlords, i.e., with all who are opposed to popular government among the Nephites. (4) They have destroyed every civilization in the New World in which they have been able to

thrive. (5) They cannot thrive or even survive without the acceptance and encouragement of the society in general. Being predatory and non-productive, i.e., parasites, they must have a complacent society to host and support them. Such a society is one which accepts as desirable the Gadianton goals of power and gain. (6) They can become dormant for long periods of time and then, when circumstances are favorable, suddenly appear in full strength and vigor, their plans having been buried and preserved intact against the day of opportunity. “The Gadiantons, terrible as they were, are treated more as a symptom than as a disease: the society that has them is sick, but they are like maggots that prey only on dead tissue; they simply exploit the evil situation that gives them their opportunity.” (Adapted from *Since Cumorah*, pp. 370-2))

19 And it was they who did murder the chief judge ^aCezoram, and his son, while in the judgment-seat; and behold, they were not found.

20 And now it came to pass that when the Lamanites found that there were robbers among them they were exceedingly sorrowful; and they did use every means in their power to destroy them off the face of the earth.

21 But behold, Satan did stir up the ^ahearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their ^bstealings.

22 And it came to pass that they did have their signs, yea, their ^asecret signs, and their ^bsecret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant. (James E. Talmage: “Satan from the first has been a great imitator; he is an experienced strategist. Never has the Lord set his hand to do a specific thing for the good of his people upon the earth, of outstanding feature, but that Satan has attempted to imitate it in some degree.”

(*Conference Report*, Apr. 1931, p. 27))

23 And thus they might murder, and plunder, and steal, and commit ^awhoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.

24 And whosoever of those who belonged to their band should reveal unto the world of their ^awickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen.

25 Now behold, it is these secret ^aoaths and covenants which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

26 Now behold, those ^asecret oaths and covenants did not come forth unto Gadianton from the ^brecords which were delivered unto Helaman; but behold, they were put into the heart of ^cGadianton by that ^dsame being who did entice our first parents to partake of the forbidden fruit—

27 Yea, that same being who did plot with ^aCain, (The story of the origin and rise of secret combinations on earth was once contained in the record of the Old Testament times. Such plain and precious truths concerning the nature of the gospel anciently; the particulars of the plan of salvation and the then future ministry of Jesus Christ as prophesied among the ancients; and the manner in which Cain plotted with Satan to become Master Mahan, master of the great secret, that he could murder and get gain – these matters were deleted from the Bible records before that book was compiled. They were known among the Nephites through that scriptural record we know as the brass plates. These truths were restored by revelation to Joseph Smith the Seer through his inspired translation of the Bible. DCBM, 3: 366) that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers from that time forth.

28 And also it is that same being who put it into the hearts of the people to ^abuild a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an ^bentire destruction, and to an everlasting hell.

29 Yea, it is that same being who put it into the heart of ^aGadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time.

30 And behold, it is he who is the ^aauthor of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men.

31 And now behold, he had got great hold upon the hearts of the Nephites; yea, insomuch that they had become exceedingly wicked; yea, the more part of them had turned out of the ^away of righteousness, and did ^btrample under their feet the commandments of God, and did turn unto their own ways, and did build up unto themselves ^cidols of their gold and their silver.

32 And it came to pass that all these iniquities did come unto them in the space of ^anot many years, insomuch that a more part of it had come unto them in the sixty and seventh year of the reign of the judges over the people of Nephi.

33 And they did grow in their iniquities in the *sixty and eighth year (24 BC) also, to the great sorrow and lamentation of the righteous.

34 And thus we see that the ^aNephites did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.

35 And thus we see that the Spirit of the Lord began to ^awithdraw from the Nephites, because of the wickedness and the hardness of their hearts.

36 And thus we see that the Lord began to pour out his ^aSpirit upon the Lamanites, because of their easiness and ^bwillingness to believe in his words. (Spencer W. Kimball: "The converted Lamanite is devout. Few ever apostatize. Some lose their way as they partake of the worldliness about them, but generally the children of Lehi of the twentieth century have inherited that grace and ability to believe like their ancestors of long ago. We read in Hel. 6:36: 'And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words' " (*The Teachings of Spencer W. Kimball*, p. 178))

37 And it came to pass that the Lamanites did hunt the band of robbers of Gadianton; and they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanites.

38 And it came to pass on the other hand, that the Nephites did build them up and support them (Bruce R. McConkie: "Our Book of Mormon authors speak a great deal about the secret combinations that arose among the Jaredites and among the Nephites and that were destined to arise among the Gentile nations in the last days. They tell us that these secret combinations brought to pass the destruction of the Jaredites and the Nephites and will bring similar destruction on any latter-day nations that permit them to gain an ascendancy. Writing of nations in the last days, Moroni says: 'Whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not.' (Ether 8:22.) What are these secret combinations which have such powers that whole civilizations are destroyed by them? They wear many guises and appear in many forms. They were the Gadianton robbers among the Nephites, and the perpetrators of the Spanish inquisition in the dark ages. Among us they include some secret and oath-bound societies and such Mafia-like groups as engage in organized crime. They include some political parties, some revolutionists who rise up against their governments and those evil and anarchist groups which steal and kidnap and murder in the name of this or that political objective. They are always groups that seek money and power and freedom from the penalties that should attend their crimes." (*The Millennial Messiah*, p. 64)), beginning at the more wicked part of them, until they had overspread all the land of the Nephites, and had seduced the more part of the

righteous until they had come down to believe in their works and partake of their spoils, and to join with them in their secret murders and combinations.

39 And thus they did obtain the sole management of the government, (Hugh Nibley: “If the reader has imagined to himself the Gadianton band as abandoned wretches or street Arabs lurking in dark alleys and fleeing from the light of day in dingy and noisome hideouts, let him disabuse his mind of such a concept. They were a highly respected concern that made their handsome profits by operating strictly within the letter of the law, as they interpreted and controlled it. They were the government, the well-to-do, the respectable, and the law-abiding citizens.” (*An Approach to the Book of Mormon*, p. 385) “So this is the situation: they were in office to get gain and the glory of the world, and they did everything with an eye single to their glory. They were politically, socially, and economically ambitious. They were opposed by the common people organized by Moroni, who made them conscious of themselves as the poor and humble afflicted outcasts of Israel, always calling upon the Lord. Here we have the two totally different, clearly defined ideologies; the one prevails throughout the world today and throughout ancient, medieval, and modern history.” (*Approaching Zion*, p. 101)) insomuch that they did trample under their feet and smite and rend and turn their backs upon the ^apoor and the meek, and the humble followers of God. (“It seems to be a fact of human nature that those engaged in pursuing ‘the good life’ also spend much energy, time, and money seeking association with the wealthy, powerful, and famous. They live where there are no poor, socialize in private clubs where there are no poor, travel first class, and otherwise isolate themselves from regular exposure to the needy except for occasional giving on the street or to the seasonal charities. Such benign neglect can often be as devastating as a deliberate reviling of the poor. This is in contrast to Him whom we claim to follow, who deliberately lived with and, for the most part, regularly sought out the poor and needy.” (Quinn G. McKay, *Ensign*, June 1987, p. 20))

40 And thus we see that they were in an awful state, and ^aripening for an everlasting destruction.

41 And it came to pass that thus ended the sixty and eighth year of the reign of the judges over the people of Nephi.

* Verse 1 [29 B.C.]; Verse 14 [27 B.C.]; Verse 15 [26 B.C.]; Verse 16 [25 B.C.]; Verse 33 [24 B.C.].

Helaman 7

Nephi is rejected in the north and returns to Zarahemla—He prays upon his garden tower and then calls upon the people to repent or perish. [Between 23 and 20 B.C.]

1 BEHOLD, now it came to pass in the *sixty and ninth year (23 BC) of the reign of the judges over the people of the Nephites, that Nephi, the son of Helaman, ^areturned to the land of Zarahemla from the land northward. (Nephi is returning back home. A prophet is not honored in his own country.)

2 For he had been forth among the people who were in the land northward, and did preach the word of God unto them, and did prophesy many things unto them;

3 And they did ^areject all his words, insomuch that he could not stay among them, but returned again unto the land of his nativity.

4 And seeing the people in a state of such awful wickedness, and those Gadianton robbers filling the judgment-seats (The Gadianton robbers took over the government)—having ^ausurped the power and authority of the land; laying aside the commandments of God, and not in the least aright before him; doing no justice unto the children of men; (Elder Bruce R. McConkie said that Gadianton robbers would infest every nation. These events are similar to what is happening in our day.)

5 Condemning the righteous because of their righteousness; letting the guilty and the wicked go ^aunpunished because of their ^bmoney; and moreover to be held in office at the head of government, to rule and do according to their wills, that they might get gain and glory of the ^cworld, and, moreover, that they might the more easily commit adultery, and steal, and kill, and do according to their own wills— (This is the overthrow of civilization. They are overthrowing the ten commandments as the basis for law.)

6 Now this great iniquity had come upon the Nephites, in the space of ^anot many years; and when Nephi saw it, his heart was swollen with sorrow within his breast (Boyd K. Packer: “I have come to believe that this is worth knowing, not only for teachers, but for everyone. If you get a little depressed during those dreary days, do not begin to think that you’re psycho-something-or-other. For missionaries, this was well worth knowing. Occasionally a missionary told me in an interview, ‘I’m not doing very well. I just seem to be depressed and discouraged.’ Unless there was an unusual reason for these feelings, my answer was, ‘Well, I’m glad to hear that. At least now we know that you’re normal. Enjoy the feeling—it probably won’t last. And the first sunny day will do wonders for it.’ We know from the Book of Mormon that there must be opposition. ‘For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad.’ (2 Nephi 2:11.) It helps a great deal if we realize that there is a certain healthy element in getting the blues occasionally. It is quite in order to schedule a good, discouraging, depressing day every now and again just for contrast.” (*Teach Ye Diligently*, p. 101–2)); and he did exclaim in the agony of his soul:

7 Oh, that I could have had my days in the days when my father Nephi first came out of the land of Jerusalem, that I could have ^ajoyed with him in the promised land; then were his people easy to be entreated (Nephi would have disagreed with this. Abraham was also a stranger in a strange land.), ^bfirm to keep the commandments of God, and slow to be led to do iniquity; and they were quick to hearken unto the words of the Lord—

8 Yea, if my days could have been in those days, then would my soul have had joy in the righteousness of my brethren.

9 But behold, I am consigned that these are my days (Neal A. Maxwell: “Like Alma, who wished for a trumpet-like voice of an angel (see Alma 29:1), we too need to understand our motivations and limitations. Even so, let us use well the season in which we serve. Tolkein put it eloquently: ‘Yet it is not our part to master all the tides of the world, but to do what is in us for the succor of those years wherein we are set, uprooting the evil in the fields that we know, so that those who live after may have

clean earth to till. What weather they shall have is not ours to rule.’ Nephi wished, nostalgically, he’d lived in a different time, yet finally concluded, ‘But behold, I am consigned that these are my days’ (Helaman 7:9). Like Alma, he no doubt realized that he should not ‘desire more than to perform the work to which [he had] been called’ (Alma 29:6). Faith in God includes faith in His wisdom in placing us in our particular time and place, ‘those years wherein we are set.’” (*That Ye May Believe*, p. 156)), and that my soul shall be filled with ^asorrow because of this the wickedness of my brethren.

10 And behold, now it came to pass that it was upon a tower (Not a rameumpton), which was in the ^agarden of Nephi, which was by the highway which led to the chief market, which was in the city of Zarahemla; therefore, Nephi had bowed himself upon the tower which was in his garden, which tower was also near unto the garden gate by which led the highway.

11 And it came to pass that there were certain men passing by and saw Nephi as he was pouring out his soul unto God upon the ^atower; and they ran and told the people what they had seen, and the people came together in multitudes that they might know the cause of so great mourning for the wickedness of the people.

12 And now, when Nephi arose he beheld the multitudes of people who had gathered together.

13 And it came to pass that he opened his mouth and said unto them: Behold, ^awhy have ye gathered yourselves together? That I may tell you of your iniquities?

14 Yea, because I have got upon my tower that I might pour out my soul unto my God, because of the exceeding sorrow of my heart, which is because of your iniquities!

15 And because of my ^amourning and lamentation ye have gathered yourselves together, and do marvel; yea, and ye have great need to marvel; yea, ye ought to marvel because ye are given away that the devil has got so great hold upon your hearts.

16 Yea, how could you have given way to the enticing of him who is seeking to hurl away your souls down to ^aeverlasting misery and endless wo?

17 O repent ye, repent ye! ^aWhy will ye die? Turn ye, turn ye unto the Lord your God. Why has he forsaken you?

18 It is because you have hardened your hearts; yea, ye will not ^ahearken unto the voice of the ^bgood shepherd; yea, ye have ^cprovoked him to anger against you.

19 And behold, instead of ^agathering you, except ye will repent, behold, he shall scatter (Gathering and scattering a common theme among Israel.) you forth that ye shall become meat for dogs and wild beasts.

20 O, how could you have ^aforgotten your God in the very day that he has delivered you?

21 But behold, it is to get ^again, to be ^bpraised of men, yea, and that ye might get gold and silver. And ye have set your hearts upon the ^criches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear ^dfalse witness against your neighbor, and do all manner of iniquity. (M.

Russell Ballard: “One of Satan’s clever tactics is to tempt us to concentrate on the present and ignore the future. The Lord warned Joseph Smith that ‘Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them’ (D&C 78:10). The ‘things which are prepared for them’ are the promised rewards of eternal life, which come as a result of obedience. The devil attempts to blind us to these rewards. President Heber J. Grant said that ‘if we are faithful in keeping the commandments of God His promises will be fulfilled to the very letter. . . . The trouble is, the adversary of men’s souls blinds their minds. He throws dust, so to speak, in their eyes, and they are blinded with the things of this world’ (*Gospel Standards*, comp. G. Homer Durham [Salt Lake City: Improvement Era, 1941], pp. 44–45). He tempts us with the transitory pleasures of the world so that we will not focus our minds and efforts on the things that bring eternal joy. The devil is a dirty fighter, and we must be aware of his tactics” (in Conference Report, Oct. 1990, 45–46; or *Ensign*, Nov. 1990, 36).)

22 And for this cause ^awo shall come unto you except ye shall repent. For if ye will not repent, behold, this ^bgreat city, and also all those great cities which are round about, which are in the land of our possession, shall be taken away that ye shall have no place in them; for behold, the Lord will not grant

unto you ^cstrength, as he has hitherto done, to withstand against your enemies.

23 For behold, thus saith the Lord: I will not show unto the wicked of my strength, to one more than the other, save it be unto those who repent of their sins, and hearken unto my words. Now therefore, I would that ye should behold, my brethren, that it shall be ^abetter for the Lamanites than for you except ye shall repent.

24 For behold, they are more righteous than you, for they have not sinned against that great knowledge which ye have received; therefore the Lord will be merciful unto them; yea, he will ^alengthen out their days and increase their seed (Righteous posterity has ever been the crowning blessing of the faithful.

Because of his faithfulness Abraham received promises concerning his seed that were to continue both in the world and out of the world. Indeed, he was promised that they would be as innumerable as the stars, or if you were to count the sand upon the seashore ye could not number them. For those who enter into the new and everlasting covenant of marriage, this promise is yours also because ye are of Abraham. DCBM, 3:371), even when thou shalt be utterly ^bdestroyed except thou shalt repent.

25 Yea, wo be unto you because of that great abomination which has come among you; and ye have united yourselves unto it, yea, to that ^asecret band which was established by Gadianton!

26 Yea, ^awo shall come unto you because of that pride which ye have suffered to enter your hearts, which has lifted you up beyond that which is good because of your exceedingly great riches!

27 Yea, wo be unto you because of your wickedness and abominations!

28 And except ye repent ye shall perish; yea, even your lands shall be taken from you, and ye shall be destroyed from off the face of the earth.

29 Behold now, I do not say that these things shall be, of myself, because it is not of myself that I ^aknow these things; but behold, I ^bknow that these things are true because the Lord God has made them known unto me, therefore I testify that they shall be. (Orson Pratt: "I felt as though I was not qualified to stand before the people, and tell them that the Book of Mormon was a divine revelation, and that Joseph Smith was a prophet of God, unless I had a stronger testimony than that afforded by ancient prophets. However great my assurance might be, it seemed to me, that to know for myself, it required a witness independent of the testimony of others. I sought for this witness. I did not receive it immediately, but when the Lord saw the integrity of my heart and the anxiety of my mind--when He saw that I was willing to travel hundreds of miles for the sake of learning the principles of the truth, He gave me a testimony for myself, which conferred upon me the most perfect knowledge that Joseph Smith was a true prophet, and that this book, called the Book of Mormon, was in reality a Divine revelation, and that God had once more, in reality, spoken to the human family. What joy this knowledge gave me! No language that I am acquainted with could describe the sensations I experienced when I received a knowledge from Heaven of the truth of this work." (*Journal of Discourses*, vol. 12, p. 85) Joseph F. Smith: "I received a testimony for myself from the Lord of this work, and that Joseph Smith was a Prophet of God before I ever saw him, while I resided in the state of New York, given in answer to prayer. I knew him in his lifetime and know him to have been a great, true man, and a servant of God." (*Collected Discourses 1886-1898*, ed. by Brian Stuy, vol. 5, Dec. 23, 1894))

* Verse 1 [23 B.C.].

Helaman 8

Corrupt judges seek to incite the people against Nephi—Abraham, Moses, Zenos, Zenock, Ezias, Isaiah, Jeremiah, Lehi, and Nephi all testified of Christ—By inspiration Nephi announces the murder of the chief judge. [Between 23 and 20 B.C.]

1 AND now it came to pass that when Nephi had said these words, behold, there were men who were judges, who also belonged to the secret band of Gadianton, and they were angry, and they cried out against him, saying unto the people: Why do ye not seize upon this man and bring him forth, that he may be condemned according to the crime which he has done?

2 Why seest thou this man, and hearest him revile against this people and against our law?

3 For behold, Nephi had spoken unto them concerning the corruptness of their law; yea, many things did Nephi speak which cannot be written; and nothing did he speak which was contrary to the commandments of God.

4 And those judges were angry with him because he ^aspake plainly unto them concerning their secret works of darkness; nevertheless, they durst not lay their own hands upon him, for they feared the people lest they should cry out against them.

5 Therefore they did cry unto the people, saying: Why do you suffer this man to revile against us? For behold he doth condemn all this people, even unto destruction; yea, and also that these our ^agreat cities shall be taken from us, that we shall have no place in them.

6 And now we know that this is impossible, for behold, we are ^apowerful, and our cities great, therefore our enemies can have no power over us.

7 And it came to pass that thus they did ^astir up the people to anger against Nephi, and raised contentions among them (Sounds like the liberal democrats, calling good evil and evil good.); for there were some who did cry out: ^bLet this man alone, for he is a good man, and those things which he saith will surely come to pass except we repent; (Validity draws the fire. Jacob's older sons mocked the dreams of their younger brother Joseph, saying they were foolishness; yet they could not rest until they had sold him into bondage. Joseph Smith was a youth of no social standing and no hint of eminence; yet men of high standing excited the public mind against him. Why the opposition against that which has been declared foolish? Again, validity draws the fire. DCBM, 3:373)

8 Yea, behold, all the judgments will come upon us which he has testified unto us; for we know that he has testified aright unto us concerning our iniquities. And behold they are many, and he ^aknoweth as well all things which shall befall us as he knoweth of our iniquities;

9 Yea, and behold, if he had not been a prophet he could not have ^atestified concerning those things.

10 And it came to pass that those people who sought to destroy Nephi were compelled because of their fear, that they did not lay their hands on him; therefore he began again to speak unto them, seeing that he had gained favor in the eyes of some, insomuch that the remainder of them did fear. (Elder M. Russell Ballard: "As a Church, we recognize that the gospel of Jesus Christ, with its saving truths and teachings, provides the most effective preventative and rehabilitative assistance in overcoming criminal behavior. Parents bear the first and greatest responsibility to teach their children principles of gospel living and good citizenship. . . . "We should also support the efforts of individuals, organizations, communities, and governments to assist them and help prevent crime. We should work within our respective legal and judicial systems to enact and enforce laws that provide necessary protection against criminals while ensuring essential rights and freedoms. And we should volunteer to support and assist government leaders in promoting programs designed to protect and strengthen families and communities. . . . "I know it is sometimes hard to stand for truth and right. Yet we need to be positive examples if we are to help others find a better way. Thankfully, we can draw strength from those who have gone before us. While the road they walked may have been different from the road we walk today, the courage required to be faithful is similar, and their experiences are instructive" (in Conference Report, Oct. 1997, 52–53;

or *Ensign*, Nov. 1997, 38–39).)

11 Therefore he was constrained to speak more unto them saying: Behold, my brethren, have ye not read that God gave power unto one man, even Moses, to smite upon the waters of the Red ^aSea, (Israelites always remember the parting of the Red Sea.) and they parted hither and thither, insomuch that the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up?

12 And now behold, if God gave unto this man such power, then why should ye dispute among yourselves, and say that he hath given unto me no power whereby I may ^aknow concerning the judgments that shall come upon you except ye repent?

13 But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah. (All true prophets testify of Christ.)

14 Yea, did he not bear record that the Son of God should come? And as he ^alifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

15 And as many as should look upon that serpent should ^alive, even so as many as should look upon the Son of God with faith, having a contrite spirit, might ^blive, even unto that life which is eternal.

16 And now behold, Moses did not only testify of these things, but also ^aall the holy prophets, from his days even to the days of Abraham.

17 Yea, and behold, ^aAbraham saw of his coming, and was filled with gladness and did rejoice. (The original texts of the Bible probably had much more concerning the prophecies of Christ that have been lost and have been mentioned here in more detail than we currently have in the Bible. Jesus refers to Abraham seeing his day, but it only exists in the Joseph Smith translation of Genesis.)

18 Yea, and behold I say unto you, that Abraham not only knew of these things, but there were ^amany before the days of Abraham who were called by the ^border of God; (Melchizedek Priesthood) yea, even after the order of his Son (D&C 107:1:1 THERE are, in the church, two ^apriesthoods, namely, the Melchizedek and ^bAaronic, including the Levitical Priesthood. 2 Why the first is called the ^aMelchizedek Priesthood is because ^bMelchizedek was such a great high priest. 3 Before his day it was called the ^aHoly Priesthood, after the ^bOrder of the Son of God. 4 But out of ^arespect or ^breverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.); and this that it should be shown unto the people, a great many thousand years before his coming, (Adam and Eve knew of Christ's coming and they taught it to their children.) that even redemption should come unto them.

19 And now I would that ye should know, that even since the days of Abraham there have been many prophets that have testified these things (“One of the teachings of the Book of Mormon that is well known among the members of the Church is that the Bible has suffered a loss of many plain and precious parts. This fact was revealed to Nephi when he was given the vision his father had seen of the nations and kingdoms of the Gentiles. (1 Ne. 13). Other prophets frequently mentioned in the plates of brass include Zenock, Neum and Ezias. (See 1 Ne. 19:10; Alma 33:16-17; Hel. 8:20; 3 Ne. 10:16.) The Bible itself testifies of the titles of 11 books which are no longer included and of others that are alluded to which do not include those mentioned in the Book of Mormon. (See Dictionary in the 1979 LDS edition of the Bible, “Lost Books” page 725.) Because the Lord has granted humans their agency, He has allowed these parts of scripture to be taken away. However, He has compensated for this loss by preserving other records to come forth in the latter days to ‘make known the plain and precious things which have been taken away.’ (1 Ne. 13:40.)” (Monte S. Nyman, *Church News*, 01/01/94)); yea, behold, the prophet ^aZenos did testify boldly; for the which he was slain.

20 And behold, also ^aZenock, and also ^bEzias (“Zenock was...a prophet of Israel of whose personal history, or to what age he belonged, we know nothing. His writings were familiar to the Nephites as he is quoted by Nephi (I Nephi 19:10); Alma (Alma 33:15); Amulek (Alma 34:7); and Mormon (III Nephi

10:16). *Ezias* was also a Hebrew prophet, referred to by Nephi (Helaman 8:19). Elder Orson Pratt suggests that ‘*Ezias* may have been identical with *Esaias*, who lived contemporary with Abraham.’ (See Doctrine and Covenants 84:11–13.)” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 5, p. 270)), and also ^cIsaiah, and ^dJeremiah, (Jeremiah being that same prophet who testified of the destruction of ^eJerusalem) and now we know that Jerusalem was destroyed according to the words of Jeremiah. O then why not the Son of God come, according to his prophecy?

21 And now will you dispute that ^aJerusalem was destroyed? Will ye say that the ^bsons of Zedekiah were not slain, all except it were ^cMulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem? (Zedekiah was the king of Judah at the time Lehi and his colony fled from Jerusalem. (1 Nephi 1:4.) A few years later when the Babylonians besieged Jerusalem, they ‘slew the sons of Zedekiah before his eyes.’ (2 Kings 25:7.) Most people have assumed all of the sons of Zedekiah were killed at that time; however, the Book of Mormon records that the sons of Zedekiah were slain ‘all except it were Mulek.’ (Helaman 8:21.) Mulek...was spared at the time of the Babylonian captivity and...later came to the Americas. The descendants of Mulek were included among the people of Zarahemla, and later they were numbered among the Nephites. Thus, among the combined Nephite-Lamanite-Mulekite peoples are represented at least three of the twelve tribes of ancient Israel: (1) the tribe of Manasseh, represented by the descendants of Lehi; (2) the tribe of Ephraim, represented by the descendants of Ishmael; (3) the tribe of Judah, represented by the descendants of Mulek.” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.241-5)) But behold, this is not all—

22 Our father Lehi was driven out of Jerusalem because he ^atestified of these things. Nephi also testified of these things, and also almost all of our fathers, even down to this time; yea, they have testified of the ^bcoming of Christ, and have looked forward, and have rejoiced in his day which is to come.

23 And behold, he is God, and he is ^awith them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory, because of that which is to come (Bruce R. McConkie: Christ-Messiah is God! Such is the plain and pure pronouncement of all the prophets of all the ages. In our desire to avoid the false and absurd conclusions contained in the creeds of Christendom, we are wont to shy away from this pure and unadorned verity: we go to great lengths to use language that shows there is both a Father and a Son, that they are separate Persons and are not somehow mystically intertwined as an essence or spirit that is everywhere present. Such an approach is perhaps essential in reasoning with the Gentiles of sectarianism; it helps to overthrow the fallacies formulated in their creeds. But having so done, if we are to envision our Lord’s true status and glory we must come back to pronouncement of pronouncements, the doctrine of doctrines, the message of messages, which is that Christ is God. And if it were not so, he could not save us. Promised Messiah, p. 98)

24 And now, seeing ye know these things and cannot deny them except ye shall lie, therefore in this ye have sinned, for ye have rejected all these things, notwithstanding so many ^aevidences which ye have received; yea, even ye have received ^ball things, both things in heaven, and all things which are in the earth, as a witness that they are true. (All things have their likeness and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath; all things bear record of me. Moses 6:63. The reality of God and Christ as his Son are the two greatest revelations of all eternity. John the Revelator said that the testimony of Jesus is the spirit of prophecy. That is to say, no one can have that spirit without that knowledge. Adam testified of Christ: Enoch, Noah, and Abraham did likewise, as did all their faithful followers. Never has there been a prophet of God in any age who was not a special witness of Christ. Never has there been a prophet who did not know that the Messiah would be the literal son of God. All the prophets who have prophesied since the world began have testified of these things. DCBM, 3:376)

25 But behold, ye have rejected the truth, and ^arebelled against your holy God; and even at this time, instead of laying up for yourselves ^btreasures in heaven (Hugh Nibley: “Another image of great

importance in the Book of Mormon is treasure. The Book of Mormon has much to say about earthly and heavenly treasures, in the same sense in which the newly found apocrypha do. Of course the image is also found in the New Testament. The Book of Mormon prophets explain many references to heavenly treasures in the Bible. Helaman is fond of treasures. 'And even at this time, instead of laying up for yourselves treasures in heaven, where nothing doth corrupt, . . . ye are heaping up for yourselves wrath against the day of judgment' (Helaman 8:25). This is the correct concept of what is meant by a treasure; it is a very common idea in the early apocrypha. We find in the many treasure passages that the treasure is the wisdom and knowledge we left behind us when we came down to this earth. In the premortal existence, we left our treasure in God's treasury, in his keeping. There it is, and by our good works here we can add to it; more will be waiting for us when we go back. So let us not try to pile up wealth and possessions on earth. They're not going to do us any good; we can't take them back there. Let us lay up our treasures there — add to our treasure store. We really do have one there, because we had one before we came. We left it behind, and we're going back to it. It's a very vivid concept, and basic to it is the doctrine of the premortal existence. There's a great treasury in heaven which contains all good things; it is to share in this treasury that all seek. But in the Jewish apocrypha, in the Wisdom of Ben Sira, God orders, by his word, the lights in the heavenly height, and by the utterance of his mouth he opens the treasury, where the righteous have a store of good works preserved. These are good works preserved, already done. And they're being preserved; everything we add to our credit is being preserved in God's treasury." (*Temple and Cosmos*, p. 232-3), where nothing doth corrupt, and where nothing can come which is unclean, ye are heaping up for yourselves wrath against the day of judgment. (This warning is the same today. Repent or perish during the Second Coming.)

26 Yea, even at this time ye are ripening, because of your murders and your ^afornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon.

27 Yea, behold it is now even at your doors; yea, go ye in unto the judgment-seat, and search; and behold, your judge is murdered, and he ^alieth in his blood; and he hath been murdered ^bby his brother, who seeketh to sit in the judgment-seat.

28 And behold, they both belong to your secret band, whose ^aauthor is Gadianton and the evil one who seeketh to destroy the souls of men.

Helaman 9

*Messengers find the chief judge dead at the judgment seat—They are imprisoned and later released—By inspiration Nephi identifies Seantum as the murderer—Nephi is accepted by some as a prophet.
[Between 23 and 20 B.C.]*

1 BEHOLD, now it came to pass that when Nephi had spoken these words, certain men who were among them ran to the judgment-seat; yea, even there were ^afive who went, and they said among themselves, as they went:

2 Behold, now we will know of a surety whether this man be a prophet and God hath commanded him to prophesy such marvelous things unto us. Behold, we do not ^abelieve that he hath; yea, we do not believe that he is a prophet; nevertheless, if this thing which he has said concerning the chief judge be true, that he be dead, then will we believe that the other words which he has spoken are true. (They must have believed a little or they wouldn't have run to see.)

3 And it came to pass that they ran in their might, and came in unto the judgment-seat; and behold, the chief judge had fallen to the earth, and did ^alie in his blood.

4 And now behold, when they saw this they were astonished exceedingly, insomuch that they fell to the earth; for they had not believed the words which Nephi had spoken concerning the chief judge.

5 But now, when they saw they believed, and fear came upon them lest all the judgments which Nephi had spoken ^ashould come upon the people; therefore they did quake, and had fallen to the earth.

6 Now, immediately when the judge had been murdered—he being stabbed by his brother by a garb of secrecy, and he fled, and the servants ran and told the people, raising the cry of murder among them;

7 And behold the people did gather themselves together unto the place of the judgment-seat—and behold, to their astonishment they saw those ^afive men who had fallen to the earth.

8 And now behold, the people knew nothing concerning the multitude who had gathered together at the ^agarden of Nephi; therefore they said among themselves: These men are they who have murdered the judge, and God has smitten them that they could not flee from us.

9 And it came to pass that they laid hold on them, and bound them and cast them into prison. And there was a proclamation sent abroad that the judge was slain, and that the murderers had been taken and were cast into prison.

10 And it came to pass that on the morrow the people did assemble themselves together to ^amourn and to ^bfast (Stephen D. Ricks has stated: “I have...compared the types of and motivations for fasting in the Bible and the Book of Mormon. Most interesting is the clear shift in motivation for fasting, identical in both books. In the Old Testament and pre-crucifixion passages in the Book of Mormon, the primary types include fasting as a sign of mourning (Alma 30:2), fasting following a death (Hel. 9:10), and petitionary fasting (Mosiah 27:22). The first two of these are not mentioned as types of fasting following the appearance of the resurrected Christ to the Nephites. The main type of fasting mentioned in the New Testament and in the Book of Mormon after the visit of Christ is devotional fasting practiced by the whole church.” (*Ensign*, Feb. 1988, p. 12)), at the burial of the great chief judge who had been slain.

11 And thus also those judges who were at the garden of Nephi, and heard his words, were also gathered together at the burial.

12 And it came to pass that they inquired among the people, saying: Where are the five who were sent to inquire concerning the chief judge whether he was dead? And they answered and said: Concerning this five whom ye say ye have sent, we know not; but there are five who are the murderers, whom we have cast into prison.

13 And it came to pass that the judges desired that they should be brought; and they were brought, and behold they were the five who were sent; and behold the judges inquired of them to know concerning the matter, and they told them all that they had done, saying:

14 We ran and came to the place of the judgment-seat, and when we saw all things even as Nephi had

testified, we were astonished insomuch that we fell to the earth; and when we were recovered from our astonishment, behold they cast us into ^aprison.

15 Now, as for the murder of this man, we know not who has done it; and only this much we know, we ran and came ^aaccording as ye desired, and behold he was dead, according to the words of Nephi.

16 And now it came to pass that the judges did expound the matter unto the people, and did cry out against Nephi, saying: Behold, we know that this Nephi must have agreed with some one to slay the judge, and then he might declare it unto us, that he might convert us unto his faith, that he might raise himself to be a great man, chosen of God, and a prophet.

17 And now behold, we will detect this man, and he shall confess his fault and make known unto us the true murderer of this judge.

18 And it came to pass that the five were liberated on the day of the burial. Nevertheless, they did rebuke the judges in the words which they had spoken against Nephi, and did contend with them one by one, insomuch that they did confound them.

19 Nevertheless, they caused that Nephi should be taken and bound and brought before the multitude, and they began to question him in divers ways that they might cross him, that they might accuse him to death—

20 Saying unto him: Thou art confederate; who is this man that hath done this murder? Now tell us, and acknowledge thy fault; saying, Behold here is ^amoney; and also we will grant unto thee thy life if thou wilt tell us, and acknowledge the agreement which thou hast made with him.

21 But Nephi said unto them: O ye ^afools, ye uncircumcised of heart, ye blind, and ye ^bstiffnecked people, do ye know how long the Lord your God will suffer you that ye shall go on in this your way of sin?

22 O ye ought to begin to howl and ^amourn, because of the great destruction which at this time doth await you, except ye shall repent.

23 Behold ye say that I have agreed with a man that he should murder Seezoram, our chief judge. But behold, I say unto you, that this is because I have testified unto you that ye might know concerning this thing; yea, even for a witness unto you, that I did know of the wickedness and abominations which are among you.

24 And because I have done this, ye say that I have agreed with a man that he should do this thing; yea, because I showed unto you this sign ye are angry with me, and seek to destroy my life.

25 And now behold, I will show unto you another sign, and see if ye will in this thing seek to destroy me.

26 Behold I say unto you: Go to the house of Seantum, who is the ^abrother of Seezoram, and say unto him—

27 Has Nephi, the pretended prophet, who doth prophesy so much evil concerning this people, agreed with thee, in the which ye have murdered Seezoram, who is your brother?

28 And behold, he shall say unto you, Nay.

29 And ye shall say unto him: Have ye murdered your brother?

30 And he shall stand with fear, and wist not what to say. And behold, he shall deny unto you; and he shall make as if he were astonished; nevertheless, he shall declare unto you that he is innocent.

31 But behold, ye shall examine him, and ye shall find blood upon the skirts of his cloak.

32 And when ye have seen this, ye shall say: From whence cometh this blood? Do we not know that it is the blood of your brother?

33 And then shall he tremble, and shall look pale, even as if death had come upon him.

34 And then shall ye say: Because of this fear and this paleness which has come upon your face, behold, we know that thou art guilty.

35 And then shall greater fear come upon him; and then shall he confess unto you, and deny no more that he has done this murder.

36 And then shall he say unto you, that I, Nephi, know nothing concerning the matter save it were given

unto me by the power of God. And then shall ye know that I am an honest man, and that I am sent unto you from God.

37 And it came to pass that they went and did, even according as Nephi had said unto them. And behold, the words which he had said were true; for according to the words he did deny; and also according to the words he did confess.

38 And he was brought to prove that he himself was the very murderer, (“Cases of unwitnessed murders presented special problems under the law of Moses. While the two-witness rule would seem to stand insurmountably in the way of ever obtaining a conviction in such cases, such slayings could not simply be ignored... Seantum's self-incriminating admission would normally not be admissible in a Jewish court of law. Under the Talmud, no man could be put to death on his own testimony: ‘No man may call himself a wrongdoer,’ especially in a capital case. But from earlier times came four episodes that gave rise to an exception to this rule against self-incriminating confessions under certain circumstances. Those precedents, each of which involved convictions or punishments based on confessions, were the executions of (1) Achan (see Joshua 7), of (2) the man who admitted that he had killed Saul (see 2 Samuel 1:10-16), and of (3) the two assassins of Ishbosheth, the son of Saul (see 2 Samuel 4:8-12), as well as (4) the voluntary confession of Micah, the son who stole from his mother (see Judges 17:1-4). The ancients reconciled these four cases with their rigid two-witness rule by explaining that they involved confessions before trial or were proceedings before kings or rulers instead of judges. An exception was especially granted when the confession was ‘corroborated by an ordeal as well as by the production of the *corpus delicti*,’ as in the case of Achan, who was detected by the casting of lots and whose confession was corroborated by the finding of the illegal goods under his tent floor. Thus, one can with reasonable confidence conclude that in the biblical period the normal two-witness rule could be overridden in the special case of a self-incriminating confession, if the confession occurred outside of court, or if God's will was evidenced in the matter by ordeal, lots, or otherwise in the detection of the offender, and if corroborating physical evidence of the crime could be produced.” (John W. Welch, *Reexploring The Book of Mormon*, p. 243-4)) insomuch that the five were set at liberty, and also was Nephi.

39 And there were some of the Nephites who believed on the words of Nephi; and there were some also, who believed because of the testimony of the five, for they had been converted while they were in prison.

40 And now there were some among the people, who said that Nephi was a prophet.

41 And there were others who said: Behold, he is a god, for except he was a god he could not ^aknow of all things. For behold, he has told us the thoughts of our hearts, and also has told us things; and even he has brought unto our knowledge the true murderer of our chief judge. (As the Book of Mormon was given as a sign or wonder attesting to all honest truth-seekers the authenticity of the Restoration, so Joseph Smith, in harmony with the scriptural pattern, was given a sign to confirm the verity of all that Moroni told him. The sign was that when it became known that the Lord had entrusted him with this ancient record, the workers of iniquity would seek his overthrow. “They will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them.” Messenger and Advocate, 2:199, DCBM, 3:382)

Helaman 10

The Lord gives Nephi the sealing power—He is empowered to bind and loose on earth and in heaven—He commands the people to repent or perish—The Spirit carries him from congregation to congregation. [Between 23 and 20 B.C.]

1 AND it came to pass that there arose a division among the people, insomuch that they divided hither and thither and went their ways, leaving Nephi alone, as he was standing in the midst of them.

2 And it came to pass that Nephi went his way towards his own house, ^apondering upon the things which the Lord had shown unto him. (Gordon B. Hinckley: “We all do a lot of studying, but most of us don’t do much meditation. We don’t take time to think. I’d like to suggest that next fast day . . . everybody in this hall set aside an hour or two. Sit by yourself. Go in the bedroom and lock the door. Go out in the yard under a tree. Go in your study if you have one and shut the door, and think about yourself and your worthiness. Read from this great book [Book of Mormon]... There’s a great word that’s used, ‘ponder.’ ‘Ponder.’ What do we mean by ‘ponder’? Well, I think it simply means kind of quietly thinking things through. Ponder what you have read. Ponder your life. Are you worthy, are you living the commandments...?” (*Church News*, 01/06/96))

PREACH MY GOSPEL: HOW DO THE SERVANTS OF THE LORD FEEL ABOUT THE WORK? HOW DO SERVANTS OF THE LORD INFLUENCE THOSE THEY SERVE? Mosiah 28:3; 3 Nephi 28:4-10; D&C 68:2-6; Alma 8:14-15; Ether 12:13-15; Helaman 10:3-5; D&C 15:4-6; 16:4-6

3 And it came to pass as he was thus pondering—being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities—and it came to pass as he was thus pondering in his heart, behold, a ^avoice came unto him saying:

4 ^aBlessed art thou, Nephi, for those things which thou hast done; for I have beheld how thou hast with ^bunwearyingness declared the word (Neal A. Maxwell: “President Spencer W. Kimball exhibited the same ‘unwearyingness’ as the Lord commended in Nephi (Helaman 10:4-5). One of the author’s last real conversations with President Kimball included his wistful comment concerning his ministry: ‘I should have done more!’ How he could have done more none of us knows, but this comment is indicative of his unwearyingness. He endured so well the unusual number of afflictions life placed upon him while serving so many so incessantly.” (*A Wonderful Flood of Light*, p. 124) “Nephi had not selfishly sought his ‘own life,’ but rather had sought to do God’s will. This gave him the extra and undivided energy which made his striving with unwearied diligence possible. Nephi knew in which direction he faced: toward God. In contrast, and to be pitied, are the ambivalent, forever pivoting as between looking toward God or man. With all the incessant pivoting, no wonder some grow so weary! Instead, if we let our own wills be swallowed up in the will of the Lord, there is a more holistic deployment of our talents (see Mosiah 15:7). Like Nephi, we are not to pursue our own wills.” (*If Thou Endure It Well*, p. 116)), which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine ^cown life, (Joseph Smith: “After a person has faith in Christ, repents of his sins, and is baptized... then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God... When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure.” (*Teachings of the Prophet Joseph Smith*, p. 150)) but hast sought my ^dwill, and to keep my commandments.

5 And now, because thou hast done this with such unwearyingness, (He has kept his covenants. President Kimball said most of the good work in the Church is done by people who don’t feel very well.) behold, I will bless thee forever; (Calling and election made sure) and I will make thee mighty in word and in deed, in faith and in works; yea, even that ^aall things shall be ^bdone unto thee according to thy ^cword, for thou shalt ^dnot ask that which is contrary to my will. (Same promise to Joseph Smith, Heber C. Kimball, and others. So complete is the trust that God has in Nephi, so perfect is the assurance

that he would not do or say anything contrary to the divine will, that Nephi is granted the promise that all that he asks, all that he says, and all that he does in the name of the Lord will be honored. What Nephi prays for he will get, because his hands are clean and his heart pure. His prayers and his deepest yearnings are directed and motivated by the Holy Spirit. He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh. D&C 46:30. Further: And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask. D&C 50:29-30 This latter scriptural passage seems to have at least two possible meanings: first, those who pray in the Spirit have it given to them – revealed to them – what they should pray for; second, those who so live as to come under the influence of this marvelous grace and Christian discipline – these are they who receive what they pray for. Like Nephi, their hearts cry out only for the right things. DCBM, 3:385)

6 Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with ^afamine, and with pestilence, and destruction, according to the wickedness of this people.

7 Behold, I give unto you ^apower, (It is unlikely that this is the first time that the keys of the priesthood were granted to a Nephite prophet-leader; more likely, this is simply the first mention of it. We would suppose that Lehi, as a leader of the Nephite dispensation, was given the keys of the kingdom. Nephi and Jacob and Mosiah and Alma and Mormon and Moroni – many of the Nephite prophets – surely had the directing power, the right of presidency, the keys of the kingdom, bestowed upon them. The fact that temples were established among the Nephites early in their history suggests that sealings and marriages and ordinances of the Melchizedek Priesthood were a part of their religious life. DCBM, 3:386-87) that whatsoever ye shall ^bseal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; (Apostolic powers) and thus shall ye have power among this people. (Joseph Smith: “The doctrine or sealing power of Elijah is as follows: If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory, and go ahead, and not go back, but use a little wisdom, and seal all you can, and when you get to heaven tell your Father that what you seal on earth should be sealed in heaven, according to his promise. I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel.” (*Teachings of the Prophet Joseph Smith*, p. 340) Boyd K. Packer: “That sacred sealing power is with the Church now. Nothing is regarded with more sacred contemplation by those who know the significance of this authority. Nothing is more closely held. There are relatively few men who have been delegated this sealing power upon the earth at any given time—in each temple are brethren who have been given the sealing power. No one can get it except from the prophet, seer, and revelator and President of The Church of Jesus Christ of Latter-day Saints. A clear statement follows regarding the sealing power as binding on all that we do for the living and the dead. ‘Whenever the fulness of the gospel is on earth, the Lord has agents to whom he gives power to bind on earth and seal eternally in the heavens (Matt. 16:19; Matt. 18:18; Hel. 10:3-10; D&C 132:46-49.)’ All things that are not sealed by this power have an end when men are dead. Unless a baptism has this enduring seal, it will not admit a person to the celestial kingdom; unless an eternal marriage covenant is sealed by this authority, it will not take the participating parties to an exaltation in the highest heaven within the celestial world. “All things gain enduring force and validity because of the sealing power. So comprehensive is this power that it embraces ordinances performed for the living and the dead, seals the children on earth up to their fathers who went before, and forms the enduring patriarchal chain that will exist eternally among exalted beings’ (Bruce R. McConkie, *Mormon Doctrine*, 2d ed., Salt Lake City: Bookcraft, 1966, p. 683). “In the Church we hold sufficient authority to perform all of the ordinances necessary to redeem and to exalt the whole human family. And, because we have the keys to the sealing power, what we bind in proper order here will be bound in heaven. Those keys—the keys to seal and bind on earth, and have it bound in heaven—represent the consummate gift from our God. With that authority we can baptize and bless, we can endow and seal,

and the Lord will honor our commitments.” (*Ensign*, Feb. 1995, p. 32) D&C 132: 45 For I have conferred upon you the ^akeys and power of the priesthood, wherein I ^brestore all things, and make known unto you all things in due time. 46 And verily, verily, I say unto you, that whatsoever you ^aseal on earth shall be sealed in heaven; and whatsoever you ^bbind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you ^cremit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven. 47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will ^acurse, saith the Lord; for I, the Lord, am thy God. 48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you ^agive any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven. 49 For I am the Lord thy God, and will be ^awith thee even unto the ^bend of the world, and through all eternity; for verily I ^cseal upon you your ^dexaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your ^efather.)

8 And thus, if ye shall say unto this temple it shall be rent in twain, it shall be done.

9 And if ye shall say unto this ^amountain, Be thou cast down and become smooth, it shall be done.

10 And behold, if ye shall say that God shall smite this people, it shall come to pass.

11 And now behold, I command you, that ye shall go and declare unto this people, that thus saith the Lord God, who is the Almighty: Except ye repent ye shall be smitten, even unto ^adestruction. (Bruce R. McConkie: “This, then, is the doctrine of the priesthood. . . . This is the power we can gain through faith and righteousness. “Truly, there is power in the priesthood—power to do all things! “If the world itself was created by the power of the priesthood, surely that same power can move mountains and control the elements. “If one-third of the hosts of heaven were cast down to earth by the power of the priesthood, surely that same power can put at defiance the armies of nations or stay the fall of atomic bombs. “If all men shall be raised from mortality to immortality by the power of the priesthood, surely that same power can cure the diseased and the dying and raise the dead. “Truly there is power in the priesthood—a power which we seek to acquire to use, a power which we devoutly pray may rest upon us and upon our posterity forever” (in Conference Report, Apr. 1982, 50; or *Ensign*, May 1982, 34).)

12 And behold, now it came to pass that when the Lord had spoken these words unto Nephi, he did stop and did not go unto his own house, but did return unto the multitudes who were scattered about upon the face of the land, and began to declare unto them the word of the Lord which had been spoken unto him, concerning their destruction if they did not repent.

13 Now behold, ^anotwithstanding that great miracle which Nephi had done in telling them concerning the death of the chief judge, they did harden their hearts and did not hearken unto the words of the Lord.

14 Therefore Nephi did declare unto them the word of the Lord, saying: Except ye repent, thus saith the Lord, ye shall be ^asmitten even unto destruction.

15 And it came to pass that when Nephi had declared unto them the word, behold, they did still harden their hearts and would not hearken unto his words; therefore they did ^arevile against him, and did seek to lay their hands upon him that they might cast him into prison.

16 But behold, the power of God was with him, and they could not take him to cast him into prison, for he was taken by the Spirit and ^aconveyed away out of the midst of them. (Bruce R. McConkie: “Other prophets had been and would be transported bodily from place to place by the power of the Spirit. Ezekiel was lifted up and carried by the Spirit. (Ezek. 8:2-3.) Nephi ‘was caught away in the Spirit of the Lord, yea, into an exceeding high mountain,’ upon which he ‘never had before’ set his ‘foot.’ (1 Ne. 11:1.) Mary herself ‘was carried away in the Spirit’ at the time of the conception of Jesus. (1 Ne. 11:19-21.) Nephi the son of Helaman ‘was taken by the Spirit and conveyed away out of the midst’ of those who sought to imprison him, and thus ‘he did go forth in the Spirit, from multitude to multitude, declaring the word of God.’ (Hel. 10:16-17.) After Philip baptized the eunuch, ‘the Spirit of the Lord caught [him] away,’ and he was carried to Azotus. (Acts 8:39-40.) It is not an unheard-of thing for the Lord, by the power of the Spirit, to transport mortals from place to place...” (*The Mortal Messiah*, p.

413))

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. WHAT SHOULD I DO? 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. WHAT SHOULD I SAY? 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS? Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM? Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32.

17 And it came to pass that thus he did go forth in the Spirit, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people.

18 And it came to pass that they would not hearken unto his words; and there began to be contentions, insomuch that they were divided against themselves and began to slay one another with the sword.

19 And thus ended the seventy and first year of the reign of the judges over the people of Nephi.

Helaman 11

Nephi persuades the Lord to replace their war with a famine—Many people perish—They repent, and Nephi importunes the Lord for rain—Nephi and Lehi receive many revelations—The Gadianton robbers entrench themselves in the land. [Between 20 and 7 B.C.]

1 AND now it came to pass in the *seventy and second year (20 BC) of the reign of the judges that the contentions did increase, insomuch that there were wars throughout all the land among all the people of Nephi.

2 And it was this ^asecret band of robbers who did carry on this work of destruction and wickedness. And this war did last all that year; and in the *seventy and third year (19 BC) it did also last.

3 And it came to pass that in this year Nephi did cry unto the Lord, saying:

4 O Lord, do not suffer that this people shall be destroyed by the sword; but O Lord, rather ^alet there be a ^bfamine in the land, to stir them up in remembrance of the Lord their God, and perhaps they will repent and turn unto thee. (“Famine is one of heaven’s most eloquent sermons. When virtually all else has failed to get the attention of the rebellious and turn them to God, famines have succeeded. Famines can strip men of every sense of self-sufficiency and turn their eyes and ears to the voice of heaven. (See Isaiah 51:19; Jeremiah 14:13-18; Amos 4:6.) In this story it seems that Nephi felt that the people simply did not see the connection between devastating war and their sinful ways.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 390)

5 And so it was done, according to the words of Nephi. And there was a great famine upon the land, among all the people of Nephi. And thus in the *seventy and fourth year (18 BC) the famine did continue, and the work of destruction did cease by the sword but became sore by famine.

6 And this work of destruction did also continue in the *seventy and fifth year. (17 BC) For the earth was smitten that it was ^adry, and did not yield forth grain in the season of grain; and the whole earth was smitten, even among the Lamanites as well as among the Nephites, so that they were smitten that they did perish by thousands in the more wicked parts of the land. (Joseph Smith: “the destroying angel will...exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.” (*Teachings of the Prophet Joseph Smith*, p. 92))

7 And it came to pass that the people saw that they were about to perish by famine, and they began to ^aremember the Lord their God; and they began to remember the words of Nephi.

8 And the people ^abegan to plead with their chief judges and their leaders, that they would say unto Nephi: Behold, we know that thou art a man of God, and therefore cry unto the Lord our God that he turn away from us this famine, lest all the words which thou hast spoken concerning our ^bdestruction be fulfilled.

9 And it came to pass that the judges did say unto Nephi, according to the words which had been desired. And it came to pass that when Nephi saw that the people had ^arepented and did humble themselves in sackcloth, he cried again unto the Lord, saying:

10 O Lord, behold this people repenteth; and they have swept away the band of Gadianton from amongst them insomuch that they have become extinct, and they have concealed their secret plans in the earth.

11 Now, O Lord, because of this their humility wilt thou turn away thine anger, and let thine anger be appeased in the destruction of those wicked men whom thou hast already destroyed.

12 O Lord, wilt thou turn away thine anger, yea, thy fierce anger, and cause that this famine may cease in this land.

13 O Lord, wilt thou hearken unto me, and cause that it may be done according to my words, and send forth ^arain upon the face of the earth, that she may bring forth her fruit, and her grain in the season of grain.

14 O Lord, thou didst hearken unto ^amy words when I said, Let there be a famine, that the pestilence of

the sword might cease; and I know that thou wilt, even at this time, hearken unto my words, for thou saidst that: If this people repent I will spare them.

15 Yea, O Lord, and thou seest that they have repented, because of the famine and the pestilence and destruction which has come unto them.

16 And now, O Lord, wilt thou turn away thine anger, and try again if they will serve thee? And if so, O Lord, thou canst bless them according to thy words which thou hast said.

17 And it came to pass that in the *seventy and sixth year (16 BC) the Lord did turn away his anger from the people, and caused that ^arain should fall upon the earth, insomuch that it did bring forth her fruit in the season of her fruit. And it came to pass that it did bring forth her grain in the season of her grain.

18 And behold, the people did rejoice and glorify God, and the whole face of the land was filled with rejoicing; and they did no more seek to destroy Nephi, but they did esteem him as a ^agreat prophet, and a man of God, having great power and authority given unto him from God.

19 And behold, Lehi, his brother, was not a ^awhit behind him as to things pertaining to righteousness. (George Q. Cannon: “But Lehi was scarcely a whit behind him in the power of God that he attained unto and the blessings that were bestowed upon him. So it is with us. If we will live for these blessings, there is no limit to them. The only limit is our faith. If we have no faith; if we do not qualify ourselves; if we do not live near unto the Lord and seek unto Him for power and for gifts and graces, He will not bestow these blessings upon us. Every one of you brethren who bear the Holy Priesthood should be in such close communication with the Lord that you will know for yourselves all things pertaining to your duties; that you will not need to be taught, or, if you are taught, that you will understand in a moment what is required of you.” (*Collected Discourses*, Vol.1, March 3rd, 1889))

20 And thus it did come to pass that the people of Nephi began to prosper again in the land, and began to build up their waste places, and began to multiply and spread, even until they did ^acover the whole face of the land, both on the northward and on the southward, from the sea west to the sea east.

21 And it came to pass that the seventy and sixth year did end in peace. And the seventy and seventh year began in peace; and the ^achurch did spread throughout the face of all the land; and the more part of the people, both the Nephites and the Lamanites, did belong to the church; and they did have exceedingly great peace in the land; and thus ended the seventy and seventh year.

22 And also they had peace in the seventy and eighth year, save it were a few contentions (Dallin H. Oaks: “It is noteworthy that the Savior did not limit his teaching about disputations and contention to those who had wrong ideas about doctrine or procedure. He forbade disputations and contention by everyone. The commandment to avoid contention applies to those who are right as well as to those who are wrong.” (*Book of Mormon Symposium Series*, 4 Nephi – Moroni, p. 177) Joseph F. Smith: “You find the spirit of contention only among apostates and those who have denied the faith, those who have turned away from the truth and have become enemies to God and his work. There you will find the spirit of contention, the spirit of strife. There you will find them wanting to ‘argue the question,’ and to dispute with you all the time. Their food, their meat, and their drink is contention which is abominable in the sight of the Lord. We do not contend. We are not contentious, for if we were we would grieve the Spirit of the Lord from us, just as apostates do and have always done.” (*Book of Mormon Symposium Series*, 4 Nephi – Moroni, p. 177)) concerning the points of doctrine which had been laid down by the prophets.

23 And in the *seventy and ninth year (13 BC) there began to be much strife. But it came to pass that Nephi and Lehi, and many of their brethren who knew concerning the true points of doctrine, having many ^arevelations daily, (“There is a definite relationship between knowing the ‘true points of doctrine’ and ‘having many revelations daily’. Knowledge alone is not a barometer of righteousness, but certain knowledge, when learned and lived, points one toward that redemption which is in Christ and the abundant life that is available to the true disciple. In addition, those who know the doctrines of salvation teach the doctrines of salvation. There is strength in their testimony and power in their words. ‘Those

who preach by the power of the Holy Ghost,' Elder Bruce R. McConkie has written, 'use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know.' (*Promised Messiah*, pp. 515-16.)" (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 391) Neal A. Maxwell: "The living God can give much operational revelation to the living Church just as he is doing in the true and living Church today. We read of how, during a strife-filled period of time around 12 B.C., leaders and some of their brethren 'who knew concerning the true points of doctrine' were 'having many revelations daily, therefore they did preach unto the people, insomuch that they did put an end to their strife in that same year.' (Helaman 11:23. Italics added.) The quantity of revelations was obviously very great, though we do not at this point know much concerning their content, and they were sufficient unto the needs of their day. Doctrinal revelation is more occasional, since the great foundation of the doctrine has been laid in the early days of this dispensation and before." (*Things As They Really Are*, p. 63)) therefore they did preach unto the people, insomuch that they did put an end to their strife in that same year.

24 And it came to pass that in the *eightieth year (12 BC) of the reign of the judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites, and taken upon themselves the name of Lamanites, and also a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a^a war with their brethren. (The Book of Mormon is careful to specify that the terms Lamanite and Nephite are used in a loose and general sense to designate not racial but political, military, religious and cultural divisions and groupings of people. The Lamanite and Nephite division was tribal rather than racial, each of the main groups representing an amalgamation of tribes that retained their identity. Hugh Nibley, *Since Cumorah*, 246)

25 And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them.

26 And thus in time, yea, even in the space of^a not many years, they became an exceedingly great band of robbers; and they did search out all the^b secret plans of Gadianton; and thus they became robbers of Gadianton.

27 Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nephi, and also among the people of the Lamanites.

28 And it came to pass that it was expedient that there should be a stop put to this work of destruction; therefore they sent an army of strong men into the wilderness and upon the mountains to search out this band of robbers, and to destroy them.

29 But behold, it came to pass that in that same year they were driven back even into their own lands. And thus ended the eightieth year of the reign of the judges over the people of Nephi.

30 And it came to pass in the *commencement of the eighty and first year (11 BC) they did go forth again against this band of robbers, and did destroy many; and they were also visited with much destruction.

31 And they were again obliged to return out of the wilderness and out of the^a mountains unto their own lands, because of the exceeding greatness of the numbers of those robbers who infested the mountains and the wilderness.

32 And it came to pass that thus ended this year. And the robbers did still increase and wax strong, insomuch that they did defy the whole armies of the Nephites, and also of the Lamanites; and they did

cause great fear to come unto the people upon all the face of the land.

33 Yea, for they did visit many parts of the land, and did do great destruction unto them; yea, did kill many, and did carry away others captive into the wilderness, yea, and more especially their women and their children.

34 Now this great evil, which came unto the people because of their iniquity, did stir them up again in ^aremembrance of the Lord their God.

35 And thus ended the eighty and first year of the reign of the judges.

36 And in the eighty and second year they began again to ^aforget the Lord their God. And in the eighty and third year they began to wax strong in iniquity. And in the eighty and fourth year they did not mend their ways.

37 And it came to pass in the *eighty and fifth year (7 BC) they did wax stronger and stronger in their pride, and in their wickedness; and thus they were ^aripening again for destruction.

38 And thus ended the eighty and fifth year.

* Verse 1 [20 B.C.]; Verse 2 [19 B.C.]; Verse 5 [18 B.C.]; Verse 6 [17 B.C.]; Verse 17 [16 B.C.]; Verse 23 [13 B.C.]; Verse 24 [12 B.C.]; Verse 30 [11 B.C.]; Verse 37 [7 B.C.].

Helaman 12

Men are unstable and foolish and quick to do evil—The Lord chastens his people—The nothingness of men compared with the power of God—In the day of judgment men shall gain everlasting life or everlasting damnation. [About 7 B.C.] (In 1787 Edward Gibbon completed his noble work *The Decline and Fall of the Roman Empire*. Here is the way he accounted for the fall. 1. The undermining of the dignity and sanctity of the home, which is the basis of human society. 2. Higher and higher taxes and the spending of public monies for free bread and circuses for the populace. 3. The mad craze for pleasure, sports becoming every year more and more exciting and brutal. 4. The building of gigantic armaments when the real enemy was within the decadence of the people. 5. The decay of religion – faith fading into mere form, losing touch with life, and becoming impotent to warn and guide the people. Ezra Taft Benson, *God, Family, County*, 363-364)

1 AND thus we can behold how false, and also the unsteadiness of the hearts of the children of men (Henry B. Eyring: “You and I need to be patient, and for a reason. A quick reading of the Book of Mormon, a few prayers, a shallow attempt at repentance, a casual regard for the covenants we’ve made—of course, that is not enough. The scriptures use over and over again the word ‘steadiness’ to describe faithful disciples of the Lord Jesus Christ. When faith and repentance and diligent efforts to live the commandments have gone on long enough that virtue garnishes our thoughts unceasingly, then the doctrine of the priesthood, the truthful answers to the questions that really matter, will distill upon us as the dews from heaven. “That’s been my experience with seeking the confirmation of truth by the Spirit of God. I have at times sought it by singular effort, in times of great need, and it has come. Investigators have that experience when they reach the point where they must know if the Book of Mormon is true. But far more often for me, I notice the Spirit’s presence in quiet confirmations at times when all I seem to have done is plod on in diligence, doing the simple things—searching the scriptures with a prayer in my heart and with more concern for others, and therefore less time for pursuits that let Satan, the father of lies, entice me. It’s in periods of that steadiness that I notice the Holy Ghost, almost in the way you’re surprised to discover that your shoes are wet from the dew formed on the grass overnight, and I look up and realize that my mind has been enlightened and my heart has been enlarged.” (*To Draw Closer to God*, p. 120)); yea, we can see that the Lord in his great infinite goodness doth bless and ^aprosper those who put their ^btrust in him.

2 Yea, and we may see at the very ^atime when he doth ^bprosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of ^cprecious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do ^dharden their hearts, and do ^eforget the Lord their God, and do ^ftrample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

3 And thus we see that except the Lord doth ^achasten his people with many afflictions, (The Lord has made no secret of the fact that He intends to try the faith and the patience of His Saints. We mortals are so quick to forget the Lord: “And thus we see that except the Lord doth chasten his people with many afflictions...they will not remember him.” However, the Lord knows our bearing capacity, both as to coping and to comprehending, and He will not give us more to bear than we can manage at the moment, though to us it may seem otherwise. Just as no temptations will come to us from which we cannot escape or which we cannot bear, we will not be given more trials than we can sustain. President Brigham Young said of a geographical destination, “This is the place,” of God’s plan of salvation, with its developmental destination, it can be said, “This is the process!” President Young, who knew something about trial and tribulation but also of man’s high destiny, said that the Lord lets us pass through these experiences that we might become true friends of God. By developing our individual capacities, wisely

exercising our agency, and trusting God – including when we feel forsaken and alone – then we can, said President Young, learn to be ‘righteous in the dark.’ The gospel glow we see radiating from some – amid dark difficulties – comes from illuminated individuals who are of good cheer. To be cheerful when others are in despair, to keep the faith when others falter, to be true even when we feel forsaken – all of these are deeply desired outcomes during the deliberate, divine tutorials which God gives to us – because He loves us. These learning experiences must not be misread as divine indifference. Instead, such tutorials are a part of the divine unfolding. Neal A. Maxwell, CR, Oct 1983, p. 97) yea, except he doth visit them with ^bdeath and with terror, and with famine and with all manner of pestilence, they will not ^cremember him. (Neal A. Maxwell: ‘We need to remember, however, that people whose hearts are hardened will have to experience something sufficiently strong to break their hearts and bring them to their senses. If it is true (as it is) that the Lord chasteneth those whom He loves, we would not really want immunity from the chastening of either circumstance or other things. Because God loves us, He will do what is necessary in order to teach us what we need to know. ‘Verily, thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you.’ (D&C 95:1.) In further modern revelation, the Lord says, ‘Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son. For all those who will not endure chastening, but deny me, cannot be sanctified.’ (D&C 101:4-5.)’ (*Wherefore, Ye Must Press Forward*, p. 55) Harold B. Lee: “‘And thus we see that except the Lord doth chasten his people with many afflictions, they will not remember him.’ (Helaman 12:2-3.) Isn’t that a terrible indictment, and yet that is happening before us today. We are seeing that affluence. Never was there such prosperity in this country. We have been forgetting God, and we have turned aside from His teachings, and we are paying a terrible price. It is the test that, if we survive, will perhaps take some of the punishments that this prophet said would be necessary to bring us back to our knees and seek for the Lord to guide and direct us.” (*Teachings of Harold B. Lee*, p. 330) Neal A. Maxwell: “Afflictions can soften us and sweeten us, and can be a chastening influence. (Alma 62:41.) We often think of chastening as something being done to punish us, such as by a mortal tutor who is angry and peevish with us. Divine chastening, however, is a form of learning as it is administered at the hands of a loving Father. (Helaman 12:3.)” (*All These Things Shall Give Thee Experience*, p. 39))

4 O how ^afoolish, and how vain, and how evil, and devilish, and how ^bquick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their ^chearts upon the vain things of the world! (Mormon is looking from his perspective of seeing the Nephites destroyed knowing that we will be faced with the same circumstances in our day.)

5 Yea, how quick to be lifted up in ^apride; yea, how quick to ^bboast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to ^cwalk in wisdom’s paths!

6 Behold, they do not desire that the Lord their God, who hath ^acreated them, should ^brule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at ^cnaught his counsels, and they will not that he should be their guide.

7 O how great is the ^anothingness (without Christ) of the children of men; yea, even they are ^bless than the dust of the earth. (Joseph Fielding Smith: “Now [Mormon] did not mean to say that the Lord has greater concern for and loves the dust of the earth more than he does his children. He did not mean to say that we, the children of the Lord, in his sight are considered less than the dust of the earth. The point he is making is that the dust of the earth is obedient. It moveth hither and thither at the command of the Lord. All things are in harmony with his laws. Everything in the universe obeys the law given unto it, so far as I know, except man. Everywhere you look you find law and order, the elements obeying the law given to them, true to their calling. But man rebels, and in this thing man is less than the dust of the earth because he rejects the counsels of the Lord, and the greater the blessings he receives, (this because of his agency), the more willingly does he turn from the source of those blessings, feeling self-sufficient, and

puts his faith and his trust in the arm of flesh rather than in God.” (*Conference Report*, Apr. 1929, p. 55) Brigham Young: “The animal, vegetable, and mineral kingdoms abide the law of their Creator; the whole earth and all things pertaining to it, except man, abide the law of their creation.... We tame the animals and make them do our drudgery and administer to our wants in many ways, yet man alone is not tamed—he is not subject to his Great Creator. Our ignorant animals are faithful to us, and will do our bidding as long as they have any strength; yet man who is the offspring of the Gods, will not become subject to the most reasonable and self-exalting principles. How often have we witnessed a faithful animal conveying his master home so drunk that he could not see his way or sit up; yet his faithful animal will plod through mud, shun stumps, trees, and bad places, and land him safely at home.” (*Journal of Discourses*, vol. 9, pp. 246-7 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 205))

8 For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.

9 Yea, behold at his ^avoice do the hills and the mountains tremble and ^bquake.

10 And by the ^apower of his voice they are broken up, and become smooth, yea, even like unto a valley.

11 Yea, by the power of his voice doth the ^awhole earth shake;

12 Yea, by the power of his voice, do the foundations rock, even to the very center.

13 Yea, and if he say unto the earth—Move—it is moved. (One of the great prophecies that attends the transition of this earth from its present telestial state to the Edenic or paradisiacal state of the Millennium is that of the mountains being made low and the valleys being brought up. “It shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found. He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be life as it was in the days before it was divided.” D&C 133:22-24)

14 Yea, if he say unto the ^aearth—Thou shalt ^bgo back, that it ^clengthen out the day for many hours—it is done; (Reference is here made to the biblical account that shows Joshua commanding the sun and the moon to stand still so that his army might complete their rout of the Amorites. (Joshua 10:12-14) Here a corrective note is added to that account, which supposed the sun to rotate around a stationary earth. These verses provide a subtle but certain assurance that the prophet-editor Mormon, like many of the ancient spiritual leaders, was anything but primitive in his understanding concerning God, man, and the universe. DCBM, 3:397)

15 And thus, according to his word the ^aearth goeth back, and it appeareth unto man that the ^bsun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun. (Joseph Fielding Smith: “There is a prevalent notion in the world today that before the time of Columbus, Galileo, and Copernicus, all ancient people believed that the earth was flat and the center of the universe. From the writings of the Scriptures, and more especially those which have come to us in this dispensation, we know that the ancient peoples, when they were guided by the Spirit of the Lord, had the true conception of the universe. The Lord revealed to Abraham great truths about the heavenly bodies, their revolutions, times and seasons, and these were published by the Prophet Joseph Smith before modern astronomers were familiar with these facts. From the writings of Abraham we learn that the Egyptians understood the nature of the planets. Moses also recorded much about this and other worlds, but because of the unbelief and apostasy from truth, these writings were eliminated from his writings.... We learn from the Book of Mormon (Helaman 12:13-15) that the Nephites understood the nature of the planets. It was not until apostasy and rebellion against the things of God that the true knowledge of the universe, as well as the knowledge of other truths, became lost among men.” (*Teachings of the Prophet Joseph Smith*, footnote, p. 118-9))

16 And behold, also, if he say unto the ^awaters of the great deep—^bBe thou dried up—it is done.

17 Behold, if he say unto this mountain—Be thou raised up, and ^acome over and fall upon that city, that

it be buried up—behold it is done.

18 And behold, if a man ^ahide up a treasure in the earth, and the Lord shall say—Let it be ^baccursed, because of the iniquity of him who hath hid it up—behold, it shall be accursed.

19 And if the Lord shall say—Be thou accursed, that no man shall find thee from this time henceforth and forever—behold, no man getteth it henceforth and forever. (Brigham Young: “We see many of the Elders of Israel desirous of becoming wealthy, and they adopt any course that they think will bring them riches, which to me is as unwise as anything can be—to see men of wisdom, men that seem to have an understanding of the world and of the things of God, searching after minerals throughout these mountains; they traverse the hills, and they dig here and there, and keep digging and picking, and rolling the rocks from morning till night. This chain of mountains has been followed from the north to the south, and its various spurs have been prospected, and what do they find? Just enough to allure them, and to finally lead them from the faith, and at last to make them miserable and poor. Ask the brethren why they do this, and the ready reply will be, ‘Is it not my privilege to find a gold mine, or a silver mine, as well as others?’ As far as I am concerned I would say, ‘Yes, certainly it is your privilege, if you can find one.’ But do you know how to find such a mine? No, you do not. These treasures that are in the earth are carefully watched, they can be removed from place to place according to the good pleasure of Him who made them and owns them. He has his messengers at his service, and it is just as easy for an angel to remove the minerals from any part of one of these mountains to another, as it is for you and me to walk up and down this hall...People do not know it, but I know there is a seal set upon the treasures of earth; men are allowed to go so far and no farther. I have known places where there were treasures in abundance; but could men get them? No. You can read in the Book of Mormon of the ancient Nephites holding their treasures, and of their becoming slippery; so that after they had privately hid their money, on going to the place again, lo and behold it was not there, but was somewhere else, but they knew not where. The people do not understand this; I wish they did, for they would then do as I do, pay attention to the legitimate business that God has given them to perform.” (*Journal of Discourses*, p. 36-39))

20 And behold, if the Lord shall say unto a man—Because of thine iniquities, thou shalt be accursed ^aforever—it shall be done.

21 And if the Lord shall say—Because of thine iniquities thou shalt be ^acut off from my presence—he will cause that it shall be so.

22 And wo unto him to whom he shall say this, for it shall be unto him that will do iniquity, and he cannot be ^asaved; therefore, for this cause, that men might be saved, hath repentance been declared.

23 Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved.

24 And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for ^agrace, according to their works. (Seek for the real things, not the artificial. Seek for the everlasting truths, not the passing whim. Seek for the eternal things of God, not for that which is here today and gone tomorrow. Look to God and live. Gordon B. Hinckley, *Teachings of Gordon B. Hinckley*, p. 494)

25 And I would that all men might be saved. But we read that in the ^agreat and last day there are some who shall be cast out, yea, who shall be cast off from the ^bpresence of the Lord; (This is a broad classification, ranging from those who inherit the terrestrial and telestial kingdoms to the sons of perdition, those who inherit a kingdom of no glory and remain filthy forevermore. All these are cut off from the presence of the Father, and as revelation states concerning the candidates for the telestial glory, “they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.” D&C 76:112 DCBM, 3:398)

26 Yea, who shall be consigned to a state of endless misery, fulfilling the words which say: They that have done good shall have ^aeverlasting life; and they that have done evil shall have everlasting ^bdamnation (The phrase “everlasting life” describes more than a life that does not end; it is descriptive of the kind and quality of life enjoyed by the obedient and faithful, the life of exalted and glorified beings.

Conversely, “everlasting damnation” is not properly understood to mean an endless stint in hell, but rather is descriptive of the kind of punishment – God’s punishment – which will be meted out to the defiant. D&C 19:4-12, DCBM, 3:398). And thus it is. Amen. (Only through the atonement of Christ can we be saved.)

Helaman 13

The prophecy of Samuel, the Lamanite, to the Nephites. Comprising chapters 13 to 15 inclusive.

Samuel the Lamanite prophesies the destruction of the Nephites unless they repent—They and their riches are cursed—They reject and stone the prophets, are encircled about by demons, and seek for happiness in doing iniquity. [About 6 B.C.]

1 AND now it came to pass in the *eighty and sixth year (about 6 BC), the Nephites did still remain in wickedness, yea, in great wickedness, while the ^aLamanites did observe strictly to keep the commandments of God, according to the law of Moses.

2 And it came to pass that in this year there was one ^aSamuel, a ^bLamanite, came into the land of Zarahemla, and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did ^ccast him out, and he was about to ^dreturn to his own land.

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. WHAT SHOULD I DO? 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. WHAT SHOULD I SAY? 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS? Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM? Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. ³ But behold, the ^avoice of the Lord (in verse 7 it says an angel appeared to him) came unto him, that he should return again, and prophesy unto the people whatsoever things should come into his ^bheart.

4 And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the ^awall thereof (Servants of the Lord do all they can to fulfill their callings, no matter the obstacles in their way.), and stretched forth his hand and cried with a loud voice, and ^bprophesied unto the people whatsoever things the Lord put into his heart. (Joseph Smith: "...the spirit of revelation [is] when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus." (Teachings of the Prophet Joseph Smith, p. 151))

5 And he said unto them: Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the ^asword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people. (Fulfilled in Mormon 6)

6 Yea, heavy ^adestruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for his people.

7 And behold, an ^aangel of the Lord (Benjamin, Alma, Amulek, and Samuel the Lamanite, saw an "angel of the Lord," which may be euphemism for seeing the Lord Himself (for example, it is difficult to distinguish between the "angel of the Lord" and Jehovah in Genesis 16:7-11, 22:11-15; Exodus 3:2; and Judges 2"1-4). Thus their teachings and testimonies of Jesus are based on firsthand knowledge and acquaintance. John W. Welch, A Book of Mormon Treasury, 317.) hath declared it unto me, and he did bring ^bglad tidings to my soul. And behold, I was sent unto you to declare it unto you also, that ye might have glad tidings; but behold ye would ^cnot receive me.

8 Therefore, thus saith the Lord: Because of the hardness of the hearts of the people of the Nephites,

except they repent I will take away my word from them, and I will ^awithdraw my Spirit from them, (The Prophet Joseph Smith appeared to Brigham Young following Joseph's death and instructed his successor as follows: "Tell the people to be humble and faithful, and be sure to keep the Spirit of the Lord and it will lead them right... They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good. Journal History, 1847. Joseph Smith visited me a great deal after his death, and taught me many important principles... Among other things, he told me to get the Spirit of God; that all of us needed it... He said, "I want you to teach the people to get the Spirit of God. You cannot build up the Kingdom of God without that."... But how is it with the Holy Ghost? The Holy Ghost does not leave me if I do my duty. It does not leave any man who does his duty. Wilford Woodruff, Deseret News, 7 Nov 1896.) and I will suffer them no longer, and I will turn the hearts of their brethren against them.

9 And ^afour hundred years shall not pass away before I will cause that they shall be smitten; yea, I will visit them with the sword and with famine and with pestilence.

10 Yea, I will visit them in my fierce anger, and there shall be those of the ^afourth generation who shall live, of your enemies, to behold your utter destruction; and this shall surely come except ye repent, saith the Lord; and those of the fourth generation shall visit your destruction.

11 But if ye will repent and ^areturn unto the Lord your God I will turn away mine anger, saith the Lord; yea, thus saith the Lord, blessed are they who will repent and turn unto me, but wo unto him that repenteth not.

12 Yea, ^awo unto this great city of Zarahemla; for behold, it is because of those who are righteous that it is saved; yea, wo unto this great city, for I perceive, saith the Lord, that there are many, yea, even the more part of this great city, that will harden their hearts against me, saith the Lord.

13 But blessed are they who will repent, for them will I spare. But behold, if it were not for the righteous who are in this great city, behold, I would cause that ^afire should come down out of heaven and ^bdestroy it. (It was destroyed by fire at the crucifixion of Christ: 'And there were exceedingly sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire' (3 Ne 8:7-8; 9:3).)

14 But behold, it is for the righteous' sake that it is spared. (Richard L. Evans: "I do not know what degree of repentance would be required of us to avert some of the things that might be imminent or at least remote possibilities. You recall Abraham's bargaining concerning the destruction of Sodom, how he pleaded that the city would be spared if there were fifty righteous souls, then forty-five, and so on down to ten. I doubt that we shall realize terms as favorable as Abraham was able to secure for Sodom. Apparently he was an astute bargainer, but the ten weren't found, and Sodom wasn't saved. I don't know that ten of a city would be enough to save us today, but I am sure that the degree of our repentance will be taken into consideration. And I earnestly hope and pray that we may give full repentance, and others with us, to the end that our Father in heaven in his mercy and in his patience and in his love for his children, which he has declared, and in whose immortality and eternal life he has stated his earnest interest, will revise his timetables, whatever they may be, according to the degree of our repentance. If he would agree to save a city for ten repentant souls, think what he would do for a whole nation or people who repented!" (Conference Report, Apr. 1950, p. 104)) But behold, the time cometh, saith the Lord, that when ye shall cast out the righteous from among you, then shall ye be ^aripe for destruction; yea, wo be unto this great city, because of the wickedness and abominations which are in her. (There are no private sins. All sin has the effect of weakening the fabric of society. Because of this, it is inevitable that the righteous will suffer because of the transgressions of others. Nevertheless the Lord goes to great lengths to protect and spare the righteous. The present verses undoubtedly recall to the reader's mind the account of Abraham bartering with the Lord over Sodom. "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous with the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous shall be as the wicked, that be far from thee: Shall not the judge of all the earth do right?") So the Lord consented not to destroy Sodom if fifty righteous people

could be found therein. Abraham asked again, What if there were but forty-five? And the Lord consented – if there were forty-five he would spare the city. What if there be but forty? Once more the Lord consented not to destroy the city. And what if there be but thirty? Twenty? Or ten? Abraham asked, each in their turn. And to each the Lord consented – he would spare the city if there were only ten righteous people within it. As sin, be it public or private, weakens the fabric of society, so all that is wholesome and good reaches out to bless and even preserve it. DCBM, 3:402.)

15 Yea, and wo be unto the city of Gideon, for the wickedness and abominations which are in her. (Following the crucifixion of Christ, he names many cities that had been destroyed. The city of Gideon was not one of the cities mentioned.)

16 Yea, and wo be unto all the cities which are in the land round about, which are possessed by the Nephites, because of the wickedness and abominations which are in them.

17 And behold, a ^acurse shall come upon the land, saith the Lord of Hosts, because of the peoples' sake who are upon the land, yea, because of their wickedness and their abominations.

18 And it shall come to pass, saith the Lord of Hosts, yea, our great and true God, that whoso shall ^ahide up treasures in the earth shall find them again no more, because of the great curse of the land, save he be a righteous man and shall hide it up unto the Lord.

19 For I will, saith the Lord, that they shall hide up their ^atreasures unto me; (Hugh Nibley: “What is *con-secrated* is then made sacred, withdrawn from the ordinary economy, dedicated to a particular purpose and to that purpose only. It can never be recalled or used for any other purpose without being *de-secrated*. A striking passage in Helaman brings this out while providing a powerful bit of evidence for the bona fides of the Book of Mormon. Samuel the Lamanite tells the people that their riches will be cursed because they have set their hearts upon them; and that when they flee before their enemies and bury their treasures, if they bury them not unto the Lord, they will become slippery and can never be found again. In the Copper Scroll of the Dead Sea Scrolls we learn that when the Jews fled from Jerusalem before their enemies, they also buried their treasures; and they also buried them up unto the Lord so that they could never again be used in profane negotiations. All such buried treasures had to be used for the temple and nothing else. It would be hard to find a more convincing parallel. It is a reminder that when I *consecrate*, it cannot be with limitations or qualifications.” (*Approaching Zion*, p. 389)) and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me save it be the righteous; and he that hideth not up his treasures unto me (like the golden plates, the brass plates, the Urim and Thummim, the Liahona), cursed is he, and also the treasure, and none shall redeem it because of the curse of the land.

20 And the day shall come that they shall hide up their treasures, because they have set their hearts upon riches; and because they have set their hearts upon their riches, and will hide up their treasures when they shall flee before their enemies; because they will not hide them up unto me, cursed be they and also their treasures; and in that day shall they be smitten, saith the Lord.

21 Behold ye, the people of this great city, and hearken unto my words; yea, hearken unto the words which the Lord saith; (D&C 21: 4 Wherefore, meaning the church, thou shalt give ^aheed unto all his words and ^bcommandments which he shall give unto you as he receiveth them, walking in all ^choliness before me; 5 For his ^aword ye shall receive, as if from mine own mouth, in all patience and faith.) for behold, he saith that ye are ^acursed because of your riches, and also are your riches cursed because ye have set your hearts upon them, and have not ^bhearkened unto the words of him who gave them unto you.

22 Ye do not remember the Lord your God in the things with which he hath blessed you, but ye do always remember your ^ariches, not to thank the Lord your God for them; yea, your hearts are not drawn out unto the Lord, but they do swell with great pride, unto ^bboasting, (We boast that we have gotten our riches because of our intelligence and industry, but they are a gift from God and we should be good stewards of these assets the Lord has entrusted into our keeping for a while.) and unto great ^cswelling, ^denvyings, strifes, malice, persecutions, and murders, and all manner of iniquities.

23 For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities.

24 Yea, wo unto this people, because of this time which has arrived, that ye do ^acast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time.

25 And now when ye talk, ye say: If our days had been in the days of our ^afathers of old, we would not have ^bslain the prophets; we would not have stoned them, and cast them out. (Most people of the world are always a generation behind. Those of our day believe in the dead prophets, but not in the living ones.)

26 Behold ye are worse than they; for as the Lord liveth, if a ^aprophet come among you and declareth unto you the word of the Lord, which testifieth of your ^bsins and iniquities (Prophets always tell the truth), ye are ^cangry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a ^dfalse ^eprophet, and that he is a sinner, and of the devil, because he ^ftestifieth that your deeds are evil.

27 But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: ^aWalk after the pride of your own hearts; yea, walk after the pride of your eyes, and do whatsoever your heart desireth—and if a man shall come among you and say this, ye will receive him, and say that he is a ^bprophet.

28 Yea, ye will lift him up, and ye will give unto him of your substance; ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel; and because he speaketh ^aflattering words unto you, and he saith that all is well, then ye will not find fault with him. (Dallin H. Oaks: “Church leaders need...consideration, since the responsibilities of Church leadership include the correction of others. That function is not popular. As the Lamanite prophet Samuel taught, when a prophet comes among us and speaks of our iniquities, we are made angry. We call him a false prophet and ‘cast him out and seek all manner of ways to destroy him.’ (See Hel. 13:26.) But if a man comes among us and speaks flattering words about our behavior and tells us that it is all right to ‘walk after the pride of [our] own hearts ... and do whatsoever [our] heart desire[s],’ ‘we will not find fault with him.’ (See Hel. 13:27, 28.) We will call him a prophet and reward him. I have given the following counsel to Church members—those who have committed themselves by upraised hands to sustain their church leaders: Criticism is particularly objectionable when it is directed toward Church authorities, general or local. Jude condemns those who ‘speak evil of dignities.’ (Jude 1:8.) Evil speaking of the Lord’s anointed is in a class by itself. It is one thing to depreciate a person who exercises corporate power or even government power. It is quite another thing to criticize or depreciate a person for the performance of an office to which he or she has been called of God. It does not matter that the criticism is true. As Elder George F. Richards, President of the Council of the Twelve, said in a conference address in April 1947, ‘When we say anything bad about the leaders of the Church, whether true or false, we tend to impair their influence and their usefulness and are thus working against the Lord and his cause.’ (In Conference Report, Apr. 1947, p. 24.)” (Dallin H. Oaks, “Criticism,” *Ensign*, Feb. 1987, 68) Harold B. Lee: “You may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord himself, with patience and faith, the promise is that ‘the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory.’ (DC 21:6)” (*Conference Report*, Oct. 1970, p. 152))

29 O ye wicked and ye perverse generation; ye hardened and ye ^astiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by ^bfoolish and ^cblind guides? Yea, how long will ye ^dchoose darkness rather than ^elight? (Leaun C. Otten, C. Max Caldwell: It seems to be an easy decision for mankind to decide whom to follow, since we know the ultimate destiny attached to our choice of the leader of each cause. It is difficult to imagine that anyone

would knowingly choose to follow Satan. But the problem isn't just a choice of whom we choose to follow. The real challenge for us is to discover the true identity of those who encourage and persuade us. One reason it is so difficult is that we don't personally see or deal directly with Satan. He is a master of camouflage, desiring that he be not discovered as being the author of his work. He has legions of agent who also hide in sinful shadows while helping him in the battle for our soul. We have to recognize the evil inherent in the enticements of his representatives before we will reject him and his ways. Unlocking the Book of Mormon, 400)

30 Yea, behold, the anger of the Lord is already kindled against you; behold, he hath cursed the land because of your iniquity.

31 And behold, the time cometh that he curseth your riches, that they become ^aslippery, that ye cannot hold them; and in the days of your poverty ye cannot retain them. (Hugh Nibley: "The Prophet Samuel the Lamanite sets forth the interesting rule that when 'the Economy' becomes the main and engrossing concern of a society--or in the routine Book of Mormon phrase, when 'they begin to set their hearts upon their riches'--the economy will self-destruct. This is how he puts it: 'Ye do always remember your riches; . . . your hearts are not drawn out unto the Lord, but they do swell with great pride, . . . envyings, strifes, malice, persecutions and murders, and all manner of iniquities' (Helaman 13:22). Note well the sequence of folly: first we are well pleased with ourselves because of our wealth, then comes the game of status and prestige, leading to competitive maneuvers, hatred, and dirty tricks, and finally the ultimate solution. Where wealth guarantees respectability, principles melt away as the criminal element rises to the top: 'For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches' (Helaman 13:23).'" (*The Prophetic Book of Mormon*, p. 349) President Marion G. Romney said, 'Tithing is a debt which everyone owes to the Lord for his use of the things that the Lord has made and given to him to use. It is a debt just as literally as the grocery bill, or a light bill, or any other duly incurred obligation. As a matter of fact, the Lord, to whom one owes tithing, is in a position of a preferred creditor. If there is not enough to pay all creditors, he should be paid first. Now I am sure you will have a little shock at that, but that is the truth. Other creditors of tithe-payers, however, need to have no cause to worry, for the Lord always blesses the person who has faith enough to pay his tithing so that his ability to pay his other creditors is not thereby reduced.' (Marion G. Romney, *The Blessings of an Honest Tithe*, Brigham Young University Speeches of the Year [Provo, Utah, 5 November 1968], p. 4.)" (*Heroes From The Book of Mormon*, p. 164-5))

32 And in the days of your poverty ye shall cry unto the Lord; and in vain shall ye cry, for your desolation is already come upon you, and your destruction is made sure; (After a person refuses to have faith in Christ and rejects Christ's offer to make him free from sin; after he spurns the ordinances of salvation and thus forsakes the only channel by which the powers of godliness might be enjoyed in his life; after he lives in such a way as to offend and grieve the Holy Spirit, the only true source of light and comfort in a troubled and sin-tangled world; after a person fails to humble himself before God, fails to partake of the bread of life and the living waters, fails to receive and abide by the word of the Almighty – after making these negative responses and remaining unrepentant, that person will find his calling and destruction made sure. His is the plight of the hopeless, the destiny of the doomed, the abode of the damned. Having chosen darkness, deceit, and degradation in this life, he will be rewarded with or have restored to him hereafter circumstances consistent with that choice. Where God and Christ and the faithful dwell such souls cannot come, worlds without end. DCBM, 3:407) and then shall ye weep and howl in that day, saith the Lord of Hosts. And then shall ye lament, and say:

33 O ^athat I had repented, and had not killed the prophets, and ^bstoned them, and cast them out. Yea, in that day ye shall say: O that we had remembered the Lord our God in the day that he gave us our riches, and then they would not have become slippery that we should lose them; for behold, our riches are gone from us.

34 Behold, we lay a tool here and on the morrow it is gone; and behold, our swords are taken from us in the day we have sought them for battle.

35 Yea, we have hid up our ^atreasures and they have slipped away from us, because of the curse of the land.

36 O that we had repented in the day that the word of the Lord came unto us; for behold the land is cursed, and all things are become slippery, and we cannot hold them.

37 Behold, we are surrounded by ^ademons, (Until we can learn to control and resist those evil influences that are now invisible. I think it would be unprofitable to have the administration of angels personally or visibly unto us. *Gospel Truth: Discourses and Writings of George Q. Cannon*, 56. John A. Widtsoe: However, one does not really need to fear the angels of evil. They are essentially cowardly. They fear light and truth. Darkness and untruth are their native habitats. Their successes always come when the mind of man is darkened by unbelief or unholy practices. A resolute determination to have nothing to do with them drains their strength. They are mortally afraid of the power of the Priesthood. *Evidences and Reconciliations*, 109.) yea, we are encircled about by the angels of him who hath sought to destroy our souls. (There is a vast number of fallen spirits, cast out with him [Satan], here on the earth. They do not die and disappear; they have not bodies only as they enter the tabernacles of men... There are many evil spirits amongst us... There never was a prophet in any age of the world but what the devil was continually at his elbow. This was the case with Jesus himself. The devil followed him continually trying to draw him from his purposes and to prevent him carrying out the great work of God... He is with the Latter-day Saints; and he or his emissaries are with all men trying to lead them astray... Where are they? They are in every city and hamlet wherein the inhabitants of the earth dwell, and especially where there are any Latter-day Saints. And whether there are one hundred or not to every man, woman, and child, there are enough of them, at least, to labor for our overthrow... They will try to make us do anything and everything that is not right. These devils would be very glad to make me and my brethren think we are great men, smarter than anyone else; to divide us one against the other, and to cause us to seek to confess our brother's sins instead of our own. We should, therefore, watch ourselves well.

Discourses of Wilford Woodruff, 238-240) Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days. (Fulfilled in 3 Nephi 8:24-25)

38 But behold, your ^adays of probation are past; (Those who use their mortal probation unwisely, having had the gospel and the covenants of salvation, will not have that chance restored to them in the spirit world. Though they may accept the gospel there, to their everlasting benefit, they will have forfeited the chance for exaltation. Assuming they lead honorable lives in mortality, their promise is that of terrestrial glory. DCBM, 3:407) ye have ^bprocrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure; (Spencer W. Kimball: "As we have seen, one can wait too long to repent. Many of the Nephites did. Of these, Samuel the Lamanite said: 'But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is *everlastingly too late*, and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.' (Hel. 13:38. Italics added.) Again, observe the emphasis in the words italicized. And let us not suppose that in calling people to repentance the prophets are concerned only with the more grievous sins such as murder, adultery, stealing, and so on, nor only with those persons who have not accepted the gospel ordinances. All transgressions must be cleansed, all weaknesses must be overcome, before a person can attain perfection and godhood.

Accordingly the intent of this book is to stress the vital importance of each of us transforming his life through repentance and forgiveness. Future chapters will deal with the various aspects of this subject in greater detail. Oliver Wendell Holmes said: 'Many people die with their music still in them. Why is this so? Too often it is because they are always getting ready to live. Before they know it, time runs out.'

Tagore expressed a similar thought in these words: 'I have spent my days stringing and unstringing my instrument, while the song I came to sing remains unsung.' My plea therefore is this: Let us get our instruments tightly strung and our melodies sweetly sung. Let us not die with our music still in us. Let us rather use this precious mortal probation to move confidently and gloriously upward toward the eternal

life which God our Father gives to those who keep his commandments.” (*The Miracle of Forgiveness*, pp. 16-7) Henry B. Eyring: “Upon hearing President Kimball's description of the effort repentance requires, those who are now in serious sin will have a thought delivered to their minds that goes something like this: ‘Well, if it is that difficult to repent, I might as well go on in sin. Later, when I need forgiveness, I'll just go through that once.’ That is so unwise. Let me tell you why. First, people who postpone repentance may run out of time. And second, they will find more misery in more sin, not the happiness they hope for but can't find. Remember the warning from Samuel the Lamanite: (Helaman 13:38).” (*To Draw Closer to God*, p. 65) Ezra Taft Benson: “Some people intend to make a decision and then never get around to it... They intend to paint the barn, to fix the fence, to haul away that old machinery or remove that old shed, but the time of decision just never arrives. “Some of us face a similar situation in our personal lives... We intend to pay a full tithing, to begin keeping the Word of Wisdom, to make our initial home teaching visits early in the month. However, without actual decision followed by implementation, the weeks and months go by and nothing is accomplished. We could drift into eternity on these kinds of good intentions. The Lord apparently sensed this weakness in His children, for He said: ‘Wherefore, if ye believe me, ye will labor while it is called today.’ (DC 64:25)” (*God, Family, Country*, p. 389.) Richard L. Evans “It sometimes seems that we live as if we wonder when life is going to begin. It isn't always clear just what we are waiting for, but some of us sometimes persist in waiting so long that life slips by—finding us still waiting for something that has been going on all the time. ... This is the life in which the work of this life is to be done. Today is as much a part of eternity as any day a thousand years ago or as will be any day a thousand years hence. This is it, whether we are thrilled or disappointed, busy or bored! This is life, and it is passing.” (*Improvement Era*, Jan. 1967, p. 65.) yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for ^chappiness in doing iniquity, which thing is ^dcontrary to the nature of that righteousness which is in our great and Eternal Head. (Neal A. Maxwell: “Henry Fairlie has written perceptively in his book *The Seven Deadly Sins Today* concerning how ‘the lustful person will usually be found to have a terrible hollowness at the center of his life’ and about ‘the desert he has made of himself and his life.’” (Washington, D.C.: New Republic Books, 1978, p. 187.) ‘Lust,’ wrote Fairlie, ‘is not interested in its partners, but only in the gratification of its own craving. ... Lust dies at the next dawn, and when it returns in the evening, to search where it may, it is with its own past erased.’ (Ibid., p. 175.) Those so drained by sensuality do, in fact, seek to compensate for their loneliness by sensations. However, in the arithmetic of appetite, anything multiplied by zero still totals zero! But the senseless search goes on, just as Samuel the Lamanite bemoaned, ‘for ye have sought all the days of your lives for that which ye could not obtain ... for happiness in doing iniquity.’ (Hel. 13:38; see also Alma 41:10; Morm. 2:13.) So it is that sexual immorality finally causes the isolation of the individual from God, from others, and, yes, even from oneself! So it is that the laughter of the world is merely loneliness pathetically trying to reassure itself. Immorality is not the verification of one's existence; instead, it is the shrinking of one's significance!” (Ensign, Feb. 1986, p. 19))

39 O ye people of the land, that ye would hear my words! And I pray that the anger of the Lord be turned away from you, and that ye would repent and be saved.

* Verse 1 [6 B.C.].

Helaman 14

These prophecies of Samuel the Lamanite were not included in the original text of the Book of Mormon, but were added after the Savior commanded them to be added when he visited them in the Americas. 3 Nephi 23: 6-13: 13 And now it came to pass that when Jesus had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not. 7 And it came to pass that he said unto ^aNephi: Bring forth the record which ye have kept. 8 And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said: 9 Verily I say unto you, I commanded my servant ^aSamuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were ^bmany ^csaints who should ^darise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so? 10 And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. 11 And Jesus said unto them: How be it that ye have not ^awritten this thing, that many ^bsaints did arise and appear unto many and did minister unto them? 12 And it came to pass that Nephi remembered that this thing had not been written. 13 And it came to pass that Jesus commanded that it should be ^awritten; therefore it was written according as he commanded.

The prophecy of Samuel, the Lamanite, to the Nephites. Comprising chapters 13 to 15 inclusive.

Samuel predicts light during the night and a new star at Christ's birth—Christ redeems men from temporal and spiritual death—The signs of his death include three days of darkness, the rending of the rocks, and great upheavals of nature. [About 6 B.C.]

1 AND now it came to pass that ^aSamuel, the Lamanite, did prophesy a great many more things which cannot be written.

2 And behold, he said unto them: Behold, I give unto you a sign; for ^afive years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. (Fulfilled in 3 Nephi 1:13)

3 And behold, this will I give unto you for a ^asign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.

4 Therefore, there shall be one ^aday and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is ^bborn. (Fulfilled in 3 Nephi 1:15. Nibley suggests that the light was due to a supernova. He notes that there was such a supernova recorded in 1054 that "could be seen all over the world. It was almost as bright as the sun. The supernova exploded and became the Crab Nebula today." (Hugh Nibley, *Teachings of the Book of Mormon--Semester 1: Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University, 1988--1990* [Provo: Foundation for Ancient Re 280.])

5 And behold, there shall a new ^astar arise, (Fulfilled in 3 Nephi 1:21. Our Lord's birth into mortality was accompanied by the appearance of a "new star" in the heavens. It is apparent that another prophet, or perhaps even a number of prophets in the Old World, had also prophesied of this sign, for when the wise men arrived in Jerusalem seeking the "Messiah of the Jews" they said, "We have seen his star in the east, and have come to worship him" (JST, Matthew 3:2). The statement seems to assume that the Jews of Jerusalem were aware that a new star would bear record of the holy birth, as at least the leaders were that the birth itself would take place in Bethlehem (Micah 5:2). After the wise men had been questioned by Herod, "the star, which they saw in the east, went before them, till it came and stood over

where the young child was. When they saw the star, they rejoiced with exceeding great joy. (Matthew 2:9-10.) There is no Old Testament prophecy on this aspect of the Savior's birth that is comparable to that of Samuel the Lamanite. The nearest allusion is found in the prophecy of Balaam, who, speaking of the Messiah himself, said: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Numbers 24:17). This prophecy obviously refers to the first coming of Christ but does not announce itself as indicating a sign of his birth. The only other related passage is in the book of Revelation, where Christ refers to himself as "the bright and morning star" (Revelation 22:16). The appearance of a star, or of a phenomenon of light accompanying the birth of one destined to a significant role in history, is a common motif in the literature of the ancient Near East. Such legends are but the dim reflection of the lost prophecy of the star that was to announce the Messiah's birth. (DCBM, 3:409-410) such an one as ye never have beheld; and this also shall be a sign unto you. (Bruce R. McConkie: "In listing the signs to attend the birth of Jesus, Samuel the Lamanite prophesied: 'There shall a new star arise, such an one as ye never have beheld.' (Hela. 14:5.) That this new star was seen by the whole Nephite nation at the actual time of the heavenly birth, is also recorded in the Book of Mormon. (3 Ne. 1:21.) There is, however, no comparable Messianic prophecy in the Bible as we now have it. The nearest allusion to such is found in the prophecy of Balaam who, speaking of Messiah himself, said: 'There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.' (Num. 24:17.) But there can be little doubt that others besides the Nephites knew by revelation that great signs and wonders, including the rise of a new star, were to attend Messiah's birth. The language of the wise men, upon reaching Jerusalem, clearly assumes that the Jews were just as aware that a new star would bear record of the holy birth as they were that the birth itself should take place in Bethlehem." (*Doctrinal New Testament Commentary*, p. 103-4))

6 And behold this is not all, there shall be many ^asigns and wonders in heaven. (Fulfilled in 3 Nephi 2:1)
7 And it shall come to pass that ye shall all be amazed, and wonder, insomuch that ye shall ^afall to the earth. (Fulfilled in 3 Nephi 1:16-17)

8 And it shall come to pass that whosoever shall ^abelieve on the Son of God, the same shall have everlasting life.

9 And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you; yea, he hath commanded that I should prophesy these things unto you; yea, he hath said unto me: Cry unto this people, repent and prepare the way of the Lord.

10 And now, because I am a Lamanite, and have spoken unto you the words which the Lord hath commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have ^acast me out from among you.

11 And ye shall ^ahear my words, for, for this intent (This is Samuel's mission:) have I come up upon the walls of this city, that ye might hear and know of the judgments of God which do await you because of your iniquities, and also that ye might know the conditions of repentance;

12 And also that ye might know of the coming of Jesus Christ, the Son of God, the ^aFather of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name. (Samuel here sets forth at least four dimensions to his prophetic call, four reasons why he has been sent to prophecy to the Nephites: (1) that the wicked Nephites might know of the judgments of God which should surely come upon the unrepentant; (2) that the Nephites might know the "conditions of repentance"; (3) that Samuel might testify of the divine sonship of Jesus Christ; (4) that the Nephites might know of the signs of the Lord's coming to the earth. DCBM, 3:411)

13 And if ye ^abelieve on his name ye will repent of all your sins, that thereby ye may have a remission of them through his ^bmerits. (We are saved by the grace of Christ, not for anything we can do.)

14 And behold, again, another sign I give unto you, yea, a sign of his ^adeath.

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1

Corinthians 15:41-42 ATONEMENT 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 THE GOSPEL – THE WAY 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

15 For behold, he surely must die that ^asalvation may come; yea, it behooveth him and becometh expedient that he ^bdieth, to bring to pass the ^cresurrection of the dead, that thereby men may be brought into the ^dpresence of the Lord. (Following the resurrection we are brought to the Lord for final judgment.)

16 Yea, behold, this death bringeth to pass the ^aresurrection, and ^bredeemeth all mankind from the first death—that spiritual death; for all mankind, by the ^cfall of Adam being ^dcut off from the presence of the Lord, are considered as ^edead, both as to things temporal and to things spiritual. (I want to speak a word or two in relation to another death, which is a more terrible death than that of the body. When Adam, our first parent, partook of the forbidden fruit, transgressed the law of God, and became subject unto Satan, he was banished from the presence of God and was thrust out into our spiritual darkness. This was the first death. Yet living, he was dead – dead to God, dead to light and truth, dead spiritually; cast out from the presence of God; communication between the Father and the son cut off. He was as absolutely thrust out from the presence of God as was Satan and the hosts that followed him. That was spiritual death. But the Lord said that he would not suffer Adam nor his posterity to come to the temporal death until they should have the means by which they might be redeemed from the first death, which is spiritual.

Therefore angels were sent unto Adam, who taught him the Gospel and revealed to him the principles by which he could be redeemed from the first death, and be brought back from banishment and outer darkness into the marvelous light of the Gospel. He was taught faith, repentance and baptism for the remission of sins, in the name of Jesus Christ, who should come in the meridian of time and take away the sin of the world, and was thus given a chance to be redeemed from the spiritual death before he should die the temporal death. Now all the world today, I am sorry to say, with the exception of a handful of people who have obeyed the new and everlasting covenant, are suffering this spiritual death. They are cast out from the presence of God. They are without God, without Gospel truth, and without the power of redemption; for they know not God nor his Gospel. In order that they may be redeemed and saved from the spiritual death which has spread over the world like a pall, they must repent of their sins, and be baptized by one having authority, for the remission of their sins, that they may be born of God. That is why we want these young men to go out into the world to preach the Gospel. While they themselves understand but little perhaps, the germ of life is in them. Joseph F. Smith, CR, October 1899, p. 72)

17 But behold, the resurrection of Christ ^aredeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. (In a sense all men and women are redeemed by Christ from spiritual death – the separation from God – at least temporarily. One of the blessings of the Atonement is that following their resurrection all persons shall stand before the Holy One of Israel to be judged of the deeds done in the mortal body. Those who have sought to live in accordance with gospel law and thus have been quickened by a portion of the celestial glory shall receive a fullness of the same and thus be fitted and equipped to be with God everlastingly. Those, however, who have lived a terrestrial or telestial law, and thus are quickened by a portion of those respective glories, shall be quickened by a fullness of the same. These shall then be denied the presence of the Father forevermore. Even the sons of perdition, at least those who received a mortal body, shall stand before God and be judged. They shall be cast out into outer darkness to a kingdom of no glory. (D&C 88:29-32) DCBM, 3:413.)

18 Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not ^ahewn down and cast into the fire; (This fire and brimstone, we are informed, is a representation of the torment which shall be suffered by the wicked. It is not actual fire, but it is the torment of the mind; in other words, it is the punishment which the Savior speaks of as being the worm that dieth not and the fire that is not quenched, which shall endure forever. Let us be thankful that there will be but few who partake of this dreadful punishment. Joseph Fielding Smith, Doctrines of Salvation, 2:224-25) but

whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a ^bspiritual death, yea, a second death, (Those who suffer the second spiritual death will be sons of perdition.) for they are cut off again as to things pertaining to righteousness. (Those who refuse to repent are cast out of God's presence forever. The Book of Mormon teaches in the extreme, from those who inherit the Celestial Kingdom to those who are Sons of Perdition. The Doctrine and Covenants fills in the blanks with those who inherit the Terrestrial and Telestial Kingdoms.)

19 Therefore repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death. (These verses are without peer in the Bible. The New Testament tells the story of how Christ suffered and died in the working out of an infinite and eternal sacrifice. Yet it is to such discourses as the one here delivered by Samuel that we must turn to learn why that suffering and death were necessary. Christ died that salvation might come. He died to bring to pass the resurrection of the dead. He died that all men might be redeemed from the effects of Adam's fall. He died that all men might enjoy the eternal union of body and spirit and that there might be a way whereby they could again attain – this time forever – the presence of that God who gave them life. DCBM, 3:412-13)

20 But behold, as I said unto you concerning another ^asign, a sign of his death, behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his ^blight unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of ^cthree days, to the time that he shall rise again from the dead. (Fulfilled in 3 Nephi 8:19-23. Bruce R. McConkie: "While our Lord's body lay in the tomb, while his eternal Spirit preached among the righteous dead, darkness enshrouded the Americas. Far removed though they were from the criminal events, no Nephite and no Lamanite would be unaware that their prophets had foretold the death of their Messiah and said that it would be known by three days of dooming darkness. Where else in all the history of the earth have continents been enveloped in darkness for three days? How could such an event do aught but witness the truth of the promised event?" (*The Promised Messiah*, p. 540) Joseph Fielding Smith: "Surely no one who believes in the scriptures and is acquainted with the great and varied miracles performed by Jesus when on the earth, can consistently feel that he could give eyesight to the blind, cleanse lepers, command the storms to cease, and raise the dead, and would be unable to control the light and the darkness on any part of the earth. It would be just as easy for him to cause darkness on one hemisphere for three days as it would on the other for three hours." (*Answers to Gospel Questions*, vol. 3, p. 45))

21 Yea, at the time that he shall yield up the ^aghost there shall be ^bthunderings and lightnings for the space of many hours, (Fulfilled in 3 Nephi 8:6-7) and the earth shall shake and tremble; and the ^crocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be ^dbroken up;

22 Yea, they shall be rent in twain, and shall ever after be ^afound in seams and in cracks, and in broken fragments upon the face of the whole earth, yea, both above the earth and beneath. (Fulfilled in 3 Nephi 8:12, 17-18)

23 And behold, there shall be great ^atempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called ^bvalleys which shall become mountains, whose height is great. (Fulfilled in 3 Nephi 8:5-6)

24 And ^amany highways shall be broken up, and many cities shall become desolate. (Fulfilled in 3 Nephi 8:8-11, 13)

25 And many ^agraves shall be opened, (Fulfilled in 3 Nephi 23:9-14. Some have been troubled by the question why both the Bible and the Book of Mormon say that many of the graves were opened and many of the Saints came forth, rather than saying that all the Saints were resurrected at this time. The answer to this question must involve the teaching of the gospel in the spirit world. While his body lay in the tomb, Christ visited the faithful spirits in prison, meaning those in the spirit world, and issued calls from among their number for them to commence the teaching of the gospel in the world of the spirits.

Thus it may be that among the righteous all received a call to labor as messengers of the Lord, some in the world of spirits and the others among mortals. Those laboring among the spirits presumably were resurrected upon the completion of their mission in the spirit world. DCBM, 3:415) and shall yield up many of their dead; and many saints shall appear unto many. (Bruce R. McConkie: “It is perfectly clear that these destructions came as a just judgment upon the wicked, and that they are in similitude of the outpourings of wrath that shall come upon the whole world at the Second Coming, but they also came as a sign and a witness to the righteous who remained and who were not destroyed.” (*The Promised Messiah*, p. 541))

26 And behold, thus hath the ^aangel spoken unto me; for he said unto me that there should be thunderings and lightnings for the space of many hours.

27 And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that ^adarkness should cover the face of the whole earth for the space of three days.

(Fulfilled in 3 Nephi 8:19-23)

28 And the angel said unto me that many shall see greater things than these, to the intent that they might believe that ^athese signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men—

29 And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a ^arighteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation. (As the heavens rejoiced with signs and wonders to attest the birth of God’s Son, so they lamented his death. From the time he gave up the ghost until the time that he rose again, the New World mourned in darkness. Thus for the space of three days there was no light on the face of the land. For a space of three hours thunder and lightning voiced anguish for Christ’s suffering, while the earth shook and trembled. Rocks above and beneath the earth were rent, while mountains became valleys and valleys became mountains. (3 Nephi 8) DCBM, 3:415)

PREACH MY GOSPEL: ACCOUNTABILITY: WHAT DOES IT MEAN TO BE ACCOUNTABLE? D&C 58:26-33; D&C 101:78; Ezekiel 33:1-6. WHY IS AGENCY IMPORTANT IN ACCOUNTABILITY? 2 Nephi 2:26-29; Helaman 14:30-31. HOW SHOULD A MISSIONARY AND A MISSION LEADER WORK TOGETHER? D&C 38:23-25; Hebrews 13:17-18.

30 And now remember, remember, my brethren, that whosoever perisheth, perisheth unto ^ahimself; (Joseph Smith: “The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers.” (*Teachings of the Prophet Joseph Smith*, p. 310-11)) and whosoever doeth iniquity, doeth it unto himself; for behold, ye are ^bfree; ye are permitted to act for yourselves; for behold, God hath given unto you a ^cknowledge and he hath made you free. (Boyd K. Packer: “Remember, my brethren...ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.” (Helaman 14:30.) “If you feel pressed in and pressured and not free, it may be for one of two reasons. One, if you have lost freedom, possibly it has been through some irresponsible act of your own. Now you must regain it. You may be indentured-indentured to some habits of laziness or indolence; some even become slaves to addiction. The other reason is that maybe if you are not free you have not earned it. Freedom is not a self-preserving gift. It has to be earned, and it has to be protected. For instance, I am not free to play the piano, for I do not know how. I cannot play the piano...The ability to play the piano, the freedom to do that, has to be earned. It is a relatively expensive freedom. It takes an investment of time and of discipline. This discipline begins, as discipline usually does, from without. I hope that you do not have contempt for discipline that originates from without. That is the beginning. A parent usually presses a youngster to practice the piano. But somewhere, it is hoped, practice grows into self-discipline, which is really the only kind of discipline. The discipline that comes from within is that which makes a young person decide that he wants to be free to play the piano and play it well. Therefore, he is willing to pay the price. Then he can be free from supervision, from pressure, from whatever forms of persuasion parents

use.”(*That All May Be Edified*, p. 254))

31 He hath given unto you that ye might ^aknow good from evil, and he hath given unto you that ye might ^bchoose life or death; and ye can do good and be ^crestored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.

(Richard G. Scott: “Parents, don’t make the mistake of purposefully intervening to soften or eliminate the natural consequences of your child’s deliberate decisions to violate the commandments. Such acts reinforce false principles, open the door for more serious sin, and lessen the likelihood of repentance.”

(*Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 391) Boyd K.

Packer: “Another scripture is very important for a teacher to understand: ‘All men are instructed sufficiently that they know good from evil.’ (2 Nephi 2:5; Helaman 14:31.) Parents and teachers need to know that a youngster can tell right from wrong. This knowledge may be distorted or perverted or covered up in unfortunate life experiences, but intuitively, as a part of the spiritual endowment of all humanity, there is a knowledge of right from wrong. That gives me great hope, for then I understand that every child of God, however reprobate he may have become, however degenerate he may seem to be, has hidden within him the spark of divinity and a sensitivity to that which is wrong as compared to that which is right.” (*Teach Ye Diligently*, p. 99-100))

Helaman 15

These prophecies of Samuel the Lamanite were not included in the original text of the Book of Mormon, but were added after the Savior commanded them to be added when he visited them in the Americas. 3 Nephi 23: 6-13: 13 And now it came to pass that when Jesus had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not. 7 And it came to pass that he said unto ^aNephi: Bring forth the record which ye have kept. 8 And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said: 9 Verily I say unto you, I commanded my servant ^aSamuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were ^bmany ^csaints who should ^darise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so? 10 And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. 11 And Jesus said unto them: How be it that ye have not ^awritten this thing, that many ^bsaints did arise and appear unto many and did minister unto them? 12 And it came to pass that Nephi remembered that this thing had not been written. 13 And it came to pass that Jesus commanded that it should be ^awritten; therefore it was written according as he commanded.

The prophecy of Samuel, the Lamanite, to the Nephites. Comprising chapters 13 to 15 inclusive.

The Lord chastened the Nephites because he loved them—Converted Lamanites are firm and steadfast in the faith—The Lord will be merciful unto the Lamanites in the latter days. [About 6 B.C.]

1 AND now, my beloved brethren, behold, I declare unto you that except ye shall repent your houses shall be left unto you ^adesolate. (From the previous two verses, Samuel speaks of agency. Now he speaks of repentance.)

2 Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for ^arefuge; yea, and wo unto them which are ^bwith child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.

3 Yea, wo unto this ^apeople who are called the ^bpeople of Nephi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them; for behold, they have been a chosen people of the Lord; yea, the people of Nephi hath he loved, and also hath he ^cchastened them; yea, in the days of their iniquities hath he chastened them because he loveth them. (Brigham Young: “There are several here who will address you, and suppose that they should chastise us a little, do we not deserve it? Still, perhaps some will complain of the speaker for chastising them, when perhaps the first sentences which meet their eyes upon opening the Bible, will convey the idea that every son and daughter whom the Lord loveth, He chasteneth, but those who are not chastened are bastards and not sons. (Heb 12:8) Says one, ‘I am willing to be chastened, but I am not willing to have that brother who has just come from England, or some other country, chasten me, but if some one high in authority should do it, I would kiss the rod and reverence the hand that gave it;’ but the man who will only receive chastening from the Lord Himself is not in a proper state of mind before Him. The Latter-day Saints have been chastened much and often. Many in this congregation have had their corn and wheat stacks burned in consequence of their religion, and have often been called to part with their fathers and mothers, their wives and children, in consequence of their religion. They have been chastened here and there, and perhaps some may think we are being chastened now by the drought and insects. I am willing to take it as a chastisement, and to learn that wisdom and knowledge which I had not before it happened; and if every man could realize and understand it, they would receive it as a prize and as a lesson that would qualify them for future duties. Though our chastisements are often hard to be borne, those who

bear them patiently, willingly, and submissively, will find that they yield the Gospel fruits of righteousness insomuch that they will know how to be Saints indeed.” (*Journal of Discourses*, vol. 3, p. 54) Ezra Taft Benson: “We should learn to accept counsel. All of us need counsel. Sometimes there is need for reprimanding. I do not suppose that any of us who served for any length of time have not been on the receiving end of some pointed counsel that was for our benefit. ‘Whom the Lord loveth he chasteneth’ (Hebrews 12:6).” (*Teachings of Ezra Taft Benson*, p. 332))

4 But behold my brethren, the ^aLamanites hath he hated (“This is strong language. One would assume that Samuel did not mean to convey the thought that God actually hated the Lamanites, at least not in the sense that mortal men hate one another. Rather, because of their rebellion, because they rejected the light and spurned the association with God through the Spirit that they might have enjoyed, they alienated themselves from the love of the Father. It is not that God does not love them, but that he simply is unable to bless them as he would those who choose the right. ‘If you keep not my commandments,’ a modern revelation attests, ‘the love of the Father shall not continue with you, therefore you shall walk in darkness’ (D&C 95:12).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p.418)) because their deeds have been evil continually, and this because of the iniquity of the ^btradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nephites; and for this intent hath the Lord ^cprolonged their days. (These are the descendants of the people of Ammon. The stripling warriors would be adults and have their own families.)

5 And I would that ye should behold that the ^amore part of them are in the path of their duty, and they do walk circumspectly before God, and they do observe to keep his commandments and his statutes and his judgments according to the law of Moses.

6 Yea, I say unto you, that the more part of them are doing this, and they are striving with ^aunwearied diligence (Neal A. Maxwell: “Another vital source of renewal is expending some of our energy by striving with the less active. Serving in this way keeps the giver from becoming weary or from fainting in his mind, making possible ‘striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily’ (Helaman 15:6). Assisting in such reclamation actually gives us added energy. We are energized and empowered, like the father of the prodigal, who ran to greet him ‘when he was yet a great way off’ (Luke 15:20). Such real love keeps us from becoming too tired to reach out.” (*If Thou Endure It Well*, p. 116-7)) that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

7 And behold, ye do know of yourselves, for ye have witnessed it, that as many of them as are brought to the knowledge of the truth, and to know of the wicked and abominable traditions of their fathers, and are led to believe the holy scriptures, yea, the prophecies of the holy prophets, which are written, which leadeth them to faith on the Lord, and unto repentance, which faith and repentance bringeth a ^achange of heart unto them—

8 Therefore, as many as have come to this, ye know of yourselves are ^afirm and steadfast in the faith, and in the thing wherewith they have been made free. (Spencer W. Kimball: “Basically the [descendant of the Lamanites] is intelligent, affectionate, responsive, honest, stable, and is of believing blood. There is every reason to be assured that the red man will remain loyal and true to the gospel and the Church, once he is brought into the fold. We have heard of his traditions and superstitions, of his ferocity and wildness, of his degradation and uncleanness, but let us consider his potential, as revealed by a review of his ancestors. “The Lamanites have believing blood, as evidenced by these words from the sixth chapter

of Helaman: ‘And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words.’ (Helaman 6:36.) ‘...Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith.’ (Helaman 15:5-6, 8.) “As many as were converted of the Lamanites by Ammon and his brethren ‘never did fall away.’ (See Alma 23:6.) It should be noted that the Lamanites were often absorbed by, and were called, Nephites, when they were righteous, and it is true also that the Nephites when they rebelled and became wicked, were oft-times called Lamanites, and there was undoubtedly a considerable mixture among them.” (*Conference Report*, Apr. 1949, p. 106-7))

9 And ye know also that they have ^aburied their weapons of war (It’s been 70 years since this happened. Most of those men who did this would be dead by now. But their children, including the stripling warriors, would have remembered.), and they fear to take them up lest by any means they should sin; yea, ye can see that they fear to sin—for behold they will suffer themselves that they be trodden down and slain by their enemies, and will not lift their swords against them, and this because of their ^bfaith in Christ.

10 And now, because of their ^asteadfastness when they do believe in that thing which they do believe, for because of their firmness when they are once enlightened, behold, the Lord shall bless them and prolong their days, notwithstanding their iniquity—

11 Yea, even if they should dwindle in unbelief the Lord shall ^aprolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet ^bZenos, and many other prophets, concerning the ^crestoration of our brethren, the Lamanites, again to the knowledge of the truth— (Spencer W. Kimball: “The Lord chose to call them Lamanites. They are fulfilling prophecies. They are a chosen people with rich blood in their veins. They are casting off the fetters of superstition, fear, ignorance, and prejudice and are clothing themselves with knowledge, good works, and righteousness. And this Church is elated to have an important part in bringing about this transformation. . . . “Yesterday they were deprived, weakening, vanishing; today thousands are . . . in regular seminaries and institutes. . . . Numerous are receiving secular as well as spiritual training in Mexico, South America, and Hawaii and the isles of the sea. Many are now in college and large numbers in full-time mission service. Tens of thousands are now eligible for superior training and service through church organizations in all the Americas and in the Pacific. Lamanite-Nephite leaders are now standing forth to direct and inspire their people. *The day of the Lamanite is come*, and tomorrow will be even better” (in *Conference Report*, Oct. 1965, 70–71).)

12 Yea, I say unto you, that in the latter times the ^apromises of the Lord have been extended to our brethren, the Lamanites; (“Contrary to the opinion of those who may have read the Book of Mormon only superficially or who have not read it at all and formed opinions based on hearsay, it does not portray a consistently negative image of the Lamanites. It does suggest a glorious future for this choice people. Samuel the Lamanite testified: “The promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, . . . they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep” (Helaman 15:12-13; see also 3 Nephi 5:21-23). Significantly Latter-day Saints shall have a role in assisting the Lamanites to achieve their destiny. Nephi spoke of the time when the Gentiles would take the Book of Mormon to the remnant of his people: “The gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightful people.” (2 Nephi 30:5-6) . . . In 1947, Elder Spencer W. Kimball envisioned the Lamanites’ glorious future. He saw them as leaders in business, law, government, the arts, literature, and in the Church. ‘I saw the Church growing in rapid strides and I saw wards and stakes

organized. I saw stakes by the hundreds [and] a temple.’ The first truly ‘Lamanite’ stake was organized in Mexico City in 1961, and by 1989, there were 100 stakes in Mexico alone. In 1983 a temple was dedicated there, and within a few years one half dozen temples were opened in predominantly Lamanite areas of Latin America and Polynesia. In 1990, 58% of the Church’s 330,877 converts were baptized in Latin America. The Lamanites truly are a people of destiny. When Church members more accurately appreciate the image and more fully understand the teachings of the Book of Mormon concerning the Lamanites, they should not feel the least hesitancy or embarrassment about sharing this book and its message with the descendants of these people. On the contrary, they should be eager to fulfill their responsibility to do so.” (Richard O. Cowan, *Book of Mormon Symposium Series*, Helaman 3 – 3 Nephi 8, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., p. 262-4)) and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be ^bdriven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for ^crefuge, the Lord shall be ^dmerciful unto them.

13 And this is according to the prophecy, that they shall again be ^abrought to the true knowledge, which is the knowledge of their Redeemer, and their great and true ^bshepherd, and be numbered among his ^csheep.

14 Therefore I say unto you, it shall be ^abetter for them than for you except ye repent.

15 For behold, ^ahad the mighty works been shown unto them which have been shown unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief.

16 Therefore, saith the Lord: I will not utterly destroy them, but I will cause that in the day of my wisdom they shall ^areturn again unto me (Spencer W. Kimball: “The brighter day has dawned. The scattering has been accomplished—the gathering is in process. May the Lord bless us all as we become nursing parents unto our Lamanite brethren and hasten the fulfillment of the great promises made to them.” (*Faith Precedes the Miracle*, p. 358)), saith the Lord.

17 And now behold, saith the Lord, concerning the people of the Nephites: If they will not repent, and observe to do my will, I will utterly ^adestroy them, saith the Lord, because of their unbelief notwithstanding the many mighty works which I have done among them; and as surely as the Lord liveth shall these things be, saith the Lord.

Helaman 16

The Nephites who believe Samuel are baptized by Nephi—Samuel cannot be slain with their arrows and stones—Some harden their hearts, and others see angels—The unbelievers say it is not reasonable to believe in Christ and his coming in Jerusalem. [Between 5 and 1 B.C.]

1 AND now, it came to pass that there were many who heard the words of Samuel, the Lamanite, which he spake upon the ^awalls of the city. And as many as believed on his word went forth and sought for Nephi; and when they had come forth and found him they confessed unto him their sins (By this ye may know if a man repenteth of his sins – behold, he will confess them and forsake them. (D&C 58:43) Confession of sin involves two dimensions: disclosure of the deed(s), and covenant and commitment to Christ through the appointed priesthood leader. DCBM 3:421-22) and denied not (To “deny not” is to be candid in the confession of sin and weakness. It is to be open and pliable to counsel, direction, and the promptings of the spirit. DCBM, 3:422), desiring that they might be ^bbaptized unto the Lord. (Samuel is the visiting authority and the people go to their authorized priesthood leader, Nephi, for baptism.)

2 But as many as there were who did not believe in the words of Samuel were ^aangry with him; (We find ourselves often quoting the words of the prophets, and, lest there be some doubt as to what a prophet is, we submit that it is one who, under the appointment and inspiration of the Lord God, speaks truth as the spirit moves him, regardless of what the world is thinking and regardless of what men would like to hear. And, therefore, a prophet is seldom popular, and the cost of being a prophet is always great, for he may be called upon to say those things which are not pleasing... and he may find himself fighting against a tide of mass-misconception, and, as history records, be stoned, crucified, banished, ridiculed, shunned, or rejected. For the truth is not pleasing unto all men, and time has proved that majorities are not always right... It is not important that a prophet should say those things with which you and I are in full accord. But it is important that you and I should bring ourselves into full accord with those things which a prophet speaks by virtue of his office and calling. Richard L. Evans, Improvement Era, Nov 1939, p. 672) and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones neither with their arrows. (Joseph Smith: “I saw (in vision) Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it.” (*Teachings of the Prophet Joseph Smith*, p. 108) We will be protected until our mission is done.)

3 Now when they saw that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nephi to be baptized.

4 For behold, Nephi was baptizing, and prophesying, and preaching, crying repentance unto the people, showing signs and wonders, working ^amiracles among the people, that they might know that the Christ must ^bshortly come—

5 Telling them of things which must shortly come, that they might know and remember at the time of their coming that they had been made known unto them beforehand, to the intent that they might believe; therefore as many as believed on the words of Samuel went forth unto him to be baptized, for they came repenting and confessing their sins.

6 But the ^amore part of them did not believe in the words of Samuel (Ezra Taft Benson: “How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness.” (BYU Speeches of the Year, 1980, p. 28 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 392)); therefore when they saw that they could not hit him with their stones and their arrows, they cried unto their captains, saying: ^bTake this fellow and bind him, for behold he ^chath a devil; and because of the power of the devil which is in him we cannot hit him with our stones and our arrows; therefore take him and bind him, and away

with him.

7 And as they went forth to lay their hands on him, behold, he did cast himself down from the wall, and did flee out of their lands, yea, even unto his own country, and began to preach and to prophesy ^aamong his own people.

8 And behold, he was never heard of more among the Nephites; and thus were the affairs of the people.

9 And thus ended the eighty and sixth year of the reign of the judges over the people of Nephi.

10 And thus ended also the *eighty and seventh year (5 BC) of the reign of the judges, the more part of the people remaining in their pride and wickedness, and the lesser part walking more circumspectly before God.

11 And these were the conditions also, in the eighty and eighth year of the reign of the judges.

12 And there was but little alteration in the affairs of the people, save it were the people began to be more hardened in iniquity, and do more and more of that which was ^acontrary to the commandments of God, in the eighty and ninth year of the reign of the judges.

13 But it came to pass in the *ninetieth year (2 BC) of the reign of the judges, there were ^agreat signs given unto the people, and wonders; and the words of the prophets ^bbegan to be fulfilled.

14 And ^aangels did appear unto men, wise men, and did declare unto them glad tidings of great joy; thus in this year the scriptures began to be fulfilled.

15 Nevertheless, the people began to harden their hearts, all save it were the most believing part of them, both of the Nephites and also of the Lamanites, and began to depend upon their ^aown strength and upon their own wisdom, (Dallin H. Oaks: “The Book of Mormon describes that attitude among a people who depended solely ‘upon their own strength and upon their own wisdom’ and upon what they could ‘witness with [their] own eyes.’ (Hel. 16:15, 20.) Upon the basis of reason, these persons rejected the prophecies, saying, ‘It is not reasonable that such a being as a Christ shall come.’ (vs. 18.) Applying that same attitude, a prominent professor dismissed the Book of Mormon with the assertion, ‘You don't get books from angels. It is just that simple.’ Those who seek gospel knowledge only by study and reason are particularly susceptible to the self-sufficiency and self-importance that sometimes characterize academic pursuits. As the apostle Paul observed in his day, ‘Knowledge puffeth up.’ He cautioned the learned: ‘Take heed lest by any means this liberty [knowledge] of yours become a stumblingblock to them that are weak. . . . And through thy knowledge shall the weak brother perish, for whom Christ died?’ (1 Cor. 8:1, 9, 11.) The apostle Peter foresaw that attitude in our time: ‘There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.’ (2 Pet. 3:3-4.) A Book of Mormon prophet described the origin and consequences of this attitude: ‘O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.’ (2 Ne. 9:28.) The fulfillment of these prophecies is evident in our day.” (*The Lord's Way*, p. 47)) saying:

16 Some things they may have guessed right, among so many; but behold, we know that all these great and marvelous works cannot come to pass, of which has been spoken.

17 And they began to reason and to contend among themselves, saying:

18 That it is ^anot reasonable that such a being as a Christ shall come; (Joseph Fielding Smith: “The worship of reason, of false philosophy, is greater now than it was [in the past]. Men are depending upon their own research to find out God, and that which they cannot discover and which they cannot demonstrate to their satisfaction through their own research and their natural senses, they reject. They are not seeking for the Spirit of the Lord; they are not striving to know God in the manner in which he has marked out by which he may be known; but they are walking in their own way, believing in their own man-made philosophies, teaching the doctrines of devils and not the doctrines of the Son of God. (*Doctrines of Salvation*, vol. 3, p. 275)) if so, and he be the Son of God, the Father of heaven and of

earth, as it has been spoken, why will he not show himself unto us as well as unto them who shall be at Jerusalem?

19 Yea, why will he not show himself in this land as well as in the land of Jerusalem? (Neal a Maxwell: “The demands of discipleship should be our focus, not what we unsubmitively demand of God. The demands disbelievers make of God would be comedy if they were not tragedy, some of those living in the Western Hemisphere before the birth of Jesus demanding. ‘Why will he not show himself in this land as well as in the land of Jerusalem?’ (Helaman 16:19.) Elsewhere some taunted Jesus while He hung on the cross, saying, ‘He saved others; let him save himself, if he be Christ’ (Luke 23:35) No divine demonstration followed these queries or taunts. The mortal desire for manifestations, but on our terms, is clearly inconsistent with the plan of the Lord. In times of stress He relies on the steadiness of our discipleship, not on an abundance of showmanship; on persuasion, not intimidation.” (*Not My Will But Thine*, p. 91))

20 But behold, we know that this is a wicked ^atradition, which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance, for we cannot ^bwitness with our own eyes that they are true.

21 And they will, by the cunning and the mysterious arts of the evil one, work some great mystery which we cannot understand, which will keep us down to be servants to their words, and also servants unto them, for we depend upon them to teach us the word; and thus will they keep us in ignorance if we will yield ourselves unto them, all the days of our lives.

22 And many more things did the people ^aimagine up in their hearts, which were foolish and ^bvain; and they were much disturbed, for Satan did stir them up to do iniquity continually (Delbert L. Stapley: “(quoting Hel 16:22) This account of wickedness and contentions among the Nephites prior to the Lord’s birth in the meridian of time is duplicated in the wickedness, contentions, and deceptions of our day as we approach the second coming of our Lord and Savior Jesus Christ. Prophecies concerning these days are also being fulfilled and Satan is stirring up the hearts of men to do iniquity continually; and to thwart, if possible, faith in the great event of Christ’s second coming to earth, which I testify is sure to come to pass. Satan is alert and active. We must be more alert and perceptive of the false and insincere schemes of his agents among us.” (*Conference Report*, Oct. 1961, p. 21-22)); yea, he did go about spreading ^crumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come.

23 And notwithstanding the signs and the wonders which were wrought among the people of the Lord, and the many miracles which they did, Satan did get great hold upon the hearts of the people upon all the face of the land. (Satan is evil; totally and always. He ever seeks to defeat the gospel plan and destroy the souls of men. Satan is irrevocably committed to countering and overcoming the influence of the Spirit of Christ upon men. Marion G. Romney, CR, Apr 1971, p. 24)

24 And thus ^{*}ended the ninetieth year (1 BC) of the reign of the judges over the people of Nephi.

25 ^aAnd thus ended the book of Helaman, according to the record of Helaman and his sons.

* Verse 10 [5 B.C.]; Verse 13 [2 B.C.]; Verse 24 [1 B.C.].

3 Nephi 1

The account of the Savior's visit is the climax, the apex of the entire Book of Mormon. All previous Book of Mormon writings had pointed forward to that marvelous event and all things recorded thereafter remind the reader of that event as a symbol of the Lord's climactic second coming that will yet occur. Some who are not intimately familiar with the contents of the book of 3 Nephi, upon hearing that it consists principally of an account of the Savior's ministry on the American continent, may wonder whether and if so how it is any different from the accounts contained in the four Gospels of the New Testament. Is 3 Nephi nothing more than a "fifth gospel," adding to new insights but only repetition? As we shall see, 3 Nephi contains not only an account of the ministry of the resurrected Lord among a group of the inhabitants of the New World but also many additional testimonies of the reality of the resurrection, clarifications of major points of doctrine, and a unique and touching description of the true nature of the immortal Messiah. These contributions not only are supplemental to the four canonical Gospels but also are essential to a true understanding of the total mission of Jesus Christ, the Messiah and Redeemer of the world. While it contains numerous important doctrinal insights, instructions, and clarifications, the unique contributions of 3 Nephi fall into at least five major categories: (1) It testifies of the reality of the resurrection of Jesus Christ and serves as a second witness of his divinity. (2) It defines his gospel, clarifies points of doctrine, and teaches the necessity of gospel ordinances. (3) It explains the purpose of the law of Moses and teaches Jesus' divine role in the law's fulfillment. (4) It contains important clarifications concerning the "other sheep" and doctrinal teachings concerning the gathering of Israel. (5) It provides us with a unique and touching view of the emotional attributes of a glorified God – the resurrected Christ. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol. 4: 1-2)

N. Eldon Tanner: "I suppose that nowhere in the scriptures do we have a more beautiful or detailed record of God's dealings with man than in the account of this visit as recorded in Third Nephi. . . . [The] warnings and beautiful teachings . . . , if accepted and lived, will do more than anything else to bring peace and happiness to the world and to the individual seeking such a way of life. Here we can find explanations for many unanswered questions in the Bible. "Third Nephi gives us additional information in more detail than the four Gospels in the New Testament, and preserves the doctrines, teachings, and compassion of the Lord. For this reason there are many who refer to Third Nephi as the 'fifth Gospel.'" (in Conference Report, Apr. 1975, 52; or *Ensign*, May 1975, 34.)

SCRIPTURES:

THIRD NEPHI THE BOOK OF NEPHI THE SON OF NEPHI, WHO WAS THE SON OF HELAMAN

And Helaman was the son of Helaman, who was the son of Alma, who was the son of Alma, being a descendant of Nephi who was the son of Lehi, who came out of Jerusalem in the first year of the reign of Zedekiah, the king of Judah.

Nephi, son of Helaman, departs out of the land, and his son Nephi keeps the records—Though signs and wonders abound, the wicked plan to slay the righteous—The night of Christ's birth arrives—The sign is given and a new star arises—Lyings and deceivings increase, and the Gadianton robbers slaughter many. [Between A.D. 1 and 4]

1 NOW it came to pass that the *ninety and first year (AD 1) had passed away and it was ^asix hundred years from the time that Lehi left Jerusalem; and it was in the year that ^bLachoneus was the chief judge

and the governor over the land.

2 And ^aNephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son ^bNephi, who was his eldest son, concerning the ^cplates of brass, and ^dall the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem. (It was June, 1829 – the latter part of the month, and the Eight Witnesses saw them, I think, the next day or the day after (i.e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the Three Witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time, he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the Sword of Laban, the Directors – i.e. the ball which Lehi had – and the Interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God. (David Whitmer, “Report of Elders Orson Pratt and Joseph F. Smith.” *Millennial Star* 40 (9 Dec 1878: 771-74)

3 Then he ^adeparted out of the land, and ^bwhither he went, no man knoweth; (The language describing Nephi’s departure is very similar to [that of Alma’s departure]; hence we assume that the Lord chose to translate him, to receive him into a terrestrial state without tasting death. If so, then Nephi, like three others who will follow such a course in thirty-four years, was given power over death, power over the elements, power to come and go among the children of men as need arose, and power to continue his mortal work in bringing souls unto Christ either on this or some other planet or planets. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:4 Joseph Smith: “Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times. Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead... This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory.” (*Teachings of the Prophet Joseph Smith*, p. 170)) and his son Nephi did keep the records in his stead, yea, the record of this people.

4 And it came to pass that in the commencement of the ninety and second year, behold, the prophecies of the prophets began to be fulfilled more fully; for there began to be ^agreater signs and greater miracles wrought among the people.

5 But there were some who began to say that the time was past for the words to be fulfilled, which were ^aspoken by Samuel, the Lamanite. (Miracles don’t bring belief or faith, but belief and faith do bring miracles.)

6 And they began to ^arejoice over their brethren, saying: Behold the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain.

7 And it came to pass that they did make a great uproar throughout the land; and the people who

believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass.

8 But behold, they did watch steadfastly for ^athat day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain. (Are we looking steadfastly for the signs of the Lord's Second Coming?)

9 Now it came to pass that there was a day set apart by the ^aunbelievers, that all those who believed in those traditions should be ^bput to death except the ^csign should come to pass, which had been given by Samuel the prophet. (In order for unbelievers to have been able to set apart a day as the time of the Savior's birth, they must have believed literally that Jesus would be born exactly 600 years after Lehi left Jerusalem. It's possible, therefore, that Lehi and his family left Jerusalem around the time of the Passover celebration. Leaving during that time would have made his family's departure less noticed, because there would have been thousands of other people traveling to and from the city at the same time.)

10 Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful.

11 And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.

12 And it came to pass that he cried mightily unto the Lord ^aall that day; and behold, the ^bvoice of the Lord came unto him, saying: (These verses cause us to reflect upon what is yet an unanswered (unrevealed) matter – the time when the individual spirit enters the body. This is the day before Jesus is to be born to Mary in Bethlehem of Judea. We would assume that by this time the spirit of Jesus is within that infant body which is housed within the womb of Mary. How, then, does the voice of Jesus come to Nephi? Does the spirit enter the body at the time of conception; at the time of quickening when the mother first feels signs of life within her; or at the time of physical birth? Can it possibly come and go before the time of birth? We do not know. Such has not been made known to us in the latter days. We do know, however, that the words of God are often spoken through his servants by divine investiture of authority. To Adam the Holy Ghost spoke for and in behalf of the Only Begotten Son (Moses 5:9). Such may have been the case here: the Spirit may have been commissioned by the Father to speak to Nephi in the first person for Christ, as though Jesus himself were speaking. Another possibility is that an angel, acting by that same investiture of authority, spoke to Nephi the words of Christ. In any event, whether the Lord's words are spoken by himself or by his authorized servants, "it is the same." (D&C 1:38) McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:5-6)

13 Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the ^asign be given, and on the ^bmorrow come I into the world. (The Book of Mormon account of Christ speaking to Nephi the grandson of Helaman and saying, "On the morrow come I into the world," is not intended to infer that the spirit does not enter the body until the moment of the actual birth. Rather this revelation to the Nephites was itself being conveyed in a miraculous and unusual way. Quite probably the one uttering the words was speaking in the first person as though he were Christ, in accordance with the law enabling others to act and speak for Deity on the principle of divine investiture of authority.

Bruce R. McConkie, DNTC 1:85) to show unto the world that I will fulfil all that which I have caused to be ^cspoken by the mouth of my holy prophets.

14 Behold, I ^acome unto my own, to ^bfulfil all things which I have made known unto the children of men from the ^cfoundation of the world. (Jesus was and is the Lamb slain from the foundation of the world. The plan of salvation, which is the gospel of God the Father, was taught and understood in our first estate. There it was decreed that this plan would entail a creation, a fall, and an atonement. And there it was that Jehovah, the firstborn spirit of the Father, was chosen and foreordained to be the Redeemer and the Savior of all mankind. Joseph Smith spoke of the nature of such premortal agreements: "Everlasting covenant was made between three personages before the organization of this earth, and relates to their

dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator, God the second, the Redeemer, and God the third, the witness or Testator. *Teachings of the Prophet Joseph Smith*, p. 190, "This is a most difficult passage. It sounds as though the Lord is stating that he will come into the world to fulfill two wills- the will of Jehovah, the premortal God of the ancients (perhaps referred to here as 'me'), and the will of the mortal Messiah (the person of 'flesh'). Of course we know that they, Jehovah and Jesus, are one and the same being. At the same time, this statement dramatizes the separate and severable roles that would be played by the Master, that of the Holy One of Israel (premortals) and that of Jesus of Nazareth (mortal)." (McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, p. 6-7)) and to do the ^dwill, ^eboth ^fof the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given.

15 And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the ^asun there was ^bno darkness; and the people began to be astonished because there was no darkness when the night came.

16 And there were many, who had not believed the words of the prophets, who ^afell to the earth and became as if they were dead, for they knew that the great ^bplan of destruction which they had laid for those who believed in the words of the prophets had been frustrated; for the sign which had been given was already at hand.

17 And they began to know that the Son of God must shortly appear; yea, in fine, all the people upon the face of the whole earth from the ^awest to the east, both in the land north and in the land south, were so exceedingly astonished that they fell to the earth.

18 For they knew that the prophets had testified of these things for many years, and that the sign which had been given was already at hand; and they began to fear because of their iniquity and their unbelief.

19 And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be ^aborn, because of the ^bsign which had been given.

20 And it had come to pass, yea, all things, every whit, according to the words of the prophets.

21 And it came to pass also that a new ^astar did appear, according to the word. (According to Hugh Nibley, this event may have been caused by a supernova which would explain the light that continued after the going down of the sun and the new star arising, but which later disappeared.)

22 And it came to pass that from this time forth there began to be ^alyings sent forth among the people, by Satan, to harden their hearts, to the intent that they might not believe in those ^bsigns and wonders (Signs do not convert.) which they had seen; but notwithstanding these lyings and deceivings the ^cmore part of the people did believe, and were converted unto the Lord. (Though the conversion may have been genuine at the time, it did not last long. Terrence L. Szink, *Studies in Scripture*, 8:127)

23 And it came to pass that Nephi (Nephi is the prophet with authority to baptize for the remission of sins. When the Savior comes, he will ordain Nephi to baptize the people as members of the Kingdom of God on earth.) went forth among the people, and also many others, baptizing unto repentance, in the which there was a great ^aremission of sins. And thus the people began again to have peace in the land.

24 And there were no contentions, save it were a few that began to preach, endeavoring to prove by the ^ascriptures that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures. (Whenever you get red in the face, whenever you raise your voice, whenever you get "hot under the collar," or angry, rebellious, or negative in spirit, then know that the Spirit of God is leaving you and the spirit of Satan in beginning to take over. At times we may feel justified in arguing or fighting for truth by contentious words and actions. Do not be deceived. Satan would rather have you contend for evil if he could, but he rejoices when we contend with one another even when we think we are doing it in the cause of righteousness. He knows and recognizes the self-destructive nature of contention under any guise. Theodore M. Burton, CR, Oct 1974, 77)

25 But it came to pass that they soon became converted, and were convinced of the error which they were in, for it was made known unto them that the law was not yet ^afulfilled, and that it must be fulfilled in every whit; yea, the word came unto them that it must be fulfilled; yea, that one jot or tittle should not pass away till it should all be fulfilled; (The law of Moses will not be completely fulfilled until the death of Christ.) therefore in this same year were they brought to a knowledge of their error and did ^bconfess their faults.

26 And thus the ninety and second year did pass away, bringing ^aglad tidings unto the people because of the signs which did come to pass, according to the words of the prophecy of all the holy prophets.

27 And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianton robbers, who dwelt upon the ^amountains, who did infest the land; (Hugh Nibley: “But a new threat arose. The criminal element took to the hills and there established retreats where they built up strength from dissenters joining them until they were able to reestablish the Gadianton organization. Terrorism was the name of the game. From their secure places they would strike and withdraw, making a special effort to kidnap ‘especially women and children,’ to assure the permanence of their society (Helaman 11:33). At the same time, Zoramite recruiters brought a host of young Nephites into the organization by the prospect of such things as romantic adventure, gaudy makeup, danger, loot, and license to kill (3 Nephi 1:28-30). Soldiers of fortune also flocked to the camps.” (*The Prophetic Book of Mormon*, p. 555) for so strong were their holds and their secret places that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people. (The terrorists.)

28 And it came to pass that in the ninety and fourth year they began to increase in a great degree, because there were many dissenters of the Nephites who did flee unto them, which did cause much sorrow unto those Nephites who did remain in the land.

29 And there was also a cause of much sorrow among the Lamanites; for behold, they had many children who did grow up and began to wax strong in years, that they became for themselves, and were ^aled away by some who were ^bZoramites, by their lyings and their flattering words, to join those Gadianton robbers.

30 And thus were the Lamanites afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the ^arising generation. (Neal A. Maxwell: “While we do not think of it this way very often, the rising generation has some genuine responsibilities to the older generation still living. We are not immune to influence from you. We not only regard you as the seedbearers of a celestial culture to come, but our own journey can be hastened by your pressing forward. About A. D. 3, an emerging generation of Lamanite youth ‘became for themselves,’ discounting the influence of their righteous parents, and many young adults ‘were led away.’ Then this telling observation about how we always need each other was given: ‘. . . the Lamanites . . . began to decrease as to their faith and righteousness, because of the wickedness of the rising generation.’ (3 Nephi 1:29-30.) Lowering standards in the rising generations can create an undertow that affects all ages. We have seen, in just the past decade, various youth movements wash over shaky adults who gave way under pressure. Some adults, strangely enough, replaced their old values, of all things, with youth worship! The last thing youth needs is to be envied or worshiped.” (*Wherefore, Ye Must Press Forward*, p. 84)

* Verse 1 [A.D. 1]. (“The chronological material listed on the bottom of each page in the Book of Mormon did not appear in the first edition. These chronological notes were first added in the edition of 1920 at the recommendation of a committee headed by Elder James E. Talmage. The abbreviation B.C. is used to designate the number of years before the time of Christ. The abbreviation A.D. (from the Latin Anno Domini, meaning ‘in the year of our Lord’) is used to indicate the number of years since the birth of Christ. Note that this calendar system does not go through a zero number. Thus the year before the birth of Christ is 1 B.C. and the year in which the Savior is born is A.D. 1. According to the calendar systems previously used by the Nephites, the year A.D. 1 occurs in the ninety-second year of the reign of judges (the record says the ‘ninety and first year had passed away’) and in the six hundredth year

from the time Lehi left Jerusalem. (3 Nephi 1:1.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 252))

3 Nephi 2

Wickedness and abominations increase among the people—The Nephites and Lamanites unite to defend themselves against the Gadianton robbers—Converted Lamanites become white and are called Nephites. [Between A.D. 5 and 15]

1 AND it came to pass that thus passed away the *ninety and fifth year also, and the people began to forget those ^asigns and wonders (see what I mean, signs don't convert) which they had heard, and began to be less and less astonished at a sign or a wonder from heaven, insomuch that they began to be hard in their hearts, and blind in their minds, and began to disbelieve all which they had heard and seen—

2 ^aImagining up some vain thing in their hearts, that it was wrought by men and by the power of the devil, to lead away and ^bdeceive the hearts of the people; and thus did Satan get possession of the hearts of the people again, insomuch that he did blind their eyes and lead them away to believe that the doctrine of Christ was a ^cfoolish and a vain thing.

3 And it came to pass that the people began to wax strong in wickedness and abominations; and they did not believe that there should be any more signs or wonders given; and Satan did ^ago about, leading away the hearts of the people, tempting them and causing them that they should do great wickedness in the land.

4 And thus did pass away the ninety and sixth year; and also the ninety and seventh year; and also the ninety and eighth year; and also the ninety and ninth year;

5 And also an hundred years had passed away since the days of ^aMosiah, who was king over the people of the Nephites.

6 And *six hundred and nine years had passed away since Lehi left Jerusalem.

7 And nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world.

8 Now the Nephites began to ^areckon their time from this period when the sign was given, or from the coming of Christ; therefore, nine years had passed away. (This is the correlation of the three time keeping methods. They will now use the time of Christ to keep time.)

9 And Nephi, who was the father of Nephi, who had the charge of the records, ^adid not return to the land of Zarahemla, and could nowhere be found in all the land.

10 And it came to pass that the people did still ^aremain in wickedness, notwithstanding the much preaching and prophesying which was sent among them; and thus passed away the tenth year also; and the eleventh year also passed away in iniquity.

11 And it came to pass in the *thirteenth year there began to be wars and contentions throughout all the land; for the ^aGadianton robbers had become so ^bnumerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land (These people hate so much that they contribute nothing of any lasting value to mankind.), that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them.

12 Therefore, all the Lamanites who had become converted unto the Lord did unite with their brethren, the Nephites, and were compelled, for the ^asafety of their lives and their women and their children, to take up arms against those Gadianton robbers, yea, and also to maintain their rights, and the privileges of their church and of their worship, and their freedom and their ^bliberty. (There are some things worth fighting for.)

13 And it came to pass that before this thirteenth year had passed away the Nephites were threatened with utter destruction because of this war, which had become exceedingly sore.

14 And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites;

15 And their ^acurse was taken from them, and their skin became ^bwhite like unto the Nephites;

16 And their young men and their daughters became exceedingly fair, and they were numbered among

the Nephites, and were called Nephites. And thus ended the thirteenth year. (The dark skin was a sign of the curse. The curse was the withdrawal of the Spirit of the Lord. The dark skin... is no longer considered a sign of the curse. Many of these converts are delightful and have the Spirit of the Lord. Joseph Fielding Smith, *Answers to Gospel Questions*, 3:123-124.)

17 And it came to pass in the commencement of the fourteenth year, the war between the robbers and the people of Nephi did continue and did become exceedingly sore; nevertheless, the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places. (Only righteousness can defeat terrorists.)

18 And thus ended the fourteenth year. And in the *fifteenth year they did come forth against the people of Nephi; and because of the wickedness of the people of Nephi, and their many contentions and dissensions, the Gadianton robbers did gain many advantages over them.

19 And thus ended the fifteenth year, and thus were the people in a state of many afflictions; and the ^asword of destruction did hang over them, insomuch that they were about to be smitten down by it, and this because of their iniquity. (Ezra Taft Benson: “We live today in a wicked world. Never in our memory have the forces of evil been arrayed in such a deadly formation. The devil is well organized and has many emissaries working for him. His satanic majesty has proclaimed his intention to destroy our young people, to weaken the home and family, and to defeat the purposes of the Lord Jesus Christ through his great church” (*God, Family, Country: Our Three Great Loyalties* [1974], 90). “All through the ages the prophets have looked down through the corridors of time to our day. Billions of the deceased and those yet to be born have their eyes on us. Make no mistake about it—you are a marked generation. There has never been more expected of the faithful in such a short period of time as there is of us. Never before on the face of this earth have the forces of evil and the forces of good been as well organized. Now is the great day of the devil’s power. . . . But now is also the great day of the Lord’s power, with the greatest number ever of priesthood holders on the earth” (“In His Steps,” in *1979 Devotional Speeches of the Year* [1980], 59).)* Verse 18 [A.D. 15].

3 Nephi 3

Giddianhi, the Gadianton leader, demands that Lachoneus and the Nephites surrender themselves and their lands—Lachoneus appoints Gidgiddoni as chief captain of the armies—The Nephites assemble in Zarahemla and Bountiful to defend themselves. [Between A.D. 16 and 17]

1 AND now it came to pass that in the *sixteenth year from the coming of Christ, ^aLachoneus, the governor of the land, received an epistle from the leader and the governor of this band of robbers; and these were the words which were written, saying:

2 Lachoneus, most noble and chief governor of the land (he doesn't mean it), behold, I write this epistle unto you, and do give unto you exceedingly great praise because of your firmness, and also the firmness of your people, in ^amaintaining that which ye suppose to be your right and ^bliberty; yea, ye do stand well, as if ye were supported by the hand of a god, in the defence of your liberty, and your property, and your country, or that which ye do call so.

3 And it seemeth a pity unto me, most noble Lachoneus, that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command, who do now at this time stand in their arms, and do await with great anxiety for the word—Go down upon the Nephites and ^adestroy them.

4 And I, knowing of their unconquerable spirit, having proved them in the field of battle, and knowing of their everlasting hatred (their main motivation to fight) towards you because of the many wrongs which ye have done unto them, therefore if they should come down against you they would visit you with utter destruction.

5 Therefore I have written this epistle, sealing it with mine own hand, feeling for your welfare, because of your firmness in that which ye believe to be right, and your noble spirit in the field of battle.

6 Therefore I write unto you, desiring that ye would yield up unto this my people, your cities, your lands, and your possessions, rather than that they should visit you with the sword and that destruction should come upon you.

7 Or in other words, yield yourselves up unto us, and unite with us and become acquainted with our ^asecret works, and become our brethren that ye may be like unto us—not our slaves, but our brethren and partners of all our substance. (What could he have meant by the expression “partners of all our substance” except communal ownership of property? Giddianhi also accuses the Nephites of robbing his people of “their rights and government” (v.10). This is the identical appeal which the Communists make to the laboring class today. They appeal to their selfishness and tell them they are exploited and robbed under the capitalistic system and are denied their rights of government. The Communists propose the establishment of what they call the “dictatorship of proletariat” whereunder the workers are supposed to own all the property and run the government. One can hardly imagine a greater deception than this but it is the appeal made nonetheless. Giddianhi also speaks of the “everlasting hatred” (v.4) of his people for the Nephites. V.I. Lenin, first Communist dictator in Russia and one of the chief theoreticians of Communism had this to say: “We must hate. Hatred is the basis of Communism. Children must be taught to hate their parents if they are not Communists. H. Verlan Andersen, *Many Are Called but Few are Chosen*, 61.)

8 And behold, I ^aswear unto you, if ye will do this, with an oath, ye shall not be destroyed; but if ye will not do this, I swear unto you with an oath, that on the morrow month I will command that my armies shall come down against you, and they shall not stay their hand and shall spare not, but shall slay you, and shall let fall the sword upon you even until ye shall become extinct.

9 And behold, I am ^aGiddianhi; (the name means The Lord is my life.) and I am the governor of this the ^bsecret society of Gadianton; which society and the works thereof I know to be ^cgood; (a lie) and they are of ^dancient date and they have been handed down unto us. (true)

10 And I write this epistle unto you, Lachoneus, and I hope that ye will deliver up your lands and your

possessions, without the shedding of blood, that this my people may recover their rights and^a government, who have dissented away from you because of your wickedness in retaining from them their rights of government, and except ye do this, I will avenge their wrongs. I am Giddianhi.

11 And now it came to pass when Lachoneus received this epistle he was exceedingly astonished, because of the boldness of Giddianhi demanding the possession of the land of the Nephites, and also of threatening the people and avenging the wrongs of those that had received no wrong, save it were they had^a wronged themselves by dissenting away unto those wicked and abominable robbers.

12 Now behold, this Lachoneus, the governor, was a just man, and could not be frightened by the demands and the threatenings of a^a robber; therefore he did not hearken to the epistle of Giddianhi, the governor of the robbers, but he did cause that his people should cry unto the Lord for^b strength against the time that the robbers should come down against them. (Righteousness will defeat the robbers)

13 Yea, he sent a proclamation among all the people, that they should^a gather together their women, and their children, their flocks and their herds, and all their substance, save it were their land, unto one place. (Eventually, the Saints and those who choose righteousness will be required to gather together into Zion for defense from the wicked.)

14 And he caused that^a fortifications should be built round about them, and the strength thereof should be exceedingly great. And he caused that armies, both of the Nephites and of the Lamanites, or of all them who were numbered among the Nephites, should be placed as guards round about to watch them, and to guard them from the robbers day and night. (We must fortify ourselves against the onslaught of evil in our day.)

15 Yea, he said unto them: As the Lord liveth, except ye repent of all your iniquities, and cry unto the Lord, ye will in nowise be^a delivered out of the hands of those Gadianton robbers. (Righteousness can secure for us our deliverance from evil.)

16 And so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon all the people; and they did exert themselves in their might to do according to the words of Lachoneus.

17 And it came to pass that Lachoneus did appoint chief captains over all the armies of the Nephites, to command them at the time that the robbers should come down out of the wilderness against them. (Church leaders help us by commanding us to repent and live righteously.)

18 Now the chiefest among all the chief captains and the great commander of all the armies of the Nephites was appointed, and his name was^a Gidgiddoni.

19 Now it was the custom among all the Nephites to appoint for their chief captains, (save it were in their times of wickedness) some one that had the^a spirit of revelation and also prophecy; therefore, this Gidgiddoni was a great prophet among them, as also was the chief judge. (Following the living prophet will be our safety.)

20 Now the people said unto Gidgiddoni: ^aPray unto the Lord, and let us go up upon the mountains and into the wilderness, that we may fall upon the robbers and destroy them in their own lands.

21 But Gidgiddoni saith unto them: The Lord^a forbid; for if we should go up against them the Lord would^b deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as the Lord liveth, if we do this he will deliver them into our hands. (Christians enter war; they do not begin it. Even when it came to taking the initiative in what would appear to be a noble cause – to go into the mountains and root out the secret combinations – the sensitive Gidgiddoni declined the suggestion and explained that if they did that his people would not enjoy the approbation and thus the strength of the Lord. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:16 President George Q. Cannon: We must proclaim peace; do all in our power to appease the wrath of our enemies; make any sacrifice that honorable people can to avert war, with all its horrors, entailing as it does dreadful consequences so numerous that they cannot be mentioned. It is our duty, I say, as a nation. The influence of the Latter-day Saints should be used in this direction. We

should seek to quell these feelings of anxiety to fight and to shed blood. Our influence should go forth like oil poured upon the troubled waters, quieting the waves of discontent and wrath that are aroused by this fearful spirit. ...Not only ought we to extend the offering of peace the first time to a nation that proclaims war against us, but again the second time; and if that should be rejected, again the third time; and if it be rejected the third time, then: They should bring these testimonies before the Lord. Go to the Lord and say, 'Here are our testimonies. We have offered peace the first time; we have offered it twice; we have offered it three times; but our offerings are rejected, and this nation is determined to have war with us. Now we bring these testimonies before thee, Lord.' ... I do not look for our nation to do this. It is scarcely to be expected, in the nature of things, that they would do it. But it is the true principle, and we as a people should use our influence for this purpose. Our prayers should ascend to God; our petitions should ascend to the government of our nation to do everything that honorable people can to avert war. We have no fear of the effect of the combinations against us. ... But the promise of God is that if we will do right as a nation, if we will serve Him, they shall not have power over us, or be able to bring us into bondage; and in the end we shall prevail. This is a glorious promise which is made to the inhabitants of the land. ... To us as Latter-day Saints these principles are of the utmost importance. I do not want to see our young men get filled with the spirit of war and be eager for the conflict. God forbid that such a spirit should prevail in our land, or that we should contribute in any manner to the propagation of a spirit of that kind! But one may say, 'Is it not our duty to defend our country and our flag? Is it not our duty to maintain the institutions which the Lord has given to us?' Certainly it is. And it is no part of cowardice to take the plan that the Lord has pointed out. No man need be afraid that the Lord or any just man will look upon him as a coward.' (*Conference Report*, April 1898, pp. 86-87.) "The principle behind this counsel apparently is related to the principle of repentance, as is indicated in this statement by President Joseph Fielding Smith: 'The law of forgiveness and retribution ... applies to individuals and to families, as well as to the Church at large. We are under commandment to forgive our enemies and suffer their abuses and smiting the first time and second time, also the third time. This is to be done in patience, and in humility and prayer, hoping that the enemy might repent. If the enemy come upon us for the fourth time we are justified in meting out retribution, but even then there is to come a reward if we patiently endure, and the Lord will reward us abundantly. For all these abuses we will be rewarded if we endure them in patience. Perchance the enemy may repent, and that we should most sincerely desire. This may to the most ordinary human being be a hard law to follow; but nevertheless it is the word of the Lord. One of the best illustrations of this spirit of enduring wrong rather than retaliating is found in the story of the people of Ammon in the Book of Mormon. Because they refused to take up arms to defend themselves, but would rather lay down their lives than shed blood even in their own defense, they brought many of their enemies to repentance and to the kingdom of God. [Alma 24:17-25; 27:3.] This is the doctrine of Jesus Christ as taught in the Sermon on the Mount. [Matt. 5:21-22, 43-44.] If all peoples would accept this doctrine there could be no war, and all difficulties could be adjusted in righteousness. This doctrine was taught, so the Lord declared, to his people anciently. There are many things in the Old Testament in relation to the wars and battles of the Israelites in the meager record which has come down to us, which are made to appear to us that these people were cruel and vengeful, but the Lord says they went out to battle when they were guided by prophets and the spirit of revelation when the Lord commanded them. (Joseph Fielding Smith, *Church History and Modern Revelation* [Salt Lake City: The Council of the Twelve Apostles, 1953], 1:434-35.)" (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 254-6))

22 And it came to pass in the *seventeenth year, in the latter end of the year, the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken their ^ahorses, and their chariots, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands and by tens of thousands, until they had all gone forth to the ^bplace which ^chad been appointed that they should gather themselves together, to defend themselves against their enemies.

23 And the ^aland which was appointed was the land of Zarahemla, and the land which was between the land Zarahemla and the land ^bBountiful, yea, to the line which was between the ^cland Bountiful and the land Desolation.

24 And there were a great many thousand people who were called Nephites, who did gather themselves together in this land. Now Lachoneus did cause that they should gather themselves together in the land ^asouthward, because of the great curse which was upon the ^bland northward. (We will gather to Zion.)

25 And they did fortify themselves against their enemies; and they did dwell in one land, and in one body, (Like Zion) and they did fear the words which had been spoken by Lachoneus, insomuch that they did repent of all their sins; and they did put up their ^aprayers unto the Lord their God, that he would deliver them in the time that their enemies should come down against them to battle.

26 And they were exceedingly sorrowful because of their enemies. And Gidgiddoni did cause that they should make ^aweapons of war of every kind, and they should be strong with armor, and with shields, and with bucklers, after the manner of his instruction.

* Verse 22 [A.D. 17].

3 Nephi 4

The Nephite armies defeat the Gadianton robbers—Giddianhi is slain, and his successor, Zemnarihah, is hanged—The Nephites praise the Lord for their victories. [Between A.D. 18 and 22]

1 AND it came to pass that in the latter *end of the eighteenth year those armies of ^arobbers had prepared for battle, and began to come down and to sally forth from the hills, and out of the mountains, and the wilderness, and their strongholds, and their ^bsecret places, and began to take possession of the lands, both which were in the land south and which were in the land north, and began to take possession of all the lands which had been ^cdeserted by the Nephites, and the cities which had been left desolate.

2 But behold, there were no wild beasts nor ^agame in those lands which had been deserted by the Nephites, and there was no game for the robbers save it were in the wilderness.

3 And the robbers could not exist save it were in the wilderness, for the want of food; for the Nephites had left their lands desolate, and had gathered their flocks and their herds and all their substance, and they were in one body.

4 Therefore, there was no chance for the robbers to plunder and to obtain food, save it were to come up in open battle against the Nephites; and the Nephites being in one body, and having so great a number, and having reserved for themselves provisions, and ^ahorses and cattle, and flocks of every kind, that they might subsist for the space of ^bseven years, in the which time they did hope to destroy the robbers from off the face of the land; and thus the eighteenth year did pass away.

5 And it came to pass that in the *nineteenth year Giddianhi found that it was expedient that he should go up to battle against the Nephites, for there was ^ano way that they could subsist save it were to plunder and rob and murder. (Quite the economy the robbers have, right?)

6 And they durst not spread themselves upon the face of the land insomuch that they could raise grain, lest the Nephites should come upon them and slay them; therefore Giddianhi gave commandment unto his armies that in this year they should go up to battle against the Nephites. (They couldn't produce for themselves, so they had to steal from others.)

7 And it came to pass that they did come up to battle; and it was in the sixth month (If the first month is spring, this is probably around October or harvest time.); and behold, great and terrible was the day that they did come up to battle; and they were girded about after the manner of robbers; and they had a lamb-skin (Since there probably were not sheep in the land, this might actually have been leopard skins) about their loins, and they were dyed in blood, and their heads were shorn, and they had head-plates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood.

8 And it came to pass that the armies of the Nephites, when they saw the appearance of the army of Giddianhi, had all fallen to the earth, and did lift their cries to the Lord their God, that he would spare them and deliver them out of the hands of their enemies. (The Nephites knew the only sure source to deliver them.)

9 And it came to pass that when the armies of Giddianhi saw this they began to shout with a loud voice, because of their joy, for they had supposed that the Nephites had fallen with fear because of the terror of their armies.

10 But in this thing they were disappointed, for the Nephites did not ^afear them; but they did fear their God and did supplicate him for ^bprotection; therefore, when the armies of Giddianhi did rush upon them they were prepared to meet them; yea, in the strength of the Lord they did receive them.

11 And the battle commenced in this the sixth month; and great and terrible was the battle thereof, yea, great and terrible was the ^aslaughter thereof, insomuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem.

12 And notwithstanding the ^athreatenings and the oaths which Giddianhi had made, behold, the Nephites did beat them, insomuch that they did fall back from before them.

13 And it came to pass that ^aGidgiddoni commanded that his armies should pursue them as far as the borders of the wilderness, and that they should not spare any that should fall into their hands by the way; and thus they did pursue them and did slay them, to the borders of the wilderness, even until they had fulfilled the commandment of Gidgiddoni.

14 And it came to pass that Giddianhi, who had stood and fought with boldness, was pursued as he fled; and being weary because of his much fighting he was overtaken and slain. And thus was the end of Giddianhi the robber.

15 And it came to pass that the armies of the Nephites did return again to their place of security. And it came to pass that this nineteenth year did pass away, and the robbers did not come again to battle; neither did they come again in the twentieth year.

16 And in the *twenty and first year they did not come up to battle, but they came up on all sides to lay siege round about the people of Nephi; for they did suppose that if they should cut off the people of Nephi from their ^alands, and should hem them in on every side, and if they should cut them off from all their outward privileges, that they could cause them to yield themselves up according to their wishes.

(Five more years worth of stores left of the Nephites.)

17 Now they had appointed unto themselves another leader, whose name was Zemnariyah; therefore it was Zemnariyah that did cause that this siege should take place.

18 But behold, this was an advantage to the Nephites; for it was impossible for the robbers to lay siege sufficiently long to have any effect upon the Nephites, because of their ^amuch ^bprovision which they had laid up in store,

19 And because of the scantiness of provisions among the robbers; for behold, they had nothing save it were meat for their subsistence, which meat they did obtain in the wilderness;

20 And it came to pass that the ^awild game became scarce in the wilderness insomuch that the robbers were about to perish with hunger.

21 And the Nephites were continually marching out by day and by night, and falling upon their armies, and cutting them off by thousands and by tens of thousands.

22 And thus it became the desire of the people of Zemnariyah to withdraw from their design, because of the great destruction which came upon them by night and by day.

23 And it came to pass that Zemnariyah did give command unto his people that they should withdraw themselves from the siege, and march into the furthestmost parts of the land northward.

24 And now, Gidgiddoni being aware of their design, and knowing of their weakness because of the want of food, and the great slaughter which had been made among them, therefore he did send out his armies in the night-time, and did cut off the way of their retreat, and did place his armies in the way of their retreat.

25 And this did they do in the night-time, and got on their march beyond the robbers, so that on the morrow, when the robbers began their march, they were met by the armies of the Nephites both in their front and in their rear.

26 And the robbers who were on the south were also cut off in their places of retreat. And all these things were done by command of Gidgiddoni.

27 And there were many thousands who did yield themselves up prisoners unto the Nephites, and the remainder of them were slain. (This is the destruction of the Gadianon robbers)

28 And their leader, Zemnariyah, was taken and hanged upon a tree, yea, even upon the top thereof until he was dead. And when they had hanged him until he was dead they did fell the tree to the earth, and did cry with a loud voice, saying: (This is an ancient ceremony)

29 May the Lord preserve his people in righteousness and in holiness of heart, that they may cause to be felled to the earth all who shall seek to slay them because of power and secret combinations, even as this man hath been felled to the earth.

30 And they did rejoice and cry again with one voice, saying: May the ^aGod of Abraham, and the God of Isaac, and the God of Jacob, protect this people in righteousness, so long as they shall ^bcall on the name

of their God for ^cprotection.

31 And it came to pass that they did break forth, all as one, in singing, and ^apraising their God for the great thing which he had done for them, in preserving them from falling into the hands of their enemies.

32 Yea, they did cry: Hosanna (Save us now, save, we pray!) to the Most High God. And they did cry: Blessed be the name of the Lord God ^aAlmighty, the Most High God.

33 And their hearts were swollen with joy, unto the gushing out of many tears, Neal A. Maxwell: “Thus the things of which we can be most certain are also those things which matter most... We can have a bad day but still have a good life. We can have tribulation but see it paled by the resurrection. We can exhibit calm commitment as did hope-filled Job amid tribulation and avoid charging ‘God foolishly.’ (Job 1:22.) Thus, nothing that really matters has changed since long ago when, with full justification, we shouted for joy. All that matters is gloriously intact. The promises are in place. It is up to us to perform. Someday when we kneel again in those corridors where that special shout once echoed, having been delivered from our last enemy, death, we will have hearts ‘swollen with joy, unto the gushing out of many tears.’ (3 Nephi 4:33.) It is a moment we must not miss! It is worth cheerfully enduring a few disappointments and pains now and letting a few mortal appetites go unsatiated.” (*Notwithstanding My Weakness*, p. 58)) because of the great goodness of God in delivering them out of the hands of their enemies; and they knew it was because of their repentance and their humility that they had been delivered from an everlasting destruction. (The only way to combat the kind of wickedness the Gadianton robbers represented is with the strength obtained through personal and collective righteousness. To overcome the evil power of secret oaths we must make sacred covenants with God and abide by them. Terrence L. Szink, *Studies in Scripture*, 8:133 Third Nephi 4:28-33 recounts in considerable detail the execution of Zemnariyah, the captured leader of the defeated Gadianton robbers. It has recently been suggested that this public execution followed ancient ceremony and law... After the Nephites had chopped down the tree on which Zemnariyah had been hanged, they all cried out ‘with one voice’ for God to protect them. Then they sang out ‘all as one’ in praise of God (3 Nephi 4:30-33). Is there some kind of ritual involved here? Several evidences point to an ancient background for this execution. Consider these few items. First, notice that the tree on which Zemnariyah was hung was felled. Was this ever done in antiquity? Apparently it was. For one thing, Israelite practice required that the tree upon which the culprit was hung be buried with the body. Hence the tree had to have been chopped down... Second, consider why the tree was chopped down and buried. As Maimonides explains: ‘In order that it should not serve as a sad reminder [with] people saying: This is the tree on which so-and-so was hanged.’ In this way, the tree became associated with the person being executed; it came to symbolize the culprit and the desire to forget him or her. By way of comparison, the Nephites identified the tree with Zemnariyah and all those like him, that his infamy might not be forgotten, when they cried out: ‘May [the Lord] cause to be felled to the earth all who shall seek to slay them, . . . even as this man hath been felled to the earth.’ ... Finally, the people all chanted loudly, proclaiming the wickedness of Zemnariyah, which may be reminiscent of the ancient practice of heralding a notorious execution. Deuteronomy 19:20 says that ‘those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.’ How was this to be accomplished? Rabbi Jehudah explained: ‘I say that he is executed immediately and messengers are sent out to notify the people.’ Indeed, public matters, such as the execution of a rebelling judge (see 3 Nephi 6:22-28), had to be heralded. An even clearer example of heralding in the Book of Mormon is found in Alma 30:57, where the results in Korihor's case were heralded abroad. In both these cases, the apparent requirement of publishing the wickedness of the culprit was satisfied, so that all who remained would ‘hear and fear,’ and the evil would be removed from among God's people.” (*Reexploring The Book of Mormon*, p. 250-2))

* Verse 16 [A.D. 21].

3 Nephi 5

The Nephites repent and forsake their sins—Mormon writes the history of his people and declares the everlasting word to them—Israel shall be gathered in from her long dispersion. [Between A.D. 21 and 26]

1 AND now behold, there was not a living soul among all the people of the Nephites who did ^adoubt in the least the words of all the holy prophets who had spoken; for they knew that it must needs be that they must be fulfilled.

2 And they knew that it must be expedient that Christ had come, because of the many signs which had been given, according to the words of the prophets; and because of the things which had come to pass already they knew that it must needs be that all things should come to pass according to that which had been spoken.

3 Therefore they did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night.

4 And now it came to pass that when they had taken all the robbers prisoners, insomuch that none did escape who were not slain, they did cast their prisoners into prison, and did cause the word of God to be preached unto them; and as many as would repent of their sins and ^aenter into a ^bcovenant that they would murder no more were set at ^cliberty. (John Taylor: “God expects you to be true to your vows, to be true to yourselves, and to be true to your wives and children. If you become covenant breakers, you will be dealt with according to the laws of God. And the men presiding over you have no other alternative than to bring the covenant breaker to judgment. If they fail to do their duty, we shall be under the necessity of looking after them, for righteousness and purity must be maintained in our midst.” (*The Gospel Kingdom*, p. 285))

5 But as many as there were who did not enter into a covenant, and who did still continue to have those ^asecret murders in their hearts, yea, as many as were found breathing out threatenings against their brethren were condemned and punished according to the law.

6 And thus they did put an end to all those wicked, and secret, and abominable combinations, in the which there was so much wickedness, and so many murders committed. (This is in the book to show us how to get rid of terrorists and those who would destroy freedom.)

7 And thus had the ^atwenty and second year passed away, and the twenty and third year also, and the twenty and fourth, and the twenty and fifth; and thus had ^{*}twenty and five years passed away. (Now it's time to get back to their normal lives.)

8 And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a ^ahundredth part of what was done among so many people in the space of twenty and five years; (Of the vision of the degrees of glory, Joseph Smith said, “I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive them. *Teachings of the Prophet Joseph Smith*, p. 305. The same is true of much that is contained within the covers of holy writ. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4: 22)

9 But behold there are ^arecords which do contain ^ball the proceedings of this people; and a ^cshorter but true account was given by Nephi. (Brigham Young tells the story: “Oliver Cowdery went with the Prophet Joseph when he deposited these plates... When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more

plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: ‘This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.’” (*Journal of Discourses*, vol. 19, p. 40))

10 Therefore I have made my ^arecord of these things according to the record of Nephi, which was engraven on the plates which were called the ^bplates of Nephi. (At this point Mormon interrupted the narrative and inserted an explanation about the sources he was working with and a testimony of his work. These few verses are fascinating because in them Mormon stepped back from his role as editor and discussed that role with the reader. Evidently the three years following the defeat of the Gadianton robbers was a period of great literary activity. With no wars to fight and a large supply of food, the people had time to write about the experiences through which they had just passed. Perhaps these experiences, which Mormon described as “great and marvelous” included the many signs which had been given both preceding the birth of Christ and since that time. At any rate, Mormon wrote that his book does not contain “even a hundredth part” of all that happened. He did indicate that “there are records which do contain all the proceedings of this people.” He also mentioned a “shorter but true account” written by Nephi. Mormon was here referring to Nephi the son of Nephi, since at this point his remarks seem to be confined to the twenty five years following the manifestation of the sign of the birth of Christ. This “shorter but true account” given by Nephi the son of Nephi was recorded on the large plates of Nephi and served as the basis for the Book of Mormon’s version of what happened during the twenty-five years. Terrence L. Szink, *Studies in Scripture*, 8:134)

11 And behold, I do make the record on plates which I have made with mine own hands.

12 And behold, I am called ^aMormon, (This is the first time in the abridgement of the large plates that Mormon identifies himself by name. His name appears in the Words of Mormon, but that book is at the end of the small plates of Nephi. The name of Mormon’s father was Mormon. The Prophet Joseph Smith linked the word Mormon with the meaning “more good.” *Teachings of the Prophet Joseph Smith*, p. 300. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:22) being called after the ^bland of Mormon, the land in which Alma did establish the church among the people, yea, the first church which was established among them after their transgression.

13 Behold, I am a disciple (in his case this also means an Apostle) of Jesus Christ, the Son of God. I have been ^acalled of him to declare his word among his people, that they might have everlasting life.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48.

14 And it hath become expedient that I, according to the will of God, that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith, should make a ^arecord of these things which have been done—

15 Yea, a ^asmall record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time.

16 Therefore I do make my record from the accounts which have been given by those who were before me, until the commencement of my day;

17 And then I do make a ^arecord of the things which I have seen with mine own eyes.

18 And I know the record which I make to be a just (To say that his record is “just” is to say that it is right and lawful; for him to say that it is true is to attest that it is correct, reliable, or trustworthy. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:23) and a true record; nevertheless there are many things which, according to our ^alanguage, we are not able to ^bwrite.

19 And now I make an end of my saying, which is of myself, and proceed to give my account of the

things which have been before me.

20 I am Mormon, and a pure ^adescendant of Lehi. I have reason to bless my God and my Savior Jesus Christ, that he brought our fathers out of the land of Jerusalem, (and ^bno one knew it save it were himself and those whom he brought out of that land) and that he hath given me and my people so much knowledge unto the salvation of our souls.

21 Surely he hath ^ablessed the house of ^bJacob, and hath been ^cmerciful unto the seed of Joseph.

22 And ^ainsomuch as the children of Lehi have kept his commandments he hath blessed them and prospered them according to his word.

23 Yea, and surely shall he again bring a ^aremnant of the seed of Joseph to the ^bknowledge of the Lord their God.

24 And as surely as the Lord liveth, will he ^agather in from the four quarters of the earth all the remnant of the ^bseed of Jacob, who are scattered abroad upon all the face of the earth. (What was the object of gathering the Jews, or the people of God in any age of the world? The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the ways of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. Joseph Smith, History of the Church, 5:423-424)

25 And as he hath ^acovenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time, unto the ^brestoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them.

26 And then shall they ^aknow their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as the Lord liveth so shall it be. Amen.

* Verse 7 [A.D. 21—26].

3 Nephi 6

The Nephites prosper—Pride, wealth, and class distinctions arise—The Church is rent with dissensions—Satan leads the people in open rebellion—Many prophets cry repentance and are slain—Their murderers conspire to take over the government. [Between A.D. 26 and 30]

1 AND now it came to pass that the people of the Nephites did all return to their own lands in the *twenty and sixth year, every man, with his family, his flocks and his herds, his ^ahorses and his cattle, and all things whatsoever did belong unto them.

2 And it came to pass that they had ^anot eaten up all their provisions; therefore they did take with them all that they had not devoured, of all their grain of every kind, and their gold, and their silver, and all their precious things, and they did return to their own lands and their possessions, both on the north and on the south, both on the land northward and on the land southward.

3 And they granted unto those robbers who had ^aentered into a covenant **(They show mercy to their former enemies.)** to keep the peace of the land, who were desirous to remain Lamanites, lands, according to their numbers, that they might have, with their labors, wherewith to subsist upon; and thus they did establish peace in all the land.

4 And they began again to prosper and to wax great; and the twenty and sixth and seventh years passed away, and there was great ^aorder in the land; and they had formed their laws according to equity and justice. (Among the Lord's people, equity and justice must always prevail. All who are or who can be called Saints must learn to live in a state of equality one with another. Describing such a state, the Lord spoke to our generation, saying: "In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." (D&C 70:14) "For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things. (D&C 78:6) McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:26)

5 And now there was nothing in all the land to hinder the people from prospering continually, except they should fall into transgression. (Joseph Smith: "No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done" (*History of the Church*, 4:540).)

6 And now it was ^aGidgiddoni, and the judge, ^bLachoneus, and those who had been appointed leaders, who had established this great peace in the land.

7 And it came to pass that there were many cities built anew, and there were many old cities repaired.

8 And there were many ^ahighways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.

9 And thus passed away the twenty and eighth year, and the people had continual peace.

10 But it came to pass in the *twenty and ninth year **there began to be some disputings among the people** (Oops, here we go again. This is only three years after they had established peace.); **and some were lifted up unto pride and ^aboastings because of their exceedingly great riches, yea, even unto great persecutions;** (It is difficult to read this chapter without a strong feeling that this part of Nephite history is being recounted as a warning to us of the last days. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:27)

11 For there were many ^amerchants in the land, and also many ^blawyers, and many officers. (This verse, a brief characterization of the economic system of the day, may also be a warning for our own. Perhaps Mormon sought to warn us of the perils of a society which does not strike the needed balance between production and supervision. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:27)

12 And the people began to be distinguished by ranks, according to their ^ariches and their chances for

learning; yea, some were ^bignorant because of their poverty, and others did receive great ^clearning because of their riches. (The spirit and warning of this verse is distinctly relevant to our day. Education, like the priesthood, is a blessing of God given to his servants that they might reach out and lift and exalt others. It is no less congruent for the educated to despise the unlearned than it is for those who hold the priesthood or spurn and disdain those who do not hold that sacred authority. The priesthood can be magnified only as it is used to lift and bless others. To attempt to hoard the blessings of the priesthood or to revel in an office or calling is to lose the authority and power of the priesthood. So it is with education. To fail to use it properly and providently, to the edification and blessing of others, is to become narrow and ignorant. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:27. Robert Heilbroner said: No other civilization has permitted the calculus of self-interest so to dominate its culture. It has transmogrified greed and philistinism into social virtues and subordinated all values to commercial values. Hugh Nibley, *Teachings of the Book of Mormon*, 3:308. Joseph Smith had been careful to avoid emphasis on rank among the members of the Church. Although he was the greatest prophet of this dispensation and arguably the greatest prophet ever, excepting Jesus Christ, he was known simply as “Brother Joseph.” “Some of us may mock our brother because he has a ‘lesser’ occupational, civic, or ecclesiastical standing. King Benjamin got to the core of the matter when he observed: ‘And I, even I, whom ye call your king, am no better than ye yourselves are; for I am also of the dust.’ (Mosiah 2:26.) If King Benjamin were clear with respect to the occupational and civic areas, Joseph Smith was crystal clear about ecclesiastical condescension: ‘If a high priest comes along, and goes to snub either of them in their presidency, because they are Seventies, let them knock the man’s teeth down his throat—I mean spiritually.’ (*History of the Church* 5:368.) He even applied the same standard to himself: ‘Many persons think a prophet must be a great deal better than anybody else. Suppose I would condescend—yes, I will call it condescend, to be a great deal better than any of you, I would be raised up to the highest heaven; and who should I have to accompany me? ... I do not want you to think that I am very righteous, for I am not. God judges men according to the use they make of the light which He gives them.’ (*History of the Church* 5:401.) ... Men are not chosen for privilege but for their capacity to bless others. The Spirit moved President John Taylor to write: “Our Heavenly Father is desirous to promote the happiness and welfare of the whole of the human family; and if we, any of us, hold any Priesthood, it is simply for that same purpose, and not for our personal aggrandizement, or for our own honor, or pomp, or position; but we hold it in the interest of God and for the salvation of the people, that through it we may promote their happiness, blessing and prosperity, temporal and spiritual, both here and in the world to come.” (*Journal of Discourses* 22:230.)” (Gary L. Bunker, “Mocking Our Brother,” *Ensign*, Apr. 1975, 36))

13 **Some were lifted up in pride** (“Pride gets no pleasure out of possessing something but, possessing more of it than the next man...It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone.” (C.S. Lewis, *Mere Christianity*, pp. 109-110 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 400. Ezra Taft Benson: “Pride is a very misunderstood sin, and many are work is done” (*History of the Church*, 4:540). sinning in ignorance (see Mosiah 3:11; 3 Nephi 6:18). In the scriptures there is no such thing as righteous pride—it is always considered a sin. Therefore, no matter how the world uses the term, we must understand how God uses the term so we can understand the language of holy writ and profit thereby (see 2 Nephi 4:15; Mosiah 1:3–7; Alma 5:61). “Most of us think of pride as self-centeredness, conceit, boastfulness, arrogance, or haughtiness. All of these are elements of the sin, but the heart, or core, is still missing. “The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means ‘hatred toward, hostility to, or a state of opposition.’ It is the power by which Satan wishes to reign over us” (in Conference Report, Apr. 1989, 3; or *Ensign*, May 1989, 4).), and others were exceedingly humble; some did return railing for railing, (“Although most of us don’t have to deal with persecution, we are often ‘provoked’ by small things. Rudeness, nagging, disobedience, waiting, disagreements, disappointment, and unfulfilled expectations can irritate us,

particularly when we are tired, sick, or in a hurry. At such times, our first impulse may be to react with irritation, anger, or contention. But we can choose to react instead with charity and not be ‘easily provoked.’ (Moro. 7:45.) We can turn the other cheek (see Matt. 5:38-39) and respond with patience and kindness. How do we develop a spirit of charity that keeps us from being provoked? One approach is to concentrate on ways to control our anger or impatience. Taking a deep breath and stopping to think for a moment before speaking sometimes helps. Getting in the habit of...returning good for evil drains the heart of anger. By learning to avoid contention and to control our anger, we stop evil from being passed along and become more like the Savior, whose sacrifice of self made eternal life possible for all who come unto him and emulate his example.” (Ensign, July 1988, p. 47)) while others would receive railing and ^apersecution and all manner of ^bafflictions, and would not turn and ^crevile again, but were humble and penitent before God. (True Saints.)

14 And thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the *thirtieth year the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and ^athey would not depart from it, for they were firm, and steadfast, and immovable, willing with all ^bdiligence to keep the commandments of the Lord.

15 Now the cause of this iniquity of the people was this—^aSatan had great ^bpower, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and ^criches, and the vain things of the world. (This seems to describe our society very well. We seek riches, power and the vain things of the world.)

16 And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

17 And thus, in the commencement of the thirtieth year—the people having been ^adelivered up for the space of a long time to be carried about by the ^btemptations of the devil (Neal A. Maxwell: “This people actually lost both personal and social control, as these words vividly portray: ‘And thus, in the commencement of the thirtieth year—the people having been delivered up for the space of a long time to be carried about by the temptations of the devil whithersoever he desired to carry them, and to do whatsoever iniquity he desired they should—and thus they were in a state of awful wickedness.’ Surely it should give us more pause than it does to think of how casually we sometimes give to him who could not control his own ego in the premortal world such awful control over our egos here. We often let the adversary do indirectly now what we refused to let him do directly then. Thus we can expect no immunity from either trial or temptation, because these are the common lot of mankind. Mortality without the dimension of temptation or trial would not be full proving, it would be a school with soft credits and no hard courses. These features of mortality were among the very conditions we agreed to before we undertook this mortal experience. We cannot renege on that commitment now.” (We Will Prove Them Herewith, p. 45)) whithersoever he desired to carry them, and to do whatsoever iniquity he desired they should—and thus in the commencement of this, the thirtieth year, they were in a state of awful wickedness.

18 Now they did not sin ^aignorantly, for they knew the ^bwill of God concerning them, for it had been taught unto them; therefore they did wilfully ^crebel against God.

19 And now it was in the days of Lachoneus, the son of ^aLachoneus, for Lachoneus did fill the seat of his father and did govern the people that year.

20 And there began to be men ^ainspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which the Lord would make for his people, or in other words, the resurrection of Christ; and they did testify boldly of his ^bdeath and sufferings. (Whenever people begin to go astray from God, there will always be prophets to warn them. God would rather have his children repent than to be destroyed.)

21 Now there were many of the people who were exceedingly angry because of those who testified of

these things (Even though they knew the prophets spoke the truth.); and those who were angry were chiefly the chief judges, and they who ^ahad been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things. (Sounds like our day. The ACLU)

22 Now there was no lawyer nor judge nor high priest that could have power to condemn any one to death save their condemnation was signed by the governor of the land.

23 Now there were many of those ^awho testified of the things pertaining to Christ who testified boldly, who were taken and put to death ^bsecretly by the judges, that the knowledge of their death came not unto the governor of the land until after their death.

24 Now behold, this was contrary to the laws of the land, that any man should be put to death except they had power from the governor of the land—

25 Therefore a complaint came up unto the land of Zarahemla, to the governor of the land, against these judges who had condemned the prophets of the Lord unto ^adeath, not according to the law.

26 Now it came to pass that they were taken and brought up before the judge, to be judged of the crime which they had done, according to the ^alaw which had been given by the people.

27 Now it came to pass that those judges had many friends and kindreds; and the remainder, yea, even almost all the lawyers and the high priests, did gather themselves together, and unite with the kindreds of those judges who were to be tried according to the law.

28 And they did enter into a ^acovenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the ^bdevil, to combine against all righteousness. (Maybe these are those that had been Gadianton robbers who were breaking their covenant of peace and starting up again where they left off. We need to combine against all wickedness.)

29 Therefore they did combine against the people of the Lord, and enter into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice, which was about to be administered according to the law.

30 And they did set at defiance the law and the rights of their country; and they did covenant one with another to destroy the governor, and to establish a ^aking over the land, that the land should no more be at ^bliberty but should be subject unto kings.

* Verse 1 [A.D. 26].

3 Nephi 7

The chief judge is murdered, the government is overthrown, and the people divide into tribes—Jacob, an antichrist, becomes king of a league of tribes—Nephi preaches repentance and faith in Christ—Angels minister to him daily, and he raises his brother from the dead—Many repent and are baptized. [Between A.D. 30 and 33]

1 NOW behold, I will show unto you that they did not establish a king over the land; but in this same year, yea, the thirtieth year, they did destroy upon the judgment-seat, yea, did murder the chief judge of the land.

2 And the people were divided one against another; and they did ^aseparate one from another into tribes, every man according to his family and his kindred and friends; and thus they did destroy the government of the land. (Joseph Fielding Smith: “Now I tell you it is time the people of the United States were waking up with the understanding that if they don’t save the Constitution from the dangers that threaten it, we will have a change of government.” (Conference Report, Apr. 1950, p. 159 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 402) Joseph Smith: “Even this nation will be on the very verge of crumbling to pieces and tumbling to the ground, and when the Constitution is upon the brink of ruin, this people will be the staff upon which the nation shall lean, and they shall bear the Constitution away from the very verge of destruction.” (quoted in *Journal of Discourses* 7:15 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 403) But whatever may be our fate, be assured that this [Constitution] will stand. We ... face difficult days in this beloved land... It may cost us blood before we are through. It is my conviction, however, that when the Lord comes, the Stars and Stripes will be floating on the breeze over this people. Ezra Taft Benson, *The Constitution, a Heavenly Banner*, 32-33. Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, “The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction.” It will be so. Brigham Young, JD 7:15. The Lord told the Prophet Joseph Smith there would be an attempt to overthrow the country by destroying the Constitution. Joseph Smith predicted that the time would come when the Constitution would hang, as it were, by a thread, and at that time “this people will step forth and save it from the threatened destruction.” (Journal History, Brigham Young’s speech, 4 July 1854) It is my conviction that the elders of Israel, widely spread over the nation, will at that crucial time successfully rally the righteous of our country and provide the necessary balance of strength to save the institution of constitutional government. Ezra Taft Benson, CR, Oct 1961, 70. Men may fail in this country, earthquakes may come, seas may heave beyond their bounds, there may be great drought, disaster, and hardship, but this nation, founded on principles laid down by men whom God raised up, will never fail... Yes, I repeat, men may fail, but this nation won’t fail... I plead with you not to preach pessimism... It is the nation that will stand despite whatever trials or crises it may yet have to pass through. Harold B. Lee, *Ye Are the Light of the World*, 350-351. Yes, it was here under a free government and a strong nation that protection was provided for his restored Church. Now God will not permit his base of operations – America – to be destroyed. He has promised protection to this land if we will but serve the God of the land. He has also promised protection to the righteous even, if necessary, to send fire from heaven to destroy their enemies. No, God’s base of operations will not be destroyed. But it may be weakened and made less effective. Ezra Taft Benson, CR, Apr. 1962, 104.)

3 And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes. (The D&C says that prior to the Second Coming, all nations will be destroyed. Will the American government be destroyed so that we will need to live in families like the Nephites?)

4 Now behold, there was no man among them save he had much family and many kindreds and friends; therefore their tribes became exceedingly great.

5 Now all this was done, and there were no wars as yet among them; and all this iniquity had come upon the people ^abecause they did ^byield themselves unto the power of Satan. (We need to yield ourselves to God.)

6 And the regulations of the government were destroyed, because of the ^asecret combination of the friends and kindreds of those who murdered the prophets.

7 And they did cause a great contention in the land, insomuch that the more righteous part of the people had nearly all become wicked; yea, there were but few righteous men among them.

8 And thus six years had not passed away since the more part of the people had turned from their righteousness, like the dog to his ^avomit, or like the sow to her wallowing in the mire.

9 Now this secret combination, which had brought so great iniquity upon the people, did gather themselves together, and did place at their head a man whom they did call Jacob; (Jacob is a Hebrew name meaning “supplant” or “deceive.” McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:31)

10 And they did call him their king; therefore he became a king over this wicked band; and he was one of the chiefest who had given his voice against the prophets who testified of Jesus.

11 And it came to pass that they were not so strong in number as the tribes of the people, who were united together save it were their leaders did establish their laws, every one according to his tribe; nevertheless they were enemies; notwithstanding they were not a righteous people, yet they were united in the hatred of those who had entered into a covenant to ^adestroy the government.

12 Therefore, Jacob seeing that their enemies were more numerous than they, he being the king of the band, therefore he commanded his people that they should take their flight into the northernmost part of the land, and there build up unto themselves a ^akingdom, until they were joined by dissenters, (for he flattered them that there would be many dissenters) and they become sufficiently strong to contend with the tribes of the people; and they did so.

13 And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. And thus ended the thirtieth year; and thus were the affairs of the people of Nephi.

14 And it came to pass in the ^{*}thirty and first year that they were divided into tribes, every man according to his family, kindred and friends; nevertheless they had come to an agreement that they would not go to war one with another; but they were not united as to their laws, and their manner of government, for they were established according to the minds of those who were their chiefs and their leaders. But they did establish very strict laws that one tribe should not trespass against another, insomuch that in some degree they had peace in the land; nevertheless, their hearts were turned from the Lord their God, and they did stone the ^aprophets and did cast them out from among them.

15 And it came to pass that ^aNephi—having been visited by angels and also the voice of the Lord, therefore having seen angels, and being eye-witness, and having had power given unto him that he might know concerning the ministry of Christ, and also being eye-witness to their quick return from righteousness unto their wickedness and abominations;

16 Therefore, being ^agrieved for the hardness of their hearts and the blindness of their minds—went forth among them in that same year, and began to testify, boldly, repentance and remission of sins through faith on the Lord Jesus Christ.

17 And he did minister many things unto them; and all of them cannot be written, and a part of them would not suffice, therefore they are not written in this book. And Nephi did minister with ^apower (through righteousness) and with great authority. (through ordination) (Power and authority are also mentioned in D&C 107 as the power of the First Presidency and Quorum of the Twelve in our day. 22 Of the ^aMelchizedek Priesthood, three ^bPresiding High Priests, chosen by the body, appointed and ordained to that office, and ^cupheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church. 23 The ^atwelve traveling councilors are called to be the Twelve ^bApostles, or special ^cwitnesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling. 24 And they form a quorum, ^aequal in authority and power to the

three presidents previously mentioned.)

18 And it came to pass that they were angry with him, even because he had greater power than they, for it were ^anot possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ that angels did minister unto him daily. (As wickedness increases, so will righteousness. With the world becoming increasingly wicked, the members of the Church must be more righteous and worthy to exercise the priesthood and receive the ministering of angels, as needed. Brigham Young said: The Lord is here with us, not in person, but his angels are around us, and he takes cognizance of every act of the children of men, as individuals and as nations. He is here ready by his agents, the angels, ... to bring most perfect and absolute deliverance unto all who put their trust in him, when they are ready to receive it... What is the difference between Saints of God and an angel of God? One is clothed upon with mortality, the other has passed through mortality and has received the celestial glory of our Heavenly Father, and is free from the contaminating influences of sin that we have to contend with... When the Lord commands those invisible beings, shall I say, those who have had their resurrection? yes, millions and millions more than the inhabitants of this earth, they can fight your battles. Discourses of Brigham Young, John A. Widtsoe. Unlocking the Book of Mormon, 421.)

19 And in the name of Jesus did he cast out devils and ^aunclean spirits; and even his ^bbrother did he ^craise from the dead, after he had been stoned and suffered death by the people.

20 And the people saw it, and did witness of it, and were angry with him because of his power; and he did also do ^amany more miracles, in the sight of the people, in the name of Jesus. (What was the mortal offense of Jesus? When the elders of the Jews, the high priests, and the Levites came together, they decided there was only one solution to the problem, and that was to put Jesus to death, get him out of the way. That was when he raised Lazarus. That was the thing that decided it. You go back and look there. They put up with everything, but when he raised Lazarus from the dead, that was too much. They decided that he would have to be put to death. The doctors came together then. And it's the same thing here. When the people saw it they "were angry with him because of his power." Hugh Nibley, *Teachings of the Book of Mormon*, 3:315)

21 And it came to pass that the thirty and first year did pass away, and there were but few (These are the true Saints. Much like today, the faithful members of the Church are few in comparison to the rest of the world.) who were converted unto the Lord; but as many as were converted did truly signify unto the people (The members of the Church do their missionary work. Sometimes it is difficult to tell people the doctrine and beliefs of the Church, but when we bear our testimonies, they cannot disagree with that.) that they had been ^avisited by the power and ^bSpirit of God, which was in Jesus Christ, in whom they believed.

22 And as many as had devils cast out from them, and were ^ahealed of their sicknesses and their infirmities, did truly manifest unto the people that they had been wrought upon by the Spirit of God, and had been healed; and they did show forth signs also and did do some miracles among the people.

23 Thus passed away the *thirty and second year also. And Nephi did cry unto the people in the commencement of the thirty and third year; and he did preach unto them repentance and remission of sins.

24 Now I would have you to remember also, that there were none who were brought unto ^arepentance who were not baptized with water.

25 Therefore, there were ordained of Nephi, (Nephi held priesthood keys to organize the Church.) men unto this ministry, that all such as should come unto them should be ^abaptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a ^bremission of their sins.

26 And there were many in the commencement of this year that were baptized unto repentance; and thus the more part of the year did pass away. (We can still be righteous in a wicked world. Rulon G. Craven: "It is a frightening realization that the powers of evil will increase in the world. This brings us to the

questions, What can we do? Is there a way to escape from the powers of evil? Yes, there is. “Members of the Church can overcome temptation by (1) obedience to the guiding principles and doctrines of the gospel of Jesus Christ, (2) following the counsel of our prophets and leaders, and (3) living in such a way that our lives are constantly influenced by the power of the Holy Ghost. “Train your mind to obey gospel principles and covenants. Stay on the highway of daily personal and family prayer, the avenue of studying the scriptures and the teachings of the prophets, the road of serving in the Church, and be willing to get off the wrong road daily and on the right road leading to eternal life. Your greatest protection against temptation is an active and vibrant testimony of the gospel of Jesus Christ, which binds us to our Heavenly Father” (in Conference Report, Apr. 1996, 107; or *Ensign*, May 1996, 77).)

3 Nephi 8

The time of Christ's visit to the Nephites in America could have been as much as nine to twelve months after his ascension into heaven following his ministry among His disciples in the Old World. It may be that He waited for the Nephites to be physically ready for Him before His visit. He gave them time to fix their temple and repair their homes prior to His visit. His visit may coincide with the timing of the Feast of Tabernacles which was to celebrate the harvest. This may also be the timing of the Second Coming. Elder Bruce R. McConkie said: The Nephites adjusted their calendar so as to begin a new dating era with the birth of Jesus; and according to their chronology, the storms and the darkness and the crucifixion came to pass on the fourth day of the first month of the thirty-fourth year. (3 Ne. 8.) Then "in the ending" of that year (3 Ne. 10:18-19), several months after the Ascension on Olivet, Jesus ministered personally among the Nephites for many hours on many days. He came as "a man descending out of heaven"; introduced himself as the God of Israel; permitted the multitude to feel the prints of the nails in his hands and feet and to thrust their hands into his side; called a quorum of twelve; gave them keys and powers and authorities; healed the Nephite sick and introduced the sacramental ordinance in the Western Hemisphere; taught the people in plainness and with an excellence surpassing much that was done in his Palestinian ministry; gave them the gift of the Holy Ghost; and ascended to his Father. The Mortal Messiah, 4: Chapter 113

Tempests, earthquakes, fires, whirlwinds, and physical upheavals attest the crucifixion of Christ—Many people are destroyed—Darkness covers the land for three days—Those who remain bemoan their fate. [A.D. 34]

1 AND now it came to pass that according to our record, and we know our record to be ^atrue, for behold, it was a ^bjust man who did keep the record—for he truly did ^cmany ^dmiracles in the ^ename of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity— (Hartman Rector Jr.: “The prophet Mormon stated very plainly what I like to call the qualification for the performance of miracles. It is recorded in 3 Nephi... ‘there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity.’ So this is the qualification: we must be cleansed every whit from our iniquity. When I first read this passage of scripture, I felt to say ‘Hurray for repentance!’ for if it were not for repentance, there would be no miracles performed.” (Conference Report, Apr. 1970, p. 103) Elder Charles A. Callis: “Isn't this a clarion call to purity of life? The cleaner our lives, the purer our thoughts, the greater will be our power, by the prayer of faith, to heal those who are afflicted with bodily ills. It is the truth that the many mighty miracles that Jesus the Redeemer wrought was due to the fact that he lived so close to the Father, lived so perfectly the celestial laws of God, that unto him was given that superhuman power.” (Conference Report, Apr. 1924, p. 81))

2 And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the ^{a*}thirty and third year had passed away;

3 And the people began to look with great earnestness for the sign (Are we looking earnestly for the signs of Jesus' Second Coming?) which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be ^adarkness for the space of three days over the face of the land.

4 And there began to be great ^adoubtings and ^bdisputations among the people, notwithstanding so many signs had been given.

5 And it came to pass in the ^{a*}thirty and fourth year, in the first month, on the fourth day of the month, (“The New Testament account of the crucifixion of Christ would seem to indicate that the Savior was crucified the very week he became thirty-three years of age. The Book of Mormon not only substantiates this account, but also provides us with an exact date of the crucifixion. According to the Nephite calendar system, the Savior was crucified ‘in the thirty and fourth year, in the first month, on the fourth

day of the month.’ (3 Nephi 8:5.) Although we are not certain when the first month of the Nephite calendar would occur, if the Nephites were using the same calendar system as the Hebrews, the first month would be in the spring of the year sometime between about the middle of March and the middle of April.” (Daniel Ludlow, *A Companion To Your Study of the Book of Mormon*, p. 258-9) Orson Pratt: “We find that the ancient Israelites on this continent had a sign given of the exact time of the crucifixion and a revelation of the exact time of the Savior's birth, and according to their reckoning, they made him thirty-three years and a little over three days old from the time of his birth to the time that he hung upon the cross.” (*Journal of Discourses*, 13:127) “It is generally believed and conceded by the learned, who have investigated the matter, that Christ was born in April. I have seen several accounts--some of them published in our periodicals--of learned men in different nations, in which it is stated that, according to the best of their judgment from the researches they have made, Christ was crucified on the 6th of April. That is, the day on which this church was organized.” (*Journal of Discourses*, 15:257) there arose a great^b storm, such an one as never had been known in all the land. (Orson Pratt: For the Lord has said in this book, (the Book of Mormon) which has been published for thirty eight years, that if they will not repent He will throw down all their strongholds and cut off the cities of the land, and will execute vengeance and fury on the nation, even as upon the heathen, such as they have not heard. That He will send a desolating scourge on the land; that He will leave their cities desolate, without inhabitants. For instance the great, powerful and populous city of New York, that may be considered one of the greatest cities of the world, will in a few years become a mass of ruins. The people will wonder while gazing on the ruins that cost hundreds of millions to build, what has become of its inhabitants. Their houses will be there, but they will be left desolate. So saith the Lord God. That will be only a sample of numerous other towns and cities on the face of this continent. JD, 12:344)

6 And there was also a great and terrible tempest; and there was terrible^a thunder, insomuch that it did^b shake the whole earth as if it was about to divide asunder. (Hugh Nibley: “If you go into books on earthquakes and check this out, you'll see that the order of the events is all very correct and accurate...The Book of Mormon just describes a No. 12 earthquake-No. 8 on the Richter Scale might do it. But the Assam earthquake in August 1950 was 12 on the scale. Remember, every time you go up a number, you double the strength of the earthquake, so you can imagine what a 12 would be if the last San Francisco earthquake was a 7.5 at the extreme. So this is some earthquake, and the order in which the events are described is very good here-all the things that should take place. So we've summed them up here in this very factual account (3 Ne 8). Well, it was a terror, about 11 or 12 on the Wood-Neuman scale. It is probably not the worst earthquake on record, because Assam was total destruction, and in this one we're told there were some cities which remained. It was not total. It describes what happened at the epicenter. There were cities that remained; whereas, in the great Assam earthquake of 1950 the damage was total over a large area. I'm going to read you an account of that Assam earthquake...On August 15, 1950, there was an earthquake (in Tibet) that was total over 10,000 square miles and [killed] 500,000 people. Only 14 people survived. Imagine an earthquake [that killed] 500,000 people over that area. Well here's a description of it. 'On the morning of August 15, 1950, the day of the biggest and strangest earthquake in our times, it gave no inkling of what was to come.' All of a sudden just this terrible storm and then the earthquake. All the seismographs in the world went mad...The energy unleashed was the equivalent of three million atom bombs...Stranger things were to follow. By all the rules the scene of the cataclysm should have been invaded by reporters, scientists, and relief workers. Nothing-it was just wiped out completely. Instead, they didn't even have to bother. They were afraid of the Chinese going [in there]; that's the Chinese border with Tibet. No worry after that-the map had completely changed. 'Where there had been rivers before, there were mountains now. Rivers that ran in one direction now ran in the opposite direction.'” (*Teachings From the Book of Mormon*, Lecture 82, p. 316-7) Ezra Taft Benson: “In the Book of Mormon we find a pattern for preparing for the Second Coming. A major portion of the book centers on the few decades just prior to Christ's coming to America. By careful study of that time period, we can determine why some were destroyed in the terrible judgments that

preceded His coming and what brought others to stand at the temple in the land of Bountiful and thrust their hands into the wounds of His hands and feet.” (Ensign, Nov. 1986, pp. 6-7 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 407) Spencer W. Kimball: “These tremendous convulsions of nature not only impressed the Nephites greatly so that they recorded them in their history, but the memory of them also stayed in the minds of the Lamanites, or the American Indians, for fifteen hundred years. Shortly after the discovery of America, the Catholic missionaries and explorers learned that the American Indians had a tradition of the great convulsions of nature that took place at the time of Christ’s death. For example, I would like to quote from a Lamanite, an Indian prince named Ixtlilxochitl, who lived near the city of Mexico and wrote his book in 1600 A.D.: ‘...the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place, . . . This happened . . . at the same time when Christ our Lord suffered, and they say it happened during the first days of the year.’ (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon*. p. 190.)” (*Conference Report*, Apr. 1961, p. 50-51)) The destructions that occurred at Christ’s death may be a type of what to expect at the Second Coming. Here is a list of similar events that occurred at Christ’s death and those prophesied at the Second Coming:

NEPHITE DESTRUCTIONS	DESTRUCTIONS AT 2nd COMING
1) a great storm (v. 5)	An overflowing rain and great hailstones (Ezek 38:22)
2) terrible thunder (v. 6)	There were voices and thunderings and lightnings (Rev 8:5)
3) exceedingly sharp lightnings (v. 7)	Fierce and vivid lightning (D&C 87:6)
4) Zarahemla did take fire (v. 8)	I will send a fire on Magog (Ezek 39:6)
5) Moroni did sink into the depths of the sea (v. 9)	The waves of the sea heaving themselves beyond their bounds (D&C 88:90)
6) the whole face of the land was changed (v. 12)	Every valley shall be exalted, and every mountain and hill shall be made low (Isa 40:4)
7) many...were slain (v. 15)	Seven months shall the house of Israel be burying of them (Ezek 39:12)
8) some...were carried away in the whirlwind (v. 16)	The whirlwind shall take them away as stubble (Isa 40:24)
9) the rocks were rent in twain (v. 18)	The voice...shall break down the mountains (D&C 133:22)
10) there was darkness upon the face of the land (v. 19)	The sun shall be darkened (D&C 29:14)
11) the inhabitants...could feel the vapor (v. 20)	Blood and fire, and vapors of smoke (D&C 45:41)
12) they were heard to cry and mourn (v. 25)	There shall be weeping and wailing among the hosts of men (D&C 29:15)

(When the storms come, stand in holy places. Elder Lance B. Wickman: “Climbing atop the Mount of Olives with his disciples, the Savior prophesied the cataclysmic events that would precede the destruction of Jerusalem and his second coming. He then issued this portentous admonition to his disciples, ancient and modern: ‘Then you shall *stand in the holy place*; whoso readeth let him understand’ (Joseph Smith—Matthew 1:12; italics added; see also Matthew 24:15). Latter-day revelations provide understanding. They teach that in our day, amidst strife and catastrophe and pestilence, there are two kingdoms locked in grim struggle for the souls of men—Zion and Babylon.

More than once they repeat the injunction to ‘stand in holy places’ for a refuge from these storms of latter-day life (D&C 45:32; see also D&C 87:8; 101:16–23). Prominent among such holy places, and key to all the others, is the temple of the Lord” (in Conference Report, Oct. 1994, 110; or *Ensign*, Nov. 1994, 82–83).

7 And there were exceedingly sharp lightnings, such as never had been known in all the land.

8 And the ^acity of Zarahemla did take fire.

9 And the city of ^aMoroni did ^bsink into the depths of the sea, and the inhabitants thereof were drowned.

10 And the earth was carried up upon the city of ^aMoronihah, that in the place of the city there became a great ^bmountain.

11 And there was a great and terrible destruction in the land southward.

12 But behold, there was a more great and terrible destruction in the land northward; for behold, the ^awhole face of the land was changed, because of the tempest and the whirlwinds, and the thunderings and the lightnings, and the exceedingly great quaking of the whole earth;

13 And the ^ahighways were broken up, and the level roads were spoiled, and many smooth places became rough.

14 And many ^agreat and notable cities were ^bsunk, and many were ^cburned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate.

15 And there were some cities which remained; but the damage thereof was exceedingly great, and there were many in them who were slain.

16 And there were some who were carried away in the ^awhirlwind; and whither they went no man knoweth, save they know that they were carried away.

17 And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.

18 And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were ^afound in broken fragments, and in seams and in cracks, upon all the face of the land. (These scenes are of value to us, not alone because they detail the events on the American continent some two millennia ago but also because they typify what lies ahead. A study of 3 and 4 Nephi is of inestimable worth in our coming to understand how to prepare for the second coming of the Son of Man, and also what life will be like during the Millennium. DCBM, 4:36)

19 And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of ^athree ^bhours; (This time frame may have coincided with the final three hours of the Savior on the cross prior to His death.) and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours—and then behold, there was ^cdarkness upon the face of the land. (The time of the commencement of the darkness may coincide with the Savior’s death. And the lifting of the darkness may coincide with the Savior’s resurrection. Christ hung upon the cross for a period of about six hours, from approximately 9:00 AM until 3:00 PM. It was during the last three hours that darkness covered the land, as apparently the agonies of Gethsemane returned. Of this period Elder Bruce R. McConkie writes: He will continue to suffer the curses of crucifixion for another three hours, until around 3:00 PM when he voluntarily gives up the ghost. Of these coming hours, Matthew and Mark say only that it was a period when there was darkness over all the land; Luke extends this turning of day into night over a greater area. There was a darkness over all the earth, he says, and the sun was darkened. The fact of the darkness, for which there is no known scientific explanation, is known to us, but its purpose and what happened during those three seemingly endless hours remain outside the bounds of our understanding. Could it be that this was the period of his greatest trial, or that during it the agonies of Gethsemane recurred and even intensified? That this darkness did cover the whole earth we surmise from the Book of Mormon account. The Nephite prophets had spoken Messianically, of three

days of darkness that would be a sign unto them of the crucifixion of Christ. At that time the rocks would rend and there would be such upheavals in nature that those on the isles of the sea would say, the God of nature suffers. The Nephite records tells of the fulfillment of these prophecies; of the darkness and storms and destructions that then occurred; of cities sinking into the seas, of mountains and valleys being created; of the rocks rending and the whole face of the earth being deformed. It is of more than passing import that the storms and tempests and earthquakes lasted for the about the space of three hours, and then there was darkness upon the face of the land.” Mortal Messiah 4:224-25, DCBM, 4:37-38)

20 And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could ^afeel the ^bvapor of darkness;

21 And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all;

22 And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. (Hugh Nibley: “This, like much else in the account (e.g., that God ‘did send down fire and destroy them,’ 3 Nephi 9:11), suggests nearby volcanic activity. And indeed, in many cases earthquakes are the preparation for the volcano that follows, as in the Chilean 1960 quake, which triggered the activity of long-dormant volcanoes in the area. Most of the victims of the great catastrophes of Pompeii, St. Pierre (Martinique, 1902), and Mt. Pelee (1906) died of suffocation when earthquake dust, volcanic ash, steam, and hot gasses (mostly sulfured hydrogen gas) took the place of air. In some areas, the Book of Mormon reports, people were ‘overpowered by the vapor of smoke and of darkness,’ and so lost their lives (3 Nephi 10:13). Even without volcanic accompaniments, however, major earthquakes kick up a terrible dust and, according to Sieberg, are accompanied by phenomenal vapors and astonishingly thick air. In the Assam earthquake such contamination ‘reduced [visibility] to a few feet and made breathing a nightmare.’ According to 3 Nephi 8:20-21 the ‘vapor of darkness’ was not only tangible to the survivors, but defeated every attempt to light candles or torches for illumination. At present, intensive studies are being made of the destruction of the Greek island of Thera (today Santorini) in 1400 B.C. This catastrophe, well within historic times, is thought to have been eight times as violent as Krakatoa and is described in terms exactly paralleling the account in 3 Nephi. Among other things it is pointed out that the overpowering thickness of the air must have extinguished all lamps.” (*Since Cumorah*, p. 236))

23 And it came to pass that it did last for the space of three days that there was no light seen; (“These three days of darkness obviously accord with the three days that the body of the crucified Christ lay in the borrowed tomb of Joseph of Arimathaea. How appropriate that the lands of the Book of Mormon be draped in darkness to commemorate the death and suffering of their king! The coming of light each morning ought be a reminder to all of the manner in which our Redeemer brought to an end that long night of darkness we associate with death and ought also be a reminder of the promise granted us, through him, of a newness of life.” (McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, p. 39)) and there was great mourning and ^ahowling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.

24 And in one place they were heard to cry, saying: O that we had repented ^abefore this great and terrible day, and then would our brethren have been spared, and they would not have been ^bburned in that great city Zarahemla.

25 And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city ^aMoronihah. And thus were the howlings of the people great and terrible.

3 Nephi 9

In the darkness the voice of Christ proclaims the destruction of many people and cities for their wickedness—He also proclaims his divinity, announces that the law of Moses is fulfilled, and invites men to come unto him and be saved. [A.D. 34]

1 AND it came to pass that there was a^a voice heard among all the inhabitants of the earth, upon all the face of this land, crying:

2 Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall^a repent; for the devil^b laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!

3 Behold, that great city Zarahemla have I^a burned with fire, and the inhabitants thereof. (Notice that it is Jesus who destroys these wicked cities.)

4 And behold, that great city Moroni have I^a caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

5 And behold, that great city^a Moronihah have I^a covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them.

6 And behold, the city of Gilgal have I^a caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth;

7 Yea, and the city of Onihah and the inhabitants thereof, and the city of Mocom and the inhabitants thereof, and the city of^a Jerusalem and the inhabitants thereof; and^b waters have I^a caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the^c blood of the prophets and the saints shall^d not come up any more unto me against them.

8 And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I^a caused to be sunk, and made^a hills and valleys in the places thereof; and the inhabitants thereof have I^b buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

9 And behold, that great city Jacobugath, which was inhabited by the people of king Jacob, have I^a caused to be burned with fire because of their sins and their^a wickedness, which was above all the wickedness of the whole earth, because of their^b secret murders and combinations; for it was they that did^c destroy the peace of my people and the government of the land; therefore I^a did cause them to be burned, to^d destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them.

10 And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I^a caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations. (It is significant to note the Lord's definition of the wicked whom he had caused to be destroyed. While he could have recited an extensive listing of their abominations, the Lord simply cited their rejection of the living prophets whom he had sent unto them to cry repentance. This phrase seems to be saying that most, if not all, of the wickedness of the world and individual iniquity could be averted through heeding the words of the Lord's living prophets. DCBM, 4:40)

11 And because they did cast them all out, that there were none righteous among them, I did send down^a fire and destroy them, that their wickedness and abominations might be hid from before my^b face, that the blood of the prophets and the saints whom I sent among them might not cry unto me^c from the ground against them.

12 And^a many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

13 O all ye that are ^aspared because ye were more ^brighteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may ^cheal you? (Elder Boyd K. Packer spoke of this link between the sin-induced spiritual sicknesses and the physical body: ‘There is another part of us, not so tangible, but quite as real as our physical body. This intangible part of us is described as mind, emotion, intellect, temperament, and many other things. Very seldom is it described as spiritual. But there is a spirit in man; to ignore it is to ignore reality. There are spiritual disorders, too, and spiritual diseases that can cause intense suffering. The body and the spirit of man are bound together. Often, very often, when there are disorders, it is very difficult to tell which is which.’ (“That All May Be Edified,” pp. 63-64.) “The Savior’s statement to the remnant Nephites and Lamanites is not merely symbolic but also literal. Through faith in Him and repentance, sick, sin-ridden, souls are healed by the Great Physician as much so as bodies were in the cleansing of lepers. The Savior’s healing declaration, ‘Be thou clean’ (see Matthew 8:2-3), is a literal promise to the faithful and repentant. It may be that all of the miraculous healings performed by Jesus were but tangible symbols of the greatest healing that he alone could perform- the healing of sick spirits and the cleansing of sin- stained souls. ‘The greatest miracles I see today,’ declared President Harold B. Lee, ‘are not necessarily the healing of sick bodies, but the greatest miracles I see are the healing of sick souls, those who are sick in soul and spirit and are downhearted and distraught, on the verge of nervous breakdowns’ (CR, April 1973, p. 178).” (McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, pp. 40-1) Bruce R. McConkie: when we say that only the righteous shall abide the day; when we say that there shall be an entire separation between the righteous and the wicked in that day—we must take into account the fact that there are no perfect men. All men fall short of divine standards; none attain the high state of excellence manifest in the life of the Lord Jesus; even the most faithful saints commit sin and live in some degree after the manner of the world. But such worldly works as remain with the righteous shall be burned so that the saints themselves may be saved. The burning that destroys every corruptible thing is the same burning that cleanses the righteous. Evil and sin and dross will be burned out of their souls because they qualify to abide the day, even though all their works have not been as those of Enoch and Elijah. If only perfect people were saved, there would be only one saved soul—the Lord Jesus. Millennial Messiah, 543-544)

14 Yea, verily I say unto you, if ye will ^acome unto me ye shall have ^beternal life. Behold, mine ^carm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. (Come, [Christ] says lovingly. Come, follow me. Wherever you are going, first come and see what I do, see where and how I spend my time. Learn of me, walk with me, talk with me, believe. Listen to me pray. In turn you will find answers to your own prayers. God will bring rest to your souls. Come, follow me. Jeffrey R. Holland, CR, Oct 1997, p. 88)

15 Behold, I am Jesus Christ the Son of God. I ^acreated the heavens and the earth, and all things that in them are. (Under the direction of his Father, Jesus Christ created this earth. No doubt others helped him, but it was Jesus Christ, our Redeemer, who, under the direction of his Father, came down and organized matter and made this planet, so that it might be inhabited by the children of God. Joseph Fielding Smith, *Doctrines of Salvation*, 1:74.) I was with the Father from the beginning. ^bI am in the Father, and the Father in me; and in me hath the Father glorified his name.

16 I came unto my own, and my own ^areceived me not. And the scriptures ^bconcerning my coming are fulfilled.

17 And as many as have received me, to them have I ^agiven to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me ^bredemption cometh, and ^cin me is the ^dlaw of Moses fulfilled. (J. Reuben Clark: “It is difficult for us today to realize the tremendous revolution involved in altering the ritualism of the Law of Moses into the humble and lowly concept of worship, not with the sacrificial blood of animals, but with this broken heart and contrite spirit of the worshiper...[Animal sacrifice] was always a vicarious sacrifice, apparently with little actual sacrifice except for the value of the animal sacrificed, by the individuals themselves, to cancel the debit, so to speak, against their lives and living in the eyes of the Almighty One. The sinner seemingly, in general,

took on no obligation and considered himself under no obligation to abandon his sins, but took on only the obligation to offer sacrifice therefore. But under the new covenant that came in with Christ, the sinner must offer the sacrifice out of his own life, not by offering the blood of some other creature; he must give up his sins, he must repent, he himself must make the sacrifice.” (*Behold the Lamb of God*, pp. 107-9 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 406-7))

18 I am the ^alight and the life of the world. I am ^bAlpha and Omega, the beginning and the end. (Christ is not the author of salvation if that means the innovator of the plan of redemption, but rather he is the cause thereof; that is, salvation is possible because of his atoning sacrifice and that he is the leader in the cause of salvation. Bruce R. McConkie, *Mormon Doctrine*, p. 66)

19 And ye shall offer up unto me ^ano more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

(Although the objective or instructional purpose of animal sacrifices and burnt offerings was now fulfilled in Christ, the Saints understand that as part of the restitution of all things, such sacrifices will be reinstated, at least for a season. DCBM, 4:44)

20 And ye shall offer for a ^asacrifice unto me a broken heart and a contrite spirit. (“...in the scriptural usage a broken heart is a malleable, meltable, moveable heart, and a contrite spirit is an honest, acknowledging spirit that says, ‘I am, in fact, dependent...’ There is not self-deprecation here, only honesty: ‘I need help.’ And when that is acknowledged, help comes.” (Truman Madsen, *The Radiant Life*, p. 113) Ezra Taft Benson: “Godly sorrow is a gift of the Spirit. It is a deep realization that our actions have offended our Father and our God. It is the sharp and keen awareness that our behavior caused the Savior, He who knew no sin, even the greatest of all, to endure agony and suffering. Our sins caused Him to bleed at every pore. This very real mental and spiritual anguish is what the scriptures refer to as having ‘a broken heart and a contrite spirit.’ (See 3 Ne. 9:20; Moro. 6:2; D&C 20:37, 59:8; Ps. 34:18; Ps. 51:17; Isa. 57:15.) Such a spirit is the absolute prerequisite for true repentance.” (*Ensign*, Oct. 1989, p. 2) Neal A. Maxwell: “The real act of personal sacrifice is not now nor ever has been placing an animal on the altar. Instead, it is a willingness to put the animal that is in us upon the altar—then willingly watching it be consumed! Such is the ‘sacrifice unto [the Lord of] a broken heart and a contrite spirit.’ (3 Nephi 9:20.)” (*Meek and Lowly*, p. 94) Bruce C. Hafen: “When we accept the modern law of sacrifice through the two-way covenants of the Atonement, our willingness to give the Lord everything we have mirrors his willingness to give us everything he has—our broken heart for his broken heart. The combination of his sacrifice with ours in the miraculous chemistry of this mutual belonging then gives us the power ‘to contend against all the opposition, tribulations, and afflictions which [we] will have to encounter in order to be heirs of God, and joint-heirs with Christ Jesus.’” (*Belonging Heart*, p. 157) The practice of sacrifice that was fulfilled in Christ was one of rites and rituals, whereas the new practice commanded of the Lord involved inner attitudes that would bring about outward obedience to commandments and ordinances. Just as the sacrifice of animals were to symbolize the shedding of the blood of Christ and to focus the faith of the people on the Messiah, so must our obedience stemming from the sacrifice of a broken heart and contrite spirit be centered solely on Christ. What then is a broken heart and a contrite spirit that is to be our living sacrifice to the Lord? It is as Paul taught, a godly sorrow which worketh repentance to salvation. (2 Corinthians 7:10 For ^agodly ^bsorrow worketh ^crepentance to ^dsalvation not to be repented of: but the ^esorrow of the world worketh death.) It is much more than just a repentant attitude; it includes a recognition of total dependence upon the Lord for salvation and a willing submission to him and his laws. Lamoni’s father characterized this sacrifice with his desire to come to know God when he declared, “I will give away all my sins to know thee.” (Alma 22:18) Offering a sacrifice out of a broken heart and a contrite spirit requires giving away our sins through faith in Christ, sincere and complete repentance, obedience to the Lord’s commands, and pressing forward with a steadfastness in Christ. DCBM, 4:44-45.) And whoso cometh unto me with a broken heart and a contrite spirit, him will I ^bbaptize with fire and with the Holy Ghost, (The Holy Ghost

is a sanctifier whose divine commission is to burn dross and evil out of a human soul as though by fire, thus giving rise to the expression baptism of fire, which is the baptism of the Spirit. Forgiveness is assured when the contrite soul receives the Holy Spirit, because the Spirit will not dwell in an unclean tabernacle... It is the Holy Spirit of God that erases carnality and brings us to a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost. It is then that sin and dross and evil are burned out of our souls as though by fire. The baptism of the Holy Ghost is the baptism of fire. There have been miraculous occasions when visible flames enveloped penitent persons, but ordinarily the cleansing power of the Spirit simply dwells, unseen and unheralded, in the hearts of those who have made the Lord their friend. Bruce R. McConkie, *New Witness*, p. 239, 290.) even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. (Boyd K. Packer: Too many of us are like those whom the Lord said “[came] with a broken heart and a contrite spirit, ... [and] at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.” Imagine that: “And they knew it not.” It is not unusual for one to have received the gift and not really know it. I fear this supernal gift is being obscured by programs and activities and schedules and so many meetings. There are so many places to go, so many things to do in this noisy world. We can be too busy to pay attention to the promptings of the Spirit. The voice of the Spirit is a still, small voice—a voice that is *felt* rather than heard. It is a spiritual voice that comes into the mind as a thought put into your heart. CR, Apr 2000, 8 “Now, do not feel hesitant or ashamed if you do not know everything. Nephi said: ‘I know that he loveth his children; nevertheless, I do not know the meaning of all things.’ (1 Nephi 11:17.) There may be more power in your testimony than even you realize. The Lord said to the Nephites: ‘Whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.’ (3 Nephi 9:20; italics added.) Several years ago I met one of our sons in the mission field in a distant part of the world. He had been there for a year. His first question was this: ‘Dad, what can I do to grow spiritually? I have tried so hard to grow spiritually, and I just haven’t made any progress.’ That was his perception: to me it was otherwise. I could hardly believe the maturity, the spiritual growth that he had gained in just one year. He ‘knew it not,’ for it had come as growth, not as a startling spiritual experience.” (*That All May Be Edified*, p. 339) Ezra Taft Benson: “...we must be cautious as we discuss...remarkable examples [of conversion]. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said ‘were baptized with fire and with the Holy Ghost, and they knew it not.’ (3 Ne. 9:20; italics added.)” (*Ensign*, Oct. 1989, p. 2-6) True repentance is based on and flows from faith in the Lord Jesus Christ. There is no other way. Most repentance does not involve sensational or dramatic changes, but rather is a step by step, steady consistent movement toward godliness. We must be careful, as we seek to become more and more godlike, that we do not become discouraged and lose hope. Becoming Christlike is a lifetime pursuit and very often involves growth and change that is slow, almost imperceptible. The Teachings of Ezra Taft Benson, p. 71-72. Elder Douglas L. Callister: When the 23-year-old Heber J. Grant was installed as president of the Tooele Stake, he told the Saints he believed the gospel was true. President Joseph F. Smith, a counselor in the First Presidency, inquired, “Heber, you said you believe the gospel with all your heart, . . . but you did not bear your testimony that you know it is true. Don’t you know absolutely that this gospel is true?” Heber answered, “I do not.” Joseph F. Smith then turned to John Taylor, the President of the Church, and said, “I am in favor of undoing this afternoon what we did this morning. I do not think any man should preside over a stake who has not a perfect and abiding knowledge of the divinity of this work.” President Taylor replied, “Joseph, Joseph, Joseph, [Heber] knows it just as well as you do. The only thing that he does not know

is that he does know it.” Within a few weeks that testimony was realized, and young Heber J. Grant shed tears of gratitude for the perfect, abiding, and absolute testimony that came into his life. It is a grand thing to know—and to know that you know and that the light has not been borrowed from another. Oct 2007 General Conference)

21 Behold, I have come unto the world to bring ^aredemption unto the world, to save the world from sin.
22 Therefore, whoso ^arepenteth and cometh unto me ^bas a ^clittle child, him will I receive, for of such is the kingdom of God. Behold, for such I have ^dlaid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved. (Even if we don't have dramatic spiritual experiences, we can still repent and come unto Christ.)

3 Nephi 10

The time of Christ's visit to the Nephites in America could have been as much as nine to twelve months after his ascension into heaven following his ministry among His disciples in the Old World. It may be that He waited for the Nephites to be physically ready for Him before His visit. He gave them time to fix their temple and repair their homes prior to His visit. His visit may coincide with the timing of the Feast of Tabernacles which was to celebrate the harvest. This may also be the timing of the Second Coming. Elder Bruce R. McConkie said: The Nephites adjusted their calendar so as to begin a new dating era with the birth of Jesus; and according to their chronology, the storms and the darkness and the crucifixion came to pass on the fourth day of the first month of the thirty-fourth year. (3 Ne. 8.) Then "in the ending" of that year (3 Ne. 10:18-19), several months after the Ascension on Olivet, Jesus ministered personally among the Nephites for many hours on many days. He came as "a man descending out of heaven"; introduced himself as the God of Israel; permitted the multitude to feel the prints of the nails in his hands and feet and to thrust their hands into his side; called a quorum of twelve; gave them keys and powers and authorities; healed the Nephite sick and introduced the sacramental ordinance in the Western Hemisphere; taught the people in plainness and with an excellence surpassing much that was done in his Palestinian ministry; gave them the gift of the Holy Ghost; and ascended to his Father. The Mortal Messiah, 4: Chapter 113

There is silence in the land for many hours—The voice of Christ promises to gather his people as a hen gathereth her chickens—The more righteous part of the people had been preserved. [A.D. 34]

1 AND now behold, it came to pass that all the people of the land did ^ahear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours;

2 For so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain; therefore there was silence in all the land for the space of many hours.

3 And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying:

4 O ye people of these ^agreat cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I ^bgathered you as a hen gathereth her chickens under her wings, and have ^cnourished you.

5 And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ^aye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not. (D&C 43:23-25: 23 And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who ^amade you. 24 O, ye nations of the earth, how often would I have gathered you together as a ^ahen gathereth her chickens under her wings, but ye ^bwould not! 25 How oft have I ^acalled upon you by the mouth of my ^bservants, and by the ^cministering of angels, and by mine own voice, and by the voice of ^dthunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of ^efamines and pestilences of every kind, and by the great sound of a ^ftrump, and by the voice of judgment, and by the voice of ^gmercy all the day long, and by the voice of glory and honor and the ^hriches of eternal life, and would have saved you with an ⁱeverlasting salvation, but ye would not!)

6 O ye house of Israel whom I have ^aspared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and ^breturn unto me with full purpose of ^cheart. (Joseph Smith: What was the object of gathering...the people of God in any age of the world?... The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the

glories of His kingdom, and teach the people the way of salvation...It is for the same purpose that God gathers together His people in the last days. Teachings of the Prophet Joseph Smith, p. 307-8. From the Book of Mormon Symposium Series: "The image of the hen calling after her chickens to come to the shelter and safety of her wings portrays the love of the Savior, his desire to nourish his children, to keep them safe from their common enemy, Satan, to shelter them from the storms of life, to give them the opportunity to grow and fulfill the promise of their nature. The image suggests other ideas as well. The chickens have strayed away from the hen. They have been lured from safety by their desire for adventure or rebellion, out into the tempting world where danger lurks beside every step. The hen calls to her chickens, but they must come of their own volition. They are not forced under her wings; they are invited, even urged, but they must exercise their own agency. In using this metaphor, the Lord designates his call to those of the fallen cities, who are descendants of Jacob, and to those of the house of Israel, who live at Jerusalem, establishing the right of the Savior to issue the call to repentance-they are his people who owe him obedience. And his use of the three verbs: 'how oft have I gathered you; ... how oft would I have gathered you; ... how oft will I gather you' emphasizes his timeless call to repentance-past, present, and future. The Savior's love is always there. His arms are always extended in mercy as long as there is any hope for his children to return to him. The true nature of repentance is not a test, not an indulgence, but a gift of love. It is one that we must take-it cannot be forced upon us." (*Book of Mormon Symposium Series*, 3 Ne 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 79))

7 But if not, O house of Israel, the places of your dwellings shall become ^adesolate (The First Presidency: "When Jesus was on the earth, he said to his people, 'How oft would I have gathered you, even as a hen gathereth her chickens under her wings, but ye would not; therefore, behold, your house is left unto you desolate.' (Matt 23:37-8) And if the Saints of this dispensation do not listen to the call of the good Shepherd, and gather according to the holy commandment, the time is not far distant, when the representatives of the Saviour now on earth, may have occasion to say, as he said, 'Your house is left unto you desolate;' for plagues, famine, pestilence, and death are beginning to circumscribe the earth; and where will safety be but in Zion-the land of God's appointing-the home of the Saints; a land choice in products and government above all other lands; therefore, we say unto you, Arise and come forth, and tarry not, for the great day of the Lord is at hand, and who shall abide His coming?" (Brigham Young, Heber C. Kimball, Willard Richards, James R. Clark, *Messages of the First Presidency*, Apr. 1852, vol. 2, p. 99)) until the time of the fulfilling of the ^bcovenant to your fathers.

8 And now it came to pass that after the people had heard these words, behold, they began to weep and howl ^aagain because of the loss of their kindred and friends.

9 And it came to pass that thus did the three days pass away. And it was in the morning, (Orson Pratt: "Jesus was crucified and died on the cross at 3 o'clock in the afternoon at Jerusalem, and consequently for it to have been just three days and three nights, you might suppose that the darkness must have dispersed in the afternoon. But this book tells us that when the three days and three nights of darkness had passed away it was morning. Now why this discrepancy--for it seems to be one--between the Bible and the Book of Mormon? Can you account for it, and tell why it should have been morning in America? ...Now you take a map of the world, and see the difference in longitude between the place where Jesus was crucified, and that where the writer of the Book of Mormon lived, and you will find that it is about seven and a half hours. Now you subtract seven and a half hours from 3 o'clock in the afternoon, and what time would it be when the three hours of quaking and the destruction of cities expired, or when the darkness commenced? Would it not be in the morning? Take away seven and a half hours longitude from 3 o'clock--the time that Jesus expired--and would it not be half past seven o'clock in the morning with the inhabitants of this land, while it was afternoon with the inhabitants in Jerusalem?" (*Journal of Discourses*, 15:259)) and the ^adarkness dispersed from off the face of the land, and the earth did cease to tremble, and the ^brocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.

10 And the earth did cleave together again, that it stood; and the ^amourning, and the weeping, and the wailing of the people who were spared alive did cease; and their mourning was turned into joy, and their lamentations into the ^bpraise and thanksgiving unto the Lord Jesus Christ, their Redeemer. (This segment of the historical account also provides a glimpse or foreshadowing of the glory of the second coming of Christ, which likewise will bring an end to death and destruction and will replace mourning and lamentations with praises of thanksgiving and worship to the Lord Jesus Christ. DCBM, 4:48)

11 And thus far were the ^ascriptures ^bfulfilled which had been spoken by the prophets.

12 And it was the ^amore righteous part of the people who were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the saints, who were spared—

13 And they were spared and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and of darkness.

14 And now, whoso readeth, let him understand; he that hath the scriptures, let him ^asearch them, (L. Lionel Kendrick: “The Savior provided counsel as to the way we should study scripture. He said: ‘And now, whoso readeth, let him understand; he that hath the scriptures, let him search them.’ (3 Ne. 10:14.) The Prophet Joseph Smith counseled: ‘Search the scriptures—search the revelations ... and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation.’ (*Teachings of the Prophet Joseph Smith*, pp. 11-12.) “It is not enough to read the scriptures. Random reading results in reduced retention. We must search for specifics. We must seek for truth and increased understanding of its application in our lives. If we are to be effective in our study of the scriptures, we must prepare for it to be a special spiritual experience.” (*Ensign*, May 1993, p. 13)) and see and behold if all these deaths and destructions by fire, and by smoke, and by ^btempests, and by whirlwinds, and by the ^copening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets.

15 Behold, I say unto you, Yea, many have testified of these things at the coming of Christ, and were ^aslain because they testified of these things. (“Up to the very moment when the terrible destruction began, the unbelievers were sure that the prophets had been wrong. They must have thought the prophets were negative, gloomy, and out of touch with reality. Then suddenly, in one great disastrous moment it became clear just how much in touch with reality the prophets had been. Unfortunately for tens of thousands of those who had previously scoffed, there was no time to reevaluate their skepticism. Is it that much different in our own day? We have been amply warned of the impending judgment, which will be every bit as terrible and devastating as that which occurred in AD 34. (See DC 29:14-21; 43:19-25; 45:39-42; 88:87-91; 133:41-49) Yet the world at large either ignores such warnings or condescendingly views the prophets as religious fanatics who are out of touch with the real world. In the preface to the Doctrine and Covenants the Lord warned: ‘And the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, *shall be cut off from among the people*’ (D&C 1:14. Italics added.). Note also Mormon’s solemn words: ‘And now, whoso readeth, let him understand’ (v. 14).” (*Book of Mormon Student Manual*, 1981, p. 393))

16 Yea, the prophet ^aZenos did testify of these things, and also Zenock spake ^bconcerning these things, because they testified particularly concerning us, who are the remnant of their seed. (“The prophets Zenos and Zenock are quoted several times by the prophets of the Book of Mormon. A possible reason for this propensity in quoting them becomes evident in this reading assignment: the Nephites are descendants of the prophets Zenos and Zenock! The historian records: ‘... the prophet Zenos did testify of these things, and also Zenock spake concerning these things, because *they testified particularly*

concerning us, who are the remnant of their seed' (3 Nephi 10:16. Italics added.)" (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 260))

17 Behold, our father Jacob also testified concerning a ^aremnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?

18 And it came to pass that in **the ending of the thirty and fourth year** (Bruce R. McConkie: "The Nephites adjusted their calendar so as to begin a new dating era with the birth of Jesus; and according to their chronology, the storms and the darkness and the crucifixion came to pass on the fourth day of the first month of the thirty-fourth year. (3 Ne. 8.) Then 'in the ending' of that year (3 Ne. 10:18-19), several months after the Ascension on Olivet, Jesus ministered personally among the Nephites for many hours on many days." (*Mortal Messiah*, Book 4, p. 307) The signs of Christ's death came on the fourth day of the first month in the thirty-fourth year. Mormon here tells us that Christ appeared to the Nephites in the ending of the thirty-fourth year, thus suggesting that it was several months following his Old World ascension into heaven before he came to the Nephites. DCBM, 4:50.) It is possible that the Savior visited the Nephites well before the end of the year as stated here. Bruce R. McConkie stated in *Mormon Doctrine* the following: The Book of Mormon record says "that soon after the ascension of Christ into heaven he did truly manifest himself unto" the Nephites. (3 Ne. 10:18; 11:12.) It would appear that from the manner in which Book of Mormon prophets speak of the ascension (Mosiah 18:2; Alma 40:20), that they have reference to his ascension immediately following his resurrection and not to that formal occasion 40 days after which later became known among Christian peoples as the ascension. Viewing the time differences between the old and new worlds, there would be no reason why he should not have ministered as a resurrected Being among the Nephites during the same interval in which he was continuing his resurrected walk with his followers in Jerusalem. MD, p. 55-55. Joseph Fielding Smith said: When Did Jesus Appear to the Nephites? *Question: "Several years ago I was asked to make a talk on the events which took place on the American continent at the first Easter. In studying for the talk I discovered that it was almost a year from the time that Christ was crucified until he showed himself to the Nephite multitude at the temple in the land Bountiful. 'And it came to pass in the thirty and fourth year, in the first month, there arose a great storm,' (3 Nephi 8:5.) 'And it came to pass in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared. . . .'* (*Ibid.*, 10:18.) *"There is still a misconception of the event—or these events—in the minds of many of our members. Perhaps it doesn't really matter. Will you please discuss it?" Answer: It is true that there has been a misconception in the minds of many members of the Church, but a careful reading of the account will clear up these misconceptions. It is true that a hasty examination will leave the impression that there was a delay of about a year after the resurrection of the Lord before he visited the Nephites and Lamanites who were spared; but more attention to what is written shows that it was but a very short time after his resurrection that the Lord appeared to the people who were assembled near the temple in Bountiful. This false conclusion that practically a year had passed from the time of the resurrection until the Lord appeared on this hemisphere has been published and circulated throughout the Church. Therefore we are justified in asking our brethren and sisters, and all who read the Book of Mormon, to pay close attention to the details of the story. In 3 Nephi 8:5, we discovered that in the "thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land." The succeeding verses give much of the detail of the destruction which followed. This, evidently was at the time when Jesus was on the cross. Chapter 9 continues this story of destruction, and during this storm the voice of Jesus was heard in which he gave reasons for the great destruction, and he said: O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? . . . Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning, I am in the Father, and the Father in me; and in me hath the Father glorified his name. (3 Nephi 9:13, 15.) All of this was while the great darkness covered the earth, and*

Mormon then through the ninth and tenth chapters commented upon the terrible destructions which had taken place. He closes the tenth chapter in these words: And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, insomuch that *soon after the ascension of Christ into heaven* he did truly manifest himself unto them—Showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings. (3 Nephi 10:18-19; italics added.) Here he declares that it was soon after the Savior's ascension into heaven that he appeared to the Nephites and Lamanites on this continent. And his ascension was the day of his resurrection after his appearance to Mary at the tomb, and before his appearance to the disciples that same day. The reason why Mormon discontinued his account at this point is not stated. Evidently he was writing during the days of the great struggle with the Lamanites for the Nephite existence, and it is very possible that some sudden emergency had arisen so that he had temporarily to close his record. However, he continued his story where he broke off and states that there was a great multitude gathered together round about the temple in Bountiful. It seems perfectly clear that this great gathering was immediately after the close of the dreadful period of darkness. We read that the people were "marveling and wondering one with another," and "were showing one to another the great and marvelous change which had taken place." (3 Nephi 11:1.) While they were marveling and pointing out to each other these changes, and conversing, they heard a voice. . . . it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. (3 Nephi 11:3.) And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, for they thought it was an angel that had appeared unto them. (3 Nephi 11:8.) The fact that the multitude had gathered at the temple and were pointing out to each other the great changes that had occurred is evidence that this was an event immediately following the resurrection of our Lord. If this event had occurred one year later, the multitude would have been perfectly familiar with these great changes, and they would not have been so awed by them. It was in great astonishment and wonder that they had gathered and were pointing out to each other what had occurred. Moreover it is contrary to reason that Jesus would make the Nephites and Lamanites, who had been faithful, wait for one whole year before he would make his appearance and give them instruction in relation to the closing of the period in which the law of Moses was in force, and the period when the fulness of the gospel was ushered in. Answers to Gospel Questions, 4:25-29. We should say that we do not know for certain when Christ appeared to the Nephites, we just know that He did. Here is another alternate view: What if the Savior's appearance to the Nephites occurred six months after his resurrection or in the fall of the year, say around the Feast of Tabernacles or Day of Atonement. If it occurred during that time period, that might also be a type and a shadow of when the Second Coming will occur.) behold, I will show unto you that the people of Nephi who were spared, and also those who had been called ^aLamanites, who had been spared, did have great favors shown unto them, and great ^bblessings poured out upon their heads, insomuch that soon after the ^cascension of Christ into heaven he did truly manifest himself unto them—
19 ^aShowing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

3 Nephi 11

The time of Christ's visit to the Nephites in America could have been as much as nine to twelve months after his ascension into heaven following his ministry among His disciples in the Old World. It may be that He waited for the Nephites to be physically ready for Him before His visit. He gave them time to fix their temple and repair their homes prior to His visit. His visit may coincide with the timing of the Feast of Tabernacles which was to celebrate the harvest. This may also be the timing of the Second Coming. Elder Bruce R. McConkie said: The Nephites adjusted their calendar so as to begin a new dating era with the birth of Jesus; and according to their chronology, the storms and the darkness and the crucifixion came to pass on the fourth day of the first month of the thirty-fourth year. (3 Ne. 8.) Then "in the ending" of that year (3 Ne. 10:18-19), several months after the Ascension on Olivet, Jesus ministered personally among the Nephites for many hours on many days. He came as "a man descending out of heaven"; introduced himself as the God of Israel; permitted the multitude to feel the prints of the nails in his hands and feet and to thrust their hands into his side; called a quorum of twelve; gave them keys and powers and authorities; healed the Nephite sick and introduced the sacramental ordinance in the Western Hemisphere; taught the people in plainness and with an excellence surpassing much that was done in his Palestinian ministry; gave them the gift of the Holy Ghost; and ascended to his Father. The Mortal Messiah, 4: Chapter 113.

As students enter class, have music or a recorded speech playing very quietly. Stop the recording to have the opening prayer, and then ask students how many of them heard the recording. Discuss the following questions: • Did you pay attention to the music or speech? Why or why not? • What other sounds or noises did you focus on before class began? • Would it have been possible to listen to the music or speech? • What could have motivated you to pay special attention to it?

Jesus Christ did show himself unto the people of Nephi, as the multitude were gathered together in the land Bountiful, and did minister unto them; and on this wise did he show himself unto them. Comprising chapters 11 to 26 inclusive.

(This is the whole thing the Book of Mormon is coming toward, and afterward it all looks back to this. We have thirty pages of Christ's words here. That's more than you find in [any gospel] in the New Testament. I notice you have 28 pages in Matthew, 16 pages in Mark, 21 pages in Luke, and 24 pages in John. But in the Book of Mormon we have 30 pages of Christ's teachings. We have a better source for the teachings of Christ. Of course, he says I'm going to teach you what I taught them there. It parallels the New Testament quite closely, but very significantly it gives more. So Joseph Smith has written the fifth gospel here. What a horrendous burden for a mortal to take that on. How would he dare do that sort of thing? Hugh Nibley, Teachings of the Book of Mormon, 3:327)

The Father testifies of his Beloved Son—Christ appears and proclaims his atonement—The people feel the wound marks in his hands and feet and side—They cry Hosanna—He sets forth the mode and manner of baptism—The spirit of contention is of the devil—Christ's doctrine is that men should believe and be baptized and receive the Holy Ghost. [A.D. 34]

1 AND now it came to pass that there were a great multitude ^agathered together, of the people of Nephi, round about the temple which was in the land ^bBountiful; and they were marveling and wondering one with another, and were showing one to another ^cgreat and marvelous change which had taken place.
2 And they were also conversing about this Jesus Christ, of whom the ^asign had been given concerning his death.
3 And it came to pass that while they were thus conversing one with another, they heard a ^avoice (God

the Father's voice) as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a ^bsmall voice it did ^cpierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. (Henry B. Eyring: "The still small voice is so quiet you won't hear it when you're noisy inside." (*Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 409) "Now, I testify it is a small voice. It whispers not shouts. And so you must be very quiet inside. That is why you may wisely fast when you want to listen. And that is why you will listen best when you feel, 'Father, thy will, not mine, be done.' You will have a feeling of 'I want what you want.' Then, the still small voice will seem as if it pierces you. It may make your bones to quake. More often it will make your heart burn within which will lift and reassure." (*Ensign*, May 1991, p. 67 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 409-10) Spencer W. Kimball: The burning bushes, the smoking mountains,... the Cumorahs, and the Kirtlands were realities; but they were the exceptions. The great volume of revelation came to Moses and to Joseph and comes to today's prophet in the less spectacular way – that of deep impressions, without spectacle or glamour or dramatic events. Always expecting the spectacular, many will miss entirely the constant flow of revealed communication. Munich Germany Area Conference, 1973, 77)

4 And it came to pass that again they heard the voice, and they ^aunderstood it not.

5 And again the third time they did hear the voice, and did ^aopen their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

6 And behold, the third time they did understand the voice which they heard; and it said unto them:

7 Behold my ^aBeloved Son, ^bin whom I am well pleased, in whom I have glorified my name—hear ye him. (On other occasions, the voice of the Father has been heard introducing his Son and commanding people to hearken to the words of the Son. This introduction is unique in that it adds the phrase, "in whom I have glorified my name." No doubt this has reference to Christ's fulfillment of the atoning sacrifice that makes immortality and eternal life possible for mankind – which is the work and glory of the Father. DCBM, 4:52)

(This is the crowning spiritual event in the Book of Mormon:) 8 And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they ^asaw a Man ^bdescending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

9 And it came to pass that he stretched forth his hand and spake unto the people, saying:

10 Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

11 And behold, I am the ^alight and the life of the world; (Dallin H. Oaks: Jesus Christ is the light and life of the world because all things were made by him. Under the direction and according to the plan of God the Father, Jesus Christ is the Creator, the source of the light and life of all things. Jesus Christ is also the light of the world because his example and his teachings illuminate the path we should walk to return to the presence of our Father in Heaven. Jesus Christ is the light of the world because He is the source of the light that quickens our understanding, because His teachings and His example illuminate our path, and because His power persuades us to do good. Jesus Christ is the *life* of the world because of his unique position in what the scriptures call "the great and eternal plan of deliverance from death." Jesus Christ is also the life of the world because he has atoned for the sins of the world. With Full Purpose of Heart, 11-14) and I have drunk out of that bitter ^bcup (At the end, meek and lowly Jesus partook of the most bitter cup without becoming the least bitter... By their very nature, tests are unfair. Neal A. Maxwell, CR Apr 1989, 77) which the Father hath given me (Christ's testimony of himself is regarding his atonement), and have glorified the Father in ^ctaking upon me the sins of the world, in the which I have suffered the ^dwill of the Father in all things from the beginning. (It is finished, thy will is done.

JST)

12 And it came to pass that when Jesus had spoken these words the whole multitude ^afell to the earth; for they remembered that it had been ^bprophesied among them that Christ should ^cshow himself unto them after his ascension into heaven.

13 And it came to pass that the ^aLord spake unto them saying: (He comes personally to them. He shows them the signs and tokens, and he introduces himself to every one of them, one by one, you see. He has no favorites here, and he doesn't introduce himself as a member of anything. There's that marvelous line in the Book of Mormon, "The keeper of the gate is the Holy One of Israel and he employeth no servant there. (2 Nephi 9:41) He will personally talk with you and bring you in. You are just as important as anybody else in the kingdom of God. Hugh Nibley, Teachings of the Book of Mormon, 3:329-30)

14 Arise and come forth unto me, that ye may ^athrust your hands into my side, and also that ye may ^bfeel the prints of the nails in my hands and in my feet, that ye may know that I am the ^cGod of Israel, and the God of the whole ^dearth, and have been slain for the sins of the world. (Perhaps no more clearly and profoundly is it taught anywhere that Jesus Christ was and is a God – premortally, mortally, and postmortally – than in the Book of Mormon. As he stands before the Nephites we do not see him merely as a great moral teacher or prophet; neither is he described as our Elder Brother, but truly and literally as the God of Israel – the very God in heaven, who Abinadi said would come down among the children of men, and shall redeem his people. DCBM, 4:53 However dim our days or your students' days may seem they have been a lot darker for the Savior of the world. As a reminder of those days, Jesus has chosen, even in a resurrected, otherwise perfected body, to retain for the benefit of His disciples the wounds in His hands and in His feet and in His side – signs, if you will, that painful things happen even to the pure and the perfect; signs, if you will, that pain in this world is not evidence that God doesn't love you; signs; if your will, that problems pass and happiness can be ours... It is the wounded Christ who is the Captain of our souls, He who yet bears the scars of our forgiveness, the lesions of His love and humility, the torn flesh of obedience and sacrifice. These wounds are the principal way we are to recognize Him when He comes. He may invite us forward, as He had invited others, to see and to feel those marks. Jeffrey R. Holland, Therefore, What? New Testament Conference, 8 Aug 2000, 9)

15 And it came to pass that the multitude went forth, and thrust their hands into his side, and ^adid feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, (M. Russell Ballard: In that unprecedented appearance of the Father and the Son in the Sacred Grove, the very first word spoken by the Father of us all was the personal name of Joseph. Such is our Father's personal relationship with each of us. He knows our names and yearns for us to become worthy to return to live with Him. In the eyes of the Lord, there may be only *one size* of audience that is of lasting importance—and that is just *one*, each one, you and me, and each *one* of the children of God. The irony of the Atonement is that it is infinite and eternal, yet it is applied individually, one person at a time. Ensign, May 2004, 86-87. C. S. Lewis put it this way: "[God] has infinite attention to spare for each one of us. He does not have to deal with us in the mass. You are as much alone with Him as if you were the only being He had ever created. When Christ died, He died for you individually just as much as if you had been the only man [or woman] in the world" (*Mere Christianity* [1943], 131).) and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come. ("There were about 2500 persons who saw and felt his physical body on that occasion (see 3 Nephi 17:25). Even at three or four seconds each, 'one by one,' that would take several hours. (If it took 10 seconds each, it would have taken 7 hours.) The passage we have just read is one of the greatest scriptural records in our possession. It is clear that 'showing' himself involved more than having them merely look. It was sight, sound, touch, and a witness of the Spirit." (*Book of Mormon Symposium Series, "The Keystone Scripture"*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 31) Howard W. Hunter: "That experience took time, but it was important that each individual have the experience, that each set of eyes and each pair of hands have that reaffirming, *personal* witness. Later Christ treated the Nephite children exactly the same way. 'He took their little children, *one by one*, and

blessed them, and prayed unto the Father for them' (3 Ne 17:21 emphasis added)." (*Teachings of Howard W. Hunter*, p. 209) Jeffrey R. Holland: "At that invitation, the entire multitude went forth 'one by one,' thrusting their hands into his side and feeling the prints of the nails in his hands and feet. Even though the power of the Resurrection could have—and undoubtedly one day will have— completely restored and made new the wounds from the crucifixion, nevertheless Christ chose to retain those wounds for a purpose, including for his appearance in the last days when he will show those marks and reveal that he was wounded 'in the house of [his] friends' (D&C 45:52). The wounds in his hands, feet, and side are signs that in mortality painful things happen even to the pure and the perfect, signs that tribulation is not evidence that God does not love us. It is a significant and hopeful fact that it is the wounded Christ who comes to our rescue. He who bears the scars of sacrifice, the lesions of love, the emblems of humility and forgiveness is the Captain of our Soul. That evidence of pain in mortality is undoubtedly intended to give courage to others who are also hurt and wounded by life, perhaps even in the house of their friends. In spite of the size of the great multitude, Christ nevertheless took time for each one to have that personal experience." (*Christ And The New Covenant*, p. 259. Melvin J. Ballard: "On this occasion I had sought the Lord, . . . and that night I received a wonderful manifestation and impression which has never left me. I was carried to this place [the Salt Lake Temple]—into this room. . . I was told there was another privilege that was to be mine; and I was led into a room where I was informed I was to meet someone. As I entered the room I saw, seated on a raised platform, the most glorious being I have ever conceived of, and was taken forward to be introduced to Him. As I approached He smiled, called my name, and stretched out His hands toward me. If I live to be a million years old I shall never forget that smile. He put His arms around me and kissed me, as He took me into His bosom, and He blessed me until my whole being was thrilled. As He finished I fell at His feet, and there saw the marks of the nails; and as I kissed them, with deep joy swelling through my whole being, I felt that I was in heaven indeed. The feeling that came to my heart then was: Oh! if I could live worthy . . . so that in the end when I have finished I could go into His presence and receive the feeling that I *then* had in His presence, I would give everything that I am and ever hope to be!" (in *Melvin J. Ballard . . . Crusader for Righteousness* [1966], 66).)

16 And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

17 Hosanna! (Save now, save we pray. It was commonly used in ancient times in connection with the worship of Jehovah at the Feast of Tabernacles. Shouting Hosannas and waving palm branches was means of worshipping the Messiah and acknowledging his saving power. No doubt the Nephites were familiar with this conceptual meaning of Hosanna. But what is most important in this verse, is that the people were so overcome with love and gratitude that they worshipped the very person for whom these ancient Hosannas had been reserved. In the modern church also the Hosanna shout is used as a sacred means of worshipping the Lord and expressing our profound respect, love and gratitude for him and his holy mission. The modern proclamations of Hosanna are usually reserved for deeply sacred events such as temple dedications. Whether done anciently or today, it is a symbol of deep reverence for and worship of our Lord. DCBM, 4:53-54.) Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did ^aworship him.

18 And it came to pass that he spake unto ^aNephi (for Nephi was among the multitude) (See how humble Nephi is, he's with the multitude.) and he commanded him that he should come forth.

19 And Nephi arose and went forth, and ^abowed himself before the Lord and did ^bkiss his feet. (Bruce R. McConkie: "I testify that he is the Son of the Living God and was crucified for the sins of the world. He is our Lord, our God, and our King. This I know of myself independent of any other person. I am one of his witnesses, and in a coming day I shall feel the nail marks in his hands and in his feet and shall wet his feet with my tears. But I shall not know any better than I know now that he is God's Almighty Son, that he is our Savior and Redeemer, and that salvation comes in and through his atoning blood and in no other way." (*Conference Report*, May 1985 Ensign, p. 9))

20 And the Lord commanded him that he should ^aarise. And he arose and stood before him. (He lifts us up to stand on our feet.)

PREACH MY GOSPEL: SEARCH THE FOLLOWING SCRIPTURES AND MAKE A LIST OF THE QUALIFICATIONS AND COVENANT OF BAPTISM. DISCUSS HOW TO TEACH THOSE REQUIREMENTS TO OTHERS. 2 Nephi 31:13; Alma 7:14-16; Moroni 6:1-4; Mosiah 18:8-10; 3 Nephi 11:21-41; D&C 20:37

21 And the Lord said unto him: I give unto you ^apower (Jesus is giving new priesthood keys to have authority in the new church. Nephi was not being given any additional priesthood by the Lord, but rather he was receiving new authority to perform ordinances associated with the new organization that Christ established among them. With old things done away, Nephi was given power and authority to administer in the new things in a dispensation with the fullness of gospel ordinances. Nephi, in turn, was then able to ordain (or in our terminology, “set apart” others to establish and set in order this new Church. DCBM, 4:56) that ye shall ^bbaptize this people when I am again ascended into heaven. (Reading these verses, one may wonder whether Nephi did not already have priesthood authority and whether the ordinance of baptism was not already being practiced among the Nephites. The answer to both questions would be yes. Nephi already had authority, and baptism was already being practiced. The doctrinal significance of these verses is not merely to reiterate the importance of baptism by proper priesthood authority but rather to demonstrate the establishment of a new gospel dispensation among the Nephites and the accompanying ordinations and ordinances that a new dispensation necessitated. Of the events described in these verses, President Joseph Fielding Smith taught: There is nothing strange in the fact that when the Lord came to the Nephites, Nephi was baptized and so was everybody else although they had been baptized before. The Church among the Nephites before the coming of Christ was not in its fullness and was under the law of Moses. The Savior restored the fullness and gave them all the ordinances and blessings of the gospel. Therefore, it actually became a new organization, and through baptism they came into it. We have a similar condition in this dispensation. The Prophet Joseph Smith and Oliver Cowdery were baptized by command of the angel John the Baptist. Several others were baptized before the organization of the Church. However, on the day the Church was organized, all who had been previously baptized were baptized again, not for the remission of sins, but for entrance into the Church. In each case the reason was the same. Answers to Gospel Questions 3:205-6, DCBM, 4:55-56)

22 And again the Lord called ^aothers, and said unto them likewise; and he gave unto them power to baptize. And he said unto them: On this wise shall ye baptize; and there shall be ^bno disputations among you.

PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST’S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4.

23 Verily I say unto you, that whoso repenteth of his sins through your ^awords, and ^bdesireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and ^cstand in the water, and in my name shall ye baptize them.

24 And now behold, these are the words which ye shall say, calling them by name, saying:

25 Having ^aauthority (Today we say, “Having been commissioned...” The phrase, Having authority is used in the temple.) given me of Jesus Christ, I baptize you in the name of the ^bFather, and of the Son, and of the Holy Ghost. Amen. (“Some students have raised the question as to why the words of the baptismal prayer in the Book of Mormon differ slightly from the prayer listed in the Doctrine and Covenants. In this dispensation the Lord has counseled us to use these words in baptizing a person, after

calling the candidate by name: ‘Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.’ (D&C 20:73.) The only difference in the two prayers is the introductory statement. In the Book of Mormon the disciples were counseled to say ‘having authority given me of Jesus Christ,’ whereas in this dispensation we are told to say ‘having been commissioned of Jesus Christ.’ ...[One] possibility for explaining this difference is that the disciples in the Book of Mormon received their authority directly from Jesus Christ; therefore, they rightfully could say ‘having authority given me of Jesus Christ.’ However, in this dispensation priesthood bearers have been given the power to baptize from John the Baptist, who was commissioned by Jesus Christ to come to earth and restore this authority. Therefore, in this dispensation we use the words ‘having been commissioned of Jesus Christ.’” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 262-3))

26 And then shall ye ^aimmerse them in the water, and come forth again out of the water.

27 And after this manner shall ye ^abaptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are ^bone; and I am in the Father, and the Father in me, and the Father and I are one.

28 And according as I have commanded you thus shall ye baptize. And there shall be no ^adisputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. (Russell M. Nelson: “As we dread any disease that undermines the health of the body, so should we deplore contention, which is a corroding canker of the spirit...My concern is that contention is becoming accepted as a way of life. From what we see and hear in the media, the classroom, and the workplace, all are now infected to some degree with contention... Well do I remember a friend who would routinely sow seeds of contention in church classes. His assaults would invariably be preceded by this predictable comment: ‘Let me play the role of devil’s advocate.’ Recently he passed away. One day he will stand before the Lord in judgment, Then, I wonder, will my friend’s predictable comment again be repeated?” (*Conference Report*, Apr. 1989, p. 85 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 411-2) George Q. Cannon: “My brethren and sisters, above all things, therefore, we should seek for this spirit of union and love. It should be sought for in our councils, and we should not contend. Now, suppose that I should take it into my head to say that a certain doctrine is true, and I contend for it, determined to have it so; does my contention make it true? Suppose that I should contend from now until the Savior came that it is true, would my contention make it true? Certainly not. I cannot change a principle of truth. Then why contend or dispute, or argue about it?... There can be no change wrought in doctrine and in truth by our contention. But I will tell you where there is room for differences of opinion--in regard to the policy to be pursued. There ought to be no contention, however. God speaks against it. We have no right to be a disputing, contentious people. And whenever I dispute with my brother I am likely to grieve the Spirit of the Lord and darken my own mind. Therefore, let us avoid contention, in our councils and in all our intercourse one with another.” (*Collected Discourses 1886-1898*, ed. by Brian Stuy, vol. 4, George Q. Cannon, Apr. 7, 1895) Dallin H. Oaks: “The commandment to avoid contention applies to those who are right as well as to those who are wrong. It is not enough for the Savior’s followers to have a correct understanding of doctrine and procedure. They must also be harmonious in their personal relationships and in the way they seek to serve him. In the years following the Savior’s personal ministry to his followers on the American continent, all were converted and enjoyed a golden age of righteousness, peace, and prosperity. I find it significant that the scriptural description of this period stresses that ‘there were no contentions and disputations among them’ (4 Ne. 1:2; also see verse 15), suggesting that the absence of contention is a most significant bellwether of righteousness.” (*The Lord’s Way*, p. 142) Joseph F. Smith: “I pray God that this spirit may especially enter into the hearts of this people, that they may strive for peace among themselves, that peace may dwell in their own hearts and houses, that peace may exist between neighbors, that peace, goodwill, love and union may characterize the associations of members of the Church with their fellow members, and

that there may be no contention among them, nor strife, nor bitterness, nor back-sliding, nor back-biting, nor complaint of any description, but that peace on earth and good will to men may pervade the hearts and minds of all the members of the Church of Jesus Christ of Latter-day Saints; and that from them this spirit of peace and love for God and for our fellow man may go out into the world, as far as we have power to send it forth through the elders of the Church and otherwise, that men may hear the good tidings and receive them in their hearts, obey the truth, and join the ranks of the peaceful, of the peace-loving, of the peace-makers, of the God-fearing, and of the God-loving people that all Latter-day Saints should be, in every part of the world.” (*Conference Reports*, Oct. 1914))

SCRIPTURE MASTERY 29 For verily, verily I say unto you, he that hath the spirit of^a contention (over doctrine) is not of me, but is of the^b devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

30 Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things^a should be done away.

PREACH MY GOSPEL: WHAT IS THE GOSPEL, OR DOCTRINE OF CHRIST? 2 Nephi 31:10-21; 3 Nephi 11:31-41; 3 Nephi 27:13-22 **PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION** 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 **ATONEMENT** 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 **THE GOSPEL – THE WAY** 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

31 Behold, verily, verily, I say unto you, I will declare unto you my^a doctrine. (The Book of Mormon contains the fullness of the everlasting gospel. While it does not contain all gospel teaching or practices of the modern Church, it nonetheless contains the fullness of the gospel in that it contains the Savior’s own teaching of what constitutes his doctrine or gospel. Nephi and his brother Jacob had previously taught and testified of those teachings and ordinances that comprise the doctrine of Christ. Faith, repentance, baptism by water and by fire, endurance in faithfulness to the end, keeping the commandments and following the example of the Savior – these are all integral components of the doctrine of Christ. All of the prophets have testified of these same principles and ordinances that are central to the plan of salvation. DCBM, 4:59.)

32 And this is my^a doctrine, and it is the doctrine which the Father hath given unto me; (The plan of salvation was not originated by Jesus, but is indeed the Father’s plan. What is the gospel? In the full and eternal sense, it is the plan of salvation, ordained and established by the Father, to enable his spirit children (Christ included!) to advance and progress and become like him. Thus, it includes all things both temporal and spiritual and is as eternal as God himself. Every truth, every eternal verity, every law and power – whether on earth, in heaven, or throughout the boundless universe – all of these are part of the gospel of God. He is their source and author, and all that is has been created for the benefit and blessing of man. Bruce R. McConkie, *New Witness*, p. 132-33, DCBM, 4:59-60) and I bear^b record of the Father, and the Father beareth record of me, and the^c Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

33 And whoso believeth in me, and is^a baptized, the same shall be^b saved; and they are they who shall^c inherit the kingdom of God.

34 And whoso believeth not in me, and is not^a baptized, shall be damned.

35 Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso^a believeth in me believeth in the Father also; and unto him will the Father bear record of me, (And record, means “to put back into the heart.” It means “to intensify in the heart, to have a knowledge and remembrance of what you had before.” This has to do with your previous existence. See, your heart is your core. To record is to stir up again in the heart. And he says this is why the Father will bear record of me, and the Holy Ghost will bear record. That will recall these things to you. That’s what a record is. Hugh Nibley, *Teachings of the Book of Mormon*, 3:332) for he will visit him^b with fire and with the

^cHoly Ghost.

36 And thus will the Father bear record of me, and the ^aHoly Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are ^bone.

37 And again I say unto you, ye must repent, and ^abecome as a ^blittle child, and be baptized in my name, or ye can in nowise receive these things.

38 And again I say unto you, ye must repent, and be baptized in my name, and become as a little ^achild, (The requirement to become as a little child to enter into the kingdom of God means much more than childlike innocence. It implies a submission to the will of the Father and a recognition of our total dependence upon the Lord. DCBM, 4:61) or ye can in nowise inherit the kingdom of God.

39 Verily, verily, I say unto you, that this is my ^adoctrine, and whoso ^bbuildeth upon this buildeth upon my rock, and the ^cgates of hell shall not prevail against them.

40 And whoso shall ^adeclare more or less than this, (That there is and can only be one gospel – one church, one plan of salvation, one true religion – is as self-evident as any truth known to man. There can no more be two true gospels or two true churches than there can be two true and differing scientific facts. Truth is truth. And truth and salvation and the gospel all are ordained of God. They are what they are; and they are not what they are not. Men either have the truths of salvation or they do not; they either possess the gospel, which is the plan of salvation, or they do not. Anyone in heaven or on earth, in time or eternity, in Paul’s day or ours, anyone who preaches any gospel other than the true one [is accursed]. Why? Because there is no salvation in a false religion. There is no saving power in a man-made system of salvation... And any man – whether mortal or immortal, whether man or angel – who preaches any system other than the very one ordained by Deity, leads men astray and keeps them from gaining celestial salvation. Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2:457-59) and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a ^bsandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them. (Joseph Fielding Smith: “Now, there are those who declare more or less than this. They will not repent of their sins. They will not accept Jesus as the Redeemer of the world. They will not believe that He spoke the truth when He declared unto the people that He was the Son of God, and that He came to fulfill the mission that was given to Him of His Father, to redeem the world from sin. They reject these things. They will not believe them; hence they remain in the bondage of sin, and cannot be redeemed, because they will not receive the principles by which salvation comes. There are many of this class that go around through the country, stirring up the hearts of the people against the truth, declaring that these things are not so, and that it is unnecessary for men to observe these principles, and ordinances that are declared in the scriptures to be essential to salvation. They are destroying the faith of the people wherever it is possible.” (*Conference Report*, Oct. 1913, p. 72))

41 Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

3 Nephi 12

(The Sermon on the Mount is the most significant "testimony" of our Lord ever recorded. It is a blueprint for exaltation because it bears witness of the Savior's celestial character. It is an invitation from the Redeemer of all mankind to "Come watch me. Listen to my words. Do what you see me do. Learn of me, and receive eternal life." In this magnificent sermon, the Savior taught the Nephites about his magnificent character and what it really means to become "even as He is." Latter-day Saints are fortunate to have an inspired version of the Sermon on the Mount and an additional version, the Sermon at the temple in the land Bountiful. Both sermons add much light and understanding to what Jesus really taught.)

Harold B. Lee: "In his Sermon on the Mount the Master has given us somewhat of a revelation of his own character, which was perfect, or what might be said to be 'an autobiography, every syllable of which he had written down in deeds,' and in so doing has given us a blueprint for our own lives. . . . "Each of his declarations is begun by the word 'Blessed.' . . . 'Blessedness is an inward fountain of joy in the soul itself, which no outward circumstances can seriously affect' [in *A Commentary on the Holy Bible*, ed. J. R. Dummelow (1909), 639]. These declarations of the Master are known in the literature of the Christian world as the Beatitudes and have been referred to by Bible commentators as the preparation necessary for entrance into the kingdom of heaven. . . . May I speak of them as something more than that as they are applied to you and me. They embody in fact THE CONSTITUTION FOR A PERFECT LIFE" (*Decisions for Successful Living* [1973], 56–57).)

The LDS Bible Dictionary says the following about the Beatitudes: Beatitudes: Name given to certain declarations of blessedness in the Sermon on the Mount (Matt. 5:3–11, cf. Luke 6:20–22). They describe certain elements that go to form the refined and spiritual character, and all of which will be present whenever that character exists in its perfection. Rather than being isolated statements, **the Beatitudes are interrelated and progressive in their arrangement**. A more comprehensive and accurate listing is found in 3 Ne. 12 and JST Matt. 5:, where a greater spiritual emphasis is given.

The scriptures in Matthew that are similar to the 3 Nephi account, include the Joseph Smith Translation noted in purple. Those words in the JST that have been changed from the KJV are noted with ~~strikeouts~~.

Jesus calls and commissions the Twelve—He delivers to the Nephites a discourse similar to the Sermon on the Mount—He speaks the Beatitudes—His teachings transcend and take precedence over the law of Moses—Men are commanded to be perfect even as he and his Father are perfect—Compare Matthew 5. [A.D. 34]

3 NEPHI 12	MATTHEW 5
<p>PREACH MY GOSPEL: FOLLOW THE PROPHET: Mosiah 15:11-12; Alma 13:1-16; 3 Nephi 12:1-2; D&C 1:37-38; D&C 21:1-7; D&C 136:37-38; John 15:16; Acts 10:34-44; Ephesians 2:19-20; Ephesians 4:11-14; Hebrews 5:4; Amos 3:7. I ^aAND it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to ^bbaptize, was ^ctwelve) (These are Apostles. Though the</p>	<p>1 ^aAND (Jesus) seeing the multitudes (It looks like he wanted to just speak to the Twelve and selected others.), he went up into a mountain: and when he was set (down), his disciples came unto him: (The sermon takes place after the apostles have been called and ordained. It is given to the 12, the 70 and other Church members. It takes place on a mountain, similar to Moses receiving the law on the mountain. It is symbolic of a higher law. Moses came down from the mount, here the people go up on the mount. Only those that were serious about hearing Jesus</p>

word disciples is used throughout 3 Nephi to describe those chosen to minister to the Nephite multitudes, there seems to be no question but that they were Apostles. They were, in fact, disciples, followers of the Christ, before Jesus appeared in America. These were called to be special witnesses and were granted apostolic power. DCBM, 4:63) and behold, he stretched forth his hand unto the multitude, (Jesus' sermon in Galilee was directed almost exclusively to the Twelve. Though there were no doubt other disciples present, the Sermon on the Mount was essentially an apostolic preparation address, a type of missionary training center for special witnesses. The Bountiful sermon in 3 Nephi was delivered both to the twelve Nephite Apostles and to a multitude of other faithful people. In Bountiful whenever Jesus desired to deliver a special message to the multitude or to the Twelve, Mormon's account makes special notice of it. DCBM, 4:63) and cried unto them, saying: ^dBlessed are ye (This is a beatitude that is not in the Matthew version. It is in the JST version. We will be blessed if we follow the living prophets.) if ye shall give heed unto the words of these twelve whom I have ^echosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; (Joseph Smith: "You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost." (*Teachings of the Prophet Joseph Smith*, p. 366 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 166) "There is but one baptism; it takes the baptism of water, of the Holy Ghost, and of fire to constitute one full baptism." (Hyrum L. Andrus and Helen Mae Andrus, *They Knew the Prophet*, p. 51) It is the policy of the Church that a baptism is not recorded until the person has been confirmed a member of the Church and is given the gift of the Holy Ghost.) therefore blessed are ye (Here is the second Beatitude that is not in the Matthew

went up the mountain. The rest were left behind. Symbolic of leaving the world behind and living at a higher level. Jesus is inviting us up to a higher way of life. Beatitudes are how to be happy, fortunate. They are interrelated and progressive. The Sermon on the Mount evokes temple imagery. When He delivered this sermon to the Nephites, it was at the temple in Bountiful. Elder Bruce R. McConkie said: "Salvation comes by living the doctrines proclaimed in the Sermon on the Mount! That sermon – properly understood – is far more than a recitation of ethical principles; rather, it summarizes the Christian way of life, and it charts the course true saints must pursue to become even as He is. MM 4:308. "This sermon is a recapitulation, a summary, and a digest of what men must do to gain salvation; and the eternal concepts in it are so stated that hearers and readers will get out of it as much as their personal spiritual capacity permits. To some it will point the way to further investigation; to others it will confirm and reconfirm eternal truths already learned from the scriptures and from the preachers of righteousness of their day; and to those few whose souls burn with the fires of testimony, devotion, and valiance, it will be as the rending of the heavens; light and knowledge beyond carnal comprehension will flow into their souls in quantities that cannot be measured." "The Sermon on the Mount has never been recorded in its entirety as far as we know; at least no such scriptural account is available to us. What has come to us is a digest; the words in each account that are attributed to Jesus are, in fact, verbatim recordings of what he said, but they are not all that he said by any means. It is rather selected sayings, all spoken on one day, following the ordination of the Twelve; it is that portion of his words, spoken on that occasion, which the Spirit knew should be preserved for us and for all men who seek truth. It may well be that the sealed portion of the Book of Mormon contains more of the sermon than is now found in Third Nephi, and it may well be that future revelations – accounts of others of the apostles, for instance – will bring to light more that was said on the mountainous plain near Capernaum where Jesus spoke the Spirit-guided words to his Jewish friends." MM 2:116-118. In the incomplete way that the Beatitudes are listed in the King James Version, the first category (a person's relationship to God) is missing. It was, therefore, quite essential

<p>version.) if ye shall believe in me and be baptized, after that ye have seen me and know that I am. (Blessedness is defined as being higher than happiness. Happiness comes from without and is dependent on circumstances; blessedness is an inward fountain of joy in the soul itself, which no outward circumstances can seriously affect. Harold B. Lee, <i>Decisions for Successful Living</i>, 56-57)</p>	<p>that the Joseph Smith Translation add two beatitudes about faith, repentance, baptism, and the Holy Ghost. It was equally significant that these were placed at the beginning of the list in their proper doctrinal sequence. Robert J. Matthews, <i>CES Book of Mormon Symposium</i>, 86.)</p>
<p>2 And again, more blessed are they (Here is the third Beatitude not mentioned in the Matthew version.) who shall ^abelieve in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall ^bbelieve in your ^cwords, and ^dcome down into the depths of humility and be baptized, (This is the evidence that we believe that Christ came; by being baptized into His true church.) for they shall be visited ^ewith fire and with the Holy Ghost, and shall receive a remission of their sins. (J. Reuben Clark, Jr.: “There are two kinds of testimony, one which comes from the senses, the eye, the ear, the touch. So far as I am concerned, because I know how uncertain is the eye and the ear and the touch, I have felt that the other testimony, the testimony of the Spirit, was for me the truer one...And that is the testimony...which must come to most of us, the testimony of believing without seeing...And this testimony is the testimony of the Spirit. We should all seek for it. If the Lord wishes to add the testimony of the senses, we should be grateful; but the testimony of the spirit is within the call of all of us. All we need to do to get it is to live for it and seek it; and that testimony when it comes will be in us a burning testimony, a testimony that will be as a fire, if we so live that we keep it.” (<i>Improvement Era</i>, Aug. 1949, pp. 495, 539-540))</p>	<p>2 And he opened his mouth, and taught them, saying, (Instruction directed at the 12. Elder McConckie said: “The Sermon on the Mount, including the Beatitudes, was delivered to true believers; to the Twelve Apostles of the Lamb (it was their ordination sermon), to the saints of the Most High God; to members of the Church of Jesus Christ; to people who had been baptized and who were in process of seeking the riches of eternity.” MM 2:127) (Blessed are they who shall believe on me; and again, more blessed are they who shall believe on your words, when ye shall testify that ye have seen me and that I am. Yea, blessed are they who shall believe on your words, and come down into the depth of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins.)</p>
<p>3 Yea, blessed are the ^apoor in spirit who ^bcome unto me, for theirs is the kingdom of heaven. (Robert E. Wells: “To be poor in spirit means to be humble, teachable, contrite, meek, obedient. As the Phillips Modern Translation states, the meek are those who ‘know their need for God.’ To be poor in spirit is to recognize that we are not self-sufficient spiritually (or materially, for that matter), but rather that we are always in debt to our Heavenly Father, from who all blessings</p>	<p>3 (Yea) ^aBlessed are the ^bpoor in spirit (who come unto me): for theirs is the ^ckingdom of heaven. (Faith in the Lord Jesus Christ.)</p>

flow. In fact, our posture before our God is as the needy, even as beggars. President Harold B. Lee spoke on this subject in the following way: “To be poor in spirit is to feel yourselves as the spiritually needy, even dependent upon the Lord for your clothes, your food, the air you breathe... It is indeed a sad thing for one, because of his wealth or learning or worldly position, to think himself independent of this spiritual need. [Poor in spirit] is the opposite of pride or self-conceit. To the worldly rich it is that ‘he must possess his wealth as if he possessed it not’ and be willing to say without regret, if he were suddenly to meet financial disaster, as did Job, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord (Job 1:21). (*Stand Ye in Holy Places*, pp. 343-4)” (Robert E. Wells, *The Mount and the Master*, pp. 4-5) Jeffrey R. Holland: “...the Book of Mormon sermon added the phrase ‘who come unto me...’ Obviously in the 3 Nephi rendering, being poor in spirit is not in itself a virtue, but it will be so if such humility brings one to claim the blessings of the kingdom through the waters of baptism, making covenants, and moving toward all the promises given to covenant-making disciples. It is significant that the phrase ‘come unto me’ is used at least four more times in the twenty or so verses that follow this one.” (*Christ And The New Covenant*, p. 263))

4 And again, blessed are all they that ^amourn, for they shall be ^bcomforted. (“...No mortal can cry out, ‘he does not understand my plight for my trials are unique.’ There is nothing outside the scope of the Savior’s experience. As Elder Maxwell observed, ‘None of us can tell Christ anything about depression.’ As a result of his mortal experience, culminating in the Atonement, the Savior knows, understands, and feels every human condition, every human woe, and every human loss. He can comfort as no other. He can lift burdens as no other. He can listen as no other.” (Tad Callister, *Infinite Atonement*, pp. 207-9) Russell M. Nelson: “My heart goes out to each individual who bears the burden of mourning. I share my feelings of empathy and sympathy. The separation imposed by the departure of a loved one evokes pangs of sorrow and shock among those left behind. The

4 (And again,) Blessed *are* they that ^amourn: for they shall be ^bcomforted. (Broken heart and contrite spirit, Repentance. Ultimately the mission of the Savior will end all mourning. Revelation 21:4 promises us that at the end of time, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.")

hurt is real. Only its intensity varies. Even though we understand the doctrine—even though we dearly love God and his eternal plan—mourning remains. It is not only normal; it is a healthy reaction. Mourning is one of the purest expressions of deep love. It is a perfectly natural response—in complete accord with divine commandment: ‘Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die.’ (D&C 42:45.) Moreover, we can't fully appreciate joyful reunions later without tearful separations now. The only way to take sorrow out of death is to take love out of life. ... Where can we turn for peace? We can come unto the Lord Jesus Christ. With consummate love, he said: ‘Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.’ (John 14:27.) His peace differs from that offered by any other. His is the peace provided by our knowledge of the resurrection. His gift of life after death applies to all mankind. ... Grief is assuaged as his peace enters our lives. It brings true understanding and calm assurance that all is well. ‘The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.’ (Philippians 4:7.) Peace comes when we go directly to our best friend—the Prince of Peace. We find solace when we lose ourselves in service to him and to our neighbors.” (*The Gateway We Call Death*, p. 22-24))

5 And blessed are the ^ameek, for they shall inherit the ^bearth. (Spencer W. Kimball stated: “If the Lord was meek and lowly and humble, then to become humble one must do what he did in boldly denouncing evil, bravely advancing righteous work, courageously meeting every problem, becoming the master of himself and the situations about him and being... oblivious to personal credit. Humility is not pretentious, presumptuous, or proud. It is not weak, vacillating, or servile... Humble and meek properly suggest virtues, not weaknesses. They suggest a consistent mildness of temper and an absence of wrath... Humility is teachableness... It is not boastful, because when one becomes conscious of his great humility, he has already lost it.” (*Improvement Era*, Aug. 1963, pp. 656-

5 (And) Blessed *are* the ^ameek: for they shall inherit the ^bearth. (Baptism by immersion for the remission of sins. Elder Maxwell defined meekness in the following way: In daily discipleship, the many ways to express selfishness are matched by many ways to avoid it. Meekness is the real cure, for it does not merely mask selfishness but dissolves it! Smaller steps could include asking ourselves inwardly before undertaking an important action, Whose needs am I really trying to meet? Or in significant moments of self-expression, we can first count to 10. Such thoughtful filtering can multiply our offering by 10 as a mesh of reflective meekness filters out destructive and effusive ego (Neal A. Maxwell, "Repent of [Our] Selfishness" [D&C 56:8], "Ensign, May 1999, 230.)

7, 704) Neal A. Maxwell: “Meekness ranks low on the mortal scale of things, yet high on God’s: ‘For none is acceptable before God, save the meek and lowly in heart.’ (Moroni 7:44.) The rigorous requirements of Christian discipleship are clearly unattainable without meekness. In fact, meekness is needed in order to be spiritually successful, whether in matters of the intellect, in the management of power, in the dissolution of personal pride, or in coping with the challenges of daily life. Jesus, the carpenter—who, with Joseph, ‘undoubtedly had experience making yokes’ —gave us that marvelous metaphor: ‘Take my yoke upon you, and learn of me; for I am meek and lowly in heart.’ (Matthew 11:29.) The yoke of obedience to Him is far better than servitude to sin, but the demands are real. . . .meekness has a metabolism that actually requires very little praise or recognition-of which there is usually such a shortage anyway. Meekness also protects us from the fatigue of being easily offended. There are so many just waiting to be offended. They are so alerted to the possibility that they will not be treated fairly, they almost invite the verification of their expectations! The meek, not posted on such a fatiguing alert, find rest from this form of fatigue. . . .Bruising as the tumble off the peak of pride is, it may be necessary. . . .Meekness enables us, after a tumble, to pick ourselves up but without putting others down blamefully. . . .The deserving and blessed meek will not only eventually inherit the earth, they will do so when this planet is really worth inheriting! . . .If meek, we will place all we have on the altar of the Lord and will not ask for a receipt!” (*Meek and Lowly*, pp. ix, 55, 57, 58, 95, 207) Neal A. Maxwell: “Human suffering does not automatically produce sweetness and character unless meekness is present. Meekness is the mulch that must go in the soil of adversity in order for empathy to grow and in order for character to grow. Jesus could not have become the most empathetic person had he not been the most meek person.” (*The Neal A. Maxwell Quote Book*, compiled by Cory H. Maxwell, p. 209))

6 And blessed are all they who do ^ahunger and ^bthirst after ^crighteousness, for they shall be ^dfilled with the Holy Ghost. (Bruce R.

6 (And) Blessed are (all) they which (that) do ^ahunger and thirst after ^brighteousness: for they shall be filled (with the Holy Ghost). (The gift of the Holy

<p>McConkie: "Filled with the Holy Ghost! As starving men crave a crust of bread, as choking men thirst for water, so do the righteous yearn for the Holy Ghost. The Holy Ghost is a Revelator: he is a Sanctifier; he reveals truth, and he cleanses human souls. He is the Spirit of Truth, and his baptism is one of fire; he burns dross and evil out of repentant souls as though by fire. The gift of the Holy Ghost is the greatest of all the gifts of God, as pertaining to this life; and those who enjoy that gift here and now, will inherit eternal life hereafter, which is the greatest of all the gifts of God in eternity." (<i>The Mortal Messiah</i>, Book 2, p. 122))</p>	<p>Ghost. The first 4 Beatitudes reflect the first four principles and ordinances of the gospel. These bring one into a proper relationship with God.)</p>
<p>7 And blessed are the ^amerciful, for they shall obtain mercy. (Joseph Smith: "Ever keep in exercise the principles of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us. ...Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind....The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this [relief] society; if you would have God have mercy on you, have mercy on one another. (<i>Teachings of the Prophet Joseph Smith</i>, pp.155, 240-1) Harold B. Lee: "Our salvation rests upon the mercy we show to others. Unkind and cruel words, or wanton acts of cruelty toward man or beast, even though in seeming retaliation, disqualify the perpetrator in his claims for mercy when he has need of mercy in the day of judgment before earthly or heavenly tribunals. Is there one who has never been wounded by the slander of another whom he thought to be his friend? Do you remember the struggle you had to refrain from retribution? Blessed are all you who are merciful, for you</p>	<p>7 (And) Blessed <i>are</i> the ^amerciful: for they shall obtain mercy. (Our receiving grace and mercy is dependant upon our extending grace and mercy to others. This is fully realized in the ordinances of the Temple. (Harold B. Lee) Redeem the dead. Someone has said "He who refuses to forgive burns the bridge over which he himself must one day pass.")</p>

<p>shall obtain mercy!” (<i>Stand Ye In Holy Places</i>, p. 347))</p>	
<p>8 And blessed are all the ^apure in heart, for they shall ^bsee God. (Bruce R. McConkie: “<i>We have the power—and it is our privilege—so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.</i> This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom. ‘Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.’ (D&C 93:1.)” (<i>Conference Report</i>, Oct. 1977, p. 52) Dallin H. Oaks: “The issue is not what we have <i>done</i> but what we have <i>become</i>. And what we have become is the result of more than our actions. It is also the result of our attitudes, our motives, and our desires. Each of these is an ingredient of the pure heart... To become pure in heart--to achieve exaltation--we must alter our attitudes and priorities to a condition of spirituality, we must control our thoughts, we must reform our motives, and we must perfect our desires.” (<i>Pure in Heart</i>, pp. 139-40 as taken from <i>The Mount and the Master</i>, by Robert E. Wells, p. 79) After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust – after all this and more – it becomes their right and privilege to see the Lord and commune with him face to face. Revelations, visions, angelic visitations, the rending of the heavens, and appearances among men of the Lord himself – all these things are for all of the faithful. They are not reserved for apostles and prophets only. God is no respecter of persons. They are not reserved for one age only, or for a select lineage of people. We are all our Father’s children. All are welcome. Bruce R. McConkie, <i>The Promised Messiah</i>, p. 575.)</p>	<p>8 (And) Blessed <i>are</i> (all) the ^apure in ^bheart: for they shall ^csee God. (Honor temple covenants. Perfect the Saints. “This promise is to be understood literally. Every living soul who is pure in heart shall see God, literally and personally, in this life, to say nothing of the fact that he shall dwell with and see him frequently in the celestial world hereafter.” TPJS, p. 149-151. D&C 93:1 – Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. Hugh Nibley offered this interesting observation about Zion. Zion is the pure in heart--the pure in heart, not merely the pure in appearance. It is not a society or religion of forms and observances, of pious gestures and precious mannerisms: it is strictly a condition of the heart. Above all, Zion is pure, which means "not mixed with any impurities, unalloyed"; it is all Zion and nothing else. It is not achieved wherever a heart is pure or where two or three are pure, because it is all pure--it is a society, a community, and an environment into which no unclean thing can enter. "Henceforth there shall no more come into thee the uncircumcised and the unclean" (3 Nephi 20:36). It is not even pure people in a dirty environment, or pure people with a few impure ones among them; it is the perfectly pure in a perfectly pure environment. "I . . . will contend with Zion . . . and chasten her until she overcomes and is clean before me" (D&C 90:36). (Collected Works of Hugh Nibley, Vol.9, Ch.2, p.27).)</p>
<p>9 And blessed are all the ^apeacemakers, for they shall be called the ^bchildren of God. (Bruce R.</p>	<p>9 (And) Blessed <i>are</i> (all) the ^apeacemakers: for they shall be called the ^bchildren of God. (Proclaim the</p>

<p>McConkie: “The gospel of peace makes men children of God! Christ came to bring peace—peace on earth and good will to men. His gospel gives peace in this world and eternal life in the world to come. He is the Prince of peace. How beautiful upon the mountains are the feet of them who preach the gospel of peace, who say unto Zion: Thy God reigneth! Let there be peace on earth, and let it begin with his saints. By this shall all men know the Lord's disciples: They are peacemakers; they seek to compose difficulties; they hate war and love peace; they invite all men to forsake evil, overcome the world, flee from avarice and greed, stand in holy places, and receive for themselves that peace which passeth understanding, that peace which comes only by the power of the Spirit.” (<i>The Mortal Messiah</i>, Book 2, p. 123))</p>	<p>gospel. These last three include the three-fold mission of the Church. Proclaim, Perfect, Redeem.)</p>
<p>10 And blessed are all they who are ^apersecuted for my name's sake, for theirs is the kingdom of heaven. (Joseph Smith: “Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels.” (<i>Teachings of the Prophet Joseph Smith</i>, p. 42) Neal A. Maxwell: “The straight and narrow is the path of perspiration and is too arduous to be free from adversity. There are many ways in which the disciple can suffer as a Christian, and for righteousness' sake. Practical, perceptive Peter said, ‘For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, <i>when ye do well</i>, and suffer for it, ye take it patiently, this is acceptable with God.’ (1 Peter 2:20. Italics added.) ...those who have suffered most, and for the right reasons, will have stretched their capacity for joy and happiness. Peter says, ‘If ye be reproached for the name of Christ, happy are ye, . . . but let none of you suffer as a murderer or as a thief. . . .’ (1 Peter 4:14) To ‘suffer as a Christian’ or for ‘righteousness' sake’ is a consequence to be considered as separate and apart from the self-inflicted misery that too often grows out of our failures to be Christian.” (<i>A Time To Choose</i>, p. 43))</p>	<p>10 Blessed are ^a(all) they which (that) are ^apersecuted for ^b‘righteousness’ (my name’s) sake: for ^ctheirs is the kingdom of heaven.</p>
<p>11 And blessed are ye when men shall ^arevile you and persecute, and shall say all manner of</p>	<p>11 (And) Blessed are ye, when <i>men</i> shall ^arevile you, and persecute <i>you</i>, and shall say all manner of ^bevil</p>

<p>evil against you falsely, for my sake;</p>	<p>against you falsely, ^cfor my sake.</p>
<p>12 For ^aye shall have great joy and be exceedingly glad, for great shall be your ^breward in heaven; for so ^cpersecuted they the prophets who were before you.</p>	<p>12 ^aRejoice, (For ye shall have great joy,) and be exceeding glad: for great <i>is</i> your ^breward in heaven: for so ^cpersecuted they the prophets which were before you. (Endure to the end. The beatitudes are the New Testament counterpart of the Ten Commandments, and that they “present to us, not the observance of the Law written on stone, but the realization of that Law which, by the Spirit, is written on the fleshly tables of the heart.” Edersheim 1:529)</p>
<p>13 Verily, verily, I say unto you, I give unto you to be the ^asalt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men. (James E. Talmage: “Salt is the great preservative; as such it has had practical use since very ancient times. Salt was prescribed as an essential addition to every meat offering under the Mosaic law. Long before the time of Christ, the use of salt had been accorded a symbolism of fidelity, hospitality, and covenant. To be of use salt must be pure; to be of any saving virtue as salt, it must be salt indeed, and not the product of chemical alteration or of earthy admixture, whereby its saltiness or ‘savor’ would be lost; and, as worthless stuff, it would be fit only to be thrown away. Against such change of faith, against such admixture with the sophistries, so-called philosophies, and heresies of the times, the disciples were especially warned.” (<i>Jesus the Christ</i>, p. 232))</p>	<p>13 ¶ Ye are (Verily, verily, I say unto you, I give unto you (the children of Abraham) to be) the ^asalt (Preservative, purifying qualities) of the earth: but if the salt have lost his (shall lose its) savor, wherewith shall it (the earth) be salted? it is (The salt shall) thenceforth (be) good for nothing, but to be cast out, and to be trodden under foot of men. (D&C 101:39-40 - 39 When men are called unto mine ^aeverlasting gospel, and covenant with an ^bsalt of the earth and the savor of men; 40 They are called to be the savor of men; therefore, if that ^asalt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men. D&C 103:9-10 - 9 For they (Church members) were set to be a ^alight unto the world, and to be the ^bsaviors of men; 10 And inasmuch as they are not the saviors of men, they are as ^asalt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. Consider some of the attributes of salt. 1. Salt only loses its savor through contamination, never through age. Salt will maintain its flavor over hundreds of years. 2. Salt that is contaminated is useless (“good for nothing”). 3. Restoring salt to a useful condition after contamination is a difficult proposition. 4. Salt is a powerful preservative and curative. 5. A little salt goes a long way. Notice the Lord does not say, you are like salt and light; you are the salt and light.)</p>
<p>14 Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.</p>	<p>14 Ye are (Verily, verily, I say unto you, I give unto you to be) the ^alight of the world. A city that is set on a hill cannot be hid.</p>
<p>15 Behold, do men light a ^acandle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;</p>	<p>15 Neither (Behold) do men light a ^acandle, and put it under a bushel, (? Nay,) but on a candlestick; and it giveth light unto all that are in the house.</p>
<p>16 Therefore let your ^alight so shine before this people, that they may see your good works and</p>	<p>16 (Therefore,) Let your ^alight (Christ is the light.) so shine before men (this world), that they may see</p>

<p>^bglorify your Father who is in heaven. (Gordon B. Hinckley: "I wish to say that none of us ever need hesitate to speak up for this Church, for its doctrine, for its people, for its divine organization and divinely given responsibility. It is true. It is the work of God. The only things that can ever embarrass this work are acts of disobedience to its doctrine and standards by those of its membership. That places upon each of us a tremendous responsibility. This work will be judged by what the world sees of our behavior. God give us the will to walk with faith, the discipline to do what is right at all times and in all circumstances, the resolution to make of our lives a declaration of this cause before all who see us. (<i>Ensign</i>, November 1996, p. 51.) Franklin D. Richards: "Our light should not be hid under the bed or under a bushel, but it ought to be lit up here in these mountains, and it has got to shine so that this whole nation shall see it. And all nations must see and have a chance of accepting or rejecting the Gospel. We must fraternize with them, as far as is right and proper, so that we may show them the excellency there is in the knowledge of God... Now, then, we ought to understand that our labors and our conduct individually and collectively are open before the world, our conduct and attitude as a people before the nation, should be according to the dignity of our position, that the nations of the earth may see and know we are true to our God, to our professions of faith, and that we are honestly pushing forward the kingdom of God. This should be the spirit of the whole people. We should be ready to make any sacrifice, and discharge every obligation necessary for the advancement of His kingdom." (<i>Collected Discourses</i>, Vol. 1, Franklin D. Richards, April 8, 1888))</p>	<p>your good ^bworks, and ^cglorify your Father which (who) is in heaven. (Living up to your covenants, is letting your light shine. "Ye are the choicest and best people on earth; and ye must now be an example to all men, that others, seeing your good works, shall come unto me and glorify your Father who is in heaven." MM 2:127)</p>
<p>17 Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil;</p>	<p>17 ¶ Think not that I am come to ^adestroy the ^blaw, or the prophets: I am not come to destroy, but to fulfil. ("He is saying: Jehovah of old – through Moses – said such and such;’ but now I say unto you something more or something different. He is placing himself on a par with the God of Israel; he is saying: God Almighty did or said thus and so, but I, Jesus, add to, amend, alter, delete from, and change the word of God." MM 2:135)</p>
<p>18 For verily I say unto you, one jot nor one tittle</p>	<p>18 For verily I say unto you, ¶ heaven and earth</p>

<p>^ahath not passed away from the ^blaw, but in me it hath all been fulfilled. (Notice that the Book of Mormon version shows that the law has been fulfilled because it is after the atonement.)</p>	<p>(must) pass (away, but) one jot (י refers to the yodh... the smallest letter in the Hebrew alphabet.) or one tittle (צ is an apex or little horn, and refers to the horn-like points which are seen on Hebrew letters.) shall in no wise pass from the ^alaw, ‡‡‡ (until) all be ^bfulfilled.</p>
<p>19 And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a ^abroken heart and a contrite spirit. Behold, ye have the commandments before you, and the ^blaw is fulfilled. (Jeffrey R. Holland: “Clearly the Nephite congregation understood this more readily than did the Jewish world, partly because the Nephite prophets had been so careful to teach the transitional nature of the law. Abinadi had said, ‘It is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses’ (Mosiah 13:27). In that same spirit Nephi emphasized, ‘We speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away’ (2 Ne 25:27).” (Christ And The New Covenant, p. 156 – 157))</p>	<p>19 Whosoever therefore shall ^abreak one of these least commandments, ^band shall ^cteach men so (to do), he shall be called the least (in no wise be saved) in the kingdom of heaven: but whosoever shall do and ^dteach them (these commandments of the law until it be fulfilled), the same shall be called great (and shall be saved) in the kingdom of heaven.</p>
<p>20 Therefore ^acome unto me and be ye saved; for verily I say unto you, that except ye shall keep my ^bcommandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.</p>	<p>20 For I say unto you, That except your ^arighteousness shall exceed the righteousness (that) of the ^bscribes and Pharisees, (They were strict to obey the law, but their hearts were not in it. They focused on the outward performances, not in the inward righteousness. It is not enough to do, but to be. Elder Dallin H. Oaks taught: “That the final judgment is not just an evaluation of a sum total of good and evil acts – what we have done. It is an acknowledgement of the final effect of our acts and thoughts – what we have become. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.” Ensign, Nov 2000, p. 32) ye shall in no case enter into the</p>

	kingdom of heaven. We have commandments and we must obey, but the purpose of the commandments is not to obey, but to bring us worthily back into the presence of God through the atonement of the Savior.)
21 Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not ^a kill, and whosoever shall kill shall be in danger of the judgment of God;	21 ¶ (1. Murder and Anger) Ye have heard that it was (hath been) said by them of old time (The Law of Moses) (that), Thou ^a shalt not ^b kill; and whosoever shall kill shall be ^c in danger of the judgment (of God):
22 But I say unto you, that whosoever is ^a angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, (This is an Aramaic word meaning literally “empty head” a statement of derision and abuse.) shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. (Joseph Smith: If you have evil feelings, and speak of them to one another, it has a tendency to do mischief.... I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done. History of the Church, 5:140 A gossip is a person who will never tell a lie if the truth will do the damage. Anonymous.)	22 But I say unto you, That whosoever is ^a angry with his brother ^b without a cause shall be ^c in danger of the (his) judgment: (2. Profanity) and whosoever shall say to his brother, ^d Raca, (or Rabcha,) (The Greek word is translated as “empty one,” “brainless,” or “stupid.”) shall be ^e in danger of the council: but (3. Reconciliation between brethren.) (and) whosoever shall say (to his brother), Thou fool, shall be in danger of hell fire. (control yourself)
23 Therefore, ^a if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee— (He said: “Before you come unto me, if you should discover that another has unkind feelings toward you, then first go to that person and resolve them.” We might be prone to respond, “But that’s his problem!” No, the Lord answers, it is our problem as well. I am my brother’s keeper, and if one has aught against me (and I know about it) then I have a Christian responsibility to do what I can to humbly set things straight, to apologize if I am somehow at fault, and in general to rectify the situation. Should the offended one refuse my hand of fellowship, I have done what is expected of me. DCBM, 4:73)	23 Therefore if (ye shall come unto me, or shall desire to come unto me, or if) thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; (Those who have bad feelings toward you.)
24 Go thy way unto thy brother, and first be ^a reconciled to thy brother, and then come unto me with full ^b purpose of heart, and I will receive you.	24 Leave there (thou) thy gift before the altar, and go thy way (unto thy brother, and) first be ^a reconciled to thy brother, and then come and offer thy gift.
25 ^a Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison.	25 (4. Avoiding legal entanglements) ^a Agree with thine adversary quickly, while thou art in the way with him; lest at any time the (thine) adversary

<p>(Dallin Oaks used to be in my priesthood quorum; he was in my ward when he was the president here. He used to tell us in the priesthood quorum that any settlement out of court is better than any settlement in court. Whatever you do stay out of court! That's what the Lord is telling you here. When you put things on that basis, you don't do that [go to court]. Hugh Nibley, Teachings of the Book of Mormon, 3:338)</p>	<p>deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (This was directed at the apostles and missionaries. Joseph F. Smith: Be reconciled to each other. Do not go to the courts of the Church nor to the courts of the land for litigation. Settle your own troubles and difficulties;... there is only one way in which a difficulty existing between man and man can be truly settled and that is when they get together and settle it between them. The courts cannot settle troubles between me and my brother. Gospel Doctrine, 257.)</p>
<p>26 Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one ^asenine? Verily, verily, I say unto you, Nay.</p>	<p>26 Verily I say unto thee, Thou shalt by no means come out thence, th (until) thou hast paid ^athe uttermost farthing. (“It was more important, in the social and political circumstances then prevailing, for the Lord’s servants to suffer legal wrongs than that their ministries be hindered or halted by legal processes.” MM 2:137)</p>
<p>PREACH MY GOSPEL: LIVE THE LAW OF CHASTITY: Jacob 2:28; Mosiah 13:22; Alma 39:3-5; 3 Nephi 12:27-30; D&C 42:22-24; D&C 63:16; Matthew 5:27-28; Romans 1:26-32; Ephesians 5:3-5. 27 Behold, it is written by them of old time, that thou shalt not commit ^aadultery;</p>	<p>27 ¶ Ye have heard that it was said (5. Adultery) (Behold, it was written) by them of old time, Thou shalt not commit ^aadultery: (In the gospel view all marriages should be eternal, and divorce should never enter the picture. MD, p. 203)</p>
<p>28 But I say unto you, that whosoever looketh on a woman, to ^alust after her, hath committed adultery already in his heart. (Neal A. Maxwell: “Further, the presence of the Holy Ghost in one's life, insofar as it reshapes our desires and our appetites, can move us from a position in which, at first, we wisely avoid temptations, to a point finally from which the things alien to the Spirit of God are diminished in their attractiveness. Just as what is at first a duty can later become a delight, so the dangerous things for which we may now hunger can be replaced by desires for things that are not only harmless, but that will also help us.” (<i>That My Family Should Partake</i>, p. 83 – 84) David O. McKay: “The greatest battles in life are fought within the silent chambers of the soul.” (<i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 415) Howard W. Hunter: “A man who holds the priesthood shows perfect moral fidelity to his wife and gives her no reason to doubt his faithfulness. A husband is to love his wife with all his heart and cleave unto her and</p>	<p>28 But I say unto you, That whosoever ^alooketh on a ^bwoman to ^clust after her hath committed ^dadultery with her already in his heart. (control your thoughts. Byron R. Merrill: Not committing adultery would bring one to a terrestrial plateau; but only by eradicating lust could one come to harmony with celestial law. <i>The Book of Mormon: Fourth Nephi through Moroni; from Zion to Destruction</i>, 171)</p>

<p>none else (see D&C 42:22-26). President Spencer W. Kimball explained: “The words <i>none else</i> eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse” (<i>The Miracle of Forgiveness</i>, Salt Lake City: Bookcraft, 1969, p. 250). The Lord forbids and his church condemns any and every intimate relationship outside of marriage. Infidelity on the part of a man breaks the heart of his wife and loses her confidence and the confidence of his children (see Jacob 2:35). Be faithful in your marriage covenants in thought, word, and deed. Pornography, flirtations, and unwholesome fantasies erode one’s character and strike at the foundation of a happy marriage. Unity and trust within a marriage are thereby destroyed. One who does not control his thoughts and thus commits adultery in his heart, if he does not repent, shall not have the Spirit, but shall deny the faith and shall fear.” (<i>Conference Report</i>, Oct. 1994))</p>	
<p>29 Behold, I give unto you a commandment, that ye suffer ^anone of these things to enter into your ^bheart;</p> <p>30 For it is better that ye should deny yourselves of these things, wherein ye will take up your ^across, than that ye should be cast into hell.</p>	<p>(Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better that ye deny yourselves of these things, where in ye will take up your cross, than ye should be cast into hell.) (Control your thoughts, actions, habits, character, destiny.)</p>
	<p>29 And (6. Casting sins away) (Wherefore) if thy right eye (Those we look to as leaders or those we follow. Friends that lead us astray.) ^aoffend thee, pluck it out, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into ^bhell. (If there is anything in our surroundings that cause us to have immoral thoughts, we must pluck it out.)</p>
	<p>30 And (Or) if thy right hand offend thee (Those we give allegiance to.), cut it off, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into ^ahell. (And now, this I speak, a parable concerning your sins; wherefore, cast them from you, that ye may not be hewn down and cast into the fire.) (These are not literal amputations, but emphasizing the importance of casting away our sins</p>

<p>31 It hath been written, that whosoever shall put away his wife, let him give her a writing of ^adivorcement.</p>	<p>far from us.) 31 (7. Divorce) It hath been said (written that), Whosoever shall put away his wife, let him give her a writing of ^adivorcement:</p>
<p>32 Verily, verily, I say unto you, that whosoever shall ^aput away his wife, saving for the cause of ^bfornication, causeth her to commit ^cadultery; and whoso shall marry her who is divorced committeth adultery. (“Elder Bruce R. McConkie has commented, “Divorce is not part of the gospel plan no matter what kind of marriage is involved. But because men [and women] in practice do not always live in harmony with gospel standards, the Lord permits divorce [as in Moses’ time] for one reason or another, depending upon the spiritual stability of the people involved... In this day divorces are permitted in accordance with civil statutes, and the divorced persons are permitted by the Church to marry again without the stain of immorality which under a higher system would attend such a course.’ (<i>Doctrinal New Testament Commentary</i>, 1:547) If our societies were on a higher plane, then, marriage covenants would be held in great, sacred trust; essentially, divorce would not exist or be considered except for truly serious reasons such as adultery. I would also suggest that in a higher system, with individuals living in harmony with all the Lord’s teachings, there would be no such serious problems and thus no divorce. Unfortunately, our societies are less than ideal. Some persons do live in unbearably difficult marital circumstances, suffering as victims of spouse abuse, substance abuse, promiscuity, and other evils that are sometimes addressed through divorce as a last resort. In such cases, the Lord in his mercy ‘permits his agents to exercise the power to loose [to authorize divorce] as well as the power to bind.’ (Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 204) “President David O. McKay stated, ‘In the light of scripture, ancient and modern, we are justified in concluding that Christ’s ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings... There may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in</p>	<p>32 But (Verily, verily,) I say unto you, <i>That</i> whosoever shall ^aput away his ^bwife, saving for the cause of ^cfornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (As President Kimball said, if both marriage partners were unselfish, there would be no divorce. “Every divorce is the result of selfishness on the part of one or the other or both parties to a marriage contract.” Marriage and Divorce, p. 19. Elder McConkie said: “If husbands and wives lived the law as the Lord would have them live it, they would neither do nor say the things that would even permit the fleeting thought of divorce to enter the mind of their eternal companions. Though we today have the gospel, we have yet to grow into that high state of marital association where marrying a divorced person constitutes adultery. The Lord has not yet given us the high standard he here named as that which ultimately will replace the Mosaic practice of writing a bill of divorcement.” MM 2:139. Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce. David O. McKay, CR, Apr 1969, 8.)</p>

<p>the realm of marriage. If we could remove them I would say there never should be a divorce. It is Christ's ideal that home and marriage should be perpetual—eternal.' (<i>Treasures of Life</i>, p. 66)" Jonathan M. Chamberlain, "I Have A Question," <i>Ensign</i>, Jan. 1993, pp. 59-60))</p>	
<p>33 And again it is written, thou shalt not ^aforswear thyself, but shalt ^bperform unto the Lord thine ^coaths;</p>	<p>33 ¶ (8. Gospel oaths) Again, ye have heard that it hath been (written) said by them of old time, Thou shalt not ^aforswear (break your oath or perjure yourself) thyself, but shalt ^bperform unto the Lord thine ^coaths:</p>
<p>34 But verily, verily, I say unto you, ^aswear not at all; neither by heaven, for it is God's throne; (Gordon B. Hinckley: "In our dialogues with others we must be an example of the believer. Conversation is the substance of friendly social activity. It can be happy. It can be light. It can be earnest. It can be funny. But it must not be salty, or uncouth, or foul if one is in sincerity a believer in Christ. . . . It is a tragic and unnecessary thing that boys and girls use foul language. It is inexcusable for a girl so to speak. It is likewise serious for the boy who holds the priesthood. This practice is totally unacceptable for one authorized to speak in the name of God. To blaspheme His holy name or to speak in language that is debauched is offensive to God and man. The man or the boy who must resort to such language immediately says that he is poverty-ridden in his vocabulary. He does not enjoy sufficient richness of expression to be able to speak effectively without swearing or using foul words." (<i>Ensign</i>, Nov. 1987, pp. 45, 47-48.))</p>	<p>34 But I say unto you, ^aSwear not at all; neither by heaven; for it is God's ^bthrone: (You shouldn't have to swear to someone that you'll do something, your word should be good enough. The Pharisees taught that there were two kinds of oaths – the violation of one being perjury, and that of the other an innocent matter, or at most but a slight offense. If the name of God was in the oath it was binding: this the Savior refers to in [Matt 5:33]. If the name of God was not in the oath it need not be kept. Jesus, on the other hand, objects to this distinction; and further teaches that it is wrong to indulge in profanity. James M. Freeman, <i>Manners and Customs of the Bible</i>, 338)</p>
<p>35 Nor by the earth, for it is his footstool;</p>	<p>35 Nor by the earth; for it is his ^afootstool: neither by Jerusalem; for it is the ^bcity of the great King.</p>
<p>36 Neither shalt thou swear by thy head, because thou canst not make one hair black or white;</p>	<p>36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.</p>
<p>37 But let your ^acommunication be ^bYea, yea; Nay, nay; for whatsoever cometh of more than these is evil.</p>	<p>37 But let your ^acommunication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh ^bof evil. (President John Taylor said: "We should be strictly honest, one with another, and with all men; let our word always be as good as our bond." The Gospel Kingdom, p. 61 The fact that you said "yes" or "no" should be as binding to you as the most solemn oath you can swear. Be honorable and full of integrity. You don't need a contract or the threat of legal action to get you to do what is right. Keep your promises and your covenants and your agreements.)</p>

<p>38 And behold, it is written, an ^aeye for an eye, and a tooth for a tooth;</p>	<p>38 ¶ (9. Retaliation) Ye have heard that it hath been said, An ^aeye for an eye, and a tooth for a tooth:</p>
<p>39 But I say unto you, that ye shall not ^aresist evil, but whosoever shall smite thee on thy right ^bcheek, ^cturn to him the other also; (Why doesn't God smite those who are evil? Because He is still giving them a chance to repent, just like He's giving you a chance to repent. As long as you are here you can still repent, so don't take it upon yourself to punish the wicked. If you try to punish the wicked, you are wicked, too. Hugh Nibley, Teachings of the Book of Mormon, 3:430-41)</p>	<p>39 But I say unto you, That ye resist not ^aevil: (Christ definitely opposes evil, but here commands longsuffering with a person in error.) but whosoever shall smite thee on thy right ^bcheek, ^cturn to him the other also. (This refers to a backhanded slap on the right cheek with the intent of drawing another into a fight. To turn to him the other also, means to walk away (turning the "other cheek") from the insulting confrontation. Sometimes such backhanded slaps are not intentional. In fact, we often are given a backhanded slap by a situation not intended to injure us. But it does! We should let the hurt go! If we give in to our natural desires, then we want the situation made right with vengeance exacted. But good never comes from such desires or actions. In D&C 98:23,24, the Lord teaches this principle in this way: Now, I speak unto you concerning your families--if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded. But if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you.)</p>
<p>40 And if any man will sue thee at the law and take away thy coat, ^alet him have thy cloak also; (The outer garment which the Palestinian villager wears, is a large cloak which would serve the purpose of a Westerner's overcoat. It is made of wool or goat's hair and sometimes of cotton. It serves as a shelter from the wind and rain, and as a blanket at night. The Law of Moses contained an explicit commandment regarding this outer garment. This is the way the law reads: "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious" (Exodus 22:26, 27). The need for this commandment is easily understood when it is known how the mantle is used at night. Going to bed at night is a very simple matter for the Bedouins or peasants. Mats, rugs, or mattresses are used to lie upon, but the host does not provide any covering. Each person provides</p>	<p>40 (10. Persecution by legal process) And if any man will sue thee at the law, and take away thy coat, (let him have it, and if he sue thee again,) let him have thy cloke also. ("To his apostles and ministers – those whose talents and strength must be devoted without hindrance, to the preaching of the gospel and the building up of the kingdom – Jesus had this special counsel... Nothing is so important as the spread of truth and the establishment of the cause of righteousness. The petty legal processes of that day must not be permitted to impede the setting up of the new kingdom." MM 2: 141)</p>

<p>his own which consists of his mantle. Being closely woven, it is warm, and if he sleeps out-of-doors, this covering is even waterproof. It was because this outer garment was a man's covering by night that the law did not allow anybody taking this as a pledge or security, for this would deprive him of his means of keeping warm while sleeping. Such a garment if taken at all had to be returned by sunset. A knowledge of this law and its purpose is an aid in understanding certain statements of CHRIST. On one occasion He said: "Him that taketh away thy cloak forbid not to take thy coat [undergarment] also" (Luke 6:29). This order is understood easily, because the outer garment would be the one most easily seized by a robber. But on another occasion He said. "If any man will sue thee at the law, and take away thy coat [undergarment], let him have thy cloak [outer garment] also" (Matthew 5:40). A Jewish court would not award an outer garment as judgment, because of the rule of the Law of Moses already referred to, but could award an undergarment. In such a case JESUS advocated going the "second mile" by giving the outer garment also. Fred H. Wight, Manners and Customs of Bible Lands, 96)</p>	
<p>41 And whosoever shall compel thee to ^ago a mile, go with him twain.</p>	<p>41 And whosoever shall compel thee to go a mile, (go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt) go with him twain. (Obey the laws, pay your taxes.)</p>
<p>42 ^aGive to him that asketh thee, and from him that would ^bborrow of thee turn thou not away.</p>	<p>42 ^aGive to him that asketh thee, and from him that would ^bborrow of thee turn not thou away. (Don't seek for revenge.)</p>
<p>43 And behold it is written also, that thou shalt love thy neighbor and hate thine enemy; (It is not known where this is written. It does not seem to be in our present Old Testament, nor does it appear to be consistent with the spirit of what we would expect in the brass plates. DCBM, 4:76)</p>	<p>43 ¶ (11. The law of love) Ye have heard that it hath been said, Thou shalt ^alove thy ^bneighbour, and hate thine enemy. (This was an inaccurate teaching, not supported by the scriptures.)</p>
<p>44 But behold I say unto you, love your ^aenemies, bless them that curse you, do ^bgood to them that hate you, and ^cpray for them who despitefully use you and persecute you; (Gordon B. Hinckley "It is not always easy to live by these doctrines when our very natures impel us to fight back...Most of us have not reached that stage of compassion and love and forgiveness. It is not easy. It requires a self-discipline almost greater than we are capable of. But as we try, we</p>	<p>44 But I say unto you, ^aLove your ^benemies, ^cbless them that ^dcurse you, do ^egood to them that ^fhate you, and ^gpray for them which despitefully use you, and ^hpersecute you; (President Kimball said: "We are a warlike people, easily distracted from our assignment of preparing for the coming of our Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel-ships, planes, missiles, fortifications – and depend on them for protection and deliverance. When threatened, we</p>

come to know that there is a resource of healing, that there is a mighty power of healing in Christ, and that if we are to be his true servants, we must not only exercise that healing power in behalf of others, but, perhaps more important, inwardly. I would that the healing power of Christ might spread over the earth and be diffused through our society and into our homes, that it might cure men's hearts of the evil and adverse elements of greed and hate and conflict. I believe it could happen. I believe it must happen. If the lamb is to lie down with the lion, then peace must overcome conflict; healing must mend injury.” (*Faith, The Essence of True Religion*, p. 35)

How do you confront evil? By doing good. If your enemy knows you are praying for him, this is something your enemy can't prevent you from doing, no matter how strong he is. He can't prevent you from exercising this powerful prerogative of prayer on his behalf, if necessary. You have him in your power, so to speak. You have an influence on him. If you pray for them who spitefully use you, you have the ascendant position. You are in the dominant position if you can pray for them, knowing that the Lord will answer your prayers. Hugh Nibley, *Teachings of the Book of Mormon*, 3:341)

45 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise ^aon the evil and on the good. (That is, that you may become the sons and daughters of God the Father, reinstated in the royal family through the blessings of the Atonement and by means of the ordinances of the Melchizedek Priesthood. DCBM, 4:77.)

become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan's counterfeit of true patriotism, perverting the Savior's teaching: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven.” The Teachings of Spencer W. Kimball, p. 417

Brigham Young said: “Do I say, Love your enemies? Yes, upon certain principles. But you are not required to love their wickedness; you are only required to love them so far as concerns a desire and effort to turn them from their evil ways, that they may be saved through obedience to the Gospel.” Discourses of Brigham Young, p. 272. When we hate our enemies, we are giving them power over us: power over our sleep, our appetites, our blood pressure, our health, and our happiness... Our hate is not hurting them at all, but our hate is turning our own days and nights into a hellish turmoil.

According to Life magazine, it may even wreck your health. “The chief personality characteristic of persons with hypertension [high blood pressure] is resentment.” So you see that when Jesus said, “Love your enemies,” He was not only preaching sound ethics. He was also preaching twentieth century medicine... Jesus was telling you and me how to keep from having high blood pressure, heart trouble, stomach ulcers, and many other ailments... One sure way to forgive and forget our enemies is to become absorbed in some cause infinitely bigger than ourselves. Dale Carnegie, *How to Stop Worrying and Start Living*, 101-105.)

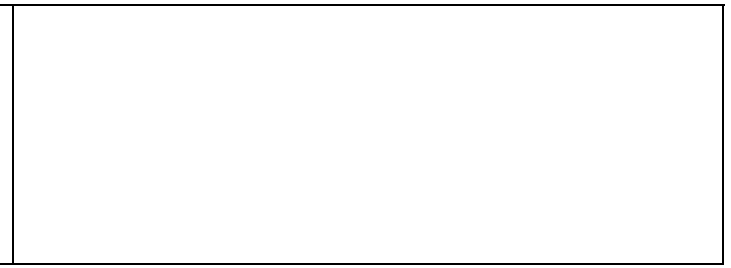
45 That ye ^amay be the ^bchildren of your Father ~~which~~ (who) is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth ^crain on the just and on the unjust. (Neal A. Maxwell: Too many of us seem to expect that life will flow ever smoothly, featuring an unbroken chain of green lights with empty parking places just in front of our destinations... How can it rain on the just and the unjust alike without occasionally raining on our parades? In the midst of this mortal experience we will even see the unrighteous succeed – at least temporarily and in worldly terms. On occasion we might be tempted to complain, as some did anciently, that the wicked seem to get away with it (Malachi 5). Such conditions in our days thus call

	for spiritual spunk in each of us. One More Strain of Praise, 26-27)
46 Therefore those things which were of old time, which were under the law, in me are all ^a fulfilled.	46 For if ye ^a love them which love you, what reward have ye? do not even the publicans the same?
47 ^a Old things are done away, and all things have become ^b new.	47 And if ye salute your brethren only, what do ye more <i>than others</i> ? do not even the publicans <i>sø</i> (the same)?
<p>PREACH MY GOSPEL: WHAT IS THE NATURE OF GOD THE FATHER AND JESUS CHRIST? 1 Nephi 17:36; 3 Nephi 27:13-22; John 3:16-17; 2 Nephi 9:6; D&C 38:1-3; Acts 17:27-29; Mosiah 4:9; D&C 130:22; Romans 8:16; 3 Nephi 12:48; Moses 1:39; Hebrews 12:9; 3 Nephi 14:9-11; Matthew 5:48; 1 John 4:7-9</p> <p>PREACH MY GOSPEL: HOW DO I DEVELOP CHRISTLIKE ATTRIBUTES? WHAT DO THESE SCRIPTURES SAY ABOUT FOLLOWING JESUS CHRIST'S EXAMPLE? 3 Nephi 12:48; 3 Nephi 27:21,27; John 13:1-16; 1 Peter 2:21. WHAT IS THE RELATIONSHIP BETWEEN THE FIRST PRINCIPLES OF THE GOSPEL AND CHRISTLIKE ATTRIBUTES? Moroni 8:25-26</p> <p>48 Therefore I would that ye should be ^aperfect even as I, or your Father who is in heaven is perfect. (James E. Talmage said, "Our Lord's admonition to men to become perfect, even as the Father is perfect (Matt. 5:48) cannot rationally be construed otherwise than as implying the possibility of such achievement. Plainly, however, man cannot become perfect in mortality in the sense in which God is perfect as a supremely glorified Being. It is possible, though, for man to be perfect in his sphere in a sense analogous to that in which superior intelligences are perfect in their several spheres; yet the relative perfection of the lower is infinitely inferior to that of the higher." (<i>Jesus the Christ</i>, p. 232) Bruce R. McConkie: "<i>Finite perfection</i> may be gained by the righteous saints in this life. It consists in living a godfearing life of devotion to the truth, of walking in complete submission to the will of the Lord, and of putting first in one's life the things of the kingdom of God. <i>Infinite perfection</i> is reserved for those who overcome all things and inherit the fullness of the Father in the mansions hereafter. It consists</p>	<p>48 (12. Perfection) ^aBe ye therefore (Ye are therefore commanded to be) ^bperfect, (the Greek word <i>teleios</i> translated perfect means complete, brought to an end, finished, full grown, mature.) even as your ^cFather which is in heaven is ^dperfect. (To be perfect is to be mature, ripe, complete, whole, finished. When Christ spoke in Israel He had not yet been completed. After His resurrection He was finished. Moroni 10 tells us to be "perfect in Christ. Being perfect is to submit our will to God's. It is not a checklist, but a lifestyle. Elder McConkie said: "We do not work out our salvation in a moment; it doesn't come to us in an instant, suddenly. Gaining salvation is a process. We have to become perfect to be saved in the Celestial Kingdom. But nobody becomes perfect in this life...As members of the Church, if we chart a course leading to eternal life; if we begin the process of spiritual rebirth, and are going in the right direction; if we chart a course of sanctifying our souls, and degree by degree are going in that direction; and if we chart a course of becoming perfect, and, step by step and phase by phase, are perfecting our souls by overcoming the world, then it is absolutely guaranteed – there is no question whatever about it – we shall gain eternal life. Even though we have a spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability in this life, then when we go out of this life, we'll continue in exactly that same course. We will no longer be subject to the passions and the appetites of the flesh. We will have passed successfully the tests of this mortal probation and in due course we'll get the fullness of our Father's kingdom – and that means life in his everlasting presence." Writings of Bruce R. McConkie, p. 51-54. You ask, must we be that perfect? To be perfect is to do all you can at your level – to carry out everything you can carry out. If there is anything that you haven't done that you could have done [you are not perfect]. Remember, in</p>

in gaining eternal life, the kind of life which God has in the highest heaven within the celestial world.” (*Mormon Doctrine*, p. 567) C.S.Lewis: The command Be ye perfect is not idealistic gas. Nor is it a command to do the impossible. He is going to make us into creatures that can obey that command. He said (in the Bible) that we were “gods” and He is going to make good his words. If we let Him — for we can prevent Him, if we choose — He will make the feeblest and filthiest of us into a god or goddess, dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly . . . His own boundless power and delight and goodness. The process will be long and in parts very painful; but that is what we are in for. Nothing less. He meant what he said. [Mere Christianity (New York, Macmillan, 1952) pp. 172-175) We all occupy diversified stations in the world and in the kingdom of God. Those who do right, and seek the glory of the Father in heaven, whether they can do little or much, if they do the very best they know how, they are perfect... Be ye as perfect as ye can, for that is all we can do... To be as perfect as we possibly can according to our knowledge is to be just as perfect as our Father in Heaven is. He cannot be any more perfect than he knows how, any more than we. When we are doing as well as we know in the sphere and station which we occupy here we are justified. Brigham Young, Deseret News Weekly, 31 August 1854, p. 37, DCBM, 4:78. Grant C. Anderson: There are some who I think struggle with despair and discouragement because they struggle with a feeling of never measuring up, feeling like they can never fulfill that mandate to be perfect. They wrestle with this idea of perfectionism... That word “perfect” has the idea in the original language of being complete. What the Lord is inviting us to do is to eventually arrive at the measure of our creation or potential, which is to become like He is. Is that going to happen in this life? Never! I think people who struggle with perfectionism who may think that they are trying to fill the Lord’s mandate to be ye therefore perfect, aren’t struggling really because of trying to fulfill what

this life we can’t do a great deal because we are so limited. But if there is anything you deliberately left out, then you are not perfect. Then you are responsible because you could have done it; it was within your scope. You say, Well, that’s impossible. If it’s impossible you won’t be responsible for that. Hugh Nibley, Teachings of the Book of Mormon, 3:342. Daniel H. Ludlow: In closing a major part of the Sermon on the Mount on the eastern continent, the Savior said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) To the Nephites, the Savior makes a significant addition: "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (3 Nephi 12:48.) When the Savior delivered this sermon on the eastern continent, he was just beginning his ministry; he had not yet brought about the atonement in the Garden of Gethsemane nor had he been resurrected from the dead. Thus, at that time he was not perfect in every sense. However, when he appeared to the Nephites as a glorified, resurrected God of glory, then he could rightfully counsel them to be perfect "even as I.")

God wants, but are really trying to fulfill what they think others are expecting of them. In other words, their quest for perfectionism isn't about pleasing God. It's about trying to maintain an image for other people. Discouragement and Depression, Orem Institute Friday Forum, 24 Feb 2006, 4-5.)



3 Nephi 13

(The Sermon on the Mount is the most significant "testimony" of our Lord ever recorded. It is a blueprint for exaltation because it bears witness of the Savior's celestial character. It is an invitation from the Redeemer of all mankind to "Come watch me. Listen to my words. Do what you see me do. Learn of me, and receive eternal life." In this magnificent sermon, the Savior taught the Nephites about his magnificent character and what it really means to become "even as He is." Latter-day Saints are fortunate to have an inspired version of the Sermon on the Mount and an additional version, the Sermon at the temple in the land Bountiful. Both sermons add much light and understanding to what Jesus really taught.)

Jesus teaches the Nephites the Lord's Prayer—They are to lay up treasures in heaven—The Twelve in their ministry are commanded to take no thought for temporal things—Compare Matthew 6. [A.D. 34]

3 NEPHI 13	MATTHEW 6
1 ^a VERILY, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.	1 (And it came to pass that, as Jesus taught his disciples, he said unto them,) ^a TAKE heed that ye do not your ^b alms before men, to be seen of them: otherwise ye have no reward of your Father which (who) is in heaven.
2 Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have ^a glory of men. Verily I say unto you, they have their reward. (We can either get our reward here on earth for our good deeds, or we can receive them in the next life, but we can't have it in both places.)	2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the ^a hypocrites (actor, mask of religious life, role playing but not genuine) do in the synagogues and in the streets, that they may have ^b glory of men. Verily I say unto you, They have their reward. (We only get paid once for giving alms, or fasting, or praying.)
3 But when thou doest alms let not thy left hand know what thy right hand doeth; (Henry B. Eyring: "...the Lord said, 'Do not your alms before men.' (Matthew 6:1.) And the best people don't. They do good very privately. Now and then I get a glimpse, always by accident, of the way some people live the simple commandments of the gospel of Jesus Christ. They don't know more than you and I know; they just do more of the simple things you and I have already been taught as children in a Primary class. I discover acts of kindness, of forgiveness, or of moral endurance beyond what I had thought we could do." (To Draw Closer To God, pp. 67-68))	3 But when thou doest alms, let not thy left hand know (it be unto thee as thy left hand not knowing) what thy right hand doeth:
4 That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly. (Prayers are answered for those who freely give alms to the poor, but the heavens are sealed where the petitions of those who do not give alms are concerned. Bruce R. McConkie, Mormon Doctrine, 31)	4 That thine ^a alms may be in secret: and thy Father which (who) seeth in secret himself shall ^b reward thee openly. (According to Jewish custom: "To give one tenth of one's wealth to charity is considered to be a middling virtue, to give a 20 th or less is to be mean; but the rabbis decided that one should not give more than a fifth lest he become impoverished

	himself and dependent on charity.” Encyclopedia Judaica, Jr.)
5 And when thou ^a prayest thou shalt not do as the ^b hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. (Charles W. Penrose: “Now, prayer is not acceptable for its rhetoric. It is that which comes from the heart, the sincere sentiment, the secret feeling, which ascends to our Father and which He, who sees in secret, will reward openly. It is not a multitude of words and repetitions that is pleasing to the Lord, but the earnest desire of a humble heart. And this will be answered, no matter how broken or ungrammatical the language may be. On the other hand, no matter how flowery the language of the petition may be, if it does not convey the feelings of the heart, it is not true prayer.” (Collected Discourses 1886-1898, ed. by Brian Stuy, vol. 2, Charles W. Penrose, March 22, 1891))	5 ¶ And when thou prayest, thou shalt not be as the ^a hypocrites are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. (For) Verily I say unto you, They have their reward.
6 But thou, when thou prayest, enter into thy closet, and when thou hast ^a shut thy door, pray to thy Father who is in secret; and thy Father, who ^b seeth in secret, shall reward thee openly.	6 But thou, when thou prayest, enter into thy ^a closet, (our prayers should generally be private) and when thou hast ^b shut thy (the) door, ^c pray to thy Father which (who) is in ^d secret; and thy Father which (who) ^e seeth in secret shall ^f reward thee openly.
7 But when ye pray, use not ^a vain repetitions, as the ^b heathen, for they think that they shall be heard for their much speaking. (How often do we hear people who was eloquent in their prayers to the extent of preaching a complete sermon? The hearers tire and the effect is lost, and I sometimes wonder if perhaps the dial of the heavenly radio is not turned off when long and wordy prayers are sent heavenward. The Teachings of Spencer W. Kimball, 119-120. Dallin H. Oaks: Be wise in your public prayers. Keep them short, and remember to give a prayer, not a speech. Be Wise, BYU Idaho Devotion, 2-3.)	7 But when ye pray, use not vain ^a repetitions, as the ^b heathen (hypocrites) do : for they think that they shall be heard for their much speaking. (The Prophet Joseph Smith said: “It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one converses with another.” TPJS, p. 345. No deed motivated by self-enhancement is acceptable to the Lord, for it does not have the power to enlarge the soul. Looking good and being important is a full-time job, draining our energies for other concerns like serving God and our fellows. Only deeds motivated by an eye single to God can fill our souls with light to overflowing. Maurine Jensen Procter, Meridian Magazine, Lesson 9, p.1)
8 Be not ye therefore like unto them, for your Father ^a knoweth what things ye have need of before ye ^b ask him.	8 Be not ye therefore (Therefore be ye not) like unto them: for your Father ^a knoweth what things ye have ^b need of, before ye ask him. (Our purpose in prayer is not to get his attention, but for him to get ours. It is the process of prayer that gets us ready to hear his answers.)
9 After this ^a manner therefore ^b pray ye: Our	9 (Therefore) ^a After this manner therefore ^b pray ye

<p>^cFather who art in heaven, hallowed be thy name. (David O. McKay: “Our Father which art in heaven, hallowed be thy name . . .’ <i>Hallow</i> --to make holy -- to hold in reverence. ’Reverence,’ wrote Ruskin, ‘is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial.’ “Charles Jefferson, the author of "The Character of Jesus" writes: ‘Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things.’” (<i>Conference Reports</i>, Oct. 1950, p. 164))</p>	<p>(shall ye pray, saying): Our ^cFather which (who) art in heaven, ^dHallowed (reverential) be thy ^ename. (According to Elder Talmage: “This is the earliest Biblical scripture giving instruction, permission, or warrant, for addressing God directly as “Our Father.” Therein is expressed the reconciliation which the human family, estranged through sin, may attain by the means provided through the well beloved Son. This instruction is equally definite in demonstrating the brotherhood between Christ and humanity. As He prayed so pray we to the same Father, we as brethren and Christ as our Elder Brother.” <i>Jesus the Christ</i>, p. 223)</p>
<p>10 (Notice that “thy kingdom come” is missing from the sermon to the Nephites. That’s because the kingdom had come to them.) Thy will be done on earth as it is in heaven. (Orson Pratt: “When I reflect that in heaven there is a perfect union of spirit and feeling among the celestial throng,--when I reflect that in that happy place there is no disunion one with another--no different views, but that all will have the same mind and feeling in regard to the things of God; and then reflect that the day is to come when the same order of things is to be established here upon the earth; and then look at the present condition of mankind, I am constrained to acknowledge that there must be a great revolution on the earth. Where are there two men abroad in the world that see eye to eye--that have the same view in regard to doctrine and principle--that are of the same mind? They can scarcely be found. I doubt whether they can be found in the world. How is it among us, the Latter-day Saints?...I will say many of them: they do actually, in the great fundamental principles of the doctrine of Jesus Christ, see eye to eye. I cannot suppose that in our infancy and childhood we can attain to all this great perfection in a moment, and be brought to see and understand alike. But there is one great heavenly standard or principle? It is the</p>	<p>10 Thy ^akingdom come. Thy ^bwill be done ^ein (on) earth, as <i>it is</i> (done) in heaven. (God’s will will be done, when His children choose, willingly, to obey Him. Dallin H. Oaks: <i>What is the language of prayer?</i> When we go to worship in a temple or a church, we put aside our working clothes and dress ourselves in something better. This change of clothing is a mark of respect. Similarly, when we address our Heavenly Father, we should put aside our working words and clothe our prayers in special language of reverence and respect. ...In our day the English words <i>thee</i>, <i>thou</i>, <i>thy</i>, and <i>thine</i> are suitable for the language of prayer, not because of how they were used anciently but because they are currently obsolete in common English discourse. Being unused in everyday communications, they are now available as a distinctive form of address in English, appropriate to symbolize respect, closeness, and reverence for the one being addressed. I hope this renewal of counsel that we use special language in our prayers will not be misunderstood. Literary excellence is not our desire. We do not advocate flowery and wordy prayers. We do not wish to be among those who “pray to be heard of men, and to be praised for their wisdom.” (Alma 38:13.) We wish to follow the Savior’s teaching, “When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.” (Matt. 6:7; see also 3 Ne. 13:7.) Our</p>

<p>restoration of the holy Priesthood, the living oracles of God, to the earth; and that Priesthood, dictated, governed, and directed by the power of revelation, through the gift of the Holy Ghost,-- that is the standard to which all the Latter-day Saints and the kingdom of God must come, in order to fulfil the prophecy I have read in your hearing.” (<i>Journal of Discourses</i>, 7:371) Francis M. Lyman: “What a splendid condition would obtain among the Latter-day Saints today, what an improvement there would be among us, if we were to do the will of our Father as it is in heaven! It is possible for us to do the will of our Father. We know what His will is, and we beseech our Father that we may do His will as His will is done in heaven; and when we pray with faith we will be enabled to live up to that prayer and that petition, and this should be the endeavor of every member of this Church. Our thoughts should be brought to that point upon every occasion when we approach the Lord, that his will in us may be done as it is done in heaven.” (<i>Collected Discourses 1886-1898</i>, ed. by Brian Stuy, vol. 2, Francis M. Lyman, Oct. 6, 1895))</p>	<p>prayers should be simple, direct, and sincere. I am sure that our Heavenly Father, who loves all of his children, hears and answers all prayers, however phrased. If he is offended in connection with prayers, it is likely to be by their absence, not their phraseology. <i>Ensign</i>, May 1993, 17)</p>
<p>(The phrase “Give us this day our daily bread” is missing from the Book of Mormon account, because this direction was given to the Twelve in the Old World. The sermon to the Nephites was to all present, not just the Twelve. The Nephites had to work for their food, as we do.)</p>	<p>11 Give us this day our daily ^abread. (Not in the BofM.) (Talmage: “We are taught to pray day by day for the food we need, not for a great store to be laid by for the distant future. Israel in the desert received manna as a daily supply, and were kept in mind of their reliance upon Him who gave it. The man with much finds it easier to forget his dependence than he who must ask with each succeeding day of need.” <i>Jesus the Christ</i>, p. 224)</p>
<p>11 And forgive us our debts, as we forgive our debtors.</p>	<p>12 And forgive us our ^adebts, (trespasses) as we ^bforgive our debtors. (those who trespass against us.) (Talmage: “If others owe us, either in actual money or goods as suggested by debts and debtors, or though some infringement as a trespass, our mode of dealing with them will be taken into righteous account in the judgment of our own offenses.” <i>Jesus the Christ</i>, p. 224)</p>
<p>12 And ^alead us not into temptation, but deliver us from evil. (James E. Talmage: “The first part of this petition has occasioned comment and question. We are not to understand that God would ever lead a man into temptation except, perhaps, by way of wise permission, to test and prove him, thereby affording him opportunity of</p>	<p>13 ^aAnd ^blead (suffer) us not (to be led) into ^ctemptation, ^dbut deliver us from evil: (Talmage: “The intent of the supplication appears to be that we be preserved from temptation beyond our weak powers to withstand; that we be not abandoned to temptation without the divine support that shall be as full a measure of protection as our exercise of choice</p>

<p>overcoming and so of gaining spiritual strength ...How inconsistent then to go, as many do, into the places where the temptations to which we are most susceptible are strongest; for the man beset with a passion for strong drink to so pray and then resort to the dramshop; for the man whose desires are lustful to voice such a prayer and then go where lust is kindled; for the dishonest man, though he say the prayer, to then place himself where he knows the opportunity to steal will be found! Can such souls as these be other than hypocrites in asking God to deliver them from the evils they have sought? Temptation will fall in our way without our seeking, and evil will present itself even when we desire most to do right; for deliverance from such we may pray with righteous expectation and assurance.” (<i>Jesus the Christ</i>, p. 225))</p>	<p>will allow.” <i>Jesus the Christ</i>, p. 225)</p>
<p>13 For thine is the kingdom, and the power, and the glory, forever. Amen.</p>	<p>For thine is the kingdom, and the power, and the glory, for(ever) and ever. Amen.</p>
<p>14 For, if ye ^aforgive men their trespasses your heavenly Father will also forgive you;</p>	<p>14 For if ye ^aforgive men their trespasses, (who trespass against you,) your heavenly Father will also forgive you:</p>
<p>15 But if ye forgive not men their trespasses neither will your Father forgive your trespasses. (Jeffrey R. Holland: “Life is too short to be spent nursing animosities or in keeping a box score of offenses against us...We don’t want God to remember our sins, so there is something fundamentally wrong in our relentlessly trying to remember those of others. When we have been hurt, undoubtedly God takes into account what wrongs were done to us and what provocations there are for our resentments, but clearly the more provocation there is and the more excuse we can find for our hurt, all the more reason for us to forgive and be delivered from the destructive hell of such poisonous venom and anger. It is one of those ironies of godhood that in order to find peace, the offended as well as the offender must engage the principle of forgiveness.” (<i>Ensign</i>, Nov. 1996, p. 83 as taken from <i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 423) We are to forgive to be forgiven. To wait for them to repent before we forgive and repent is to allow them to choose for us a delay which could cost us happiness here and hereafter. Henry B. Eyring, <i>Ensign</i>, Nov 1999, 34.)</p>	<p>15 But if ye ^aforgive not men their trespasses, neither will your (heavenly) Father forgive (you) your trespasses. (Ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. D&C 64:1-14. Spencer W. Kimball: Remember that we must forgive even if our offender did not repent and ask forgiveness. It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Do we follow that command or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse? And this reconciliation suggests also forgetting. Unless you forget, have you forgiven? No bitterness of past frictions can be held in memory if we forgive with all our hearts. CR, Oct 1949, 132-33. B.H. Roberts: Since the Lord requires so much mercy, such a generous spirit of forgiveness in his children, may it not be reasonably concluded—inasmuch as every noble quality that man possesses, is, in Deity, enlarged and perfected—that God is infinitely more forgiving than he has commanded his</p>

	<p>children to be? Man may drive compassion from his heart, God never will. ...Because of the loving kindness of our Father in heaven, as abundantly manifested in his willingness to pardon our transgressions, let us not lay the flattering unction to our souls that we can go on sinning, carelessly and recklessly, without making an effort to resist evil. The Gospel and Man's Relationship to Deity, 134-35)</p>
<p>16 Moreover, when ye ^afast be not as the ^bhypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.</p>	<p>16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to ^afast. Verily I say unto you, They ^bhave their reward.</p>
<p>17 But thou, when thou fastest, anoint thy head, and ^awash thy face;</p>	<p>17 But thou, when thou fastest, anoint thine head, and wash thy face;</p>
<p>18 That thou appear not unto men to fast, but unto thy Father, who is in ^asecret; and thy Father, who seeth in secret, shall reward thee openly. (Dietrich Bonhoeffer wrote: How is this paradox to be resolved?...From whom are we to hide the visibility of our discipleship?...We are to hide it from ourselves...We must be unaware of our own righteousness, and see it only insofar as we look unto Jesus...The Christian is a light unto the world, not because of any quality of his own, but only because he follows Christ and looks solely to him...All that the follower of Jesus has to do is to make sure that his obedience, following, and love are entirely spontaneous and unpremeditated. If you do good, you must not let your left hand know what your right hand is doing...Christ's virtue, the virtue of discipleship, can only be accomplished so long as you are entirely unconscious of what you are doing. The genuine work of love is always a hidden work. Thus hiddenness has its counterpart in manifestation. For there is nothing hidden that shall not be revealed...God will show us the hidden and make it visible. Manifestation is the appointed reward for hiddenness, and the only question is where we shall receive it and who will give it us. If we want publicity in the eyes of men we have our reward...If the left hand knows what the right hand is doing, if we become conscious of our hidden virtue, we are forging our own reward, instead of that which God had intended to give us in his own good time. The Cost of Discipleship, p. 176-77.)</p>	<p>18 That thou appear not unto men to ^afast, but unto thy Father which (who) is in secret: and thy Father, which (who) seeth in secret, shall ^breward thee openly. ("There is no limit to the good that you can do, if you don't care who gets the credit." Antoine Ivins, CR, April 1946, p. 42)</p>

<p>19 Lay not up for yourselves treasures upon earth, where ^amoth and rust doth corrupt, and thieves break through and steal;</p>	<p>19 ¶ Lay not up for yourselves ^atreasures upon earth, where moth and rust doth corrupt, and where thieves ^bbreak through and steal:</p>
<p>20 But lay up for yourselves ^atreasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Bruce R. McConkie: “While yet on earth men may lay up treasures in heaven. These treasures, earned here and now in mortality, are in effect deposited to our eternal bank account in heaven where eventually they will be reinherited again in immortality. Treasures in heaven are the character, perfections, and attributes which men acquire by obedience to law. Thus, those who gain such attributes of godliness as knowledge, faith, justice, judgment, mercy, and truth, will find these same attributes restored to them again in immortality. (Alma 41:13-15.) ‘Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.’ (D. & C. 130:18.)” (<i>Doctrinal New Testament Commentary</i>, 1:239) Orson Hyde: “Whenever I see the hungry and feed him, the naked and clothe him, the sick and distressed and administer to their wants I feel that I am laying up treasure in heaven. When I am educating my children and embellishing their minds and fitting them for usefulness, I am laying up treasures in heaven. I would ask that little boy, who is well educated and well trained, ‘What thief can enter in and steal the knowledge you have got?’ It is beyond the power of the thief to steal, it is out of his reach, that treasure is laid up in heaven, for where is there a place more sacred than the hearts of the rising generation which beat with purity, and with love to their parents, and with love to God and his kingdom? What better place can you find in which to deposit treasures than that? But all our obligations are not pointing to one source or quarter, there are many ways in which we can lay up treasures in heaven by doing good here on the earth.” (<i>Journal of Discourses</i>, vol. 17, p. 11))</p>	<p>20 But lay up for yourselves ^atreasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor ^bsteal: (President Charles W. Penrose said: “Oh my brethren and sisters, why waste your time, your talents, your means, your influence in following something that will perish and pass away, when you could devote yourselves to a thing that will stand forever? For this Church and kingdom, to which you belong, will abide and continue in time, in eternity, while endless ages roll along, and you with it will become mightier and more powerful, while the things of this world will pass away and perish, and will not abide in nor after the resurrection, saith the Lord our God.” CR, 1919, p. 36-37)</p>
<p>21 For where your treasure is, there will your heart be also.</p>	<p>21 For where your treasure is, there will your heart be also. (What is your greatest treasure on earth? Your family.)</p>
<p>22 The ^alight of the body is the ^beye; if, therefore, thine eye be ^csingle, thy whole body shall be full of light. (Gordon B. Hinckley: “If</p>	<p>22 The light of the body is the eye: if therefore thine ^aeye be ^bsingle, (to the glory of God,) thy whole body shall be full of ^clight.</p>

you concentrate on the work of the Lord, if you give it everything you have, your whole body shall be filled with light, and there shall be no darkness in you. Gone will be the darkness of sin. Gone will be the darkness of laziness. Gone will be all of these negative things. That's the word of the Lord to you and to me." (*Teachings of Gordon B. Hinckley*, "Missionary Service, Full-time") Orson Hyde: "Have you that control and dominion over your own minds that they cannot be caught away by anything that is foreign to the purpose or object that engages your attention? For instance, while we call upon the Lord for his blessings, is it not sometimes the case that we think the old ox may be in the stockyard? Do we not sometimes think we shall be cheated here, and lose that amount of money there? If you have never been aware of this, when you go home and pray again, see if you have power to control your mind and keep it from wandering on something else. Until we discipline our minds, and have the complete control of them, we cannot make that advancement that we ought. If we cannot discipline and control our own minds, how can we discipline and control kingdoms, nations, tongues, and people? "If thine eye were single, thou mightest sometimes see through the veil." (*Journal of Discourses*, 7:153)

23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

24 No man can ^aserve ^btwo masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. (An Aramiac word for riches or money. Neal A. Maxwell: 'Some would never *sell* Jesus for thirty pieces, but they would not *give* Him their all either! Unfortunately, we tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part. One might be giving of money and time and yet hold back a significant portion of himself...One might accept a Church calling but have his heart more set on maintaining a certain role in the world...Each of us is an innkeeper who decides if there is room for Jesus! Consecration is the

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light ~~that~~ (which) is in thee be darkness, how great ~~is~~ (shall) that ^adarkness (be)!

24 ¶ ^aNo man can ^bserve two ^cmasters: for either he will ^dhate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and ^emammon. (Worldly goods, riches.)

only surrender which is also a victory. It brings release from...selfishness and emancipation from the dark prison of pride...Consecration may not require giving up worldly possessions so much as being less possessed by them...Brother and sisters, whatever we embrace instead of Jesus and His work will keep us from qualifying to enter His kingdom and therefore from being embraced by Him.” (*Ensign*, Nov. 1992, pp. 66-67 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 424))

25 And now it came to pass that when Jesus had spoken these words he looked upon the ^atwelve whom he had chosen, (He is now speaking to the 12) and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to ^bminister unto this people. Therefore I say unto you, ^ctake no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than ^draiment? (Jeffrey R. Holland: “In a general sense these verses can apply to all believers, but at their most literal level they apply to those the Lord has called as his full-time witnesses. Most people must give some thought to what they will eat and what they will wear; the necessities of life require it. But the twelve disciples were not to do so, for they were chosen “to minister unto [the] people.” Their call was to give complete devotion to their spiritual ministry and to trust in God’s—and the people’s—providence for their temporal needs.” (*Christ And The New Covenant*, p. 265) Hugh Nibley: “We have been permitted to come here to go to school, to acquire certain knowledge and take a number of tests to prepare us for greater things hereafter. This whole life, in fact, is ‘a state of probation’ (2 Nephi 2:21). While we are at school our generous patron has provided us with all the necessities of living that we will need to carry us through. Imagine, then, that at the end of the first school year your kind benefactor pays the school a visit. He meets you and asks you how you are doing. ‘Oh,’ you say, ‘I am doing very well, thanks to your bounty.’ ‘Are you studying a lot?’ ‘Yes, I am making good progress.’ ‘What subjects are you studying?’

25 (He turns to the 12 and the 70.) (And again, I say unto you, go ye into the world, and care not for the world; for the world will hate you, and will persecute you, and will turn you out of their synagogues. Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you. And your heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat; and for raiment, what ye shall wear or put on. ^aTherefore I say unto you, Take no ^bthought (don’t be anxious about – He invites us to sacrifice our anxiety over the many elements of our lives that are beyond our control.) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? McConkie: “This portion of the Sermon on the Mount was delivered to the apostles and such of the disciples as were called to forsake their temporal pursuits and carry the message of salvation to the world. There is not now and never has been a call to the saints generally to “sell that ye have,” give alms to the poor, and then to take no thought for the temporal needs of the present or future...Those called into missionary service are to have no concern about business enterprises or temporal pursuits. They are to be free of the encumbering obligations that always attend those who manage temporal affairs. Their whole attention and all of their strength and talents are to be centered on the work of the ministry, and they have the Father’s promise that he will look after their daily needs.” DNTC, 1:243)

<p>‘Oh, I am studying courses in how to get more lunch.’ ‘You study that? All the time?’ ‘Yes. I thought of studying some other subjects. Indeed I would love to study them—some of them are so fascinating!—but after all it’s the bread-and-butter courses that count. This is the real world, you know. There is no free lunch.’ ‘But my dear boy, I’m providing you with that right now.’ ‘Yes, for the time being, and I am grateful—but my purpose in life is to get more and better lunches; I want to go right to the top—the executive suite, the Marriott lunch.’ ...I once had a university fellowship for which I had to agree not to accept any gainful employment for the period of a year—all living necessities were supplied: I was actually forbidden to work for lunch. Was it free lunch? I never worked so hard in my life—but I never gave lunch a thought. I wasn’t supposed to. I was eating only so that I could do my work; I was not working only so that I could eat. And that is what the Lord asks us: to forget about lunch, and do his work, and the lunch will be taken care of.” (<i>Approaching Zion</i>, p. 211-12))</p>	
<p>26 Behold the ^afowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?</p>	<p>26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? (How much more will he not feed you? Wherefore, take no thought for these things, but keep my commandments wherewith I have commanded you.)</p>
<p>27 Which of you by taking thought can add one cubit unto his stature?</p>	<p>27 (For) Which of you by taking thought can add one cubit unto his stature?</p>
<p>28 And why take ye thought for raiment? Consider the ^alilies of the field how they grow; they toil not, neither do they spin;</p>	<p>28 And why take ye thought for raiment? ^aConsider the lilies of the field, how they grow; they toil not, neither do they spin:</p>
<p>29 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.</p>	<p>29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.</p>
<p>30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith.</p>	<p>30 Wherefore (Therefore), if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, ^ashall he not much more clothe you (how much more will he not provide for you,) Ye (if ye are not) of little ^bfaith?</p>
<p>31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p>	<p>31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p>
<p>32 For your heavenly Father knoweth that ye have need of all these things.</p>	<p>32 (For) (Why is it that ye murmur among yourselves, saying, We cannot obey thy word because ye have not all these things, and seek to</p>

	<p>excuse yourselves, saying that,) after all these things do the Gentiles seek→. (Behold I say unto you that) for your heavenly Father ^aknoweth that ye have need of all these things.</p>
<p>PREACH MY GOSPEL: KEEP THE LAW OF TITHING: D&C 119: D&C 120; Hebrews 7:1-2; Genesis 14:18-20; Leviticus 27:30-33; Malachi 3:7-12. FAITH: 3 Nephi 13:33; Ether 12:6. ³³ But ^aseek ye first the ^bkingdom of God and his righteousness, and all these things shall be added unto you.</p>	<p>33 (Wherefore, seek not the things of this world) ^aBut ^bseek ye first (to build up) the ^ckingdom of God, and (to establish) his ^drighteousness; and all these ^ethings shall be ^fadded unto you. (This does not designate order in time – first seek God and then you can seek worldliness. It designates the complete focus of the soul; worldliness with its burdens is abandoned, and God’s way embraced.)</p>
<p>34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. ^aSufficient is the day unto the evil thereof. (Harold B. Lee: “...the only day you have to worry about is today. There is nothing you can do about yesterday except repent. That means if you made mistakes yesterday, don't be making them today. Don't worry about tomorrow, because you may have no tomorrows. This is the masterpiece you ought to be thinking about today. And if you can always witness honestly that whatever you did, you did to the best of your ability, and next day try improvement on that, when your life's end comes, of you it can be said in truth, his was a successful life because he lived to the best that was in him. That's all the Lord expects of any one of His children. We are all born with different capacities, some to do one thing, some to do the other, and all He asks is that we do our best; and that's the measure by which we'll be judged when that time comes.” <i>(The Teachings of Harold B. Lee, p. 64-5)</i>)</p>	<p>34 Take therefore no thought for the morrow: for the morrow shall take ^athought (Those words of Jesus, translated over three hundred years ago, don't mean today what they meant during the reign of King James. Three hundred years ago the word thought frequently meant anxiety. By all means take thought for the tomorrow, yes, careful thought and planning and preparation. But have no anxiety. Dale Carnegie, <i>How to Stop Worrying and Start Living</i>, 2-3) for the things of itself. Sufficient unto the day is (shall be) the evil thereof. (Hugh B. Brown: Worry involves no reason, no judgment, no plannings for future contingencies. It is just plain worry and it is as pernicious as it is widespread - and unnecessary. Habitual worrying makes a person miserable in the midst of happiness... Worry is 90% fear, which is the opposite of faith... The worrier is self-centered, preoccupied, and gloomy... He seems to enjoy being miserable and insists on others sharing his despair. He refuses to be comforted as that would rob him of his cherished pastime. Worry is a daytime nightmare and often has no more substance than a dream... Worry and discontent, fretting and stewing, ceaseless anxiety, unhappy dispositions, all tend to obscure the sun of happiness and life the fog and smog in some cities, shut out the sunlight and change daytime into night. Let us throw open the windows of the soul, let in the sunshine of faith, take a deep breath, and tell all about us it is good to be alive. Truly “A merry heart doeth good like a medicine,” ... Worry is more exhausting than work... The best antidote for worry is hard work, which is invigorating and health-giving. <i>You and Your Marriage</i>, 175-179)</p>

3 Nephi 14

(The Sermon on the Mount is the most significant "testimony" of our Lord ever recorded. It is a blueprint for exaltation because it bears witness of the Savior's celestial character. It is an invitation from the Redeemer of all mankind to "Come watch me. Listen to my words. Do what you see me do. Learn of me, and receive eternal life." In this magnificent sermon, the Savior taught the Nephites about his magnificent character and what it really means to become "even as He is." Latter-day Saints are fortunate to have an inspired version of the Sermon on the Mount and an additional version, the Sermon at the temple in the land Bountiful. Both sermons add much light and understanding to what Jesus really taught.)

Jesus commands: Judge not; ask of God; beware of false prophets—He promises salvation to those who do the will of the Father—Compare Matthew 7. [A.D. 34]

3 NEPHI 14	MATTHEW 7
<p>1 ^aAND now it came to pass that when Jesus had spoken these words he turned again to the multitude, (He is now speaking again to the multitude) and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged. (Elder Dallin H. Oaks of the Quorum of the Twelve Apostles observed there are two kinds of judging, including "final judgments, which we are forbidden to make, and intermediate judgments which we are directed to make, but upon righteous principles." Latter-day Saints understand the final judgment as the time when all men will receive their personal dominions in the mansions prepared for them in various kingdoms of glory. " I believe that the scriptural command to judge not refers most clearly to this final judgment." With Full Purpose of Heart, 191-199.)</p>	<p>1 (Now these are the words which Jesus taught his disciples that they should say unto the people.) ^aJUDGE not (unrighteously), that ye be not ^bjudged. (but judge righteous judgment.(Condemn not – a final judgment. When the Lord warned against judging, he was counseling his people against condemning someone for his sins as well as against seeking to attribute motivation to a person when the observer cannot really know what is in that person’s heart. DCBM, 4:89. Most of us think we see the world as it is, but I believe this is not the case. We each see not with the eye but with the soul. Each person sees the world not as it is but as he or she is. When he opens his mouth to describe what he sees, he in effect describes himself, that is, his perception. Stephen R. Covey, The Divine Center, 2. Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow beings, they may there, perhaps, condemn us. Joseph Smith, DHC, 2:26.)</p>
<p>2 ^aFor with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. (Jeffrey R. Holland: “Remember that whatever you toss out mentally or verbally comes back to you according to God’s plan of compensation: ‘For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.’ (Matthew 7:2.) A critical, petty, or vicious remark is simply an attack on our own self-worth. On the other hand, if our minds are constantly seeing good in others, that, too, will return, and we will truly feel good about ourselves.” (On Earth As It Is In Heaven, p. 29))</p>	<p>2 For with what ^ajudgment ye (shall) judge, ye shall be judged: and with what ^bmeasure ye mete, it shall be ^cmeasured to you again. (We will be judged according to our standard of judging others. Moroni 7: 14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is ^aevil to be of God, or that which is good and of God to be of the devil. 15 For behold, my brethren, it is given unto you to ^ajudge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. 16 For behold, the ^aSpirit of Christ is given to every ^bman, that he may ^cknow good from evil; wherefore, I show unto you the way to judge; for</p>

	<p>every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. 17 But whatsoever thing persuadeth men to do ^aevil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him. 18 And now, my brethren, seeing that ye know the ^alight by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same ^bjudgment which ye judge ye shall also be judged. D&C 1:10 - Unto the ^aday when the Lord shall come to ^brecompense unto every man according to his ^cwork, and ^dmeasure to every man according to the measure which he has measured to his fellow man.)</p>
<p>3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?</p>	<p>3 ^aAnd (again, ye shall say unto them,) why (is it that thou) beholdest thou the ^bmote (a splinter, or a small dry twig or stalk, here used to mean a lesser fault as contrasted with a beam. The Greek word means a stick, chip or straw.) that is in thy brother's eye, but considerest not the ^cbeam that is in thine own eye? (a roof-beam, a piece of timber so large that it holds up the whole house, here used to signify a grievous offense. DNTC, 1:246)</p>
<p>4 Or how wilt thou say to thy brother: Let me pull the mote out of thine eye—and behold, a beam is in thine own eye?</p>	<p>4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, (canst not behold) a beam is in thine own eye? (And Jesus said unto his disciples, Behold thou the scribes, and the Pharisees, and the Priests, and the Levites? They teach in their synagogues, but do not observe the law, nor the commandments; and all have gone out of the way, and are under sin. Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?)</p>
<p>5 Thou ^ahypocrite, first cast the ^bbeam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye</p>	<p>5 Thou ^ahypocrite, (Say unto them, Ye hypocrites,) first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.</p>
<p>6 Give not that which is ^aholy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (Boyd K. Packer: "A teacher must be wise also in the use of his own spiritual experiences. I have come to believe that deep</p>	<p>6 ¶ ^aGive not (Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you. And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give) that which is ^bholy unto the dogs, neither cast ye your ^cpearls before (unto) swine, lest they trample</p>

<p>spiritual experiences are given to individuals for the most part for their own instruction and edification, and they are not ordinarily to be talked about. I heard one member of the First Presidency say once, ‘I do not tell all I know. I have not told my wife all I know. I have found that if I tell everything I know and explain every experience that I have had, the Lord will not trust me.’ There is also a scripture that says: ‘Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.’ (Matthew 7:6.) Sacred personal experiences are to be related only on rare occasions. I made a rule for myself a number of years ago with reference to this subject. When someone relates a spiritual experience to me, personally or in a small, intimate group, I make it a rigid rule not to talk about it thereafter. I assume that it was told to me in a moment of trust and confidence, and therefore I never talk about it. If, however, on some future occasion I hear that individual talk about it in public in a large gathering, or where a number of people are present, then I know that it has been stated publicly and I can feel free under the right circumstances to relate it. But I know many, many sacred and important things that have been related to me by others that I will not discuss unless I am privileged to do so under the rule stated above. I know that others of the Brethren have the same feeling.” (<i>Teach Ye Diligently</i>, p. 326))</p>	<p>them under their feet, and (. For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they) turn again and rend you. (Be led by the Spirit as you teach the Gospel to others. Missionary discussions are systematic but don’t give everything, just the basics. After they have been baptized and received the gift of the Holy Ghost, then they can understand the deeper things pertaining to exaltation. In this final dispensation the Savior has instructed us: That which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation. D&C 63:64)</p>
<p>7 ^aAsk, and it shall be given unto you; ^bseek, and ye shall find; knock, and it shall be opened unto you. (In English, this scripture provides its own acronym: Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you.)</p>	<p>7 ¶ (Say unto them, Ask of God;) ^aAsk, and it shall be ^bgiven you; ^cseek, and ye shall find; ^dknock, and it shall be opened unto you:</p>
<p>8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.</p>	<p>8 For every one that asketh receiveth; and he that ^aseeketh findeth; and to him that knocketh it shall be opened.</p>
<p>PREACH MY GOSPEL: WHAT IS THE NATURE OF GOD THE FATHER AND JESUS CHRIST? 1 Nephi 17:36; 3 Nephi 27:13-22; John 3:16-17; 2 Nephi 9:6; D&C 38:1-3; Acts 17:27-29; Mosiah 4:9; D&C 130:22; Romans 8:16; 3 Nephi 12:48; Moses 1:39; Hebrews 12:9; 3 Nephi 14:9-11;</p>	<p>9 (And then said his disciples unto him, They will say unto us, We ourselves are righteous, and need not that any man should teach us. God, we know, heard Moses and some of the prophets; but us he will not hear, and they will say, We have the law for our salvation, and that is sufficient for us. Then Jesus answered, and said unto his disciples, thus</p>

<p>Matthew 5:48; 1 John 4:7-9 9 Or what man is there of you, who, if his son ask bread, will give him a stone?</p>	<p>shall ye say unto them, What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine?) Or what man is there of (among) you, whom if his son ask ^abread, will he give him a stone?</p>
<p>10 Or if he ask a fish, will he give him a serpent?</p>	<p>10 Or if he ask a fish, will he give him a serpent?</p>
<p>11 If ye then, being evil, (in our fallen state) know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? (He seeks opportunities among his children to make known sacred things. God desires that we become as he is. He is not possessive of his status, of his standing. He seeks opportunities among his children to endow them with power from on high. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” Nor is God’s knowledge and power reserved for those called to lead the Church. “God hath not revealed anything to Joseph but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them.” TPJS, p. 149. We have but to ask, at the same time bringing our lives into harmony with the truths we already know. DCBM, 4:92)</p>	<p>11 If ye then, ^abeing evil, know how to give good gifts unto your children, how much more shall your Father which (who) is in heaven give good things to them that ask him? (God is an abundant giver. Luke 6:38 ^aGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.)</p>
<p>12 Therefore, all things whatsoever ye would that men should do to you, ^ado ye even so to them, for this is the law and the prophets.</p>	<p>12 Therefore all things ^awhatsoever ye would that ^bmen should ^cdo to you, ^ddo ye even so to them: for this is the ^elaw and the prophets. (“The golden rule is treating others not only as we would be treated, but as the Father himself would treat them. If we assume that our desire always correspond to the desires of others, we have simply used a mechanical form of the Golden Rule to avoid empathy, instead of using empathy as a necessary step in understanding others’ special needs. Everyone has the deepest desire to be understood on his own level. Reaching out to envision another’s situation is the first step in applying the Golden Rule. This means giving serious attention and committed listening – thinking beyond your own sex, beyond your own age group, beyond your geographical area, beyond your family and social background, and even beyond your religious views...So Jesus asks you to treat others righteously before you can expect them to do the same. In other words, take the first responsibility and set the example for the way others should treat you.”</p>

	Richard Lloyd Anderson, Guide to the Life of Christ, p. 46)
<p>13 Enter ye in at the ^astrait gate; for wide is the gate, and ^bbroad is the way, which leadeth to destruction, and many there be who go in thereat; (Bruce R. McConkie: “The course leading to eternal life is both strait and straight. It is straight because it has an invariable direction -- always it is the same. There are no diversions, crooked paths, or tangents leading to the kingdom of God. It is strait because it is narrow and restricted, a course where full obedience to the full law is required. Straightness has reference to direction, straitness to width. The gate is strait; the path is both strait and straight. Thus by entering in at the strait gate (which is repentance and baptism) a person gets on the ‘straight and narrow path which leads to eternal life.’ (2 Ne. 31:17-18.)” (Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 769))</p>	<p>13 ¶ (Repent, therefore, and) Enter ye in at the ^astrait (narrow) ^bgate (baptism): for wide <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to ^cdestruction, (McConckie: “The destruction of the soul consists in the inheritance of spiritual death in hell and not in the annihilation of the spirit. There is no such thing in all the economy of God as a soul or spirit ceasing to exist as such.” MD, 178) and many there be which (who) go in thereat:</p>
<p>14 Because strait is the ^agate, and ^bnarrow is the way, which leadeth unto life, and ^cfew there be that find it. (In the long run, we must ever keep in mind that our God and Father is a successful parent, one who will save far more of his children than he will lose! If these words seem startling at first, let us reason for a moment. In comparison to the number of wicked souls at any given time, perhaps the numbers of faithful followers seem small. But we must keep in mind how many of our spirit brothers and sisters – almost an infinite number – will be saved. What of the children who died before the age of accountability – billions of little ones from the days of Adam to the time of the Millennium? What of the billions of those who never had opportunity to hear the gospel message in mortality, but who afterwards received the glad tidings, this because of a disposition which hungered and thirsted after righteousness? And, might we ask, what of the innumerable hosts who qualified for exaltation from Enoch’s city, from Melchizedek’s Salem, or from the golden era of the Nephites? What of the countless billions of those children to be born during the great millennial era – during a time when disease and death have no sting nor victory over mankind? This is that time...when children shall grow up without sin unto salvation (D&C 45:58)</p>	<p>14 Because ^astrait <i>is</i> the ^bgate, and narrow <i>is</i> the way, which (that) leadeth unto ^clife, and few there be that find it. (Exaltation)</p>

Given the renewed and paradisiacal state of the earth, it may well be that more persons will live on the earth during the thousand years of our Lord's reign – persons who are of at least a terrestrial nature – than the combined total of all who have lived during the previous six thousand years of the earth's temporal continuance. Indeed, who can count the number of saved beings in eternity? Our God, who is triumphant in all battles against the forces of evil, will surely be victorious in the numbers of his children who will be saved. Millet, McConkie, *The Life Beyond*, p. 136-37)

15 Beware of ^afalse prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. (Hugh Nibley: "The regular scriptural term to describe the leaders of all unauthorized congregations is *false prophets*. The fatal defect of such congregations is that they are led by false prophets, and we are told that these would abound in the earth, all claiming to be followers of Christ. What is a false prophet? He is one who usurps the prerogatives and the authority which by right belong only to a prophet of God. The false prophet need not claim to be a prophet; indeed, most false prophets do not believe in prophecy or even in God, nor do they want anyone else to...we still live in a world of false prophets. Anyone whose work competes with God's work, who makes claims on the time and energies of men which rightly belong to God, who puts the word of God in second place to the theories of men, or forces the teachings of true prophets to yield precedence to his own discourses--anyone, in a word, who puts his own knowledge above or on a level with revelation from heaven is a false prophet." (*The World and the Prophets*, pp. 254-5) Joseph Smith: "If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or a preacher of righteousness, and denies the spirit of prophecy,

15 ¶ (And, again,) Beware of ^afalse prophets, (there will be true prophets among you) ~~which~~ (who) come to you in ^bsheep's clothing, but ^cinwardly they are ravening ^dwolves. (These are commanded to judge carefully.)

<p>is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected.” (<i>Teachings of the Prophet Joseph Smith</i>, p. 269) “False prophets always arise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones.” (<i>Teachings of the Prophet Joseph Smith</i>, p. 365.) J. Reuben Clark, Jr.: “The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the priesthood; they are they [who are] distorting the truth. We should be careful of them.” (<i>Conference Report</i>, Apr. 1949, p. 163) Neal A. Maxwell: ”Following the Brethren can be more difficult when in some settings wolves are sent among the flock. False prophets will arise, enticing some to follow them, and by their evil works they deceive careless observers into discounting any and all who claim to be prophets. Satan's order of battle is such that if it is necessary to encourage a hundred false prophets in order to obscure the validity of one true prophet, he will gladly do so.” (<i>All These Things Shall Give Thee Experience</i>, p. 115))</p>	
<p>16 Ye shall know them by their ^afruits. Do men gather grapes of thorns, or figs of thistles?</p>	<p>16 Ye shall ^aknow them by their ^bfruits. (For) Do men gather grapes of thorns, or figs of thistles?</p>
<p>17 Even so every ^agood tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p>	<p>17 Even so every good tree bringeth forth ^agood ^bfruit; but a ^ccorrupt tree bringeth forth ^devil fruit.</p>
<p>18 A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.</p>	<p>18 A good tree cannot bring forth evil fruit, neither <i>can</i> a corrupt tree bring forth good fruit.</p>
<p>19 Every tree that ^abringeth not forth good fruit is hewn down, and cast into the fire.</p>	<p>19 Every tree that bringeth not forth good ^afruit is ^bhewn down, and cast into the fire.</p>
<p>20 Wherefore, by their ^afruits ye shall know them. (Elder M. Russell Ballard catalogs some of the fruits which result from true discipleship: “—the fruits of confidence, security, and community that come from belonging to a church that cares about its people enough to assign home teachers and visiting teachers to make regular monthly visits to every home to make sure that everyone who lives there is healthy, happy, and spiritually well; —the positive fruits that come from living balanced, healthy lives, with as much attention paid to spiritual growth and development as to physical, economic, and social concerns; —and the collective fruits of lives guided by traditional values of honesty, integrity, morality, sacrifice,</p>	<p>20 Wherefore by their ^afruits ye shall know them. (McConkie: “Nothing more than the testimony of Jesus is needed to make a person a prophet; and if this revealed knowledge has not been received, a person is not a prophet, no matter how many other talents or gifts he may have. But when a person has received revelation from the Spirit certifying to the divinity of Christ, he is then in a position to press forward in righteousness and gain other revelations including those which foretell future events. On this basis, should the necessity arise, those who are prophets are in a position where they could prophesy of all things...The mission of the prophets is not alone to foretell the future. Even more important is the witness they bear to the living of the divinity of</p>

<p>and faithfulness. With these few examples, does it sound like I'm bragging? If so, please forgive me. We don't claim to have a corner on the goodness market. Nor would we pretend to profess that Latter-day Saints live lives free of worldly care and concern. But we honestly and sincerely feel that God has given us something special, something infinitely worth sharing. And that's why I ask you to consider the fruits that come from the lives of members of The Church of Jesus Christ of Latter-day Saints, for as the Savior Himself said: 'Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?' (<i>Our Search For Happiness</i>, p. 115-6))</p>	<p>Christ, the teachings they give of the plan of salvation, and the ordinances which they perform for their fellowmen. All of the great prophets are possessors of the Melchizedek Priesthood; (This includes John the Baptist.) as legal administrators some have possessed keys enabling them to administer the fullness of gospel ordinances." MD, p. 544-547 The Prophet Joseph Smith said: "Any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected. TPJS, p. 269)</p>
<p>21 Not every one that saith unto me, Lord, Lord, shall ^aenter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.</p>	<p>21 ¶ (Verily I say unto you, it is) Not every one that ^asaith unto me, ^bLord, Lord, (that) shall enter into the kingdom of heaven; but he that ^cdoeth the ^dwill of my Father which (who) is in ^eheaven. (For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.)</p>
<p>22 Many will ^asay to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?</p>	<p>22 (And) Many will say to me in that day, Lord, Lord, have we not ^aprophesied in thy name? and in thy ^bname have cast out devils? and in thy name done many wonderful works? (McConckie: These are false ministers and, "Those of the elders of Israel who are true ministers and prophets; who have been on missions for the Church, for instance; who have healed the sick and performed great miracles; but who did not magnify their callings all their lives and thereby endure in righteousness to the end. DNTC 1:255 John Taylor said: "You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? This means you, Latter-day Saints, who heal the sick, cast out devils...that become careless...yet they think they are going...into the Kingdom of God. But I tell you, unless they are righteous and keep their covenants they will never go there." Journal of Discourses 20:120)</p>
<p>23 And then will ^aI profess unto them: I never ^bknew you; (Notice in the JST that it is rendered "Ye never knew me.) ^cdepart from me, ye that work iniquity. (John Taylor: "I think that Scripture is just as true today as it was eighteen hundred years ago, just as binding, and we shall find the results of it just as true, and when the secrets of all hearts are revealed, when the judgment is set and the books are opened, these</p>	<p>23 And then will I (say) profess unto them, I never ^aknew you (Ye never knew me) (not just being active, but knowing Jesus.): ^bdepart from me, ye that work ^ciniquity. ("Ye never knew me so fully as to be sealed up unto eternal life with your callings and elections made sure, and since you did not magnify your callings in the priesthood, you shall be cast out and be as though I never knew you.: DNTC 1:255)</p>

<p>things will be known and understood. How will it be then with Latter-day Saints? Why those who are doing right and are full of integrity, and have kept their covenants, observed the law of God and walked in obedience to his commands will hear Jesus say—‘Thou hast been faithful over a few things and I will make thee ruler over many things.’ And then there are some others mentioned. Who are they, and what are they? ‘Why, many will come to me and say, Lord, have we not prophesied in thy name? Have we not cast out devils in thy name, and in thy name done many wonderful works? Then he will say to them—‘Depart from me, for I never knew you.’ How will that fit on some of us do you think? That belongs a little closer to some of us than we imagine; for I do not think that Gentiles do much prophesying in the name of God; I do not think they cast out many devils in the name of God, or do any wonderful works in his name. Jesus was speaking to a people that had done these things, the same, perhaps, as some of you have, and yet you have become careless and indifferent, and in many instances have made shipwreck of a good conscience and failed to keep the covenants you have made.” (<i>Journal of Discourses</i>, 18:201))</p>	
<p>24 Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a ^arock— (The rock of revelation. TPJS, p. 274)</p>	<p>24 ¶ Therefore whosoever ^aheareth these sayings of mine, and ^bdoeth them, ^cI will liken him unto a ^dwise man, which (who) ^ebuilt his house upon ^fa rock:</p>
<p>25 And the ^arain descended, and the floods came, and the winds blew, and beat upon that house; and it ^bfell not, for it was founded upon a rock.</p>	<p>25 And the ^arain descended, and the floods came, and the winds blew, and ^bbeat upon that house; and it fell not: for it was founded upon a ^crock. (Those that are inwardly righteous, cannot fall. “Keep the commandments so as to be able to withstand the trials and tests that are ahead.” MM 2:171)</p>
<p>26 And every one that heareth these sayings of mine and doeth them not shall be likened unto a ^afoolish man, who built his house upon the ^bsand—</p>	<p>26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a ^afoolish man, which (who) built his house upon the sand:</p>
<p>27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. (We must follow the living prophets.)</p>	<p>27 And the rain descended, and the floods came, and the winds blew, and beat upon that ^ahouse; and it ^bfell: and great was the fall of it.</p>
	<p>28 And it came to pass, when Jesus had ended ^athese sayings (with his disciples), the people were ^bastonished at his ^cdoctrine:</p>
	<p>29 For he taught them as <i>one</i> having ^aauthority,</p>

	(from God,) and not as (having authority from) ^b the scribes.
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3 Nephi 15

Video Presentation No. 18.

Jesus announces that the law of Moses is fulfilled in him—The Nephites are the other sheep of whom he spake in Jerusalem—Because of iniquity the Lord's people in Jerusalem do not know of the scattered sheep of Israel. [A.D. 34]

1 AND now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I ^ataught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and ^bdoeth them, him will I ^craise up at the last day. (Why is that? Because we will have become like Jesus.)

2 And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying that ^aold things had passed away, and that all things had become new.

3 And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become ^anew.

4 Behold, I say unto you that the ^alaw is fulfilled that was given unto Moses.

5 Behold, ^aI am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to ^bfulfil the law; therefore it hath an end.

6 Behold, I do ^anot destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

7 And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

8 For behold, the ^acovenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me. (The underlying purpose or doctrine of the law of Moses was not being done away with – there was still the need to come unto Christ and partake of the Atonement. The means or procedures by which men embraced the eternal gospel were all that were being changed. The covenant which I have made with my people is not all fulfilled. The covenant he was referring to was the eternal gospel, the new and everlasting covenant – those unchanging principles of salvation. DCBM, 4:100)

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 9:24; 2 Nephi 31:14-20; 3 Nephi 27:16-17; Matthew 10:22. BLESSINGS OF THOSE WHO ENDURE: 1 Nephi 13:37; 3 Nephi 15:9; D&C 14:7.

9 Behold, I am the ^alaw, and the ^blight. Look unto me, and endure to the end, and ye shall ^clive; for unto him that ^dendureth to the end will I give eternal life. (Patient endurance is to be distinguished from merely being ‘acted upon.’ Endurance is more than pacing up and down within the cell of our circumstance; it is not only acceptance of the things allotted to us, but to act for ourselves by magnifying what is allotted to us... True enduring represents not merely the passage of time, but the passage of the soul. Neal A. Maxwell, CR, Apr 1990, p. 43)

10 Behold, I have given unto you the ^acommandments; therefore keep my commandments. And this is the law and the prophets, for they truly ^btestified of me. (The preceding verses are showing Christ's authority as God, Jehovah.)

11 And now it came to pass that when Jesus had spoken these words, he ^asaid unto those twelve whom he had chosen: (Now he again turns to the Twelve.)

12 Ye are my ^adisciples (Apostles); and ye are a ^blight unto this people, who are a remnant of the house of ^cJoseph.

13 And behold, this is the ^aland of your inheritance; and the Father hath given it unto you. (The Nephites and Lamanites are promised the Americas for their lands of inheritance.)

14 And not at any time hath the Father given me commandment that I should ^atell it unto your brethren

at Jerusalem.

15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the ^aother tribes of the house of Israel, whom the Father hath led away out of the land.

16 This much did the Father ^acommand me, that I should tell unto them:

17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one ^ashepherd. (John 10: 16 And ^aother ^bsheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ^cone fold, *and* one shepherd.)

18 And now, because of ^astiffneckedness and ^bunbelief they ^cunderstood not my word; therefore I was commanded to say no more of the ^dFather concerning this thing unto them.

19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were ^aseparated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you.

20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. (In the next chapter, we learn that there are still other sheep. Joseph Fielding Smith: there are many members of the Church who think that these "lost tribes" were scattered among the nations and are now being gathered out and are found through all the stakes and branches of the Church. They reach this conclusion because the general opinion is that these tribes went into the North, and it is the northern countries from whence most of gathered Israel has been found. Then again, explorers presumably have been to the north pole; they have passed over the pole in their air ships and no land or people comparable to the ten tribes has been discovered. Whether these tribes are in the north or not, I am not prepared to say. As I said before, they are "lost" and until the Lord wishes it, they will not be found. All that I know about it is what the Lord has revealed, and He declares that they will come from the North. He has also made it very clear and definite that these lost people are separate and apart from the scattered Israelites now being gathered out. If this be not true, then the commission of Moses to the Prophet Joseph Smith is without meaning, wherein we read: * * Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." The statement that the tribes are to be led from the north harmonizes perfectly with the words of Jeremiah (Jer. 16:14-15) and Section 133, verses 26 to 34. Surely there must be a time when this great body of people will come to the children of Ephraim to receive their blessings. At their presence the mountains will tremble; they shall smite the rocks, and the ice shall flow down. They will bring forth their rich treasures to the children of Ephraim, at whose hands they shall receive the rich blessings which the Gospel and its ordinances offer them. Speaking of this, Elder Orson F. Whitney has said: "It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B. C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time Joseph and Oliver received the keys of the gathering why did they make so pointed a reference to 'the leading of the ten tribes from the land of the north?' This too, after a general allusion to the 'gathering of Israel from the four parts of the earth.' What need to particularize as to the Ten Tribes, if they were no longer a distinct people? And why do our Articles of Faith give these tribes a special mention?" (See Saturday Night Thoughts, p. 174.) Another striking statement pointing to the fact that these people are now in a body in preparation for their return is the statement by the Prophet Joseph Smith at the conference held in Kirtland, June 3 to 6, 1831. At this conference the Prophet said: "John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion." The Savior also bore witness that these tribes were in a body like the Nephites and he would visit them. (3 Nephi 15:20 and 16:1-4.) The Signs of the Times, 185-188)

21 And verily I say unto you, that ye are they of whom I said: ^aOther sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one

^bshepherd.

22 And they (the Jews) understood me not, for they supposed it had been the ^aGentiles; for they understood not that the Gentiles should be ^bconverted through their preaching.

23 And they understood me not that I said they shall hear my voice; and they understood me not that the ^aGentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the ^bHoly Ghost. (James E. Talmage: “Even the Jewish apostles had wrongly supposed that those ‘other sheep’ were the Gentile nations, not realizing that the carrying of the gospel to the Gentiles was part of their particular mission, and oblivious to the fact that never would Christ manifest Himself in person to those who were not of the house of Israel. Through the promptings of the Holy Ghost and under the ministrations of men commissioned and sent would the Gentiles hear the word of God; but to the personal manifestation of the Messiah they were ineligible. Great, however, will be the Lord’s mercies and blessings to the Gentiles who accept the truth, for unto them the Holy Ghost shall bear witness of the Father and of the Son; and all of them who comply with the laws and ordinances of the gospel shall be numbered in the house of Israel. Their conversion and enfoldment with the Lord’s own will be as individuals, and not as nations, tribes, or peoples.” (*Jesus the Christ*, p. 728-9))

24 But behold, ye have both heard ^amy voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath ^bgiven me.

3 Nephi 16

Jesus will visit others of the lost sheep of Israel—In the latter days the gospel will go to the Gentiles and then to the house of Israel—The Lord’s people shall see eye to eye when he brings again Zion. [A.D. 34]

1 AND verily, verily, I say unto you that I have ^aother sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. (Bruce R. McConkie: “The Lost Tribes are not lost unto the Lord. In their northward journeyings they were led by prophets and inspired leaders. They had their Moses and their Lehi, were guided by the spirit of revelation, kept the law of Moses, and carried with them the statutes and judgments which the Lord had given them in ages past. They were still a distinct people many hundreds of years later, for the resurrected Lord visited and ministered among them following his ministry on this continent among the Nephites. (3 Ne. 16:1-4; 17:4.) Obviously he taught them in the same way and gave them the same truths which he gave his followers in Jerusalem and on the American continent; and obviously they recorded his teachings, thus creating volumes of scripture comparable to the Bible and Book of Mormon. (2 Ne. 29:12-14.) In due course the Lost Tribes of Israel will return and come to the children of Ephraim to receive their blessings. This great gathering will take place under the direction of the President of The Church of Jesus Christ of Latter-day Saints, for he holds the keys of ‘the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.’ (D. & C. 110:11.) Keys are the right of presidency the power to direct; and by this power the Lost Tribes will return, with ‘their prophets’ and their scriptures to ‘be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.’ (D. & C. 133:26-35.)” (*Mormon Doctrine*, pp. 455-8) In 721 BC, the ten northern tribes of Israel were taken captive into Assyria. From there they were led into the lands of the north and were thereafter lost from the annals of history. They have thus come to be known as the ten lost tribes. Much discussion and extended speculation have taken place as to their whereabouts and the manner in which they will return and be gathered home to the lands of their inheritance. It is common for Latter-day Saints, for example, to cite numerous legends or reminiscences of persons who supposedly heard Joseph Smith state that these Israelites are in the center of the earth, on a knob attached to the earth, on the North Star, or on another planet. We shall focus in our discussion of this subject upon what the Book of Mormon teaches on the matter. In one of his concluding testimonies in the Book of Mormon, Mormon said: “I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel” Mormon 3:18. If words mean what they say and Mormon knew whereof he spoke, the twelve tribes of Israel were then scattered from one end of the earth to the other and but waiting for the message of the Book of Mormon that they might be gathered. When the ten tribes return, among the sacred treasures that they will have with them will be the Book of Mormon. Because he wrote so eloquently on this subject, we here quote extensively from Elder Bruce R. McConkie: Our friend Mormon, as he nears the end of his divinely appointed work, that of preserving the everlasting word as it was had among the Nephites, says: I write unto you Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance.’ Then as though this salutation was not sufficient, and lest any should be confused as to the people to whom the Book of Mormon shall go, Mormon wrote: ‘Yea, behold, I write unto all the ends of the earth; yea, unto you, [the] twelve tribes of Israel.’ The Book of Mormon is written to the twelve tribes of Israel. And this includes the lost Ten Tribes. For that matter, the New Testament is addressed to the twelve tribes which are scattered abroad. (James 1:1) And these things doth the Spirit manifest unto me; therefore I write unto you all – all the house of Israel. Why” That ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God. And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ. (Mormon 3:17-22) That is to say, all Israel, the Lamanites

and the Ten Tribes included, shall be gathered if and when they believe the Book of Mormon. The Ten Tribes shall return after they accept the Book of Mormon; then they shall come to Ephraim to receive their blessings, the blessings of the house of the Lord, the blessings that make them heirs of the covenant God made with their father Abraham. But, says one, are they not in a body somewhere in the land of the north? Answer: They are not; they are scattered in all nations. The north countries of their habitation are all the countries north of their Palestinian home, north of Assyria from whence they escaped, north of the prophets who attempted to describe their habitat. And for that matter, they shall also come from the south and the east and the west and the ends of the earth. Such is the prophetic word. But, says another, did not Jesus visit them after he ministered among the Nephites? Answer: Of course he did, in one or many places as suited his purposes. He assembled them together in exactly the same way he gathered the Nephites in the land Bountiful so that they too could hear his voice and feel the prints of the nails in his hands and in his feet. Of this there can be no question. And we suppose that he also called twelve apostles and established his kingdom among them even as he did in Jerusalem and in the Americas. Why should he deal any differently with one branch of Israel than with another? Query: What happened to the Ten Tribes after the visit of the Savior to them near the end of the thirty-fourth year following his birth? Answer: The same thing that happened to the Nephites. There was righteousness for a season, and then there was apostasy and wickedness. Be it remembered that darkness was destined to cover the earth – all of it – before the day of the restoration, and that the restored gospel was to go to every nation and kindred and tongue and people upon the face of the whole earth, including the Ten Tribes of Israel... And finally, says yet another, will they not come with their prophets and seers? Answer. There is no other way they or any people can be gathered. Of course they will be led by their prophets, prophets who are subject to and receive instructions from, and prophets who report their labors to the one man on earth who holds and exercises all of the keys of the kingdom in their fullness. Did not Paul say that the spirits of the prophets are subject to the prophets, and that God is not the author of confusion? (1 Corinthians 14:32-33) the Lord's house is a house of order; it has only one head at one time; Christ is not divided. In this day when the head of the Church can communicate with all men on earth, there is no longer any need for one kingdom in Jerusalem and another in Bountiful and others in whatever place or places the Ten Tribes were when Jesus visited them. This is the promised day when there shall be one God, one Shepherd, one prophet, one gospel, one church, and one kingdom for all the earth. Bruce R. McConkie, *Millennial Messiah*, p. 215-17) In speaking of the return of the lost tribes, a modern revelation attests: "He [Christ] shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." And now we note the millennial setting for this gathering: "And the Lord, even the Savior, shall stand in the midst of his people and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves. (D&C 133:23-26) As to the prophets among the ten tribes in our day, Elder McConkie has written: "Their prophets are members of the Church of Jesus Christ of Latter-day Saints. They are stake presidents and bishops and quorum presidents who are appointed to guide and direct the destinies of their stakes and wards and quorums. *Millennial Messiah*, p. 326. That is, the ten tribes shall be gathered into the fold in the same way as all others: missionaries shall search them out, they shall hear the message of the Restoration through the Book of Mormon, shall be baptized and receive the gift of the Holy Ghost, and shall thereafter locate themselves in the quorums and wards and stakes where the Saints congregate. We frequently hear that when the ten tribes return they will bring their scriptures with them. This idea, though not found specifically in scripture, is generally inferred from Nephi's prophecy: And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. (2 Nephi 29:13) Will they not bring their scriptures with them? Elder McConkie asked. Probably not; at least there is no such promise. Yes,

we and they will have their scriptures; and those scriptures will tell of the visit of the Risen Lord among their forebears. How they shall be brought to light is not known. It may be in much the same way the Book of Mormon was revealed to the world. And once again it will be by or under the direction of the President of the Church, for he holds the keys of the mysteries of the kingdom and of the things that are sealed and hidden up. New Witness, p. 521. In summary, to those who argue that the ten tribes are presently together in one large body – totally organized and empowered as members of the Church – we might consider the following: 1. It is an established doctrine of the Church, one easily sustained by each of the standard works, that there was a universal apostasy after the mortal ministry of Christ. That such an apostasy embraced the ten tribes is evident in the Allegory of Zenos (Jacob 5:29-49). 2. It is an equally well-established doctrine that in the last days there would be a universal restoration of the gospel. That is, the gospel restored to the earth through the Prophet Joseph Smith is the gospel that is destined to go to those of every nation, kindred, tongue and people. There is no justification to suppose that every nation, kindred, tongue and people does not include the ten tribes. Indeed, if the ten tribes were together in a body in 1830 with their prophets, why the necessity of a Joseph Smith and the return of a host of ancient prophets with their keys and authority to him? Surely if all these things were already on the earth the Lord would not ignore them and start from scratch with some other people. 3. The keys of the gathering of Israel and the leading of the ten tribes from the land of the north – a phrase which seems to mean, more generally, from their scattered condition – were given to the President of the Church of Jesus Christ of Latter-day Saints. Keys are the right of presidency, the directing power. They imply responsibility. How could the prophet claim to preside over a people and an event unknown to him? This would be akin to calling a man to preside over some foreign mission but (a) refusing to tell him where the mission was located or (b) allowing him any contact with the people. According to the analogy, all he would be afforded would be an invitation to the mission reunion. Truly, it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (D&C 42:11) DCBM, 4:104-107)

2 For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

3 But I have received a ^acommandment of the Father that I shall go unto them, and that they shall ^bhear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them. (Neal A. Maxwell: "...the splendid Book of Mormon advises that a third scriptural witness is yet to come from the lost tribes (see 2 Nephi 29:12-14). Its coming is likely to be even more dramatic than the coming forth of the second testament. Those who doubt or disdain the second testament of Christ will not accept the third either. But believers will then possess a triumphant triad of truth (see 2 Nephi 29:12-14). Were it not for the Book of Mormon, we would not even know about the third set of records! We do not know when and how this will occur, but we are safe in assuming that the third book will have the same fundamental focus as the Book of Mormon- 'that . . . their seed [too] ... may be brought to a knowledge of me, their Redeemer' (3 Nephi 16:4). If there is a title page in that third set of sacred records, it is not likely to differ in purpose from the title page in the Book of Mormon, except for its focus on still other peoples who likewise received a personal visit from the resurrected Jesus (see 3 Nephi 15:20-24; 3 Nephi 16:1-4). Thus, in the dispensation of the fulness of times there is not only a 'welding together' (D&C 128:18) of the keys of all the dispensations, but there will also be a 'welding together' of all the sacred books of scripture given by the Lord over the sweep of human history. Then, as prophesied, 'my word also shall be gathered in one' (2 Nephi 29:14). Then there will be one fold, one shepherd, and one stunning scriptural witness for the Christ!" (Book of Mormon Symposium Series, First Nephi, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 15))

4 And I command you that ye shall ^awrite these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name,

that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the ^bGentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their ^cunbelief, may be brought in, or may be brought to a ^dknowledge of me, their Redeemer.

5 And then will I ^agather them in from the four quarters of the earth; and then will I fulfil the ^bcovenant which the Father hath made unto all the people of the ^chouse of Israel. (The Hebrew word for gather means literally "to grasp with the hand" and denotes a very personal touch from someone, such as a warm handshake, but with the addition "to catch with the hand" as if to not let go. When the Lord goes about to gather His people, this is the determination that He has. "And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one." (2 Nephi 29:14) The Lord gathers in not only the people, but His scriptures so that the people can be one through His word. "And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever." (ibid.) His promises are sure. He will gather His people in. And who are His people? All those who do the works of Him. Scot Proctor, Meridian Magazine, Lesson 40)

6 And blessed are the ^aGentiles, because of their belief in me, in and of the Holy Ghost, which ^bwitnesses unto them of me and of the Father.

7 Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the ^alatter day shall the truth come unto the ^bGentiles, that the fulness of these things shall be made known unto them. (This seems to be a specific commendation of the Saints in America – the Gentiles who receive the gospel and live worthy of its privileges. DCBM, 4:110)

8 But wo, saith the Father, unto the ^aunbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have ^bscattered my people who are of the house of Israel; and my people who are of the house of Israel have been ^ccast out from among them, and have been trodden under feet by them;

9 And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be ^aslain, and to be cast out from among them, and to become ^bhated by them, and to become a hiss and a byword among them— ("From the time Columbus landed in the West Indies, the destruction and driving of the Indian people began. The extent of this destruction has only recently started coming to full light. For example, Wilbur R. Jacobs a noted historian, refutes the earlier projections made by European and American scholars of the Indian population at the time Columbus arrived in the Western Hemisphere in 1492. Estimates used to place the Indian population of North America at about a million, and in both North and South America at no more than 8 million. However, according to Jacobs, modern projections which are widely accepted today place the total at 90 million for the whole of the Western Hemisphere and nearly 10 million in North America alone. (See "The Indian and the Frontier in American History—A Need for Revision," Western Historical Quarterly, Jan. 1973, p. 45.) When this total of 10 million Indians living in North America is compared with the estimated 235,000 who were alive at the turn of the twentieth century, one begins to glimpse the scope of the tragedy... . That story was repeated numerous times at the hands of men like Cortez, Pizzaro, and DeSoto, in Peru, Colombia, Mexico, and the United States. The scenes viewed by Nephi six hundred years before Christ were fulfilled with horrible reality. As one author put it: Here was a race in process of being engulfed in an irresistible flood of peoples of an utterly different culture. Dislocated from their accustomed seats, transplanted again and again, treated by whites as hostile encumbrances of the fertile earth to be brushed aside or destroyed, bewildered by a type of economy for which they were unprepared, decimated by disease and vices to which they had built up no resistance, repeatedly seeing solemn treaties violated, subject to

shifting governmental policies, preyed upon by incompetent and greedy officials, and at times demoralized by an excess of well intentioned but ill directed paternalistic kindness, it is a wonder that the Indians survived.’ (Kenneth Scott Latourette, *A History of the Expansion of Christianity, The Great Century*, vol. 4, p. 323)” (Book of Mormon Student Manual, 1981, pp. 34-5))

10 And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall ^asin against my gospel, and shall reject the fulness of my gospel, (This is a sober warning, a warning directed fairly specifically to the Gentiles in America, including the members of the Church. At that point in time when pride, deceit, hypocrisy, priestcraft, whoredoms, secret abominations and murder proliferate in America – and to some degree even among the Latter-day Saints – then the Lord’s judgments will be poured out upon the land. That the Saints will be involved in the abominations of the land is frighteningly evident in the Savior’s careful use of language. He states that if “the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel”. One cannot return to a place where he has not been; this seems to be a reference to a return to the faith. In addition, the Master warns that those who sin against the light “shall be as salt that hath lost its savor”. A modern revelation specifies clearly that it is only those who have received the covenant gospel who can become the salt of the earth. Perhaps this is what the Lord meant when he spoke through Joseph Smith in 1837: Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord; first among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord. (D&C 112:24-26) God will have a humble people, President Ezra Taft Benson warned. “Either we can choose to be humble or we can be compelled to be humble. CR, April 1989, p. 6. DCBM, 4:110-111) and shall be ^blifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and ^cmurders, and ^dpriestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall ^ereject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them. (Joseph Fielding Smith: “We go unto them with a message of peace, of truth, of eternal salvation, calling upon them to repent of their sins and enter into the true fold, where they may receive rest. When they will not do this, but to the contrary, will listen to the unrighteous and condemn the truth, then God will withdraw the gospel from among them. In that day the times of the Gentiles will be fulfilled and the gospel will be carried to the Jews. For, this gospel must be preached to them as well as to the Gentile nations; and a remnant of the Jews will gather-as they are gathering since the dedication of their land for their return-in Palestine, and as a remnant of Ephraim and his fellows are now gathering to the land of Zion.” (Doctrines of Salvation, vol. 3, p. 8) Neal A. Maxwell: “Scriptural warnings often couple pride and selfishness. (See, for example, D&C 56:8.) Pride can be characteristic of a whole race and will cause one of the hinge-point happenings in human history. As far as the spread of the gospel is concerned, the time will come when the Lord will take His gospel elsewhere from the proud and resistant Gentiles. He told the Nephites: ‘At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.’ (3 Nephi 16:10.) “Before the millennial time when the arrogance of the proud will cease, the Gentiles will be in a circumstance of ‘great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions, and murders, and all manner of iniquities.’ (Helaman 13:22.) “The gigantic, global collapse that is yet to come will not be that of a failing stock market, but the fall of hardened mind-sets and collective pride when it all finally tumbles.

Nephi testified: 'It came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell, and the fall thereof was exceedingly great. And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.' (1 Nephi 11:36.)" (Meek And Lowly, p. 53))

11 And then will I ^aremember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. (The gospel goes first to the Gentiles, then to the Jews.)

12 And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the ^aknowledge of the fulness of my gospel.

13 But if the Gentiles will repent and return (To return, they had to be members of the church that had gone astray.) unto me, saith the Father, behold they shall be ^anumbered among my people, O house of Israel.

14 And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

15 But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall ^atread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel. (Hugh Nibley: "The Gentiles will have their innings; they will be 'lifted up by the power of God above all other nations, and prevail against the other inhabitants of the land' and so forth....Then it will be their turn, 'if it so be in that day they harden their hearts' (1 Nephi 14:6). After the Gentiles take over completely and remove all rivals, then they become the endangered ones: 'And then, O ye Gentiles, how can ye stand before the power of God, except ye . . . repent and turn from your evil ways?' (Mormon 5:22). For then, 'the Lord God shall cause a great division among the people, and the wicked he will destroy . . . by fire' (2 Nephi 30:10).") (The Prophetic Book of Mormon, p. 530) Bruce R. McConkie: "These things lie ahead; they are pre-millennial; as the great destructions and wars unfold that shall usher in that reign of peace, then we shall learn how and in what manner they shall be fulfilled. Our feelings are that the Gentiles will not repent and that there will be a day when Israel shall triumph over her ancient enemies according to the promises." (The Mortal Messiah, book 4, p. 318) "In the full and true sense, Israel shall triumph over her foes only when the Millennium is ushered in, only when her Messiah comes to deliver them from the aliens, only when the wicked are destroyed and the Lord reigns gloriously among his saints. It is in this setting -- a millennial setting; a day of millennial glory; the day when peace prevails because the wicked have been destroyed -- it is in this setting that Jesus says: 'Then' -- in the day of which we speak -- 'the words of the prophet Isaiah shall be fulfilled.' These are the words: 'Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.' We are establishing Zion now, but our Zion is only the foundation for that which is to be. We are laying a foundation; the promises relative to the glorious Zion of God which shall yet stand upon the earth shall be fulfilled after the Lord comes. 'Break forth into joy, sing together, ye waste places of Jerusalem,' Isaiah continues, 'for the Lord hath comforted his people, he hath redeemed Jerusalem.' The true and full redemption of Jerusalem must await the day of the Lord's return. 'The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God.' (3 Ne. 16:4-20.) Again, we have made a beginning, but the glorious fulfillment lies ahead." (The Millennial Messiah, p. 241))

16 Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto ^athis people this land for their inheritance.

17 And then the ^awords of the prophet Isaiah shall be fulfilled, which say:

18 ^aThy ^bwatchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. ("The words of Jesus in 3 Nephi 16 are instructive in that a prophecy from Isaiah is given a unique interpretation. The inheritance of the land of America by the

descendants of the tribe of Joseph and the establishment of a holy people there is seen to be a fulfillment of the prophecy that the Lord 'shall bring again Zion.' In the early revelations to the Prophet Joseph, a similar notion of Zion as a holy community or a society of believers is evident. Joseph Smith and Oliver Cowdery were instructed in April 1829: 'Keep my commandments, and seek to bring forth and establish the cause of Zion' (D&C 6:6; 11:6; 12:6; compare 14:6)... Zion was not and is not today a man-made enterprise. It is more, far more than a city that focuses on social problems and solutions in fallen man's social programs. 'Other attempts to promote universal peace and happiness in the human family have proved abortive,' [Joseph Smith] stated; 'every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself.' The Prophet also added: 'In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven.' (Teachings, pp. 252, 254.) Elder John Taylor added that human enterprises 'have failed, and they will fail, because, however philanthropic, humanitarian, benevolent, or cosmopolitan our ideas, it is impossible to produce a true and correct union without the Spirit of the living God, and that Spirit can only be imparted through the ordinances of the Gospel' (in Journal of Discourses 18:137)." (Joseph Fielding McConkie, The Choice Seer, chapter 22))

19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

20 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.

3 Nephi 17

Jesus directs the people to ponder his words and pray for understanding—He heals their sick—He prays for the people, using language that cannot be written—Angels minister to and fire encircles their little ones. [A.D. 34] (Vaughn J. Featherstone: “Let me tell you the greatest experience I believe I have had in all my readings of the scriptures—and I am sharing something that is very tender with me. I remember the night that I read 3 Nephi the 17th chapter http://scriptures.lds.org/3_ne/17 That is when I discovered the Lord Jesus Christ, my Redeemer, the Lord of lords, the King of kings, my Savior, my personal Savior; and I believe that is where I finally found the description of the Savior as I thought him to be. (Elder Featherstone then quoted most of chapter 17) ...I want you to know I was there. I wouldn't know any more surely if I had been there than I would know having read this book. And I promise you that vicariously every single young man in the Church can read the scriptures and have that same experience with all of the prophets. And you can gain your own testimony, and it need not be pinned on someone else's coat sleeve. You can actually know. You can know that we have a modern prophet. Read his words. Listen to him.” (Ensign, Jan. 1973) This chapter gives us an insight into the heart of the Master. A tender, kind and merciful Savior. The mercy he extended and the spiritual blessing he bestowed upon them also serve as a foreshadowing of his millennial ministry when he will come in glory with healing in his wings to prepare for the ultimate triumph of the plan of salvation. DCBM, 4:115)

1 BEHOLD, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude, and he said unto them: Behold, my ^atime is at hand.

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. **WHAT SHOULD I DO?** 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. **WHAT SHOULD I SAY?** 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. **HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS?** Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. **WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM?** Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. 2 I ^aperceive that ye are weak, that ye cannot ^bunderstand all my words which I am ^bcommanded of the Father to speak unto you at this time.

3 Therefore, go ye unto your homes, and ^aponder upon the things which I have said, (Gordon B. Hinckley: “We all do a lot of studying, but most of us don't do much meditation. We don't take time to think. I'd like to suggest that next fast day . . . everybody in this hall set aside an hour or two. Sit by yourself. Go in the bedroom and lock the door. Go out in the yard under a tree. Go in your study if you have one and shut the door, and think about yourself and your worthiness. Read from this great book [Book of Mormon]...There's a great word that's used, 'ponder.' Ponder.' What do we mean by 'ponder'? Well, I think it simply means kind of quietly thinking things through. Ponder what you have read. Ponder your life. Are you worthy, are you living the commandments...?” (Church News, 01/06/96) Ezra Taft Benson: "Man must take time to meditate, to sweep the cobwebs from his mind, so that he might get a more firm grip on the truth and spend less time chasing phantoms and dallying in projects of lesser worth.... Take time to meditate. Ponder the meaning of the work in which you are engaged. The Lord has counseled 'Let the solemnities of eternity rest upon your mind's' (D&C 43:34). You cannot do that when your minds are preoccupied with the worries and cares of the world." (The Teachings of Ezra Taft Benson, p. 390. as taken from McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, p. 114) Two important points can be drawn from this statement. First, the Savior is planning a proper emphasis on the family and home for gospel instruction and spiritual experience. Second, the Lord is teaching them the importance of pondering as an essential element in acquiring spiritual knowledge. DCBM, 4:113.) and ask of the Father, in my name, that ye may understand, and

^bprepare your minds (The Lord reminded us of the place our agency has in our receiving spiritual growth and blessing. We may understand spiritual experience too passively, waiting for something to happen to us. Perhaps we wait too patiently for the arrival of the spiritual blessings we need. We may not realize that many blessings require, initially, acts of will on our part, a labor in the spirit, a setting aside of time: cleansing of selfish purpose from the heart, submission, envisioning the blessing, thanks in anticipation of receiving the blessing. God gave us agency, and it may have more power than we have used. Catherine Thomas, *Studies in Scripture*, 8:182-83) for the ^cmorrow, and I come unto you again. (This is what we should do after General Conferences and even after Temple sessions. Go home and ponder the messages of the Lord.)

4 But now I ^ago unto the Father, and also to ^bshow myself unto the lost tribes of Israel, for they are not ^clost unto the Father, for he knoweth whither he hath taken them. (He's probably going to visit the descendants of Hagoth and others of the lost Israelites.)

5 And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were ^ain tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.

6 And he said unto them: Behold, my bowels are filled with ^acompassion towards you. (In middle-eastern customs, the stomach is the center of emotions.)

7 Have ye any that are ^asick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or ^bleprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will ^cheal them, for I have compassion upon you; my bowels are filled with mercy.

8 For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your ^afaith is ^bsufficient that I should heal you. (The healing was to better prepare them for additional teaching of the gospel.)

9 And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their ^ablind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him. (“This is neither a matter of satisfying curiosity nor a display of power for entertainment or wonder. This manifestation is...intimately connected with faith and salvation. The physical healing means nothing except as it is literally connected to the spiritual healing that the Savior has also brought about. This is certainly the sense in which the Savior instructs the leaders of his Nephite church regarding sinning and healing, as it applies to the unworthy member: ‘Nevertheless, ye shall not cast him out of your synagogues or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and *I shall heal them*; and ye shall be the means of bringing salvation unto them’ (3 Nephi 18:32; emphasis added). All of this complex pattern of meaning comes together most dramatically in the physical act of stepping forward and kneeling before the Savior, the experience of literally coming unto Christ, of touching and being touched. That the physical and the spiritual are intertwined should come as no surprise to members of a church that places extraordinary emphasis on ordinances—those small occasions and gestures that allow all of us to participate in the great drama of salvation. To collapse the whole matter of our purpose in this life into one symbolic act would bring us an experience very close to that of the Nephites: ‘And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears’ (3 Nephi 17:10). Isn't this truly what it means to come unto Christ, to ‘close with him’ (as the Puritans used to say), to be invited to come forth, and, because of the preparations of both the Savior and the saved, to be accepted, literally and completely, doing—acting out what the words themselves describe?” (Neal E. Lambert, *Book of Mormon Symposium Series*, 3 Ne 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 204))

10 And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did ^akiss his feet, insomuch that they did

bathe his feet with their tears. (They did this after they were healed.)

11 And it came to pass that he commanded that their ^alittle children should be brought. (Elder Wm. Rolfe Kerr: “When the Savior invited the multitude to behold their little ones, was He speaking in the collective sense of a group of little children? Or was He drawing their attention, and ours, to the individual nature and importance of each of those little ones—each of those little individuals? I believe that by His example the Savior was teaching us of the individual and tender care we should give to each one of our little children—indeed to each of our Heavenly Father’s children. It may be the lovable toddler or the wayward teen, the grieving widow or the grateful woman for whom all is well. It may even be your own son or daughter or your own husband or wife. Each is an individual. Each has divine potential. And each must be spiritually nourished and temporally cared for with love, tenderness, and individual attention. The prophet Lehi exhorted his wayward sons, Laman and Lemuel, with ‘all the feeling of a tender parent’ (1 Ne. 8:37). This is the Savior’s way. This is as it should be in our families and in the Church.” (“Behold Your Little Ones”, *Ensign*, Nov. 1996))

12 So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

13 And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should ^akneel down upon the ground. (Why does everybody kneel? Because kneeling is a position of concentration. It’s not an ordinary position. You’re aware of being in a special condition; it’s the best condition to concentrate in. Hugh Nibley, *Teachings of the Book of Mormon*, 3:350)

14 And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, (This shows his deep concern for all of God’s children.) and said: Father, I am ^atroubled because of the wickedness of the people of the house of Israel.

15 And when he had said these words, he himself also ^aknelt upon the earth; and behold he ^bprayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

16 And after this manner do they bear record: The ^aeye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; 17 And no ^atongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

18 And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the ^ajoy of the multitude that they were overcome.

19 And it came to pass that Jesus spake unto them, and bade them arise.

20 And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And ^anow behold, my joy is full.

21 And when he had said these words, he ^awept, (Jesus wept for joy, like Joseph wept for joy on seeing his brothers again. Bruce C. Hafen: “He wept—he who had descended below all things, the Man of Sorrows, he who bore all our griefs. The height of his infinite capacity for joy is the inverse, mirror image of the depth of his capacity to bear our burdens. So it is with the enlarged caverns of feeling within our own hearts: as the sorrows of our lives carve and stretch those caverns, they expand our soul’s capacity for joy. Then, when the Man of Sorrows turns our bitter tastes to sweet, our joy—and his—will fill the widened chambers of our hearts with what the scriptures call ‘fulness.’ That is when we have accepted his Atonement and love with such completeness that his purpose for us is fully satisfied. Then will we know that we were made for this. Then will we know where, and why, and to whom, we belong. ‘For he satisfieth the longing soul, and filleth the hungry soul with goodness.’ (Psalm 107:9.)” (*The Belonging Heart*, p. 315)) and the multitude bare record of it, and he took their little children, one by one, and ^bblessed them, and prayed unto the Father for them.

22 And when he had done this he wept again;

23 And he spake unto the multitude, and said unto them: Behold your little ones.

24 And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and ^aencircled those little ones about, and they were encircled about with fire; and the angels did minister (minister means to discuss or to chat, a back and forth conversation.) unto them. (“Can we imagine anything more lovely, more touching, and more glorious, than this scene must have been? Can we conceive the joy that must have filled the hearts of these Nephites as they beheld the angels of Heaven descending from the Courts of Glory and ministering to their little ones? How deep must have been their love for the Savior. Who had brought these blessings to them? How strong must have grown their faith in Him? We cannot recall a circumstance in recorded history that draws Earth nearer to Heaven than this, or that seems to bind the ties so strongly that unite the Powers of Eternity with the children of mortality.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 7, p. 175))

25 And the multitude did see and ^ahear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children. (It must have taken hours for everyone to come unto him. Maybe as many as 10 hours. The testimonies of these 2500 stand as another witness of Jesus Christ.)

3 Nephi 18

Jesus institutes the sacrament among the Nephites—They are commanded to pray always in his name—Those who eat his flesh and drink his blood unworthily are damned—The disciples are given power to confer the Holy Ghost. [A.D. 34] (Which covenants do you renew when you partake of the Sacrament?

According to our latter-day prophets and leaders, when you partake of the sacrament you renew whatever covenants you have made with the Lord. For example, if you have been baptized only, that is the covenant you renew. If you have received the Melchizedek Priesthood, you also renew that part of the oath and covenant related to your having received that priesthood. If you have received your endowment, you also renew the covenants associated with it. Further, if you have been sealed, you also renew that covenant. In other words, when you partake of the sacrament, you renew all the covenants you have made with the Lord. John E. MacKay, Ensign, Mar 1995, 66)

PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4. PREACH MY GOSPEL: KEEP THE SABBATH DAY HOLY: 3 Nephi 18:1-25; D&C 59:9-15; Exodus 20:8-11; Exodus 31:12-17; Isaiah 58:13-14.

1 AND it came to pass that Jesus commanded his Disciples (Apostles) that they should bring forth some ^abread and wine unto him. (After the organization of the Church in 1830, the Lord gave a revelation to the Church in which he said: D&C 27: 2 For, behold, I say unto you, that it mattereth not what ye shall ^aeat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my ^bglory—^cremembering unto the Father my ^dbody which was laid down for you, and my ^eblood which was shed for the ^fremission of your sins. **3** Wherefore, a commandment I give unto you, that you shall not purchase ^awine neither strong drink of your enemies; **4** Wherefore, you shall partake of none except it is made ^anew among you; yea, in this my Father's kingdom which shall be built up on the earth. From this time on this instruction was followed, and the Lord instructed the Prophet Joseph Smith that pure water could be used instead of wine. As far as our record shows water was first used in the Kirtland Temple in the solemn assemblies held there. Joseph Fielding Smith, Answers to Gospel Questions, 3:2)

2 And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth.

3 And when the Disciples had come with ^abread and wine, he took of the bread and brake and blessed it; and he gave unto the Disciples and commanded that they should eat. (As sacrifice was thus to cease with the occurrence of the great event toward which it pointed, there must needs be a new ordinance to replace it, an ordinance which also would center the attention of the saints on the infinite and eternal atonement. And so Jesus...initiated the sacrament of the Lord's Supper. Sacrifice stopped and sacrament started. It was the end of the old era, the beginning of the new. Sacrifice looked forward to the shed blood and bruised flesh of the Lamb of God. The sacrament was to be in remembrance of his spilt blood and broken flesh, the emblems, bread and wine, typifying such as completely as had the shedding of the blood of animals in their days. Bruce R. McConkie, DNTC, 1:719-20)

4 And when they had eaten and were filled, he commanded that they should give unto the multitude. (David B. Haight: "The weekly opportunity of partaking of the sacrament of the Lord's Supper is one of the most sacred ordinances of The Church of Jesus Christ of Latter-day Saints and is further indication of His love for all of us. Associated with the partaking of the sacrament are principles that are

fundamental to man's advancement and exaltation in the kingdom of God and the shaping of one's spiritual character" (in Conference Report, Apr. 1983, 16; or *Ensign*, May 1983, 14.)

5 And when the multitude had eaten and were filled, he said unto the Disciples: Behold there shall one be ^aordained among you, and to him will I give power that he shall ^bbreak ^cbread and bless it and give it unto the people of my ^dchurch, unto all those who shall believe and be baptized in my name. (The ordinance of the sacrament of the Lord's supper must be done under the direction of the proper priesthood authority. Merely breaking the bread, reciting the prayers, and partaking of the ordinances – even if done by someone who holds the priesthood – does not mean it is a valid sacramental ordinance. Authority or permission to perform this sacred rite can only be given by the one who holds the keys of the priesthood. On a ward level, this means that only the bishop has the right and authority to grant permission for the sacrament to be administered. Through his keys of priesthood authority, priesthood holders are thus empowered to perform this important ordinance and make its emblems available to members of the ward. DCBM, 4:121-122. Dallin H. Oaks: "Those who officiate in the priesthood act in behalf of the Lord (see D&C 1:38; 36:2). . . . "The principle I suggest to govern those officiating in the sacrament—whether preparing, administering, or passing—is that they should not do anything that would distract any member from his or her worship and renewal of covenants. This principle of nondistractedness suggests some companion principles. "Deacons, teachers, and priests should always be clean in appearance and reverent in the manner in which they perform their solemn and sacred responsibilities. Teachers' special assignments in preparing the sacrament are the least visible but should still be done with dignity, quietly and reverently. Teachers should always remember that the emblems they are preparing represent the body and blood of our Lord. "To avoid distracting from the sacred occasion, priests should speak the sacrament prayers clearly and distinctly. Prayers that are rattled off swiftly or mumbled inaudibly will not do. All present should be helped to understand an ordinance and covenants so important that the Lord prescribed the exact words to be uttered. All should be helped to focus on those sacred words as they renew their covenants by partaking. ". . . Brethren, remember the significance of those sacred prayers. You are praying as a servant of the Lord in behalf of the entire congregation. Speak to be heard and understood, and say it like you mean it. "Deacons should pass the sacrament in a reverent and orderly manner, with no needless motions or expressions that call attention to themselves. In all their actions they should avoid distracting any member of the congregation from worship and covenant making. "All who officiate in the sacrament—in preparing, administering, or passing—should be well groomed and modestly dressed, with nothing about their personal appearance that calls special attention to themselves. In appearance as well as actions, they should avoid distracting anyone present from full attention to the worship and covenant making that are the purpose of this sacred ordinance. "This principle of nondistractedness applies to things unseen as well as seen. If someone officiating in this sacred ordinance is unworthy to participate, and this is known to anyone present, their participation is a serious distraction to that person. Young men, if any of you is unworthy, talk to your bishop without delay. Obtain his direction on what you should do to qualify yourself to participate in your priesthood duties worthily and appropriately. "I have a final suggestion. With the single exception of those priests occupied breaking the bread, all who hold the Aaronic Priesthood should join in singing the sacrament hymn by which we worship and prepare to partake. No one needs that spiritual preparation more than the priesthood holders who will officiate in it. My young brethren, it is important that you sing the sacrament hymn. Please do so" (in Conference Report, Oct. 1998, 51–52; or *Ensign*, Nov. 1998, 39–40).)

6 And this shall ye always (until the end of mortal time) observe to ^ado, even as I have done, (We are supposed to administer the sacrament exactly the same way the Savior did. That's why the priests must say the prayers exactly as written.) even as I have broken bread and blessed it and given it unto you.

7 And this shall ye do in ^aremembrance of my ^bbody, (They have just handled the Savior's body and have felt the nail marks in his hands and feet. This is still the first day of Jesus' visit which started in chapter 11.) which I have shown unto you. And it shall be a testimony unto the Father that ye do always

remember me. And if ye do always remember me ye shall have my Spirit to be with you. (The Spirit is the earnest money of our salvation. Neal A. Maxwell: "We partake 'in remembrance,' so that we may 'always remember' what Jesus has done for us (3 Nephi 18:11; Moroni 4, 5). If we fail to stir remembrance of blessings received, the human tendency is to say, in effect, whether to one's God or to one's fellows, 'What have you done for me lately?' Indeed, prophets of the Lord have asked directly whether their people had 'sufficiently retained in remembrance' His deliverances and blessings (Alma 5:6-7). It is best to cultivate our 'remembering' capacity now and to be guided accordingly, since at judgment day we will have 'perfect remembrance' (Alma 5:18)." (*A Wonderful Flood of Light*, p. 51) Dallin H. Oaks: "The close relationship between partaking of the sacrament and the companionship of the Holy Ghost is explained in the revealed prayer on the sacrament. In partaking of the bread, we witness that we are willing to take upon us the name of Jesus Christ and always remember Him and keep His commandments. When we do so, we have the promise that we will always have His Spirit to be with us (see D&C 20:77). . . . "Not one of you . . . and not one of your leaders has lived without sin since his baptism. Without some provision for further cleansing after our baptism, each of us is lost to things spiritual. We cannot have the companionship of the Holy Ghost, and at the final judgment we would be bound to be 'cast off forever' (1 Nephi 10:21). How grateful we are that the Lord has provided a process for each baptized member of His Church to be periodically cleansed from the soil of sin. The sacrament is an essential part of that process. "We are commanded to repent of our sins and to come to the Lord with a broken heart and a contrite spirit and partake of the sacrament in compliance with its covenants. When we renew our baptismal covenants in this way, the Lord renews the cleansing effect of our baptism. In this way we are made clean and can always have His Spirit to be with us. The importance of this is evident in the Lord's commandment that we partake of the sacrament each week (see D&C 59:8-9)" (in Conference Report, Oct. 1998, 49-50; or *Ensign*, Nov. 1998, 38).)

8 And it came to pass that when he said these words, he commanded his Disciples that they should take of the ^awine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it. (Some have assumed that neither Christ nor the Nephites really drank wine—that it was unfermented grape juice. If such was the case, Joseph Smith should have translated it "grape juice" instead of "wine." Clearly, the wine among the Nephites was an alcoholic beverage (Mosiah 11:15; 22:7-10; Alma 55:8-14). Christ also contrasted the wine he drank at the last supper with the grape juice which he will drink with the righteous in the kingdom of God, But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it *new* with you in my Father's kingdom (Matt 26:29, italics added). The *new* fruit of the vine is grape juice; the *old* fruit of the vine is wine. Other scriptures which speak of grape juice are as follows: Deut 32:14, Mark 14:25, Lu 22:18, DC 27:5, and DC 89:16. Bryan Richards, *Gospel Doctrine*, Book of Mormon, 3 Nephi 18:8)

9 And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled. (Jeffrey R. Holland: "We no longer include a supper with this ordinance, but it is a feast nevertheless. We can be fortified by it for whatever life requires of us, and in so doing we will be more compassionate to others along the way." (*Conference Report*, Oct. 1995, "This Do in Remembrance of Me") Melvin J. Ballard: "We must come, however, to the sacrament table hungry. If we should repair to a banquet where the finest of earth's providing may be had, without hunger, without appetite, the food would not be tempting, nor do us any good. If we repair to the sacrament table, we must come hungering and thirsting after righteousness, for spiritual growth." ("The Sacramental Covenant," *Improvement Era*, October 1919, pp. 1025))

10 And when the Disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are ^awilling to do that which I have commanded you.

11 And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in ^aremembrance of my ^bblood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. (Jeffrey

R. Holland: "...every ordinance of the gospel focuses in one way or another on the atonement of the Lord Jesus Christ, and surely that is why this particular ordinance with all its symbolism and imagery comes to us more readily and more repeatedly than any other in our life. It comes in what has been called 'the *most sacred*, the *most holy*, of all the meetings of the Church' (Joseph Fielding Smith, *Doctrines of Salvation*, 2:340). Perhaps we do not always attach that kind of meaning to our weekly sacramental service. How 'sacred' and how 'holy' is it? Do we see it as *our* passover, remembrance of *our* safety and deliverance and redemption? With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. As such it should not be rushed. It is not something to 'get over' so that the real purpose of a sacrament meeting can be pursued. This *is* the real purpose of the meeting. And everything that is said or sung or prayed in those services should be consistent with the grandeur of this sacred ordinance." (*Conference Report*, Oct. 1995, "This Do in Remembrance of Me"))

12 And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my ^arock. (The rock of personal revelation.)

13 But whoso among you shall do ^amore or less (Do the ordinances exactly as they are supposed to be done. That's why we insist on having the priests read the Sacrament prayers exactly correct.) than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall ^bfall, and the ^cgates of hell are ready open to receive them.

14 Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

15 Verily, verily, I say unto you, ye must watch and ^apray always, (They have just seen the Savior pray for them. They will always remember His example.) lest ye be tempted by the devil, and ye be led away captive by him. (The doctrinal meaning of the word watch in the context of praying always in order to resist temptations, implies more than observation. It means being on guard, being spiritually aware.

Some erroneously believe that as long as they say their prayers God will not suffer them to be tempted above that they are able. Certainly this was not the intent of Paul's words. Adding the words of Alma to those of Paul helps us to better understand why watching must accompany praying. "And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words and cast off your sins, and not procrastinate the day of your repentance; but that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering; having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts." (Alma 13:27-29)

One cannot reasonably pray for strength to resist temptation and then carelessly and recklessly flirt with evil. Just as we are saved by the grace of God only "after all we can do" our faith and prayers are efficacious only after "all we can do" in watching our thoughts, words, and deeds, lest by our own negligence we fall into transgression. If we fail to watch and pray continually we can indeed be tempted above that which we can bear. We must constantly be watchful as well as prayerful to ensure that our thoughts, words, and deeds stay in the spiritual safe zone. Just as the Savior promised protection to the Nephites, his promise is likewise conveyed to us today through the scriptures and living prophets who testify that if we are diligently watchful and prayerful, we will be given the strength to shun any temptation. Ezra Taft Benson, *Teachings of Ezra Taft Benson*, p. 435. DCBM, 4:123-24)

16 And as I have prayed among you even so shall ye pray in my ^achurch, among my people who do repent and are baptized in my name. Behold I am the ^blight; I have set an ^cexample for you.

17 And it came to pass that when Jesus had spoken these words unto his Disciples, he turned again unto the multitude and said unto them:

18 Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation;

for^a Satan desireth to have you, that he may sift you as wheat. (Lucifer has great influence over the children of men; he labors continually to destroy the works of God in heaven, and he had to be cast out. He is here, mighty among the children of men. There is a vast number of fallen spirits, cast out with him, here on earth. They do not die and disappear; they have not bodies only as they enter the tabernacles of men. They have not organized bodies and are not to be seen with the sight of the eye. But there are many evil spirits among us, and they labor to overthrow the church and kingdom of God...Do you suppose these devils are around us without trying to do something?...I say... we have got a mighty warfare to wage with these spirits. We cannot escape it. What will they do to you? They will try to make us do anything, and everything that is not right. The Discourses of Wilford Woodruff, p. 238-240)

19 Therefore ye must always pray unto the Father in my name;

PREACH MY GOSPEL: PRAY WITH FAITH: WHY MUST YOU PRAY FOR THE SPIRIT? 2

Nephi 32:8-9; D&C 42:14; D&C 50:13-22. WHAT SHOULD YOU PRAY FOR? Alma 6:6; Alma 13:28; Alma 34:17-27; Alma 37:36-37; 3 Nephi 18:20; 3 Nephi 18:9; D&C 50:29-30; Bible

Dictionary: "Prayer" 20 And^a whatsoever ye shall ask the Father in my name, which is right, (Perfect prayers are always answered. Proper petitions are always granted. The Lord never rejects a prayer uttered by the power of the Spirit, or denies a petition sought in the name of Christ, that accords with the divine will. Bruce R. McConkie, *New Witness*, p. 384) believing that ye shall receive, behold it shall be given unto you. (David E. Sorensen: "Christ taught the Nephites that prayer is more than just a means to receive our Father in Heaven's generosity; rather, prayer itself is an act of faith as well as an act of righteousness... This is because the act of prayer itself can change and purify us, both individually and as a group. As our Bible Dictionary states, 'The object of prayer is not to change the will of God, but to secure for ourselves and for others blessings that God is already willing to grant, but that are made conditional on our asking for them' (p. 753). In other words, prayers bring our desires and the desires of our Father into harmony, thus bringing us both the blessing we are seeking and also the blessing of greater unity with the Father...The greatest blessing and benefit is not the physical or spiritual blessings that may come as answers to our prayers but in the changes to our soul that come as we learn to be dependent on our Heavenly Father for strength...The very act of praying will improve us. (*Ensign*, May 1993, pp. 30-1 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 437) Neal A. Maxwell: "Granted, finite minds do not fully understand the infinite mind of God. We are not fully comprehending when our agency brushes against His divinity. Yet we should trust Him as our provincial petitions meet His universal omniscience. ...It is necessary for us thus to place our desires and needs genuinely and unselfishly before God in prayer. It is in this process of placing our desires before Him, to a greater extent than we usually do, that we can listen and learn concerning His will. Such could not be done if we were ritualistically submissive or only partially involved. Of course, after we place our petitions before Him we are to be submissive: 'Thy will be done.' But this is the last part of the process of petition, not the first. Learning to pray is, therefore, the work of a lifetime. If we keep on praying, we will keep on discovering." (*That Ye May Believe*, p. 179) "We may at times, if we are not careful, try to pray away pain or what seems like an impending tragedy, but which is, in reality, an opportunity. We must do as Jesus did in that respect-also preface our prayers by saying, 'If it be possible,' let the trial pass from us-by saying, 'Nevertheless, not as I will, but as thou wilt,' and bowing in a sense of serenity to our Father in Heaven's wisdom, because at times God will not be able to let us pass by a trial or a challenge. If we were allowed to bypass certain trials, everything that had gone on up to that moment in our lives would be wiped out. It is because he loves us that at times he will not intercede as we may wish him to. That, too, we learn from Gethsemane and from Calvary. (*But for a Small Moment*, p. 445) "By praying, we begin to experience what it is like when we see the interplay of man's moral agency and God's directing hand. These are things to be learned only by experience. We learn how important our intentions are, since we are instructed to pray for that 'which is right' (3 Nephi 18:20). Our prayers will be better if they are in fact inspired prayers. Thus worshipping, serving, studying, praying, each in its own way squeezes selfishness out of us; it pushes aside our preoccupations

with the things of the world.” (*Men and Women of Christ*, p. 98))

PREACH MY GOSPEL: ETERNAL MARRIAGE: D&C 42:22; D&C 49:15; D&C 131:1-4; D&C 132:7; Genesis 2:24; Ephesians 5:25; “The Family: A Proclamation to the World” FAMILY: Mosiah 4:14-15; 3 Nephi 18:21; D&C 130:2; 1 Timothy 5:8; TEACH CHILDREN: Alma 56:47; Alma 57:21; D&C 68:25-30; Moses 6:55-62; Ephesians 6:4; Proverbs 22:6. 21 ^aPray in your families unto the Father, always in my name, that your wives and your children may be blessed. (The importance of family prayer.)

22 And behold, ye shall ^ameet together oft; (Every Sunday) and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not; (“The Savior’s commandment to the Nephites to ‘not forbid any man from coming unto you when ye shall meet together’ has special application to us in the Church today. While we may not verbally ‘forbid’ others—members and nonmembers alike—from our fellowship in the Church, they may feel ‘forbidden’ by reason of our attitudes and our actions. Elder M. Russell Ballard observed: ‘I believe we members do not have the option to extend the hand of fellowship only to relatives, close friends, certain Church members and those selected nonmembers who express an interest in the Church. Limiting or withholding our fellowship seems to me to be contrary to the gospel of Jesus Christ.... We might ask ourselves how the newcomers in our wards would be treated if we were the only ones they ever met. Every member of the Church should foster the attributes of warmth, sincerity, and love for the newcomers....’ Brothers and sisters, we members must help with the conversion process by making our wards and branches friendly places, with no exclusivity, where all people feel welcome and comfortable. . . . My message is urgent because we need to retain in full fellowship many more of the new converts and return to activity many more of the less active. I urge you to increase the spirit of friendship and pure Christian fellowship in your neighborhoods. A new convert or recently activated member should feel the warmth of being wanted and being welcomed into full fellowship of the Church. Members and leaders of the Church should nurture and love them as Jesus would.’ (“The Hand of Fellowship,” *Ensign*, November 1988, pp. 28-29.)” (McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, p. 127))

23 But ye shall ^apray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name.

24 Therefore, hold up your ^alight that it may shine unto the world. Behold I am the ^blight which ye shall hold up (First, individually, we hold up Christ as the light of the world in our lives as we take his name upon us, have his image engraven in our countenances by personifying his teachings and by receiving his Spirit. Second, as an institution the Church is commanded to hold Christ up to the world as the light that illuminates our way and gives life and meaning to all that we do. Reflecting the light of the world in the light of our lives and our ministry, we can invite all to come unto Christ and thereby see good works that are centered in Christ. We would hope they will then be moved to glorify the Father. DCBM, 4:127-28) —that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed.

25 And ye see that I have commanded that ^anone of you should go away, but rather have commanded that ye should come unto me, that ye might ^bfeel and see; (We invite investigators to come and see what they’ve never seen before and to feel what they’ve never felt before.) even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.

26 And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the ^aDisciples whom he had chosen, and said unto them:

27 Behold verily, verily, I say unto you, I give unto you another commandment, and then I must go unto my ^aFather that I may fulfil ^bother commandments which he hath given me.

28 And now behold, this is the commandment which I give unto you (The Twelve and other Church leaders.), that ye shall not suffer any one knowingly to ^apartake of my flesh and blood ^bunworthily, when ye shall minister it; (Spencer W. Kimball: “Long, long ago, there were some of the wards who refused to

permit anyone other than a member of the Church to partake of the sacrament, with the thought that they were taking it unworthily. There are those who feel, as you have indicated, that little children should not partake of it. And, there are those who partake of it whenever it is passed regardless of how unworthy they may be but to save themselves embarrassment, I suppose.... The sacrament is to serve us in somewhat the same manner as the sacrifice did from Adam to Christ.... Both the sacrifice in the old days and the sacrament in our day are to keep us reminded of our covenants, that we will remember the sacrifice, that we are willing to take upon us the name of Christ, and that we will remember him and keep his commandments. The Lord, himself, said, ‘And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it... Therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.’ (3 Nephi 18:28-29.) Apparently, he is not speaking of little children but of men who are accountable and responsible and who would defile themselves or the program and unworthily partake. Even in this case, he would not have the man cast out unless he was vicious.... The sacrament is for the Saints, for those who have actually made covenants at the waters of baptism primarily, but there is no evidence that I find where the Lord would ever exclude the children who were rapidly moving toward baptism and who were learning and being taught to worship the Lord and be ready for the covenants as their age and development would permit.... If a person, not a member of the Church, is in the congregation, we do not forbid him partaking of it, but would properly advise that the sacrament is for the renewing of covenants. And, since he has not made the true covenant of baptism or temple covenant, he is exempt. However, his partaking of the sacrament if he is clean and worthy and devout would not bring upon him any condemnation as it would for those who have made solemn covenants and then have ignored or defied them.” (*Teachings of Spencer W. Kimball*, p. 226))

29 For whoso eateth and drinketh my flesh and ^ablood ^bunworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him. (James E. Talmage: “The divine instructions concerning the sacredness of this ordinance are explicit; and the consequent need of scrupulous care being exercised lest it be engaged in unworthily is apparent. In addressing the Corinthian saints Paul gave solemn warnings against hasty or unworthy action in partaking of the sacrament, and declares that the penalties of sickness and even death are visited upon those who violate the sacred requirements: ‘For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep.’ (1 Cor 11:26-30) When instructing the Nephites, Jesus laid great stress upon the fitness of those who partook of the sacrament; and moreover He placed responsibility upon the officers of the Church whose duty it was to administer it, that they should permit none whom they knew to be unworthy to participate in the ordinance.” (*The Articles of Faith*, p. 173) David O. McKay: “To partake of the sacrament unworthily is to take a step toward spiritual death. No man can be dishonest within himself without deadening the susceptibility of his spirit. Sin can stun the conscience as a blow on the head can stun the physical senses. He who promises one thing and deliberately fails to keep his word, adds sin to sin. On natural principles such a man ‘eats and drinks condemnation to his soul.’” (*Conference Report*, October 1929, pp. 14-15.) Elder John H. Groberg: “This invitation of the Savior to come unto him is issued regularly and is universal. Everyone is included—men, women, and children. Old and young alike participate. None are barred except by themselves. The Lord said, ‘And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me.’ (3 Ne. 18:25.) But the Lord, who knows the terrible consequences of hypocrisy, also warned: ‘Ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, ... For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul.’ (3 Ne. 18:28-29.) What does it mean to partake of the sacrament

worthily? Or how do we know if we are unworthy? If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy. If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake, or are we making a mockery of the very purpose of the sacrament, which is to act as a catalyst for personal repentance and improvement? If we remember the Savior and all he has done and will do for us, we will improve our actions and thus come closer to him, which keeps us on the road to eternal life. If, however, we refuse to repent and improve, if we do not remember him and keep his commandments, then we have stopped our growth, and that is damnation to our souls. The sacrament is an intensely personal experience, and we are the ones who knowingly are worthy or otherwise.”

(*Conference Report*, Apr. 1989, “The Beauty and Importance of the Sacrament”) It is important to note that, in these verses, Jesus is speaking to the Apostles, those who have been commissioned and authorized to administer the sacrament. He is not speaking to the multitude. Forbidding someone from partaking of the sacrament on the grounds of personal unworthiness is the responsibility of the “judge in Israel” [Bishop, Stake President, etc.] who holds the keys of the priesthood which direct priesthood ordinances. It is not the prerogative of members of the congregation to forbid anyone from partaking of the sacrament. If they are aware of unworthiness, they may discuss it with the bishop or other appropriate priesthood leader, but it remains the right of the priesthood leader, through the spirit of discernment, to allow or disallow someone the blessing of the sacrament. DCBM, 4:129-30)

30 Nevertheless, ye shall not ^acast him out from among you, but ye shall ^bminister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood. (Dallin H. Oaks: “I plead with all members of the Church, young and old, to attend sacrament meeting each Sabbath day and to partake of the sacrament with the repentant attitude described as ‘a broken heart and a contrite spirit’ (3 Nephi 9:20). I pray that we will do so with the reverence and worship of our Savior that will signify a serious covenant to ‘always remember him’ (D&C 20:77). The Savior himself has said that we should partake ‘with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins’ (D&C 27:2). “I pray that we will also partake of the sacrament with the submissive manner that will help us accept and serve in Church callings in order to comply with our solemn covenant to take His name and His work upon us. I also plead for us to comply with our solemn covenant to keep His commandments” (in *Conference Report*, Oct. 1996, 81–82; or *Ensign*, Nov. 1996, 61).)

31 But if he repent not he shall not be numbered among my people, that he may not destroy my people, for behold I ^aknow ^bmy sheep, and they are numbered.

32 Nevertheless, ye shall not cast him out of your ^asynagogues, or your places of worship, for unto such shall ye continue to minister; (Neal A. Maxwell: “Whatever the individual case, our task is to ‘continue to minister’ without cynically computing the odds, ‘for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them’ (3 Nephi 18:32). Of course, the determined offenders may ignore even our best efforts. Being ‘free to choose’ for themselves, they may crash through all reproof and restraint. Nevertheless, in our sometimes collective failure to try at all, we all fail. Then we gather solemnly at the foot of the cliff, hoping to salvage something from the smoking, twisted human wreckage. Instead we might have been loving, restraining sentries atop the cliff, or workers called upon to oversee, repair, and replace the guardrails. You will be blessed to know how to proceed. Your love may not be reciprocated, but it will not be wasted. Don’t fret over possible clumsiness on your part. Real love is felt even when it is poorly expressed. Furthermore, if we ‘[show] forth afterward an increase of love’ (D&C 121:43) we will more likely be seen as a true friend and not an enemy. Never forget Jesus’ encouragement and direction: ‘Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother’ (Matthew 18:15). No one is finally lost until we give up! May you ‘gain’ back your friend.

Mind the moment, and eternity will take care of itself.” (*That Ye May Believe*, p. 162-3)) for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall ^bheal them; and ye shall be the means of bringing salvation unto them.

33 Therefore, keep these sayings which I have commanded you that ye come not under ^acondemnation; for wo unto him whom the Father condemneth.

34 And I give you these commandments because of the disputations which have been among you. And blessed are ye if ye have ^ano disputations among you.

35 And now I go unto the Father, because it is expedient that I should go unto the Father ^afor your sakes.

PREACH MY GOSPEL: THE GIFT OF THE HOLY GHOST: NATURE OF THE HOLY GHOSE: D&C 130:22-23; John 3:1-8; Galatians 5:22-23; Bible Dictionary: “Earnest: and “Holy Ghost”. BLESSINGS AND INFLUENCE FROM THE HOLY GHOST: 2 Nephi 32:1-5; 2 Nephi 33:1-2; Moses 6:61; John 14:26; Topical Guide, “Holy Ghost, Comforter: and “Holy Ghost, Gifts of”. IMPORTANCE OF THE GIFT OF THE HOLY GHOST: 2 Nephi 31:11-12, 18, 21; 3 Nephi 18:36-37; 3 Nephi 19:13; 3 Nephi 27:19-20; D&C 19:31; D&C 33:15; Acts 19:1-6.

36 And it came to pass that when Jesus had made an end of these sayings, he touched with his ^ahand the ^bDisciples whom he had chosen, one by one, (*He ministers unto us one by one.*) even until he had touched (*laying on of hands*) them all, and spake unto them as he touched them.

37 And the multitude heard not the words which he spake, therefore they did not bear record; but the Disciples bare record that he gave them ^apower to give the ^bHoly Ghost. And I will show unto you ^chereafter that this record is true.

38 And it came to pass that when Jesus had touched them all, there came a ^acloud and overshadowed the multitude that they could not see Jesus. (*The words spoken by Christ to the Twelve – which were not heard by the multitude – were preserved. See Moroni 2. DCBM 4:131*)

39 And while they were overshadowed he ^adeparted from them, and ascended into heaven. And the Disciples saw and did bear record that he ascended again into heaven. (*End of day 1*)

3 Nephi 19

The Twelve Disciples minister unto the people and pray for the Holy Ghost—They are baptized and receive the Holy Ghost and the ministering of angels—Jesus prays using words that cannot be written—He attests to the exceedingly great faith of these Nephites. [A.D. 34]

PREACH MY GOSPEL: IN WHAT WAYS IS THE GIFT OF THE HOLY GHOST ONE OF THE GREATEST GIFTS WE CAN RECEIVE? 3 Nephi 19:1-13; John 3:5; Galatians 5:22-25; D&C 45:56-57; John 14:26; Topical Guide: Holy Ghost, Gift of. WHY SHOULD CONVERTS DESIRE THE GIFT OF THE HOLY GHOST? 2 Nephi 31:12-17; Acts 8:14-17; Acts 19:1-6; 2

Nephi 32:1-5 ¹ AND now it came to pass that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children and did return to his own home.

² And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the ^amorrow unto the multitude.

³ Yea, and even all the night it was noised abroad concerning Jesus; (Hugh Nibley: “Now there's a reminder of that exciting passage from Thucydides where it says ‘that night, no man slept.’ It's like Christmas Eve—the tremendous excitement about the great thing that's going to happen tomorrow. Everybody is rushing around spreading the news: The Lord has finally come. He's going to be here tomorrow... The multitude dispersed. Everybody went home, but they didn't go to bed... A great thing is going to happen; we're going to receive a great gift tomorrow. We're going to get the gospel tomorrow. They're all excited about it. As I said, not a man slept.” (*Teachings of the Book of Mormon*, lecture 85, p. 355)) and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude.

⁴ And it came to pass that on the morrow, when the multitude was gathered together, behold, Nephi and his ^abrother whom he had raised from the ^bdead, whose name was Timothy, and also his son, whose name was Jonas, and also Mathoni, and Mathonihah, his brother, and Kumen, and Kumenonhi, and Jeremiah, and Shemnon, and Jonas, and Zedekiah, and Isaiah—now these were the ^cnames of the ^ddisciples (Twelve Apostles) whom Jesus had chosen—and it came to pass that they went forth and stood in the midst of the multitude.

⁵ And behold, the multitude was ^aso great that they did cause that they should be separated into twelve bodies.

⁶ And the twelve did teach the multitude; and behold, they did cause that the multitude should ^akneel down upon the face of the earth, and should pray unto the Father in the name of Jesus.

⁷ And the disciples did pray unto the Father also in the name of Jesus. And it came to pass that they arose and ministered unto the people.

⁸ And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again and prayed to the Father in the name of Jesus.

PREACH MY GOSPEL: PRAY WITH FAITH: WHY MUST YOU PRAY FOR THE SPIRIT? 2 Nephi 32:8-9; D&C 42:14; D&C 50:13-22. WHAT SHOULD YOU PRAY FOR? Alma 6:6; Alma 13:28; Alma 34:17-27; Alma 37:36-37; 3 Nephi 18:20; 3 Nephi 18:9; D&C 50:29-30; Bible Dictionary: “Prayer” ⁹ And they did pray for that which they most desired; and they desired that the ^aHoly Ghost should be given unto them.

(Jeffrey R. Holland: “As Christ had not yet appeared to them for this second day (and because the Father and Son could not permanently be with them—or us—in a telestial world), the next best companionship came from that member of the Godhead who can be with mortals permanently—the Holy Ghost. In their ministry these newly called apostles could not always have the daily, physical presence of the Savior with them. Nevertheless, because they were to lead the Church of Jesus Christ in righteousness and be witnesses of his name throughout the Nephite world,

they would surely need the prompting, the protection, the revelation, and the comfort of that One who is the spiritual extension and telestial representative of the Father and the Son. In our own time the Prophet Joseph Smith was asked wherein The Church of Jesus Christ of Latter-day Saints differed from other religions of the day. He replied that the distinction lay in ‘the gift of the Holy Ghost’ and that all other considerations ‘were contained in that gift.’ In light of these experiences—ancient or modern, Old World or New—perhaps all disciples of Christ, all members of his true Church, should pray for the influence and guidance of the Holy Ghost as that heavenly gift ‘which they most desire.’” (*Christ And The New Covenant*, p. 278) Bruce R. McConkie: “This morning, if I might be guided by the Spirit, I would like to suggest to you a slogan which, in my judgment, is one which will guide and direct and control and influence in all the affairs of our lives, in all things both temporal and spiritual. In the Southern Australian Mission we thought we would choose a slogan that would guide and direct in our missionary affairs, and then in all else. We knew that when the Nephite disciples, the twelve, had prayed for that which they most desired, the record said they most desired that they might have the Holy Ghost. (See. 3 Nephi 19:9.) So we sought to make their goal our goal, and we chose the slogan, ‘Seek the Spirit.’ Now we knew that Joseph Smith had said: ‘The Holy Ghost is a Revelator, and any man who has received the Holy Ghost has received revelation.’ So we thought if we could attune our souls sufficiently to the infinite, to be able to have in our lives the full exercise of the gift that had been given us in connection with baptism, that we would be guided aright in all things. I suggest this as the goal which all men in this world should follow—Seek the Spirit: desire above all things in this life to be guided by the Holy Ghost.” (*BYU Speeches*, September 29, 1964, p. 2) “The greatest gift a man can receive in this life is the gift of the Holy Ghost, even as the greatest gift he can gain in eternity is eternal life (D&C 14:7).” (*Sermons and Writings of Bruce R. McConkie*, p. 146) Ed J. Pinegar: “Why would the Nephites desire the Holy Ghost so fervently? Elder Parley P. Pratt answered this question when he described the extraordinary characteristics of this remarkable power: The gift of the Holy Ghost . . . quickens all the intellectual faculties, increases, enlarges, expands, and purifies all the natural passions and affections, and adapts them by the gift of wisdom to their lawful use. It inspires virtue, kindness, goodness, tenderness, gentleness, and charity. It develops beauty of person, form and features. It tends to health, vigor, animation, and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates, and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.” (*Key to Theology*, 1978, pp. 101-2)” (Especially for Missionaries, vol. 4, p. 2-3))

10 And when they had thus prayed they went down unto the water’s edge, and the multitude followed them.

11 And it came to pass that Nephi went down ^ainto the water and was ^bbaptized.

12 And he came up out of the water and began to baptize. And he baptized all those whom Jesus had chosen.

PREACH MY GOSPEL: THE GIFT OF THE HOLY GHOST: NATURE OF THE HOLY GHOSE: D&C 130:22-23; John 3:1-8; Galatians 5:22-23; Bible Dictionary: “Earnest: and “Holy Ghost”. BLESSINGS AND INFLUENCE FROM THE HOLY GHOST: 2 Nephi 32:1-5; 2 Nephi 33:1-2; Moses 6:61; John 14:26; Topical Guide, “Holy Ghost, Comforter: and “Holy Ghost, Gifts of”. IMPORTANCE OF THE GIFT OF THE HOLY GHOST: 2 Nephi 31:11-12, 18, 21; 3 Nephi 18:36-37; 3 Nephi 19:13; 3 Nephi 27:19-20; D&C 19:31; D&C 33:15; Acts 19:1-6. 13 And it came to pass when they were all baptized and had come ^aup out of the water, the ^bHoly Ghost did fall upon them, and they were filled with the Holy Ghost and with fire. (After the crucifixion of the Savior there came a new order of things. The law of Moses came to an end, and with it, sacrifice of animals ceased, and the fulness of the gospel was ushered in. Therefore in this new order it became necessary for all those who had been previously baptized to be baptized again. Therefore in the new order, Jesus commanded Nephi to be baptized and also the other brethren of the twelve. Following this all of the people were baptized. The conferring of the gift of the Holy Ghost would naturally follow, except in the case of those who had

been previously baptized and confirmed. Joseph Fielding Smith, *Answers to Gospel Questions*, 4:96-97. We have a similar condition in this dispensation. The Prophet Joseph Smith and Oliver Cowdery were baptized by command of the Angel John the Baptist. Several others were baptized before the organization of the Church. However, on the day the church was organized, all who had been previously baptized were baptized again, not for the remission of sins, but for entrance into the Church. In each case the reason was the same. IBID, 3:205-206.)

14 And behold, they were ^aencircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; and angels did come down out of heaven and did minister unto them.

15 And it came to pass that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst and ministered unto them.

16 And it came to pass that he spake unto the multitude, and commanded them that they should kneel down again upon the earth, and also that his disciples should kneel down upon the earth.

17 And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray.

18 And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God. (Jesus was present before them as the symbol of the Father. Seeing him, it was as though they saw the Father; praying to him, it was as though they prayed to the Father. It was a special and unique situation that as far as we know has taken place only once on earth during all the long ages of the Lord's hand-dealings with his children. Bruce R. McConkie, *Promised Messiah*, p. 561. When we pray, remember the following about the language of prayer: • Use reverent titles and pronouns while praying (such as Thee, Thou, Thy, and Thine). • Follow the basic pattern when praying (Our Heavenly Father, we thank Thee. . . . We ask Thee. . . . In the name of Jesus Christ, amen). • Pray from the heart. • Pray regularly (every morning and night). • Pray as directed by the Holy Ghost.)

19 And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and ^abowed himself to the earth, and he said: (Joseph Smith: "The saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fullness of the Father and the Son through the Spirit. As the Son partakes of the fullness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fullness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ." (*Lectures on Faith*, p. 49))

20 Father, I thank thee that thou hast given the Holy Ghost unto these whom I have ^achosen; and it is because of their belief in me that I have chosen them out of the world.

21 Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words.

22 Father, thou hast given them the Holy Ghost because they believe in ^ame; and thou seest that they believe in me because thou hearest them, and they pray unto me; and they pray unto me because I am with them. (D&C 109 Joseph Smith prays unto Jehovah during the dedicatory prayer of the Temple.)

23 And now Father, I ^apray unto thee for them, and also for all those who shall believe on their words (Jesus is praying for us.), that they may believe in me, that I may be in them ^bas thou, Father, art in me, that we may be ^cone. (Jeffrey R. Holland: "That is, of course, a variation on the great intercessory prayer Christ offered for his disciples on the eve of his crucifixion in the Old World, praying that his followers might be unified with the Father and the Son, as well as with each other, and be taken from the adverse temptations and evil influences of the world. (Jn 17) From the Savior's language, we see clearly it is the Holy Ghost that provides such unity, a doctrinal point not so clearly communicated in the New Testament account." (*Christ And The New Covenant*, p. 280))

24 And it came to pass that when Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not ^amultiply many

words, for it was given unto them what they should ^bpray, (Neal A. Maxwell: “If we can achieve a significant milestone in discipleship, we will find that ‘he that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh.’ (D&C 46:30.) In that stage of advanced allegiance, Jesus' disciples prayed not only ‘without ceasing’ but ‘they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire.’ (3 Nephi 19:24.) Some of us seem to ‘multiply words’ even in brief pro-forma prayers; the above insights serve as sobering reminders as to how far that milestone—which marks pure motivation—is down the straight and narrow path; yet what exquisite ecstasy awaits those of us who will press forward and so purify ourselves so that our behavior is based on Christ-like motives.”(A *Time To Choose*, p. 29 – 30) Perfect prayers are those which are inspired, in which the Spirit reveals the words which should be used. Bruce R. McConkie, *Mormon Doctrine*, 586) and they were filled with desire.

25 And it came to pass that Jesus blessed them as they did pray unto him; and his ^acountenance did smile upon them, and the light of his ^bcountenance did ^cshine upon them, and behold they were as ^dwhite as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof. (Truman Madsen: “Artists have often depicted this recognition of light as divine beauty by the halo, the nimbus, and the golden circle above the head. But that is at best a token of the promise and the actuality. For ‘whole bodies’ are promised illumination, and the light not only hovers over but also surrounds and engulfs the entire personality until it is gloriously beautiful. It was, after all, every one of the multitude, and all of each of them, even the seams of their clothing, that became scintillant with white light in the presence of Christ during that ‘ineffable outpouring of prayer,’ as Elder James E. Talmage calls it, in the 3 Nephi narrative (see 3 Nephi 19:25). Modern men and women of God who have witnessed such radiance of soul say it is ‘like a search light turned on within.’ It is ‘the same glorious spirit,’ the Prophet once wrote, ‘gives them the likeness of glory and bloom. ... No man can describe it to you-no man can write it.’ (*Teachings*, p. 368) Aesthetic delight, then, whatever else it is, is delight in light. And it is surely significant that the whole color spectrum, every vivid color of the rainbow, harmonizes in white light which, in turn, harmonizes in Christ.” (Truman G. Madsen, *The Radiant Light*, p. 26-7))

26 And Jesus said unto them: Pray on; nevertheless they did not cease to pray.

27 And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father, saying:

28 Father, I thank thee that thou hast ^apurified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be purified in me, through faith on their words, even as they are purified in me.

29 Father, I pray not for the world, but for those whom thou hast given me ^aout of the world, because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them. (Jeffrey R. Holland: The beautiful prayer of the Savior recorded in 3 Nephi 19 may or may not have been heard (or recorded) by those who were present. Someone might have heard that prayer and recorded it, or the Master may have repeated it a second time for the historical record. But another possibility for such private declarations running throughout the Book of Mormon is that the Spirit simply revealed in every necessary detail what Mormon – and we – needed to know. Obviously nothing was to be lost that would be essential to the latter-day message, no matter how privately it may have been uttered initially. *The Book of Mormon: It Begins with a Family*, 225)

30 And when Jesus had spoken these words he came again unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; (As I entered the door, I saw, seated on a raised platform, the most glorious Being my eyes have ever beheld or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, he arose and stepped towards me with extended arms, and he smiled as he softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me, pressed me to his bosom, and blessed me, until the marrow of my bones seemed to melt! When he had finished, I knelt at his feet, and,

as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of him who hath all things in his hands, to have his love, his affection, and his blessing was such that if I ever can receive that of which I had but a foretaste, I would give all that I am, all that I ever hope to be, to feel what I then felt. Elder Melvin J. Ballard, *Sermons and Missionary Service of Melvin J. Ballard*, p. 155-56) and behold they were ^awhite, even as Jesus.

31 And it came to pass that he went again a little way off and prayed unto the Father;

32 And tongue cannot speak the words which he prayed, neither can be ^awritten by man the words which he prayed.

33 And the multitude did hear and do bear record; and their ^ahearts were open and they did understand in their hearts the words which he prayed. (Dallin H. Oaks: “In describing the state of the inner man, the scriptures commonly use the word heart. This word occurs over a thousand times in the standard works, almost always as a figurative expression. Heart is often used to identify the extent to which one is receptive to the message of the gospel. Nephi said, ‘The Lord . . . did visit me, and did soften my heart that I did believe’ (1 Nephi 2:16). A later Nephi described his preaching to a people who ‘did harden their hearts and did not hearken unto the words of the Lord’ (Helaman 10:13) Heart is sometimes used as a synonym for mind. Speaking of the multitude who heard the risen Lord on this continent, the Book of Mormon says, ‘neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak’ (3 Nephi 17:17). ‘Their hearts were open and they did understand in their hearts the words which he prayed’ (3 Nephi 19:33). Heart is also used in contrast to mind, with mind apparently connoting the powers of reasoning (the intellectual) and heart connoting the powers of intuition (the spiritual). President Harold B. Lee used those two words in this contrasting sense when he said: ‘When we understand more than we know with our minds, when we understand with our hearts, then we know that the Spirit of the Lord is working upon us’ (Harold B. Lee, *Stand Ye in Holy Places* [Salt Lake City: Deseret Book Co., 1974], p. 92).” (*Pure in Heart*, Preface))

34 Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be ^auttered by man.

35 And it came to pass that when Jesus had made an end of praying he came again to the disciples, and said unto them: ^aSo great ^bfaith have I never seen among all the Jews; wherefore I could not show unto them so great ^cmiracles, because of their ^dunbelief. (“This greater ability of the Nephites to receive the gospel is shown also in the fact that in the New Testament there are about forty parables which Jesus used because so many of the Jews were slow to perceive spiritual things, whereas in 3 Nephi Jesus used no parables among the Nephites because he was able to give them the gospel in direct and plainly spoken words.” (*Book of Mormon Symposium Series*, 3 Ne 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 29) As great as were the miracles performed by Jesus among the Jews during his mortal ministry, they could not compare with the marvelous things seen, heard, and experienced by the Nephites. The great miracles and spiritual manifestations to which the Nephites were witnesses came as a result of their faith. Where there is greater faith there are greater miracles and spiritual outpourings. DCBM, 4:137. It seems that the descendants of Joseph may be more spiritually gifted than the descendants of Judah.)

36 Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard.

3 Nephi 20

Jesus provides bread and wine miraculously and again administers the sacrament unto them—The remnant of Jacob shall come to the knowledge of the Lord their God and shall inherit the Americas—Jesus is the prophet like unto Moses, and the Nephites are children of the prophets—Others of the Lord’s people shall be gathered to Jerusalem. [A.D. 34]

1 AND it came to pass that he commanded the multitude that they should ^acease to ^bpray, and also his disciples. And he commanded them that they should not cease to pray in their hearts.

2 And he commanded them that they should arise and stand up upon their feet. And they arose up and stood upon their feet.

3 And it came to pass that he ^abroke ^bbread again and blessed it, and gave to the disciples to eat.

4 And when they had eaten he commanded them that they should break bread, and give unto the multitude.

5 And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude.

6 Now, there had been no ^abread, neither wine, brought by the disciples, neither by the multitude;

7 But he truly ^agave unto them bread to eat, and also wine to drink. (This is a sacrament meeting.)

8 And he said unto them: He that eateth this bread eateth of ^amy body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled.

9 Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard. (Dallin H. Oaks: “To those brothers and sisters who may have allowed themselves to become lax in this vital renewal of the covenants of the sacrament, I plead in words of the First Presidency that you ‘come back and feast at the table of the Lord, and taste again the sweet and satisfying fruits of fellowship with the saints’ (‘An Invitation to Come Back,’ *Church News*, 22 Dec. 1985, 3). Let us qualify ourselves for our Savior’s promise that by partaking of the sacrament we will ‘be filled’ (3 Nephi 20:8; see also 3 Nephi 18:9), which means that we will be ‘filled with the Spirit’ (3 Nephi 20:9). That Spirit—the Holy Ghost—is our comforter, our direction finder, our communicator, our interpreter, our witness, and our purifier—our infallible guide and sanctifier for our mortal journey toward eternal life. “Any who may have thought it a small thing to partake of the sacrament should remember the Lord’s declaration that the foundation of a great work is laid by small things, for ‘out of small things proceedeth that which is great’ (D&C 64:33). Out of the seemingly small act of consciously and reverently renewing our baptismal covenants comes a renewal of the blessings of baptism by water and by the Spirit, that we may always have His Spirit to be with us. In this way all of us will be guided, and in this way all of us can be cleansed” (in Conference Report, Oct. 1996, 82; or *Ensign*, Nov. 1996, 61).)

10 And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel.

11 Ye remember that I spake unto you, and said that when the ^awords of ^bIsaiah should be fulfilled—behold they are written, ye have them before you, therefore search them— (“The book of Isaiah was the only book of the ancient prophets the resurrected Savior specifically commanded the Nephites to search. The Savior said, ‘Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled - behold they are written, ye have them before you, therefore search them...’ (3 Ne. 20:11.) Further, He declared, ‘And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah.’ (3 Ne. 23:1.) “Monte S. Nyman, in his book, *Great Are the Words of Isaiah*, wrote: ‘That the commandment was to be extended to the latter days, and especially to the readers of the Book of Mormon, is shown by the Savior’s charge to the Nephites to record His words so that they could go forth

unto the Gentiles: Therefore, give heed to my words; write the things which I have told you; and according to the time and the will of the Father they shall go forth unto the Gentiles. (3 Ne. 23:4.)” (Church News, 06/30/90) Hugh Nibley: “Great are the words of Isaiah! We have been commanded to search them, study them, ponder them, take them to heart, and understand that the calamities and the blessings therein are meant for our own generation. May the words of this great prophet prepare us for these calamities and blessings.” (Old Testament and Related Studies, p. 237))

12 And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the ^acovenant which the Father hath made unto his people, O house of Israel.

13 And then shall the ^aremnants, which shall be ^bscattered abroad upon the face of the earth, be ^cgathered in from the east and from the west, and from the south and from the north; and they shall be brought to the ^dknowledge of the Lord their God, (the gathering is to the Lord Jesus Christ.) who hath redeemed them. (This is a broad statement describing Israelites in general who have been scattered throughout the world. They shall come from the north, south, east and west. How is it that they shall be gathered? By coming to the knowledge of the Lord their God, who hath redeemed them. The gathering of Israel is first spiritual (to Christ, his gospel, and his true Church) and second temporal (to the lands of their inheritance, to the wards and stakes where the Saints congregate). Salvation is not in a place, but in a person, the person of Christ. As the gathering is accelerated (particularly in the Millennium), we would expect to find many scriptural records coming forth. And this is what the holy word affirms. To those of the last days who bristle and spurn at the Book of Mormon, the Savior said: “Wherefore, because that ye have a Bible ye need not to suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. Elder Neal A. Maxwell has taught: “One of the unique features of the ever-expanding body of fundamental spiritual knowledge about man’s identity and purpose...Lost books are among the treasures yet to come forth...Thus, just as there will be many more Church members, families, wards, stakes, and temples, later on, there will also be many more nourishing and inspiring scriptures. However, we must first feast worthily upon that which we already have!” CR, Oct 1986, p. 69-70)

14 And the Father hath ^acommanded me that I should give unto you this ^bland, for your inheritance.

15 And I say unto you, that if the Gentiles do not ^arepent after the ^bblessing which they shall receive, after they have scattered my people— (Elder John Morgan: “If there is one point more clearly evidenced than another in all sacred history, it is that there shall come certain times and seasons in the history of this earth that shall be looked upon as the culmination of the events of the providences of our Father...we read the sayings of the Prophets and His own words in relation to the great events that should transpire in the latter days, that should so dwarf into insignificance the events of former days that the memory of them should almost fade from the mind of man. ‘As it was in the days of Noah, so shall it be also in the days of the Son of Man,’ when He shall return to earth in power and glory and with authority to reign. The Latter-day Saints believe that there should be a day of preparation for this great event; and while the world but little comprehends this important fact or the connection that the Latter-day Saints have with it, yet to the Latter-day Saints it is a living reality. The day of the coming of these events is not far distant, and we are living in one of the most momentous ages of the world--an age prophesied of in the past as one in which the work of the Lord should be cut short in righteousness, wherein all things should transpire very rapidly, so much so that the peoples of the earth would be unprepared for them...One event has trod on the heels of another so closely that it has seemed almost impossible to keep them in memory; yet let any one take the history of these events and compare them with the words as recorded in the Bible, the Book of Mormon and the Book of Doctrine and Covenants, as well as the words of the living oracles, and there has been no event of any importance but has been clearly foretold.” (Collected Discourses, Vol.3, John Morgan, August 13th, 1893))

16 Then shall ye, who are a ^aremnant of the house of Jacob, (There are some who believe that this prophecy refers solely to the Lamanites. Consider the words of President Joseph Fielding Smith: When the Lord is speaking of his covenants, he is not confining them to the descendants of Lehi, but applies them to all of the house of Israel... Are we justified in applying this merely to the Lamanites and saying that they are to go forth as a young lion pouring out vengeance upon the gentiles? Also does the phrase, "Ye who are a remnant of the house of Jacob," in verse 16, have reference just to the Lamanites? The verses which follow indicate that it has reference to the remnants of Israel, which had been scattered in all lands. To apply it to the Lamanites in face of the entire theme of this discourse, in my judgment, narrows it too greatly. Then again, this prophecy was also given to Micah and has reference to "many people," not merely to the gentiles on this land. Doctrines of Salvation, 2:249-250) go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young ^blion among the flocks of sheep, who, if he goeth through both ^ctreadeth down and teareth in pieces, and none can deliver. (Bruce R. McConkie: "Except for a few who are the humble followers of Christ, the Gentiles will not repent. They will revel in their abominations and sin against the restored gospel, and they will be burned by the brightness of our Lord's coming while the righteous -- here called the remnant of Jacob -- shall abide the day. And then, in the prophetic imagery, it will be as though the remnant of Israel overthrew their enemies as a young lion among the flocks of sheep." (The Millennial Messiah, p. 248))

17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. (The context of this unusual phenomenon appears to be millennial. When, at what point in time, will all the enemies of Israel be cut off or destroyed? Surely it shall be when the Savior returns to reign as the Second David, the King of Israel. DCBM, 4:139. Mark E. Petersen: "... in these, the last days, the Lord has predicted that there shall be two simultaneous movements. One of these movements is the great tribulation that shall come upon the world. The wicked will destroy the wicked. The other great movement which will be going forward simultaneously is that there shall be a stone cut out of the mountain without hands, and it shall roll forth and eventually fill the whole earth. The Church to which you and I belong is that stone. It has been cut out of the mountain without hands, and your destiny and mine is to help roll it forth. (D&C 65:2.) Now do you suppose for one moment that the judgments of God are going to interfere with the progress of his work? He is consistent, isn't he? Although he will pour out his tribulations upon the wicked, he nevertheless will carry forward his work, and his people, under divine protection, will roll forth that stone until eventually it fills the whole earth. And so says the Book of Mormon: "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. Wherefore, 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. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. (1 Nephi 22:16-17.) I believe that. In the midst of all these tribulations God will send fire from heaven, if necessary, to destroy our enemies while we carry forward our work and push that stone until it fills the whole earth! Your destiny is to do that very thing, and this is the kind of protection you will have. You do not need to fear about world conditions. You do not need to fear about anybody. Just serve the Lord and keep his commandments and build the kingdom, and as you do so you will be protected in these last days. God will have his hand over you, and you can plan your lives in confidence. (Conference Report, October 1960, pp. 81-83. as taken from D. Ludlow's A Companion to Your Study of the Book of Mormon, p.122-3))

18 And I will ^agather my people together as a man gathereth his sheaves into the floor. (Bruce R. McConkie: "But let us hear the conclusion of the whole matter and recite the crowning reason for gathering to Zion or to her stakes. It is to receive the blessings found in the temples of the Lord. There and there only are the saints endowed with power from on high after the ancient pattern. There and there only can they enter into the same eternal covenants that Jehovah made with Abraham, Isaac, and Jacob,

that through celestial marriage they might have a continuation of the seeds forever and ever.” (A New Witness for the Articles of Faith, p. 574) Without question, the greater work of gathering is ahead. Though multi-millions shall yet embrace the religion of Jesus Christ, the religion of Abraham, Isaac, and Jacob – all before the end of the world or destruction of the wicked – the gathering of Israel during the thousand years of peace will be of a magnitude that is difficult for us in our present state to conceive. (DCBM, 4:139)

19 For I will make my ^apeople with whom the Father hath covenanted, yea, I will make thy ^bhorn iron, and I will make thy hoofs brass. And thou shalt ^cbeat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

20 And it shall come to pass, saith the Father, that the ^asword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

21 And it shall come to pass that I will establish my ^apeople, O house of Israel.

22 And behold, this ^apeople will I establish in this land, unto the fulfilling of the ^bcovenant which I made with your father Jacob; and it shall be a ^cNew Jerusalem. And the ^dpowers of heaven shall be in the midst of this people; yea, even ^eI will be in the midst of you. (And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. ... For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble. And all nations shall be afraid because of the terror of the Lord, and the power of his might. (DC 45:66-75). The New Jerusalem is a center place, a center city which shall be built up and established as the headquarters of the Church of Jesus Christ of Latter-day Saints. Its location will be Independence, Jackson County, Missouri. “We believe... that Zion (The New Jerusalem) will be built upon the American continent” (Articles of Faith 1:10). “Zion, the New Jerusalem, on American soil! And we hasten to add, so also shall there be Zions in all lands and New Jerusalems in the mountains of the Lord in all the earth. But the American Zion shall be the capital city, the source whence the law shall go forth to govern all the earth. It shall be the city of the Great King. His throne shall be there, and from there he shall reign gloriously over all the earth. Bruce R. McConkie, Millennial Messiah, p. 301-2, DCBM, 4:140)

23 Behold, I am he of whom Moses spake, saying: ^aA prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people. (This prophecy is found in each of the standard works.)

24 Verily I say unto you, yea, and ^aall the prophets from Samuel and those that follow after, as many as have spoken, have testified of me. (Jesus here chooses to quote from the Apostle Peter’s words in Acts 3:22-24 or perhaps he is referring to another text (more complete than that found in our present Old Testament), possibly contained on the brass plates. DCBM, 4:140-41)

25 And behold, ye are the ^achildren of the prophets; and ye are of the house of Israel; and ye are of the ^bcovenant which the Father made with your fathers, saying unto Abraham: And ^cin thy seed shall all the kindreds of the earth be blessed. (The gospel covenant, the new and everlasting covenant, has been in existence from the days of Adam. Its rights and privileges and responsibilities continued from Adam through the ante-diluvian patriarchs – Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. From Noah the blessings of the gospel continued – albeit through periods of apostasy and restoration – through ten generations until the days of Abraham. God renewed the

covenant, the gospel covenant, with Abraham. Because Abraham was a restorer; because he was a dispensation head; because more scriptural information regarding the terms and conditions of the covenant are given in God's dealings with Abraham than elsewhere in holy writ; and because Abraham received the covenant and lived worthy of its consummate privileges, even exaltation and godhood – because of these things we have come to call the covenant which God makes with his people the Abrahamic covenant. In that covenant God promises Abraham four things: (1) the gospel; (2) the priesthood and its ministry; (3) eternal life and the continuation of the family unit; and (4) a land inheritance. DCBM, 4:143)

26 The Father having raised me up unto you first, and sent me to ^a“bless you in ^bturning away every one of you from his iniquities; and this because ye are the children of the covenant— (When father and mother are sealed, it secures their posterity. (Boyd K. Packer: “We emphasize that the greatest work you will do will be within the walls of your home...It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons or daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. ‘The Prophet Joseph Smith declared—and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father’s heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.’ (Orson F. Whitney, *Conference Report*, April 1929, p. 110)...When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them. President Brigham Young said [Discourses of Brigham Young, p. 208]: ‘Let the father and mother, who are members of this Church and Kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang.’” (*Ensign*, May 1992, p. 68 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 189))

27 And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: ^aIn thy seed shall all the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which ^bblessing upon the ^cGentiles shall make them mighty above all, unto the ^dscattering of my people, O house of Israel.

28 And they shall be a ^ascourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their ^biniquities upon their own heads, saith the Father. (This appears to be a specific reference to the scattering of the Lamanites, the Lord’s covenant people, at the hands of the American settlers. Nephi wrote: 7 And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. 8 And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders. 9 And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed. 1 Nephi 22:7-9)

29 And I will ^aremember the covenant which I have made with my people; and I have covenanted with them that I would ^bgather them together in mine own due time, that I would give unto them again the ^cland of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

30 And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

31 And they shall ^abelieve in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. (Joseph Fielding Smith: “Not many of the Jews, I take it from my reading of the scriptures, will believe in Christ before he comes. The Book of Mormon tells us that they shall begin to believe in him (2 Ne 30:7-18, etc.). They are now beginning to believe in him. The Jews today look upon Christ as a great Rabbi. They have accepted him as one of their great teachers; they have said that, ‘He is Jew of Jew, the greatest Rabbi of them all,’ as one has stated it. When the gospel was restored in 1830, if a Jew had mentioned the name of Christ in one of the synagogues, he would have been rebuked. Had a rabbi referred to him, the congregation would have arisen and left the building. And so, we see the sentiment has changed. Now I state this on Jewish authority that they are beginning to believe in Christ, and some of them are accepting the gospel. But in the main they will gather to Jerusalem in their unbelief; the gospel will be preached to them; some of them will believe. Not all of the Gentiles have believed when the gospel has been proclaimed to them, but the great body of the Jews who are there assembled will not receive Christ as their Redeemer until he comes himself and makes himself manifest unto them.”

(Doctrines of Salvation 3:9). These verses pertain to the ultimate gathering of the Jews, who are also the Lord’s covenant people, a gathering which shall not take place on a grand scale until the Savior’s second coming. “When the Savior visits Jerusalem,” President Brigham Young observed, “and the Jews look upon him, and see the wounds in his hands and in his side and in his feet, they will then know that they have persecuted and put to death the true Messiah, and then they will acknowledge him, but not till then. They have confounded his first and second coming, expecting his first coming to be as a mighty prince instead of as a servant. They will go back by and by to Jerusalem and own their Lord and Master.” JD, 11:279. “The Jews will begin to believe in Christ before he comes the second time. Some of them will accept the gospel and forsake the traditions of their fathers; a few will find in Jesus the fulfillment of their ancient Messianic hopes; but their nation as a whole, their people as the distinct body that they now are in all nations, the Jews as a unit shall not, at that time, accept the word of truth. But a beginning will be made; a foundation will be laid; and then Christ will come and usher in the millennial year of his redeemed.” Bruce R. McConkie, *Millennial Messiah*, p. 228-29. As to the gathering of the Jews to the land of Israel since the end of the nineteenth century, Elder McConkie has written: “Judah will gather to old Jerusalem in due course; of this there is no doubt. But this gathering will consist of accepting Christ, joining the Church, and receiving anew the Abrahamic covenant as it is administered in holy places. The present assembling of people of Jewish ancestry into the Palestinian nation of Israel is not the scriptural gathering of Israel or of Judah. It may be prelude thereto, and some of the people so assembled may in due course be gathered into the true church and kingdom of God on earth, and they may then assist in building the temple that is destined to grace Jerusalem’s soil. But a political gathering is not a spiritual gathering and the Lord’s kingdom is not of this world.” *New Witness*, p. 520-21, *Millennial Messiah*, p. 229, DCBM, 4:144)

32 Then shall their ^awatchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

33 Then will the Father gather them together again, and give unto them ^aJerusalem for the ^bland of their inheritance.

34 Then shall they break forth into joy—^aSing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.

35 The Father hath made bare his holy arm (To make bare the arm is a metaphorical expression denoting preparation for active work, especially for war. The beauty of the figure is seen, not only in the fact that

the arm is an appropriate emblem of power, but also in the additional fact that the Oriental costume permits the arm to be bared in an instant. Jowett says: “The loose sleeve of the Arab shirt, as well as of the outer garment, leaves the arm so completely free, that in an instant the left hand, passing up from the right arm, makes it bare; and this is done when a person, a soldier, for example, about to strike with his sword, intends to give the arm full play. James M. Freeman, *Manners and Customs of the Bible*, 274) in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.

36 And then shall be brought to pass that which is written: ^aAwake, awake again, and put on thy strength, (Jehovah here had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel [that is, the First Presidency of the Church of Jesus Christ of Latter-day Saints]; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost. DCBM, 4:145) O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. (“Spiritually speaking, Israel has worn rags and eaten dust long enough. Now is the time for her to come forth and assume the dignity and power that were once hers. In a revealed commentary on this passage given through the Prophet Joseph Smith, the Lord affirmed that Isaiah had reference to those of the last days who would be called to hold the priesthood, establish Zion, and bring about the redemption of Israel. ‘To put on her strength,’ Joseph was told, meant that Israel would again be clothed in the ‘authority of the priesthood’ which she had a ‘right to by lineage.’ The loosing herself from the bands of her neck would be the breaking of the ‘curses of God upon her’ in her scattered and apostate condition as she returned to the Lord from whence she had fallen. (D&C 113:7-10.) It was a paraphrase of these verses that Moroni chose as a conclusion to the Book of Mormon. Speaking to scattered Israel of the last days, Moroni said, ‘Awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders for ever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled’ (Moroni 10:31).” (Joseph Fielding McConkie, *Gospel Symbolism*, pp. 141-2))

37 Shake thyself from the dust; arise, sit down, (This is a quote from Isaiah. Get up from the ground and sit on your throne. The mourner is exhorted to arise from the dust and take a higher position; not to sit down again in the dust. The language seems to embrace the idea of a throne, a high seat. James M. Freeman, *Manners and Customs of the Bible*, 273-274) O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

38 For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.

39 Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak.

40 And then shall they say: ^aHow beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that ^bpublisheth peace; (Mark E. Petersen: “Have you ever asked yourselves who these people are, who preach the gospel of peace and whose feet are so beautiful upon the mountains? Abinadi, in the Book of Mormon, gives us the explanation. These people are the prophets of God - they who preach the gospel of the Prince of Peace, the Lord Jesus Christ.” [Quoting Mosiah 15:13-18] So spoke Abinadi. The prophets, then are the servants of Jesus Christ and have been from the beginning of time. . . . We honor them. We shall follow them, and through them we shall work out our salvation here on earth in the Lord’s own way.” (LDS Church News, Deseret News, Mar 30, 1996) Jeffrey R. Holland: “These familiar passages, written first by Isaiah but spoken of and inspired by Jehovah himself, are often applied to anyone—especially missionaries—who bring the good tidings of the gospel and publish peace to the souls of men. There is nothing inappropriate about such an application, but it is important to realize—as the prophet Abinadi did—that in its purest form and original sense, this psalm of appreciation applies specifically to Christ. It is he and only he who ultimately brings the good tidings of

salvation. Only through him is true, lasting peace published. To Zion, in both the old and new Jerusalems, it is Christ who declares, ‘Thy God reigneth!’ It is his feet upon the mountain of redemption that are beautiful.” (*Christ And The New Covenant*, p. 286 – 287)) that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!

41 And then shall a cry go forth: ^aDepart ye, depart ye, go ye out from thence, touch not that which is ^bunclean; go ye out of the midst of her; be ye ^cclean that bear the vessels of the Lord. (John H. Groberg: While the power of the priesthood is unlimited, our individual power in the priesthood is limited by our degree of righteousness or purity. *Ensign*, May 2001, 43. Gordon B. Hinckley: “Be clean. Be clean in your thoughts. It is not easy in the environment in which you live. But if you work at it, you can do it. You can shut out those influences which destroy your soul, your spirituality, and can destroy your very life. The sleaze, the filth, the terrible pornography that is sweeping over the earth like a flood--stay away from it. Do not rent videos of a sleazy, filthy nature and sit around and look at them. They will destroy you. Do not go to shows which will tear down your principles. Do not read literature which will destroy your high ideals. You are a son or daughter of God, and He expects marvelous things of you.” (Eugene Oregon Regional Conference, September 15, 1996 as taken from Teachings of Gordon B. Hinckley, “Virtue”))

42 For ye shall ^anot go out with ^bhaste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.

44 As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men— (Bruce R. McConkie: “In these words we see a triumphant millennial Christ -- one whose visage was marred and whose form was mangled when he dwelt among men -- we see him in glory and dominion, in whose presence kings remain silent and before whom their mouths are shut. We see his cleansing blood sprinkle all nations, with devout men everywhere turning to the saving truths that they have not before heard and to the words of truth that they have not theretofore considered.” (*The Mortal Messiah*, p. 344))

45 So shall he ^asprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they ^bconsider.

46 Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall ^aJerusalem be inhabited again with my people, and it shall be the land of their inheritance.

3 Nephi 21

Israel shall be gathered when the Book of Mormon comes forth—The Gentiles shall be established as a free people in America—They shall be saved if they believe and obey; otherwise they shall be cut off and destroyed—Israel shall build the New Jerusalem, and the lost tribes shall return. [A.D. 34]

(Verses one through seven is one run-on sentence.)

1 AND verily I say unto you, I give unto you a ^asign, that ye may know the ^btime when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;

2 And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that ^awhen these things (The Book of Mormon) which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

3 Verily, verily, I say unto you, when these things shall be made ^aknown unto them of the Father, and shall come forth of the Father, ^bfrom them unto you; (Through the instrumentality of Joseph Smith, the Gentiles of the last days, those of Israelite descent who live in the nations of the Gentiles, shall learn of the lives and labors and ministries of the Nephite and Jaredite civilizations. Then the Gentiles (Ephraim among a gentile nation), the Latter-day Saints, shall take the Book of Mormon and the message of the Restoration to the natural branches of Israel, the Lamanites and the Jews. DCBM, 4:147.)

4 For it is wisdom in the Father that they should be established in this land, and be set up as a ^afree people by the power of the Father, (America was born of God. She came to be because of divine intervention of the Almighty. DCBM, 4:147) that these things might come forth from them unto a remnant of your seed, that the ^bcovenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; (Mark E. Petersen: “The hand of oppression had to be removed from America. The people who lived here must be set up as a free people. IT WAS DONE BY AN ACT OF THE FATHER. But a human agent was required as in all other things. Washington was an agent of heaven in bringing about His work. He realized it and knew that God was fighting his battles for him. So in humility and gratitude he thanked heaven repeatedly for it. Why was America set up as a free nation? In the words of the Savior, ‘that these things [meaning the Gospel as recorded in the Book of Mormon] might come forth from them [the Gentiles in America who set up the nation] unto a remnant of your seed [the descendants of Lehi] that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel.’ Thus we see Washington in his true perspective. As a man of God he was raised up to be the agent through whom the battles of freedom would be fought, and whom God would assist in obtaining the victory.” (The Way to Peace, pp. 30-31) Brigham Young: “There is not another nation under heaven but this, in whose midst the Book of Mormon could have been brought forth. The Lord has been operating for centuries to prepare the way for the coming forth of the contents of that Book from the bowels of the earth...It was the Lord who directed the discovery of this land to the nations of the old world, and its settlement, and the war for independence, and the final victory of the colonies, and the unprecedented prosperity of the American nation, up to the calling of Joseph the Prophet. The Lord has dictated and directed the whole of this, for the bringing forth, and establishing of his Kingdom in the last days.” (Journal of Discourses, 11:17 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 444-5))

5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth ^afrom the Gentiles, unto your ^bseed which shall dwindle in unbelief because of iniquity;

6 For thus it behooveth the Father that it should come forth from the ^aGentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they

may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be ^bnumbered among my people, O house of Israel;

7 And when these things come to pass that thy ^aseed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant (The message of these seven verses is simple but direct and vital. The coming forth of the Book of Mormon signals the beginning of the Father’s work – the work of the gathering of Israel – in the last days. In this sense the Book of Mormon is itself one of the signs of the times. The Savior here teaches that when the time comes that the Book of Mormon is brought to the remnants of Israel, such as the Lamanites, then they, the Lamanites, will know that the prophesied gathering is already under way. DCBM, 4:147. We have printed now over 100 million copies of the Book of Mormon.) which he hath made unto the people who are of the house of Israel.

8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they ^aconsider. (Bruce R. McConkie: “...the great and mighty shall be so amazed at the Lord’s latter-day work that they shall not know what to say and shall feel impelled to consider the wondrous work which rolls before their eyes. So far there has been a small amount of this; what the future holds is limitless.” (The Mortal Messiah, book 4, p. 352) The work of the Restoration is in reality great and marvelous. It is, to those who take the time to view it properly and ponder its significance, breathtaking. The great ones of the earth shall yet rise up and acknowledge Joseph Smith and Mormonism as a preeminent blessing to the world. A number of prominent persons over the years have made such acknowledgments. Josiah Quincy, a man who became the mayor of Boston, visited Joseph Smith in Nauvoo. He later wrote: “It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants.” Figures of the Past, p. 376-77. It is reported that Count Leo Tolstoy, in speaking of the Mormons said: “Their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this church, nothing can stop their progress – it will be limitless. There have been great movements started in the past but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generation, it is destined to become the greatest power the world has ever known.” Improvement Era, Feb 1939, p. 94, DCBM, 4:148-49.)

9 For in that day, for my sake shall the Father ^awork a work, which shall be a great and a ^bmarvelous ^cwork among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. (Ezra Taft Benson: “Seven centuries before the birth of Christ, Isaiah foresaw and foretold the restoration of the gospel of Jesus Christ in these latter days. He declared it would be a ‘marvelous work and a wonder’ to all mankind (Isa. 29:14 Therefore, behold, I will proceed to do a ^amarvellous ^bwork among this people, *even* a marvellous work and a wonder: for the ^cwisdom of their wise *men* shall ^dperish, and the ^eunderstanding of their ^fprudent *men* shall be hid.). When Jesus appeared to the Nephites in America, He confirmed the prophecy of Isaiah in these words: For my sake shall the Father work a work, which shall be a great and a marvelous work’ among the people of the land of America in the last days (3 Ne. 21:9). April 6, 1830, in the state of New York, The Church of Jesus Christ of Latter-day Saints had its beginning in this dispensation, a beginning that went largely unnoticed by the world. A small number of men and women, including the Prophet Joseph Smith, gathered in the home of Peter Whitmer, Sr., to witness and participate in the official organization of the Church. Today there are over 4 1/2 million members in eighty-one countries (Over 13 million in 2009). We now look in retrospect on 150 years of the history of the Church and are led to exclaim with Isaiah,

‘Truly the work is marvelous and wonderful!’ That the Church of Jesus Christ would have an inconspicuous beginning and then enjoy phenomenal growth was likewise predicted. Jesus used the comparison of the small mustard seed to describe the early beginning of His church. But eventually, He declared, that insignificant seed would become a great tree and many would find refuge in its branches (see Matt. 13:31-32 31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a ^agrain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the ^abirds of the air come and lodge in the branches thereof.). The prophet Daniel described the beginning and remarkable growth of the Church as a small stone which would become a great mountain and fill the entire earth! (see Dan. 2:34-35, 44: 34 Thou sawest till that a ^astone was cut out ^bwithout hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no ^aplace was found for them: and the ^bstone that smote the image became a great mountain, and filled the whole earth. 44 And in the ^adays of these ^bkings shall the God of heaven ^cset up a ^dkingdom, which shall never be ^edestroyed: and the ^fkingdom shall not be left to other people, *but* it shall ^gbreak in pieces and ^hconsume all these ⁱkingdoms, and it shall stand for ever.). As men have attempted to assess the Church at a given period of time, in many instances they have not been able to see its forward movement and potential. The growth of the Church, like the growth of grass or trees, has been almost imperceptible to the eye, but little by little, line by line, precept by precept, the Church has matured. Simultaneous with the early development of the Church was a spirit of opposition and persecution. Wherever the tiny ‘mustard seed’ was planted, attempts were made to frustrate its growth. But notwithstanding all the efforts to destroy the work—even the murder of the Prophet Joseph Smith and his brother—the Church prospered and grew. There were those who thought the Church would fail with the deaths of the martyrs Joseph and Hyrum, but they did not perceive, as Daniel foretold, that this latter-day kingdom should ‘never be destroyed’ (Dan. 2:44). Just before the Prophet’s death, Brigham Young said, ‘The kingdom is organized; and, although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition’ (History of the Church, 6:354).” (Conference Report, May 1980 Ensign, “A Marvelous Work and a Wonder”)

10 But behold, the life of my servant shall be in my hand; (The Lord maintained a special watchcare over his great latter-day seer, Joseph Smith. The prayers of the ancients were in his behalf. 3 And thy ^apeople shall never be turned against thee by the testimony of traitors. 4 And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in ^ahonor; and but for a small ^bmoment and thy voice shall be more terrible in the midst of thine enemies than the fierce ^clion, because of thy righteousness; and thy God shall stand by thee forever and ever. 9 Therefore, ^ahold on thy way, and the priesthood shall ^bremain with thee; for their ^cbounds are set, they cannot pass. Thy ^ddays are known, and thy years shall not be numbered less; therefore, ^efear not what man can do, for God shall be with you forever and ever. (D&C 122) **therefore they shall not hurt him, although he shall be ^amarred** (The lost 116 manuscript pages, and his life was taken.) **because of them. Yet I will heal him, for I will show unto them that ^bmy wisdom is greater than the cunning of the devil.** (Neal A. Maxwell: “Because living prophets are so precious a presence on the human scene, adversarial efforts to diminish and to mar them—past and present—should not be surprising. These men are thus called upon to endure efforts to “mar” them. The word mar, as used in certain scriptures, suggests to ‘spoil to a certain extent or to render less attractive,’ as if one were to mar furniture by scratching its surface but not harming its substance. Isaiah speaks of the Lord’s servant whose ‘visage’ (or appearance) is marred (Isaiah 52:14). The resurrected Jesus speaks of a ‘great and marvelous work’ which will not be believed by many, ‘although a man shall declare it unto them.’ This latter-day servant who was to bring Christ’s word forth ‘shall be marred. . . . Yet . . . I will show unto them that my wisdom is greater than the cunning of the devil.’ (3 Nephi 21:9–10.) The Doctrine and Covenants (10:43) uses those same last words (about the wisdom of the Lord proving greater than the cunning of the devil) in reference to Joseph Smith and the

coming forth of the Book of Mormon. Joseph Smith, Sr., gave a father's blessing to the Prophet Joseph on 9 December 1834. In part of that blessing Father Smith quoted from ancient Joseph, who wondered how his latter-day posterity would receive the word of God. Then ancient Joseph's eyes beheld Joseph Smith, Jr., to be raised up in the last days. Ancient Joseph's soul was satisfied and he wept. Ancient Joseph was quoted by Father Smith as saying that the choice seer to arise 'shall meditate great wisdom, [and his] intelligence shall circumscribe and comprehend the deep things of God, . . . though the wicked mar him for a little season.' Church members should not be surprised, therefore, if enemies seek to 'mar' prophets and the Presidents of the Church, or the Church itself, by seeming to render it, or us as members, less attractive and influential, thus causing some to turn away from or to discount the Lord's work and His servants. One of the early Twelve, Elder Orson Hyde, observed that the 'shafts' intended for the Church 'are always aimed at the head first.' . . . If we as members are likewise 'marred' while doing the Lord's work, it will prove to be yet another dimension of sharing the fellowship of Christ's sufferings (see Philippians 3:10)." (If Thou Endure It Well, pp. 71-72))

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause ^ahim to bring forth unto the ^bGentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be ^ccut off from among my people who are of the covenant. (Ezra Taft Benson: "The Lord revealed to the Prophet Nephi that he established the gentiles on this land to be a free people forever, that if they were a righteous nation and overcame the wickedness and secret abominations which would arise in their midst, they would inherit the land forever. (1 Nephi 14:1-2.)...But on the other hand, if the gentiles on this land reject the word of God and conspire to overthrow liberty and the Constitution, then their doom is fixed, and they ' . . . shall be cut off from among my people who are of the covenant.'" (Conference Report, Oct. 1961, p. 70))

12 And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a ^alion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

13 Their hand shall be lifted up upon their ^aadversaries, and all their enemies shall be cut off.

14 Yea, wo be unto the Gentiles except they ^arepent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy ^bchariots;

15 And I will cut off the cities of thy land, and throw down all thy ^astrongholds;

16 And I will cut off ^awitchcrafts out of thy land, and thou shalt have no more soothsayers;

17 Thy ^agraven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

18 And I will pluck up thy ^agroves out of the midst of thee; so will I destroy thy cities.

19 And it shall come to pass that all ^alyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

20 For it shall come to pass, saith the Father, that at that ^aday whosoever will not repent and come unto my Beloved Son, them will I ^bcut off from among my people, O house of Israel;

21 And I will execute ^avengeance and ^bfury upon them, even as upon the heathen, such as they have not heard.

22 But if they will repent and hearken unto my words, and ^aharden not their hearts, I will ^bestablish my church among them, and they shall come in unto the covenant and be ^cnumbered among this the remnant of Jacob, unto whom I have given this land for their ^dinheritance; (Much confusion ensues among some Latter-day Saints because of a narrow reading of certain passages in the Book of Mormon. The phrase "remnant of Jacob" is not confined wholly to the descendants of Lehi, nor should we limit the Lord or the prophetic word to that interpretation. The remnant of Jacob refers to all the house of Israel. DCBM, 4:151)

23 And they shall assist my ^apeople, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the ^bNew Jerusalem. (Joseph Fielding

Smith: I think this is the stumbling block. This has been interpreted to mean that the remnant of Jacob are those of the descendants of Lehi, but there is nothing in the passage as I read it which should convey this thought. Remember that all through the Lord has been speaking of the remnant of Jacob or Israel, and of the great promises made to the gentiles who are on this land and in all other lands, if they will only come into the Church and be numbered with the house of Israel. Their privileges would be to assist in building the New Jerusalem, and if they refuse, then shall the punishments come upon them. I take it we, the members of the Church, most of us of the tribe of Ephraim, are of the remnant of Jacob. We know it to be the fact that the Lord called upon the descendants of Ephraim to commence this work in the earth in these last days. We know further that he has said that he set Ephraim, according to the promises of his birthright, at the head. Ephraim receives the richer blessings, these blessings being those of presidency or direction. The keys are with Ephraim. It is Ephraim who is to be endowed with power to bless and give to the other tribes, including the Lamanites, their blessings. All the other tribes of Jacob, including the Lamanites, are to be crowned with glory in Zion by the hands of Ephraim. Now do the scriptures teach that Ephraim, after doing all of this is to abdicate, or relinquish his place, and give it to the Lamanites and then receive orders from this branch of the remnant of Jacob in the building of the New Jerusalem? This certainly is inconsistent with the whole plan and with all that the Lord has revealed in the Doctrine and Covenants in relation to the establishment of Zion and the building of the New Jerusalem. That the remnant of Joseph, found among the descendants of Lehi, will have part in this great work is certainly consistent, and the great work of this restoration, the building of the temple and the City of Zion, or New Jerusalem, will fall to the lot of the descendants of Joseph, but it is Ephraim who will stand at the head and direct the work. *Doctrines of Salvation*, 2:250-51. James E. Talmage: "The Book of Mormon foretells the establishment of Zion on the western continent; but the precise location was not revealed until after the restoration of the Priesthood in the present dispensation. In 1831 the Lord commanded the elders of His Church in this wise: 'Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.' (DC 45:64-67) Later revelations directed the elders of the Church to assemble in western Missouri (D&C 52:2), and designated that place as the land appointed and consecrated for the gathering of the saints: 'Wherefore, this is the land of promise, and the place for the city of Zion.' The town of Independence was named as 'the center place,' and the site for the Temple was designated, the saints being counseled to purchase land there, 'that they may obtain it for an everlasting inheritance.' (D&C 57:1-5) On August 3, 1831, the temple-site thus named was dedicated by the prophet, Joseph Smith, and his associates in the Priesthood. The region round about was also dedicated that it might be a gathering place for the people of God. Such, then, is the belief of the Latter-day Saints; such are the teachings of the Church. But the plan of building up Zion has not yet been consummated. The saints were not permitted to enter into immediate possession of the land, which was promised them as an everlasting inheritance. Even as years elapsed between the time of the Lord's promise to Israel of old that Canaan should be their inheritance, and the time of their entering into possession thereof -- years devoted to the people's toilsome and sorrowful preparation for the fulfilment -- so in these latter days the divine purpose is held in abeyance, while the people are being sanctified for the great gift and for the responsibilities associated with it. In the meantime the honest in heart are gathering to the valleys of the Rocky Mountains; and here, in the tops of the mountains, exalted above the hills, Temples have been erected, and all nations are flowing unto this region. But Zion shall yet be established on the chosen site; she 'shall not be moved out of her place,' and the pure in heart shall return 'with songs of everlasting joy, to build up the waste places of Zion.' (D&C 101:17,18) ... Zion is to be chastened, but only for a little season, (D&C 100:13) then will come the time of her redemption. That time will be appointed of

God, yet it is to be determined according to the faithfulness of the people. Wickedness causes the Lord to tarry; for, saith He: 'Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion.' (D&C 105:9) And again: 'Zion shall be redeemed in mine own due time.' (D&C 136:18) But the Lord's time in giving blessings is dependent upon the prospective recipients. As long ago as 1834 came the word of the Lord unto the Church: 'Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.' (D&C 105:1-2)" (A Study of the Articles of Faith, pp. 352-4) Spencer W. Kimball: "[Speaking to the Lamanites] You must blossom as the rose upon the mountain. You must flourish, and you must become a great people so that you can go back to Jackson County with us and we with you, and we will build there the magnificent temple which Orson Pratt said will be the most beautiful building that ever was built or that ever will be built. It will be the culmination of everything that is beautiful and wonderful, and within its walls [will be] the sealing power. And the Indians are going to assist with the temple. That is why these Indian people who have accepted the gospel must remain true no matter what comes. They must remain true and faithful. They must go to the temple and get their endowments and their sealings. They must be leaders in their communities, because not too far away there is going to be a great migration to Jackson County, Missouri, and there we are going to build the great temple. ...And that is only part of it. We will then go forward with you Indian people by the thousands and the tens of thousands to work night and day in the holy temple of God to see that your ancestors—all those that died from Christ up to now, all those who were killed at the hill Cumorah, all those who were killed in between for hundreds and hundreds of years—all have the work done for them so they may receive the exaltation and eternal life of man. What works you have to do, you good folks! You must never falter. You must continue on growing to your total stature and bringing your people with you, because the Lord's promises never fail." (Book of Mormon Student Manual, 1981, p. 426-7))

24 And then shall ^athey assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. (Bruce R. McConkie: The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth... That call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in the appointed places. The Millennial Messiah, 294)

25 And then shall the ^apower of heaven come down among them; and ^bI also will be in the midst. (Millennial reign.)

26 And then shall the work of the Father commence at that day, even ^awhen this gospel shall be preached among the remnant of ^bthis people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, (We are currently in a gathering phase, but the gathering that will take place during the Millennium, according to Joseph Fielding Smith, will occur within one generation. It will be exceedingly fast and massive throughout the world. The tribe of Joseph has been gathering since 1830. We have been gathering the gatherers.) yea, even the tribes which have been ^clost, which the Father hath led away out of Jerusalem. ("This is a millennial setting. It is a setting in which wickedness and crime and vengeance are no longer on earth... Yes, the work of the Father shall commence in the great millennial day, in the sense that its magnitude shall be infinitely greater than anything we can even identify with today. All that has gone on in the past will seem to pale into insignificance when missionary work goes forward during the thousand years (compare 2 Nephi 30:7-15). Jehovah spake through Jeremiah: 'Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.' And then the Master described the manner in which missionaries would search out the people: 'Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they

shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.’ (Jeremiah 16:14-16.)” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 153) Bruce R. McConkie: But, says one, are the [the lost tribes of Israel] not in a body somewhere in the land of the north? Answer: They are not; they are scattered in all nations. The north countries of their habitation are all the countries north of their Palestinian home, north of Assyria from whence they escaped... Query: What happened to the Ten Tribes after the visit of the Savior to them? Answer: The same thing that happened to the Nephites. There was righteousness for a season, and then there was apostasy and wickedness... In this day when the head of the Church can communicate with all men on earth, there is no longer any need for one kingdom in Jerusalem and another in Bountiful and others in whatever place or places the Ten Tribes were when Jesus visited them. This is the promised day when there shall be one God, one Shepherd, one prophet, one gospel, one church, and one kingdom for all the earth. This is the day when one man shall direct all of the Lord’s work in all the earth; the day when he shall bring all Israel into one fold. *The Millennial Messiah*, 216-217)

27 Yea, the work shall commence among all the ^adispersed of my people, with the Father to prepare the way whereby they may ^bcome unto me, that they may call on the Father in my name.

28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be ^agathered home to the land of their inheritance. (Here is the summation of it all: Men and women gather first to Christ the Lord, accept his gospel, call upon the Father in his name, partake of the sanctifying powers of his atoning blood, and in process of time become perfect in him. Second, those who gather to Christ also gather to where the people of Christ congregate, to the lands of their inheritance. For some it is the United States. For millions it will be in such diverse places of gathering as Korea, Brazil, Germany, New Zealand, or ten thousand like places. For the time being, Latter-day Saints are asked to remain where they are, in those nations where they hold citizenship. In this manner the tent of Zion is expanded and strengthened as more and more stakes are driven into the earth. The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth. When it does come – with the consequent return of the saints to that Zion which shall not be moved out of its place – that call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in their appointed places. Bruce R. McConkie, *Millennial Messiah*, p. 294)

29 And they shall go out from all nations; and they shall ^anot go out in ^bhaste, (during a time of peace and organized leadership) nor go by flight, for I will go before them, saith the Father, and I will be their rearward. (“We have seen earlier through a modern revelation that the setting for the great work of the gathering, particularly of the ten lost tribes, is millennial (see D&C 133:23-34). Elder Bruce R. McConkie has written: ‘We do not say that occasional blood descendants of Reuben or Naphtali or others of the other tribal heads shall not return to their Palestinian Zion, or assemble in an American Zion, or find their way into the stakes of Zion in all nations, all before the Second Coming of Christ. Some shall no doubt return to Canaan as true believers and members of the true Church, with the intent and purpose of fulfilling the scriptures and building up the ancient cities of Israel. This may well happen in some small measure, and to it there can be no objection. Great movements have small beginnings, and floods that sweep forth from bursting dams are first forecast when small rivulets trickle from the pent-up reservoirs. *But we do say that the great day of the return of the Ten Tribes, the day when the assembling hosts shall fulfill the prophetic promises, shall come after our Lord's return.*’ (*Millennial Messiah*, p. 323; see also *New Witness*, p. 521.)” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 153, italics added))

3 Nephi 22

In the last days, Zion and her stakes shall be established, and Israel shall be gathered in mercy and tenderness—They shall triumph—Compare Isaiah 54. [A.D. 34] (Sidney B. Sperry: The fulfillment of this beautiful poem – Isaiah 54 is all poetry – is to be found in this dispensation. Part of it has probably already been fulfilled since the restoration of the gospel; the remainder will be in a time yet future. Book of Mormon Compendium, 412)

When Jesus was teaching the Nephites, he put these verses in context of the New Jerusalem - 3 Nephi 21:22-29: 22 But if they will repent and hearken unto my words, and ^aharden not their hearts, I will ^bestablish my church among them, and they shall come in unto the covenant and be ^cnumbered among this the remnant of Jacob, unto whom I have given this land for their ^dinheritance; 23 And they shall assist my ^apeople, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the ^bNew Jerusalem. 24 And then shall ^athey assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. 25 And then shall the ^apower of heaven come down among them; and ^bI also will be in the midst. 26 And then shall the work of the Father commence at that day, even ^awhen this gospel shall be preached among the remnant of ^bthis people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been ^clost, which the Father hath led away out of Jerusalem. 27 Yea, the work shall commence among all the ^adispersed of my people, with the Father to prepare the way whereby they may ^bcome unto me, that they may call on the Father in my name. 28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be ^agathered home to the land of their inheritance. 29 And they shall go out from all nations; and they shall ^anot go out in ^bhaste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

Jeffrey R. Holland: “By chapter's end, the relationship between the Lord and his children of covenant is seen fully and poetically. Consider this summary of God's promises and Israel's millennial hope:

Verses	Husband Provides Wife	Jehovah Provides Israel
1-3	Children	Gathering and Great Growth
4-8	Love	Mercy and Redemption
9-10	Commitment	Unbreakable Covenant
11-12	Material Comfort	Splendor in a New Jerusalem
13-17	Protection for the Family	Peace, Freedom from Fear and Oppression for Zion

(Adapted from Christ And The New Covenant, p. 291)

(Isaiah now commences chapter 54 by returning to the earlier theme concerning the restoration of Israel in the latter days. It is interesting that this chapter was quoted in its entirety by the Savior when he appeared among the Nephites following his resurrection. However, before quoting it the Savior outlined what would precede it (3 Nephi 21). There would be a free nation raised up in America where the Gospel would be restored among the Gentiles. The Lord’s servant who restored the Gospel would be “marred because of them,” but the Lord would heal him. Eventually there would be a cleansing of the land, leaving many of the Gentile cities in America “desolate.” Then the Lord would prepare to destroy the wicked in other parts of the earth. However, before doing so, he would gather out all the members of the Church and as many Gentiles as would repent. This is the great final gathering spoken of by Jesus when he said: “Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me... Yea, and then shall the work commence, with the

Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward” 3 Nephi 21:27-29). Jesus then introduces Isaiah Chapter 54 by saying, “and then shall that which is written come to pass.” Cleon W. Skousen, *Isaiah Speaks to Modern Times*, 667-668)

3 Nephi 22	Isaiah 54
<p>1 AND then shall that which is written come to pass: Sing, O ^abarren, thou that didst not bear; break forth into ^bsinging, and cry aloud, thou that didst not travail with child; for more are the children of the ^cdesolate than the children of the married wife, (Greater are the numbers of Israel born outside of the covenant than those born within it. Joseph F. McConkie, <i>Studies in Scriptures</i>, 8:192-192) saith the Lord. (“Scattered Israel, those who for generations have lived without the light of the gospel who have not been fruitful in the faith of their fathers. These are also identified in this passage as ‘the children of the desolate.’ The children of the married wife [are] the members of the Church.” (McConkie, Millet, and Top, <i>Doctrinal Commentary on the Book of Mormon</i>, vol. 4, p. 155) An era when those who have come into the faith from their scattered condition will outnumber those Israelites who had already found their way into the true Church. DCBM, 4:155. It’s one thing to quote the Lord, it’s another thing for the Lord to quote you. Scattered Israel will gather in such numbers as to be so huge as to cause any prior miracles to pale in comparison.)</p>	<p>1 (And then shall that which is written come to pass:) ^aSING, O ^bbarren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. (Israel is called a barren wife because of her inability or unwillingness to produce spiritual offspring for the Lord. But in the end, when she is gathered once again, there will be more children from the “desolate” or temporarily forsaken, wife than when she enjoyed her wedded status in ancient times. Christ did the travail. Brother Victor Ludlow has a different view. “The desolate woman and her relationship to the wife can be understood in two ways: (1) The desolate woman represents the gentiles, and the wife Israel; thus the gentiles will bring forth greater spiritual fruits than Israel has delivered; (2) the desolate woman is Israel in her scattered condition, while the wife is those people remaining in the Holy Land. Thus Israel will bring forth more children (both physically and spiritually) outside the land of her original inheritance than in it. In either case, Isaiah uses these images to symbolize the relationship of the Lord to Israel; those who join with covenant Israel are the children of that relationship. Come Unto Christ, p. 101)</p>
<p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy ^astakes; (Jeffrey R. Holland: “The large movement of Israel’s conversion, gathering, and return to the lands of her inheritance will require strong, enlarged stakes in Zion. Growth will be ‘on the right hand and on the left,’ with Gentile cities (probably left desolate by the wrath ‘poured out without mixture upon the whole earth’ DC 115:6) inhabited by the children of the covenant. It is from this imagery of Israel’s wilderness tent/tabernacle with its cords, curtains, borders, and stakes that The Church of Jesus Christ of</p>	<p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine (thy) habitations: spare not, lengthen thy cords, and strengthen thy ^astakes; (These five commands are what we should be doing to build the kingdom in the last days.)The D&C states: For Zion must increase in beauty, and in holiness, her borders must be enlarged, her stakes must be strengthened, yea, verily I say unto you, Zion must put on her beautiful garments. D&C 82:14 (Joseph Fielding Smith said: “To speak of Zion, the new Jerusalem, or even that section where the city will be built as a stake of Zion is a sad mistake. Zion is the tent, the stakes of Zion are the binding pegs that support her. Zion,</p>

<p>Latter-day Saints draws its use of the word stake for the name of its basic ecclesiastical unit.” (Christ And The New Covenant, p. 289 – 290) The last thing to be put into a large tent is the center pole. Likewise, the center stake of Zion, New Jerusalem, will complete the tent in our day.)</p>	<p>therefore, cannot be a stake, it would be as improper to call a tent a stake as to apply this term to Zion.” Church History and Modern Revelation, 2:88)</p>
<p>3 For thou shalt break forth on the right hand and on the left, and thy seed shall ^ainherit the ^bGentiles and make the desolate cities to be inhabited. (Jeffrey R. Holland: Sometimes by choice and sometimes by circumstances, Israel has been a barren, childless woman who had not borne fruit or lived up to her promises, potential, and covenants. Nevertheless, desolate Israel can – and will – be fruitful, even in the times and places her scattering and dispersion. The large movement of Israel’s conversion, gathering, and return to the lands of her inheritance will require strong, enlarged stakes in Zion. Growth will be “on the right hand and on the left,” with Gentile cities (probably left desolate by the wrath “poured out without mixture upon the whole earth” inhabited by the children of the covenant. It is from this imagery of Israel’s wilderness tent/tabernacle with its cords, curtains, borders, and stakes that The Church of Jesus Christ of Latter-day Saints draws its use of the word stake for the name of its basic ecclesiastical unit. Christ and the New Covenant, 289-290)</p>	<p>3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. (W. Cleon Skousen: In the day of their final gathering, the Saints will break forth on the right hand and on the left. The Israelites will not only occupy the mountains, valleys, desert, and plains, but they will invade the “desolate” and abandoned cities of the Gentiles. This would suggest that a certain amount of domestic warfare will have cleansed the land of Gentile wickedness. After each of the world wars ended, it was amazing how the people were able to clean up the rubble and erect magnificent modern cities in a relatively short time. The gathering Saints will do the same in America. They will take over the desolate cities if the Gentiles and cause them to be inhabited. Isaiah Speaks to Modern Times, 670)</p>
<p>4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to ^ashame; for thou shalt forget the ^bshame of thy youth, and shalt not remember the ^creproach of thy youth, and shalt not remember the reproach of thy widowhood any more.</p>	<p>4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the ^ashame of thy youth, and shalt not remember the ^breproach of thy widowhood any more.</p>
<p>5 For thy maker, thy ^ahusband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called. (Jeffrey R. Holland: “Even though there has been barrenness and sometimes unfaithfulness, yet will the husband (Christ) reclaim and redeem his bride (Israel). The imagery of Jehovah as bridegroom and Israel as bride is among the most commonly used metaphors in scripture, being used by the Lord and his prophets to describe the relationship between Deity and the children of the covenant.” (Christ And The New Covenant, p. 290))</p>	<p>5 For thy Maker(, thy) is thine ^ahusband; the ^bLORD of hosts is his name; and thy ^cRedeemer the Holy One of Israel; The ^dGod of the whole earth shall he be called. (Cynthia L. Hallen: Like people who are widowed, divorced, or never married, Zion is alone for a season, but not forever. The Savior of the whole earth is her husband. The etymology of the English word husband is a compound of house and prepare; thus a husband is “one who prepares or builds a house.” The Lord is Zion’s husband or “house builder” because he makes the earth as a home for all creatures, he creates bodies as temples for spirit children, he builds temples as places of worship, and he prepares heavenly mansions for his children.</p>

	Redeeming the Desolate Woman, Journal of Book of Mormon Studies, 1:44)
6 For the Lord hath called thee ^a as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.	6 For the LORD hath called thee as a ^a woman ^b forsaken and grieved in spirit, and a ^c wife of youth, ^d when thou wast refused, saith thy God.
7 For a small moment have I ^a forsaken thee, but with great mercies will I gather thee. (Jeffrey R. Holland: “Christ has, on occasion, been rightfully angry with backsliding Israel, but that has always been brief and temporary – “a small moment.” Compassion and mercy always return and prevail in a most reassuring way. The mountains and the hills may disappear. The water of the great seas may dry up. The least likely things in the world may happen, but the Lord's kindness and peace will never be taken from his covenant people. He has sworn with a heavenly oath that he will not be wroth with them forever.” (Christ And The New Covenant, p. 290))	7 For a small ^a moment have I ^b forsaken thee; but with great mercies will I ^c gather thee. (In addition to this gathering of hearts and souls, the Jews will gather to their land of promise in Palestine. It also appears that there will be a gathering of a large group of the ten tribes, who may return en masse from the land or lands of their exile. D&C 133:26-34 - And they who are in the ^a north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall ^b smite the rocks, and the ice shall flow down at their presence. 27 And an ^a highway shall be cast up in the midst of the great deep. 28 Their enemies shall become a prey unto them, 29 And in the ^a barren deserts there shall come forth pools of ^b living water; and the parched ground shall no longer be a thirsty land. 30 And they shall bring forth their rich ^a treasures unto the children of Ephraim, my servants. 31 And the boundaries of the everlasting ^a hills shall tremble at their presence. 32 And there shall they fall down and be ^a crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of ^b Ephraim. 33 And they shall be filled with ^a songs of everlasting joy. 34 Behold, this is the ^a blessing of the ^b everlasting God upon the ^c tribes of ^d Israel, and the richer blessing upon the head of ^e Ephraim and his fellows.)
8 In a little wrath I hid my face from thee for a moment, but with everlasting ^a kindness will I have ^b mercy on thee, saith the Lord thy Redeemer. (Cynthia L. Hallen: Among orthodox Jews, a husband is not allowed to watch his wife going through the labor of childbirth. He sits in the corner of the deliver room with his back turned so that she will not feel embarrassed or immodest in her unavoidable hour of agony. He does not abandon her, although she may feel very much alone. The woman recites or sings psalms as she endures contractions. When the pain becomes too great for her to continue singing, the husband takes over, reciting psalms for her. Although Zion cannot see the Lord in the time of her probation,	8 In a little ^a wrath I ^b hid my ^c face from thee for a moment; but with everlasting ^d kindness will I have ^e mercy on thee, saith the LORD thy Redeemer.

<p>when she weeps, he weeps with her; when she sings, he rejoices with her. Redeeming the Desolate Woman, Journal of Book of Mormon Studies, 1:46)</p>	
<p>9 For this, the ^awaters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. (Since he has sworn not to be angry with Israel nor to rebuke her, and since he has also promised that he will “chasten” or rebuke those whom he loves if they are wicked, Isaiah’s prophecy means that a time will come when Israel will become righteous enough that she will need no chastisement from the Lord. Victor L. Ludlow: Isaiah: Prophet, Seer and Poet, 461)</p>	<p>9 For this, is as the waters of Noah unto me: for as I have sworn that the ^awaters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. (as per 3 Ne 22)</p>
<p>10 For the ^amountains shall depart and the hills be removed, but my ^bkindness shall not ^cdepart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.</p>	<p>10 For the ^amountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the ^bcovenant of my peace (JST people) be removed, saith the LORD that hath mercy on thee. His promise to restore Israel is just as sure as his promise to Noah.</p>
<p>11 O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy ^astones with fair colors, and lay thy foundations with sapphires. (“In the midst of a troubling world, the foundations I rely on come by my covenants with the Lord. They are indeed like sapphires and are treasures beyond price....They are the restored principles and ordinances of the gospel of Jesus Christ which are available to righteous women and men alike through the power of the holy priesthood of God. They include baptism, the gift of the Holy Ghost, the sacrament, and temple covenants.” (Aileen H. Clyde, Ensign, May 1995, p. 28 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 448))</p>	<p>11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy ^astones with fair colours, and lay thy foundations with sapphires. (Jerusalem, which was once destroyed and left desolate, will be restored and beautified by the Lord in the form of a new Jerusalem. Jeffrey R. Holland: Even in the midst and aftermath of great affliction, the Lord will shower material and spiritual blessings on Israel, including those jewels and precious metals that will be used to build the New Jerusalem. Christ and the New Covenant, 291)</p>
<p>12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.</p>	<p>12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. (These stones represent the spiritual and temporal blessings the Lord will pour out on his people.)</p>
<p>13 And ^aall thy children shall be taught of the Lord; and great shall be the ^bpeace of thy children. (Zion shall begin to be built before the time of Christ’s second coming in glory. The Saints who are gathered in all nations shall live for a season in love and peace (despite the degenerative condition of the world) prior to the Millennium. Because of the goodness of those who have given themselves</p>	<p>13 And all thy ^achildren shall be ^btaught of the LORD; and great shall be the ^cpeace of thy children.</p>

<p>fully to the Lord and his cause, their meetings shall be Pentecostal outpourings; the Spirit of God shall truly burn like a fire in their hearts. Prophecy and revelation and healings and angelic ministrations shall abound, for the faith of the Saints shall have rent the damning veil of unbelief and opened the heavens to the gifts and wonders enjoyed by the former-day Saints. And these spiritual experiences shall be multiplied immeasurably after the glorious return of the Master. When wickedness and enmity shall have been removed from this earth, there will be no end to the truths to be taught, the miracles to be performed, the outpourings to be enjoyed. Truly in that day “all thy children shall be taught of the Lord.” All men and women who choose to do so shall grow in spiritual graces to the point where they are prepared to inherit that glory and power which is enjoyed by God their Father. It that day, “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (2 Nephi 21:9, Isaiah 11:9) DCBM, 4:156)</p>	
<p>14 In ^arighteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.</p>	<p>14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.</p>
<p>15 Behold, they shall surely gather together ^aagainst thee, not by me; whosoever shall gather together against thee shall fall for thy sake.</p>	<p>15 Behold, they shall surely gather together (against thee), but not by me: whosoever shall gather together against thee shall fall for thy sake.</p>
<p>16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.</p>	<p>16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the ^awaster to destroy.</p>
<p>17 No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. This is the heritage of the ^aservants of the Lord, and their righteousness is of me, saith the Lord. (Joseph Smith: “No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.” (History of the Church, 4:540 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 449) John Taylor: the day is not far distant when this nation</p>	<p>17 ¶ No ^aweapon that is formed against thee shall prosper; and every ^btongue that shall rise (revile) against thee in judgment thou shalt condemn. (The Lord’s people will be able to stand against gossip, slander, and accusations in a court of law) This is the heritage of the ^cservants of the LORD, and their righteousness is of me, saith the LORD. (Ultimately, our righteousness is insufficient to save us. Though our obedience with broken hearts is required to bring us unto Christ, it is his righteousness that saves. George Q. Morris: But bear in mind that the Lord is directing this world. We are frequently reminded that conditions have been so developed in the powers of warfare that an accident or a rash move could set in operation those powers which might destroy our civilization. But let us bear in mind that this world is in the</p>

will be shaken from centre to circumference. And now, you may write it down, any of you, and I will prophesy it in the name of God. And then will be fulfilled that prediction to be found in one of the revelations given through the Prophet Joseph Smith. Those who will not take up their sword to fight against their neighbor must needs flee to Zion for safety. And they will come, saying, we do not know anything of the principles of your religion, but we perceive that you are an honest community; you administer justice and righteousness, and we want to live with you and receive the protection of your laws, but as for your religion we will talk about that some other time. Will we protect such people? Yes, all honorable men. When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations. This is part of the programme, and as long as we do what is right and fear God, he will help us and stand by us under all circumstances. JD, 21:8 Bruce R. McConkie: We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands. It may be, for instance, that nothing except the power of faith and the authority of the priesthood can save individuals and congregations from the atomic holocausts that surely shall be. And so we raise the warning voice and say: Take heed; prepare; watch and be ready. There is no security in any course except the course of obedience and conformity and righteousness. CR, Apr 1979, 133.)

hands of God. All these things will happen only so far as they are in accordance with his plans and his purposes. And let us not waste our time and our energy and get into a nervous condition about what is going to happen to the world. That is not our sphere of responsibility. The Lord will take care of that. It remains for us to be devoted to the upbuilding of his kingdom and facing whatever conditions may come to us. CR, Apr 1959, 102 John Taylor: neither this nation nor any other nation can do anything more than God permits. He sets up one nation, and puts down another, according to the counsels of his own will. All men are but human; their breath is in their nostrils, and they have no power but that which God gives them. Anything beyond this they are powerless to do; and why, then, should His people fear? We certainly have a work to perform on the earth, and God our Father has selected us for that purpose, JD 23:233 Wilford Woodruff: Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our door? I'll tell you. The priesthood of God who honor their priesthood and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. If you do your duty, and I do my duty, we'll have protection, and shall pass through the afflictions in peace and in safety. Discourses of Wilford Woodruff, 230)

3 Nephi 23

Jesus approves the words of Isaiah—He commands the people to search the prophets—The words of Samuel the Lamanite concerning the resurrection are added to their records. [A.D. 34]

PREACH MY GOSPEL: THE BOOK OF MORMON AND THE BIBLE SUPPORT EACH OTHER: WHAT DOES THE BIBLE SAY ABOUT THE BOOK OF MORMON? John 10:16; Isaiah 29:4, 11-18; Ezekiel 37:15-17; Bible Dictionary: “Ephraim, Stick of”. WHAT DOES THE BOOK OF MORMON SAY ABOUT THE BIBLE? 1 Nephi 13:30-29, 40-41; 2 Nephi 29:3-14; 3 Nephi 23:1; Mormon 7:8-9. IN WHAT WAYS DO BOTH BOOKS SERVE AS TESTAMENTS OF CHRIST? 2 Nephi 29:8; John 20:31; Acts 10:43. **1** AND now, behold, I say unto you, that ye ought to ^asearch these things. Yea, a commandment (This is more than a suggestion.) I give unto you that ye search these things diligently; for great are the words of ^bIsaiah. (If our eternal salvation depends upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them – and who shall say that such is not the case! – how shall we fare in that great day when with Nephi we shall stand before the pleasing bar of Him who said: Great are the words of Isaiah? It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them. For that matter, why should either Nephi or Isaiah know anything that is withheld from us? Does not that God who is no respecter of persons treat all his children alike? Has he not given us his promise and recited to us the terms and conditions of his law pursuant to which he will reveal to us what he has revealed to them? Bruce R. McConkie, Ten Keys to Understanding Isaiah, Ensign, Oct 1973, p. 78. The Bible Dictionary states: “Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other O.T. prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet. The Lord told the Nephites that ‘great are the words of Isaiah,’ and that all things Isaiah spoke of the house of Israel and of the gentiles would be fulfilled (3 Ne 23:1-3).The reader today has no greater written commentary and guide to understanding Isaiah than the Book of Mormon and the Doctrine and Covenants. As one understands these works better he will understand Isaiah better, and as one understands Isaiah better, he more fully comprehends the mission of the Savior, and the meaning of the covenant that was placed upon Abraham and his seed by which all the families of the earth would be blessed.”)

2 For surely **he spake as touching all things concerning my people** which are of the house of Israel; ^atherefore it must needs be that he must speak also to the Gentiles. (The gathering of Israel includes the invitation to the Gentiles to gather with Israel.)

3 And all things that he spake have been and ^ashall be, (many of Isaiah’s prophecies have dual meaning, they pertain to Isaiah’s day or a future day to Isaiah and to our day as well) even according to the words which he spake. (Hugh Nibley: “(quoting 3 Nephi 23:1-3.) That quotation alone spares us the trouble of an apology for Isaiah. The book of Isaiah is a tract for our own times; our very aversion to it testifies to its relevance. It is necessary to remind us of its importance, however, because Isaiah's message has not been popular, and he tells us why. The wicked do not like to be told about their faults...says Isaiah, the people of Israel want to hear smooth things: ‘Prophesy not unto us right things, speak unto us smooth things.’ (Isaiah 30:10.) And ever since, the process of interpreting Isaiah has been one of smoothing him out.” (Old Testament and Related Studies, pp. 215-6) Here the Savior essentially says to the Nephites: “You can trust Isaiah. Many of the things of which he prophesied have already taken place; many more shall yet come to pass. His word is true and faithful.” Jesus may also have intended to convey the idea that Isaiah’s words have dual or multiple fulfillment. Thus the past becomes the key that unlocks the future. As history has its cycles, so prophecies have multiple fulfillments and repeated applications. Isaiah’s prophecies of events now past foretell events yet future. The past is the stage upon which the future is portrayed. The scriptures thus have a timeless value and an eternal relevance. DCBM, 4:158.

Victor L. Ludlow: Isaiah, when facing a difficult teaching situation, did not use the parable as a tool; instead, he veiled his message in clouds of symbolism, poetry, and complex terminology. In other words, instead of speaking at a simple level and letting his listeners build upon that foundation, Isaiah spoke at a high intellectual and spiritual level, thus challenging or even forcing his listeners to attain that level before they could begin to understand his words. Isaiah was not only difficult, he was deliberately difficult. We must study his words, wrestle with them, and ponder them at great length before his powerful, sublime teachings begin to emerge and inspire us. Because of this, it is easy to become discouraged and give up before we begin to understand his message. However, through serious and prayerful study, when we finally grasp the language and ideas of a particular chapter until they not only make sense, but enlighten and inspire as well, we realize that we have arrived at a profound level of understanding. Isaiah: Prophet, Seer, and Poet, 134-135)

4 Therefore give heed to my words; write the things which I have told you; and according to the time and the will of the Father ^athey shall go forth unto the Gentiles.

5 And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the ^aprophets, for many there be that testify of these things. (“Jesus further declared that those who would hearken to his words (which included the commandment to search Isaiah) -- and would repent and be baptized--would be saved (see 3 Nephi 23:5a). Is our salvation dependent upon our diligence in heeding the commandment to search Isaiah? (Monte S. Nyman, Great Are The Words of Isaiah, p. 1))

6 And now it came to pass that when Jesus had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not. (The Lord is going to give some scriptures from Malachi as well as the prophecies of Samuel the Lamanite.)

7 And it came to pass that he said unto ^aNephi: Bring forth the record which ye have kept.

8 And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said:

9 Verily I say unto you, I commanded my servant ^aSamuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were ^bmany ^csaints who should ^darise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

10 And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

11 And Jesus said unto them: How be it that ye have not ^awritten this thing, that many ^bsaints did arise and appear unto many and did minister unto them?

12 And it came to pass that Nephi remembered that this thing had not been written.

13 And it came to pass that Jesus commanded that it should be ^awritten; (Jesus is truly the author of the Book of Mormon, no wonder Joseph Smith said it's the most correct book ever written.) therefore it was written according as he commanded. (Neal A. Maxwell: “The resurrected Jesus made a special point of ensuring that this glorious event—witnessed alike on two hemispheres, and in which all mortals have an inexpressibly important and personal stake—was likewise carefully recorded. In fact, Jesus, noting the neglect of Samuel's prophecy, commanded that it be written. (See 3 Nephi 23:9-11.) No wonder, for He anticipated the subsequent reactions to the reality of the resurrection, such as those of the Athenians to Paul's preaching: ‘And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.’ (Acts 17:32.) Jesus, the Jehovah of the Old Testament (who had been so careful to see that much lesser facts were carefully established in the mouths of two or three witnesses), insisted that the two central facts of human history, the atonement and the resurrection, be carefully established in the pages of the two great written witnesses of Him and the resurrection. Such careful correlation and amplified attesting would surely not surprise previous prophets—nor should it us. The above is not recited just to note how reassuringly tidy the restored gospel is, nor how impressively

exact about facts the Lord is. Instead, one should ask, ‘What knowledge does the world need to have more than the sure testimony and evidence that Jesus is the Christ and that His atonement actually accomplished God’s great plan of redemption, whereby mankind will be blessed with immortality?’ In a world filled increasingly with drift, disbelief, and despair, what more welcome ‘good news’ could be given?’ (Plain and Precious Things, p. 30)

14 And now it came to pass that when Jesus had ^aexpounded all the scriptures in one, (Showing how all the scriptures testify of Christ. Just like Jesus did to the two on the road to Emmaus. Luke 24: 25 Then he said unto them, O ^afools, and slow of ^bheart to ^cbelieve all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at ^aMoses and all the ^bprophets, he ^cexpounded unto them in all the ^dscriptures the things concerning himself.) which they had written, he commanded them that they should ^bteach the things which he had expounded unto them. (In one sense, to say that Jesus expounded all scriptures in one, may mean that our Lord taught the people the entire plan of salvation out of the scriptures, perhaps even opening the heavens and providing the visions necessary to understand what had been, what was, and what was to come. Such a panoramic vision might not be unlike what was vouchsafed to Enoch, Moses, Nephi, the brother of Jared or Joseph Smith. Of his own experience in vision, Joseph Smith said: Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the... vision [D&C 76]. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the Scriptures remains unsullied by the folly of men, go to show the perfection of the theory (of different degrees of glory in the future life) and witness the fact that the document is a transcript from the records of the eternal world. TPJS, p. 11. On a later occasion, the Prophet explained: I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were people prepared to receive them. TPJS, p. 305. DCBM, 4:160.)

3 Nephi 24

The Lord's messenger shall prepare the way for the Second Coming—Christ shall sit in judgment—Israel is commanded to pay tithes and offerings—A book of remembrance is kept—Compare Malachi 3. [A.D. 34]

3 Nephi 24	Malachi 3
<p>1 AND it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi—Behold, I will ^asend my ^bmessenger, (The passage was rightly applied to John the Baptist, who prepared the way for the Lord's first coming, but the ultimate fulfillment of the prophecy will be in the latter days. It tells of the appearance of the Lord suddenly in his temple, asking rhetorically who will be able to endure his coming and the cleansing that will accompany it. Among the heavenly messengers of the Restoration the following could be listed: John the Baptist, Peter, James and John, Elijah and Moroni. Perhaps what Malachi envisioned was not an individual but the collective ministry of all the messengers who restored doctrine and keys in the last days, each in turn preparing the way for Christ. The Prophet Joseph Smith was also a great messenger sent to prepare the way for the Lord. Also, the gospel – restored in the latter day to make the world ready for the Lord – is a messenger sent before him. Kent Jackson, <i>Studies in Scripture</i>, 8:198-99) and he shall prepare the way before me, and the Lord whom ye seek shall suddenly ^ccome to his temple, even the ^dmessenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. (Joseph Smith taught, “The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world. John's mission was limited to preaching and baptizing; but what he did was legal; and when Jesus Christ came to any of John's disciples, He baptized them with fire and the Holy</p>	<p>1 BEHOLD, I will ^asend my ^bmessenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly ^ccome to his ^dtemple, (He has already come suddenly to his temple, on April 3, 1836, along with Elijah, Elias and Moses.) even the ^emessenger of the covenant, (Christ) whom ye delight in: behold, he shall come, saith the LORD of hosts. (3 Nephi 24 is almost the same as chapter 3. John the Baptist, the Aaronic Priesthood, Joseph Smith. When he comes to earth a second time, he will make more than one appearance before he comes in the clouds of heaven for all flesh to see him together. At least one of those appearances includes a sudden visit to his temple, yet to be built, in Jackson County, Missouri. Kent Jackson: As Jesus expounded the scriptures to his American saints, he quoted to them the revelations that now comprise Malachi 3 and 4 in the Old Testament. These chapters contain significant doctrinal material that reveals much concerning the Lord's coming. Perhaps that is why the Lord directed that they be written in the Nephite record, and perhaps it is why Mormon was inspired to include them in his Book of Mormon abridgment for us. Because of the fragmented nature of the material in Malachi 3 and 4, in which a diverse variety of topics is discussed in short (sometimes unconnected) segments, this section appears to be a collection of utterances—a quote book—and not a continuous prophecy. Perhaps some of the brief quotations may not even be those of Malachi himself. Elder Bruce R. McConkie suggested that Malachi was quoting (specifically in Mal. 4:1-2) from the words of the ancient prophet Zenos, whose writings were contained on the plates of brass but are not found in the Bible as it stands today. Bruce R. McConkie, <i>The Doctrinal Restoration, Studies in Scriptures</i>, 8:197-198, 206.)</p>

Ghost.” (Teachings of the Prophet Joseph Smith, pp. 335-6) One may fairly ask, “If John was the Elias of Christ’s First Coming, then who was the Elias of Christ’s Second Coming? Was it John the Baptist? Was it Joseph Smith?” The answer is found in the D&C, I have sent mine everlasting covenant into the world, to be a light to the world...and to be a messenger before my face to prepare the way before me (DC 45:9). This is according to the restorative functions of the doctrine of Elias, for there were many angels who brought their keys back to the earth to establish the everlasting covenant in preparation for the Lord’s Second Coming. Bruce R. McConkie said, “Who is the promised Elias who was to come and restore all things?...Was it one man? Certainly not. Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth...it is apparent that no one messenger has carried the whole burden of the restoration.” (Mormon Doctrine, p. 221) Joseph Smith: “The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel and making all things ready; then Messiah comes to His Temple, which is last of all.” (Teachings, p. 340) Matthias F. Cowley: “When He comes in verification of Malachi’s prophecy, He will come suddenly and in power and great glory. He will find a temple to come to. To do this, there must be a people called of God, instructed by revelation...in order to know where, when and how to erect, in keeping with divine approval, such a sacred edifice...Nothing short of a new Gospel dispensation, ushered in and perpetuated by direct revelation from the Lord, can fulfill the provisions of Malachi’s prediction.” (Cowley’s Talks on Doctrine, p. 29) Jeffrey R. Holland: “Christ, who is the great ‘messenger of the covenant,’ did come to the first temple in this dispensation, in Kirtland, Ohio, on April 3, 1836. He has, of course, come to other temples and will yet do so—particularly in Jerusalem and Jackson County, Missouri—as part of the culmination of his majestic second coming.” (Christ And The New Covenant, p. 294))

2 But who may ^aabide the day of his coming, (second coming) and who shall stand when he appeareth? For he is like a ^brefiner's fire, and like fuller's soap. ("Anciently, a fuller was one who cleansed and whitened garments. 'The process of fulling or cleansing clothes consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance answering the purpose of soap had been dissolved' (Peloubet, 203-4). Christ's blood is the only 'fuller's soap' strong enough to remove all stains of sin from those who repent and fully accept his atoning sacrifice (1 Ne. 12:11; Mosiah 3:11-18; Alma 5:27; 13:11). 'Though your sins be as scarlet, they shall be as white as snow,' declared the Lord (Isa. 1:18). However, the blood of Christ will have no cleansing effect upon the wicked, for the stain of sin shall remain on their garments (D&C 29:17)." (Hoyt W. Brewster, Jr., Doctrine and Covenants Encyclopedia, p. 195-6) Orson Pratt: "...he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' That same fire will rest upon the abodes of those that come into that temple, and they will be filled with fire and the Holy Ghost. They will be purged of all iniquity, and every ordinance that will be administered in that temple will be administered by holy hands, and you will understand and know the meaning thereof...The Lord will reveal these things in their day; he will reveal everything that is needful, so that the knowledge of God may rest upon you, and that there may be no darkness with you. Amen." (Journal of Discourses, 21:331))

3 And he shall sit as a refiner and purifier of silver; and he shall ^apurify the ^bsons of Levi, (Prior to the Second Coming those descendants of Levi who are converted and purified by the gospel of Jesus Christ will participate in the "restoration of all things" by once again offering sacrifice. DCBM, 4:163) and purge them as gold and silver, that they may ^coffer unto the Lord an offering in righteousness. ("Some time ago, a few ladies met to study the scriptures. While reading the third chapter of Malachi, they came upon a remarkable expression in the third verse: 'And He shall sit as a refiner and purifier of silver' (Mal 3:3) One lady decided to visit a silversmith, and report to the others on what he said about the subject. She went

2 But who may ^aabide the ^bday of his ^ccoming? and who shall ^dstand when he appeareth? for he *is* like a ^erefiner's ^ffire, and like fullers' ^gsoap: (The earth shall be cleansed and receive its paradisiacal glory.)

3 And he shall sit *as* a ^arefiner and purifier of silver: and he shall ^bpurify the ^csons of ^dLevi, (John the Baptist was a son of Levi.) and purge them as gold and silver, that they may offer unto the LORD an ^eoffering in righteousness. (That there is more than one meaning for the offering in righteousness to be made by the sons of Levi at or near the second coming of the Lord is evident. With regard to animal sacrifice, Joseph Smith said: "It is generally supposed that sacrifice was entirely done away when the Great Sacrifice the sacrifice of the Lord Jesus was offered up, and that there will be no necessity for the ordinance of sacrifice in the future, but those who assert this are certainly not acquainted with the duties, privileges and authority

accordingly, and without telling him the reason for her visit, begged the silversmith to tell her about the process of refining silver. After he had fully described it to her, she asked, ‘Sir, do you sit while the work of refining is going on?’ ‘Oh, yes ma’am,’ replied the silversmith; ‘I must sit and watch the furnace constantly, for, if the time necessary for refining is exceeded in the slightest degree, the silver will be injured.’ The lady at once saw the beauty and comfort of the expression. ‘He shall sit as a refiner and purifier of silver.’ God sees it necessary to put His children into the furnace; but His eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for us. Our trials do not come at random, and He will not let us be tested beyond what we can endure. Before she left, the lady asked one final question, ‘How do you know when the process is complete?’ ‘That’s quite simple,’ replied the silversmith. ‘When I can see my own image in the silver, the refining process is finished.’” (Author unknown) Joseph Smith: “These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the Holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the prophets; but those things which existed prior to Moses’ day, namely, sacrifice, will be continued. It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations.” (Teachings of the Prophet Joseph Smith, p. 173) Joseph Fielding Smith: “It should be remembered that the great temple, which is yet to be built in the City Zion, will not be one edifice, but twelve. Some of these temples will be for the lesser priesthood. When these temples are built, it is very likely that

of the Priesthood, or with the Prophets. The offering of sacrifice has ever been connected and forms a part of the duties of the priesthood. It began with the priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the priesthood is restored with all its authority, power and blessings. These sacrifices, as well as every ordinance belonging to the priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest, else how can the restitution of all things spoken of by the holy prophets be brought to pass. It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies, this has never been spoken of by the prophets; but those things which existed prior to Moses’ day, namely, sacrifice, will be continued.” Teachings, p. 172-73 R. Millet, J.F. McConkie: A modern revelation speaks of the sons of Moses and the sons of Aaron offering an acceptable sacrifice in the temple to be erected in Independence, Jackson County, Missouri, DCBM, 3:249 John Taylor: CONVERSATION WITH ROTHSCHILD.—I remember, some time ago, having a conversation with Baron Rothschild, a Jew. I was showing him the temple here, and said he—“Elder Taylor, what do you mean by this temple? What is the object of it? Why are you building it?” Said I, “Your fathers had among them prophets, who revealed to them the mind and will of God; we have among us prophets who reveal to us the mind and will of God, as they did. One of your prophets said—The Lord whom ye seek shall suddenly come to his temple, but who may abide the day of his coming? For he shall sit as a refiner’s fire and a purifier of silver!” “Now,” said I, “sir, will you point me out a place on the face of the earth where God has a temple?” Said he, “I do not know of any.” You remember the words of your prophet that I have quoted?” Said he—“Yes, I know the prophet said that, but I do not know of any temple anywhere. Do you consider that this is

<p>provision will be made for some ceremonies and ordinances which may be performed by the Aaronic Priesthood and a place provided where the sons of Levi may offer their offering in righteousness. This will have to be the case because all things are to be restored...The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character.” (Doctrines of Salvation, 3:93-4 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 451))</p>	<p>that temple?" "No, sir, it is not." "Well, what is this temple for?" Said I, "The Lord has told us to build this temple so that we may administer therein baptisms for our dead (which I explained to him) and also to perform some of the sacred matrimonial alliances and covenants that we believe in, that are rejected by the world generally, but which are among the purest, most exalting and ennobling principles that God ever revealed to man." "Well, then, this is not our temple?" "No, but," said I, "you will build a temple, for the Lord has shown us, among other things, that you Jews have quite a role to perform in the latter days, and that all the things spoken by your old prophets will be fulfilled, that you will be gathered to old Jerusalem, and that you will build a temple there; and when you build that temple, and the time has arrived, 'the Lord whom you seek will suddenly come to his temple. Gospel Kingdom, 293)</p>
<p>4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.</p>	<p>4 Then shall the offering of ^aJudah and Jerusalem be ^bpleasant unto the LORD, as in the days of old, and as in former years.</p>
<p>5 And I will come ^anear to you to judgment; and I will be a swift witness against (Here's a list of the types of people that will be present at the Second Coming.) the ^bsorcerers, and against the adulterers, and against false ^cswearers, and against those that ^doppress the hireling in his wages, the widow and the ^efatherless, and that turn aside the ^fstranger, and fear not me, saith the Lord of Hosts. (Jeffrey R. Holland: “The Lord declares his anger not only against sorcerers, adulterers, and those who are untrue in any way, but also against those who are ungenerous to the hireling, the stranger, the widow, and the fatherless. In calling those to return who have strayed, he speaks of the good that could be done to such needy if there were ‘meat in my house.’ If such tithes and offerings are not returned to the Lord, inasmuch as they are rightfully his, then the people and the land are ‘cursed with a curse’.” (Christ and the New Covenant, p. 296))</p>	<p>5 And I will come near to you to ^ajudgment; and I will be a swift witness against the ^bsorcerers, and against the ^cadulterers, and against ^dfalse swearers, and against those that ^eoppress the hireling in ^fhis wages, the ^gwidow, and the fatherless, and that turn aside the ^hstranger <i>from his right</i>, and fear not me, saith the LORD of hosts.</p>
<p>6 For ^aI am the Lord, I change not; therefore ye sons of Jacob are not consumed.</p>	<p>6 For I <i>am</i> the LORD, I ^achange not; therefore ye sons of ^bJacob are not ^cconsumed.</p>
<p>7 Even from the days of your fathers ye are gone away from mine ^aordinances, and have not kept them. ^bReturn unto me and I will return unto you, saith the Lord of Hosts. But ye say: Wherein shall we return?</p>	<p>7 ¶ Even from the days of your ^afathers ye are gone away from mine ^bordinances, and have not kept <i>them</i>. ^cReturn unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?</p>
<p>8 Will a man rob God? Yet ye have robbed me.</p>	<p>8 ¶ ^aWill a man ^brob God? Yet ye have robbed me.</p>

<p>But ye say: Wherein have we robbed thee? In ^atithes and ^bofferings. (LeGrand Richards: “In a revelation given to the Prophet Joseph Smith at Kirtland, Ohio, September 11, 1831, the Lord made very plain the importance of observing the law of tithing: ‘Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.’ (D&C 64:23.) How could one’s conscience not burn within him upon the coming of the Son of Man, if he realized that he had made no contribution to the expense of establishing God’s kingdom in the earth. Especially would this be so when one realizes that all that he has, he obtained from the Lord, who created the earth and the fulness thereof, and who gave us our lives and our being upon this earth, with a promise that we might inherit the earth eternally, if we are faithful. Should we, then, not be willing to pay something for such an inheritance? It is not uncommon for a man in this life to pay money for ten to twenty-five years to purchase a small plot of ground for his use while he lives upon the earth. Should he be less interested in acquiring an eternal inheritance?” (A Marvelous Work And A Wonder, p. 368-9) It is not unlikely that the law of tithing was an important part of the Lord’s plan for the Nephites as it is for us today. Kent Jackson, Studies in Scripture, 8:200.)</p>	<p>But ye say, Wherein have we robbed thee? In ^ctithes and offerings. (President Spencer W. Kimball said: “Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous. I think we should...give, instead of the amount saved by our two meals of fasting, perhaps much, much more – ten times more when we are in a position to do it. CR, Oct. 1974, p. 184. The concept of fast offerings appears as early as the time of Isaiah when, speaking of the true fast, he encouraged people to fast and “to deal thy bread to the hungry, and ... bring the poor that are cast out to thy house.” The Prophet Joseph instituted the practice of collecting fast offerings for the poor in Kirtland, Ohio; and later at Nauvoo, Illinois, the Quorum of the Twelve Apostles sent a general letter to the Church defining “the principle of fasts,” stating: “Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long time; and this is one great and important principle of fasts approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance.” President Monson, CR Oct 1996 I have heard bishops and stake presidents say that the real blessings of the Lord are in the payment of fast offerings. The beginning of the living of the Law of Consecration.)</p>
<p>9 Ye are cursed with a curse, for ye have robbed me, even this whole nation.</p>	<p>9 Ye <i>are</i> ^acursed with a curse: for ye have robbed me, <i>even</i> this whole nation.</p>
<p>10 Bring ye all the ^atithes into the storehouse, that there may be ^bmeat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the ^cwindows of heaven, and pour you out a ^dblessing that there shall not be room enough to receive it. (Harold B. Lee: The opening of the windows of heaven, of course, means revelations from God to him who is willing thus to sacrifice. Ensign, Nov 1971, 16)</p>	<p>10 Bring ye all the ^atithes into the storehouse, that there may be ^bmeat in mine house, and ^cprove me now herewith, saith the LORD of hosts, if I will not ^dopen you the ^ewindows of heaven, and pour you out a ^fblessing, that <i>there shall not be room enough to receive it.</i> (What are the blessings mentioned? Spiritual, temporal.)</p>
<p>11 And I will rebuke the ^adevourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the</p>	<p>11 And I will ^arebuke the ^bdevourer (Satan, those that would deplete your resources, illnesses, car trouble, employment difficulties) for your sakes,</p>

time in the fields, saith the Lord of Hosts.	and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.
12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.	12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.
13 Your words have been stout against me, saith the Lord. Yet ye say: What have we spoken against thee?	13 ¶ Your words have been ^a stout against me, saith the LORD. Yet ye say, What have we spoken so much (the Book of Mormon removes these 2 words. The JST keeps it in.) against thee?
14 Ye have ^a said: It is ^b vain to serve God, and what doth it profit that we have kept his ^c ordinances and that we have walked mournfully before the Lord of Hosts? (Opposition will come even to those who follow the Lord.)	14 Ye have said, It <i>is</i> ^a vain to serve God: and what ^b profit <i>is it</i> that we have kept his ordinance, (and what doth it profit that we have kept his ordinances The JST wording is the name as the KJV.) and that we have walked mournfully before the LORD of hosts? (The Lord never breaks his part of the covenant, it is us that breaks it. It seems that the wicked prosper and the evil are elevated.)
15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.	15 And now we call the ^a proud happy; yea, they that work ^b wickedness are set up; yea, <i>they that</i> tempt God are even delivered.
16 Then they that feared the Lord ^a spake often one to another, and the Lord hearkened and heard; and a book of ^b remembrance was written before him for them that feared the Lord, and that thought upon his name.	16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it , (the Book of Mormon takes the word “it” out, but the JST leaves it in.) and a ^a book of ^b remembrance (The Book of Life, the names of the sanctified. Adam kept a written account of his faithful descendants in which he recorded their faith and works, their righteousness and devotion, their revelations and visions, and the adherence to the revealed plan of salvation. To signify the importance of honoring our worthy ancestors and of hearkening to the great truths revealed to them, Adam called his record a book of remembrance. It was prepared according to the pattern given by the finger of God. Moses 6:4-6, 46. Mormon Doctrine, p. 100) was written before him for them that feared the LORD, and that thought upon his name.
17 And they shall be ^a mine, saith the Lord of Hosts, in that day when I ^b make up my jewels; (We will be a peculiar treasure to the Lord.) and I will spare them as a man spareth his own son that serveth him.	17 And they shall be ^a mine, saith the LORD of hosts, in that day when I make up my ^b jewels; and I will ^c spare them, as a man spareth his own son that serveth him.
18 Then shall ye return and ^a discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Joseph F. Smith: “By this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the	18 Then shall ye return , and ^a discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (We can return to God by paying tithes. What is the real purpose of tithing? Paying tithes is a call to faith.)

kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost.” (Conference Report, Apr. 1900, p. 47 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 452))

3 Nephi 25

At the Second Coming the proud and wicked shall be burned as stubble—Elijah shall return before that great and dreadful day—Compare Malachi 4. [A.D. 34]

3 Nephi 25	Malachi 4
<p>1 ^aFOR behold, the day cometh that shall ^bburn as an oven; and all the ^cproud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root (ancestors) nor branch (posterity). (The ultimate blessing of the gathering of Israel is sealings in the temple to ancestors and posterity. The reason the earth was created was for families to exist eternally. D&C 49:16 Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;)</p>	<p>1 ^aFOR, behold, the ^bday cometh, that shall ^cburn as an oven; and all the ^dproud, yea, and all that do ^ewickedly, shall be (burn as – Moroni to Joseph Smith) ^fstubble: and the day that cometh shall burn them up, (for they that come shall burn them) saith the LORD of hosts, that it shall leave them neither root nor ^gbranch. (Elder Bruce R. McConkie suggested that Malachi was quoting (specifically in Mal 4:1-2) from the words of the ancient prophet Zenos, whose writings were contained on the plates of brass, but are not found in the Bible as it stands today. Kent Jackson, Studies in Scripture 8:197-98)</p>
<p>2 But unto you that fear my name, shall the ^aSon of Righteousness arise with healing in his wings; (That is, power in his extremities, the power that came from his having had nails driven through his hands and feet. In short, the Son of Righteousness came with the power of the Atonement. DCBM, 4:165) and ye shall go forth and ^bgrow up as ^ccalves in the stall. (Orson Pratt: “Now, then, all the inhabitants who are spared from this fire--those who are not proud, and who do not do wickedly, will be cleansed more fully and filled with the glory of God...the children who are born into the world will grow up without sin unto salvation. Why will this be so? Because that fallen nature, introduced by the fall, and transferred from parents to children, from generation to generation, will be, in a measure, eradicated by this change. Then the righteous will go forth, and grow up like calves of the stall; and one revelation says, their children shall grow up without sin unto salvation. Satan having no power to tempt them, these children will not sin.” (Journal of Discourses, 16:319))</p>	<p>2 ¶ But unto you that fear my name shall the ^aSun of righteousness ^barise with healing in his wings; and ye shall go forth, and grow up as calves of the ^cstall.</p>
<p>3 And ye shall ^atread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.</p>	<p>3 And ye shall ^atread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do <i>this</i>, saith the LORD of hosts.</p>
<p>4 Remember ye the law of Moses, my servant, which I commanded unto him in ^aHoreb for all Israel, with the statutes and judgments. (“Upon a cursory reading of this verse one may wonder why Jesus is quoting this part of Malachi’s prophecy in</p>	<p>4 ¶ Remember ye the law of Moses my servant, which I ^acommanded unto him in ^bHoreb for all Israel, <i>with</i> the statutes and judgments. (The law revealed to Moses in Horeb never was revealed to the children of Israel.)</p>

light of the fact that the law of Moses was fulfilled in Christ. The answer could possibly be that the Lord (and Malachi) were not referring to the Mosaic code and carnal commandments but rather to a different law that was given to Moses in Horeb--a higher law, even the fulness of the gospel that, because of Israel's rebelliousness and stiffneckedness, they never were able to fully receive.” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 166) Joseph Smith: “How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.” (Teachings of the Prophet Joseph Smith p. 323))

(These two verses, 5 & 6, were quoted by Joseph Smith more than any other verses of scriptures.)
 5 Behold, I will send you ^aElijah the prophet before the coming of the great and dreadful ^bday of the Lord; (“Elijah did come. He came to the Kirtland Temple on April 3, 1836. (See D&C 110:13–16.13 After this vision had closed, another great and glorious ^avision burst upon us; for ^bElijah the prophet, who was taken to heaven without tasting death, stood before us, and said: 14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come— 15 To ^aturn the ^bhearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse— 16 Therefore, the ^akeys of this ^bdispensation are committed into your hands; and by this ye may know that the great and dreadful ^cday of the Lord is near, even at the doors.) Jewish literature is replete with the promise and expectation of Elijah’s coming. That is the last promise of the Old Testament, in the last verses of Malachi. And it is Jewish tradition that on the second night of Passover they must leave open the door and place at the table head an empty chair and a goblet full of wine in the expectation that Elijah may come. It is interesting, especially in light of that Jewish tradition, that April 3, 1836, was the second day of Passover. The symbolism is beautiful. Elijah comes, as they expect, to a home.

5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2) (When Moroni appeared to Joseph Smith he quoted Malachi 4:5-6, but with significantly different wording from the way it appears in either the Bible or the Book of Mormon version. Moroni’s version adds important doctrinal insights into this prophecy. For whatever reason Moroni changed the words, it is clear that the mission of Elijah is significant to the restoration of the everlasting gospel and that understanding that mission is essential to understanding and appreciating the fullness of the gospel. The Prophet Joseph Smith taught extensively concerning Malachi’s prophecy and the critical mission of Elijah. “Elijah was the last prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the priesthood, in order that all the ordinances may be attended to in righteousness... Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the priesthood, and without the authority is given, the ordinances could not be administered in righteousness.” TPJS, p. 172. The fulfillment of this prophecy occurred on April 3, 1836, in the Kirtland Temple, when Elijah

<p>He comes to a goblet of wine-the sacramental wine. He comes to turn hearts, which is more than changing minds-he turns hearts to hearts.” (Truman Madsen, The Radiant Light, p. 106-7)</p> <p>Joseph Fielding Smith: “Among the Jews [Elijah the Tishbite] finds a place of honor in their history second to none of the prophets...It was, I am informed, on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter-not in the home of the Jews to partake of the Passover with them-but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking.” (Doctrines of Salvation, 2:100-1)</p> <p>JS-H 1: 38 And again, he quoted the fifth verse thus: Behold, I will reveal unto you the ^aPriesthood, by the hand of ^bElijah the prophet, before the coming of the great and dreadful day of the ^cLord. 39 He also quoted the next verse differently: And he shall plant in the hearts of the ^achildren the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.)</p>	<p>appeared to Joseph Smith and Oliver Cowdery and restored these keys to the earth in this final dispensation. DCBM, 4:166.</p>
<p>6 And he shall ^aturn the heart of the ^bfathers to the children, and the heart of the children to their fathers, lest I come and ^csmite the earth with a curse. (“Now, the word turn here should be translated bind, or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion. “But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah.” (Teachings of the Prophet Joseph Smith, p. 330)</p>	<p>6 And he shall ^aturn (plant in) (Joseph Smith said the word “turn” should be “seal” or “bind.” Teachings, p. 330.) the ^bheart (s) of the ^cfathers to the ^dchildren, (the promises made to the fathers) and the heart(s) of the ^echildren (shall turn) to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse. (If it were not so, the whole earth would be utterly wasted at his coming.) (Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the present are brought together to prepare the earth for the return of its great King. Though there is no direct mention of celestial marriage in the Book of Mormon, it is</p>

James E. Faust: “Perhaps we regard the power bestowed by Elijah as something associated only with formal ordinances performed in sacred places. But these ordinances become dynamic and productive of good only as they reveal themselves in our daily lives. Malachi said that the power of Elijah would turn the hearts of the fathers and the children to each other. The heart is the seat of the emotions and a conduit for revelation. This sealing power thus reveals itself in family relationships, in attributes and virtues developed in a nurturing environment, and in loving service. These are the cords that bind families together, and the priesthood advances their development.” (Ensign, May 1993, p. 37 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 456))

inconceivable that such blessings were not available to the people who were worthy of them. We would assume, also, that inasmuch as the fullness of the gospel (and the fullness of the gospel ordinances) was had by the Nephites, baptisms for the dead were practiced just as they were in the Old World. The record is, however, silent on the matter. DCBM, 4:167-168. The hearts of the fathers and of the children will be turned to one another when the fathers in the spirit world, hearing the Gospel preached and realizing that they must obey the ordinances thereof, know that their children on the earth are performing those ordinances for them. Teachings of Presidents of the Church – David O. McKay, 129)

3 Nephi 26

Jesus expounds all things from the beginning to the end—Babes and children utter marvelous things which cannot be written—Those in the Church of Christ have all things in common among them. [A.D. 34]

1 AND now it came to pass that when Jesus had told these things he expounded them unto the multitude; and he did expound all things unto them, both great and small.

2 And he saith: ^aThese scriptures, (Malachi 3 & 4) which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations. (These words are to us today.)

3 And he did expound all things, even from the beginning (from the creation to the Second Coming) until the ^atime that he should come in his ^bglory—yea, even all things which should come upon the face of the earth, (The Lord tells these Nephites the entire history of the earth, and they were written in the large plates of Nephi.) even until the ^celements should melt with fervent heat, (Bruce R. McConkie: “When the Lord comes in his glory, in flaming fire, that fire will both cleanse the vineyard and burn the earth. In that day, so intense shall be the heat and so universal the burning, the very elements of which this earth is composed shall melt. The mountains, high and glorious and made of solid rock, shall melt like wax. They shall become molten and flow down into the valleys below. The very earth itself, as now constituted, shall be dissolved. All things shall burn with fervent heat. And out of it all shall come new heavens and a new earth whereon dwelleth righteousness. It is of these things -- and they, above all else, show the literal nature of the burning fires that shall attend that dreadful day -- it is of them that we must now make mention... “Fervent heat -- what is it? It is hot, glowing heat. The word itself comes from the Latin verb *fervere*, meaning to boil or to glow. It is the heat of which our revelation, alluding to a prophecy of Isaiah (Isa. 64:1-3), says: ‘The presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.’ (D&C 133:41.) There has as yet been no heat on earth of such extent and intensity that it could melt the very planet itself. Such is reserved for the day of burning.” (The Millennial Messiah, p. 526-7)” Orson Pratt: “Here then is a declaration how this earth is to be cleansed the second time from wickedness, namely, by fire, which is a more powerful element than water. The earth is to be cleansed by fire; in other words, the elements are to be melted with fervent heat. This is the declaration of several of the prophets. David, in speaking of this period, in one of his psalms, says, the mountains shall melt like wax before the presence of the Lord when he shall come (Ps 97:5). You know how wax melts when exposed to the influence of heat. So, when the Lord comes, will the elements melt and the mountains flow down at his presence with fervent heat. This will cleanse the earth as it was cleansed in the days of Noah, only by another element called fire. This is typical of the cleansing of those who embrace the plan of salvation. After you have been immersed, as this earth was, in the water, and been cleansed and received the remission of your sins, you also have the promise of baptism of fire and of the Holy Ghost, by which you are purified, as well justified and sanctified from all your evil affections, and you feel to love God and that which is just and true, and to hate that which is sinful and evil. Why? Because of this sanctifying, purifying principle that comes upon you, by the baptism of fire and the Holy Ghost. So must this earth be baptized by fire, it must be cleansed from all sin and impurity. Will it be filled with the Holy Ghost? Yes. These elements that melt like wax before the presence of the Lord will again be filled with his Spirit and will be renewed, and the earth itself will be full of the knowledge of God as the waters cover the channels of the great deep. It will enter into the elements of creation, so that the curse which came in consequence of the fall of man will be removed from the earth, and the elements will be cleansed, not only by fire but by the Spirit of the living God, which will mingle with and purify them.” (Journal of Discourses, 16:319)) and the earth should be ^dwrapt together as a scroll, and the heavens and the earth should pass away; (“After reciting these scriptures to the people, the Savior...then explained all things to them ‘from the beginning until the time

that he should come in his glory' (3 Nephi 26:3). It seems likely that, having just quoted these verses about Elijah's promised return, the Lord then explained something about Elijah's mission, what it meant and why it was necessary. Because that mission and the keys of the sealing power that form such an integral part of it pertain so much to the sacred work carried on in the holy temples of the Lord, it is not surprising that the text of 3 Nephi does not give us more detail about the Lord's explanations. They were probably things of such a sacred nature as to be learned by us only in the temple." (Byron R. Merrill, *Elijah: Yesterday, Today, and Tomorrow*, chap. 16))

4 And even unto the ^agreat and last day, when all people, (Even though there are perhaps billions of people who have never been exposed to or given the opportunity to learn from the scriptures in mortality, in the spirit world they all will be taught the everlasting gospel as contained in the holy scriptures. Hence all people will have full opportunity to learn of and either accept or reject the laws, principles, ordinances, and commandments that the Lord has revealed to man and commended to be written in the books. It is in this ultimate sense that the scriptures become the books out of which mankind will be judged, both here and hereafter, according to their works. Ultimately all people – their deeds, desires, thoughts, actions, and so forth – will be judged or balanced against the standards that are recorded in the scriptures – the standards works. DCBM, 4:170) and all kindreds, and all nations and tongues shall ^bstand before God, to be judged of their works, whether they be good or whether they be evil—

5 If they be good, to the ^aresurrection of everlasting life; and if they be evil, to the resurrection of damnation; being on a parallel, the one on the one hand and the other on the other hand, according to the mercy, and the ^bjustice, and the holiness which is in Christ, who was ^cbefore the world began.

6 And now there cannot be written in this book even a ^ahundredth part of the things which Jesus did truly teach unto the people;

7 But behold the ^aplates of Nephi do contain the more part of the things which he taught the people. (The large plates of Nephi.)

8 And these things have I written, which are a ^alesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, ^bfrom the Gentiles (The members of the Church in the last days. Israelites who live in a Gentile nation.), according to the words which Jesus hath spoken.

9 And when they (the people of the last days) shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the ^agreater things (The greater things will be made known to us in the Lord's due time, in accordance with the faith with which we receive what has already been revealed. Kent Jackson, *Studies in Scripture*, 8:204) be made manifest unto them. (Joseph Fielding Smith: "I would like to call your attention to one thing in the Book of Mormon. The Lord has promised us greater knowledge, greater understanding than we find in the Book of Mormon, when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch stones to give them light to light their way across the great ocean, the Lord revealed to him the history of this world from the beginning of it to the end. We do not have it. I am going to read one or two passages of scripture from the Book of Mormon in relation to that matter. 'And he' (that is, Christ) 'did expound all things, even from the beginning until the time that he should come in his glory -- yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; . . .' (3 Nephi 26:3.) All of that was written and given to the Nephites. We do not have that record, and the Lord said this -- which is concerning us particularly -- and Mormon wrote it: (quotes 3 Ne 26:8-10) I say that when the brother of Jared went on the mount, the Lord revealed the history of this earth to him from the beginning to the end thereof, but we do not have it. But when the Nephites became righteous, after the visit of the Son of God, the Lord revealed that record to them, and then when they began to fall away, he took the record away again and hid it up. Here is what the Lord says about it. 'And after Christ truly had showed himself unto his people, he

commanded that they should be made manifest.’ (That is, the full record.) And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.’ ...And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.’ (Ether 4:2,3,7) Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.” (Conference Report, Oct. 1961, pp. 19-20) Neal A. Maxwell: “So it is that ‘all things must come to pass in their own time.’ (D&C 64:32.) This is cause and reason for patience and perspective amidst the macro plan! Such unfoldingness reflects the tutoring of a just and a long-suffering Lord.... Besides, we have a notable lack of capacity to appreciate things that, like water out of a fire hydrant, come in a rush. Hence the Lord meters out divine disclosure according to what is deserved and usable. He has warned us: ‘Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come’ (D&C 25:4.)” (Meek and Lowly, p. 91))

10 And if it so be that they will not believe these things, then shall the ^agreater things be ^bwithheld from them, unto their condemnation.

11 Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord ^aforbade it, saying: I will ^btry the faith of my people. (The large plates of Nephi had much of Jesus’ teachings, but when Mormon was abridging the plates, he did not include them in what we have today.)

12 Therefore I, ^aMormon, do write the things which have been commanded me of the Lord. And now I, ^bMormon, make an end of my sayings, and proceed to write the things which have been commanded me.

13 Therefore, I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did ^ashow himself unto them oft, and did break ^bbread oft, and bless it, and give it unto them.

14 And it came to pass that he did teach and minister unto the ^achildren of the multitude of whom hath been spoken, and he did ^bloose their ^ctongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people; and he loosed their tongues that they could utter. (Jeffrey R. Holland: “We are left to wonder at the marvelous messages given to these children that could in any way have been ‘greater than he had revealed unto the people.’ He had spoken of faith, repentance, baptism, the gift of the Holy Ghost, prayer, the sacrament, the law of Moses, the scattering and gathering of Israel, the Book of Mormon, the fulness of the covenant, the work of the priesthood, and his own second coming—to name just a few of the principal topics! What he told the children that was greater than these is a question of surpassing wonder. On that astonishing note Christ ascended into heaven, concluding the second day.” (Christ And The New Covenant, p. 299))

15 And it came to pass that after he had ascended into heaven—the second time that he showed himself unto them, and had gone unto the Father, after having ^ahealed all their sick, and their lame, and opened the eyes of their blind and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the ^bdead, and had shown forth his power unto them, and had ascended unto the Father—

16 Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even ^ababes did open their mouths and utter marvelous things; and the things which they did utter were ^bforbidden that there should not any man write them.

17 And it came to pass that the ^adisciples whom Jesus had chosen began ^bfrom that time forth to ^cbaptize and to teach (Notice that teaching comes after baptism. Some truths are only grasped and appreciated after the conferral of the gift of the Holy Ghost. DCBM, 4:173) as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. (Joseph Fielding Smith: “Baptism, as we understand it, is one of the cardinal principles of the gospel, commanded primarily for the remission of sins, and, secondarily, as the door by which we enter into the Church... When Christ appeared to the Nephites on this continent, he commanded them to be baptized, although they had been baptized previously for the remission of their sins. We read how Nephi beheld angels who came and ministered to him daily; how he baptized all who came to be baptized for the remission of sins; how he organized the Church; and how he even raised his brother from the dead, since he held the priesthood (see 3 Ne 7:15-25). Then we read that the Savior commanded Nephi and the people to be baptized again, because he had organized anew the Church under the gospel. Before that it had been organized under the law.” (Doctrines of Salvation, vol. 2, pp. 332,336))

18 And many of them saw and heard unspeakable things, which are ^anot lawful to be written. (sacred not secret. Boyd K. Packer: “Occasionally during the past year I have been asked a question. Usually it comes as a curious, almost an idle, question about the qualifications to stand as a witness for Christ. The question they ask is, ‘Have you seen Him?’ “That is a question that I have never asked of another. I have not asked that question of my brethren in the Quorum.” “That is a question that I have never asked of another . . . , thinking that it would be so sacred and so personal that one would have to have some special inspiration, indeed, some authorization, even to ask it. “There are some things just too sacred to discuss. We know that as it relates to the temples. In our temples, sacred ordinances are performed; sacred experiences are enjoyed. And yet we do not, because of the nature of them, discuss them outside those sacred walls. “It is not that they are secret, but they are sacred; not to be discussed, but to be harbored and to be protected and regarded with the deepest of reverence. “I have come to know what the prophet Alma meant: “. . . It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. ““And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.’ (Al. 12:9–10.)” (in Conference Report, Apr. 1971, 123; or *Ensign*, June 1971, 87). “I heard President Romney once counsel mission presidents and their wives in Geneva. ‘I do not tell all I know. I have never told my wife all I know, for I found out that if I talked too lightly of sacred things, thereafter the Lord would not trust me.’” (*That All May Be Edified* [1982], 337).)

19 And they taught, and did ^aminister one to another; and they had ^ball things ^ccommon among them, (law of consecration) every man dealing justly, one with another.

20 And it came to pass that they did do all things even as Jesus had commanded them.

21 And they who were baptized in the name of Jesus were called the ^achurch of Christ.

3 Nephi 27

Jesus commands them to call the Church in his name—His mission and atoning sacrifice constitute his gospel—Men are commanded to repent and be baptized that they may be sanctified by the Holy Ghost—They are to be even as Jesus is. [Between A.D. 34 and 35]

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 **ATONEMENT** 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 **THE GOSPEL – THE WAY** 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

1 AND it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were ^aunited in ^bmighty prayer and ^cfasting. (Bruce R. McConkie: “I was present when the Lord revealed to President Spencer W. Kimball that the time had come, in His eternal providences, to offer the fulness of the gospel and the blessings of the holy priesthood to all men. I was present, with my brethren of the Twelve and the counselors in the First Presidency, when all of us heard the same voice and received the same message from on high. It was on a glorious June day in 1978. All of us were together in an upper room in the Salt Lake Temple. We were engaged in fervent prayer, pleading with the Lord to manifest his mind and will concerning those who are entitled to receive his holy priesthood. President Kimball himself was mouth, offering the desires of his heart and of our hearts to that God whose servants we are...It was one of those rare and seldom-experienced times when the disciples of the Lord are perfectly united, when every heart beats as one, and when the same Spirit burns in every bosom. I have thought since that our united prayer must have been like that of the Nephite disciples—the Lord’s Twelve in that day and for that people—who ‘were gathered together and were united in mighty prayer and fasting’ to learn the name that the Lord had given to his Church (3 Ne. 27:1-3). In their day the Lord came personally to answer their petition; in our day he sent his Spirit to deliver the message. And as it was with our Nephite brethren of old, so it was with us. We too had come together in the spirit of true worship and with unity of desire. We were all fasting and...There was a marvelous outpouring of unity, oneness, and agreement in council. This session continued for somewhat more than two hours. Then President Kimball suggested that we unite in formal prayer and said, modestly, that if it was agreeable with the rest of us he would act as voice. It was during that prayer that the revelation came. The Spirit of the Lord rested mightily upon us all; we felt something akin to what happened on the day of Pentecost and at the dedication of the Kirtland Temple. From the midst of eternity, the voice of God, conveyed by the power of the Spirit, spoke to his prophet. The message was that the time had now come...” (Sermons and Writings of Bruce R. McConkie, pp. 159-161))

2 And Jesus again ^ashowed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

3 And they said unto him: Lord, we will that thou wouldst tell us the ^aname whereby we shall call this church; for there are disputations among the people concerning this matter.

4 And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

5 Have they not read the scriptures, which say ye must take upon you the ^aname of Christ, which is my name? For by this name shall ye be called at the last day; (In the modern Church too we often find members disputing over Church practices, programs, and even doctrines. Such murmuring and contention could be eliminated by a deeper understanding of the scriptures and of the eternal principles of the gospel that underlie those Church practices. “I say that we need to teach our people to find their answers in the scriptures. If only each of us would be wise enough to say that we aren’t able to answer

any question unless we can find a doctrinal answer in the scriptures! And if we hear someone teaching something that is contrary to what is in the scriptures, each of us may know whether the things spoken are false – it is as simple as that. But the unfortunate thing is that so many of us are not reading the scriptures. We do not know what is in them, and therefore we speculate about the things that we ought to have found in the scriptures themselves. I think that therein is one of our biggest dangers of today. Harold B. Lee, *Ensign*, December 1972, p. 3. DCBM, 4:175-76. Russell M. Nelson: “The first two words of the name the Lord chose for His earthly organization are *The Church*. “Note that the article *The* begins with a capital letter. This is an important part of the title, for the Church is the official organization of baptized believers who have taken upon themselves the name of Christ (see D&C 10:67–69; 18:21–25). . . . “The Church is the way by which the Master accomplishes His work and bestows His glory. Its ordinances and related covenants are the crowning rewards of our membership. While many organizations can offer fellowship and fine instruction, only His church can provide baptism, confirmation, ordination, the sacrament, patriarchal blessings, and the ordinances of the temple—all bestowed by authorized priesthood power. That power is destined to bless *all* children of our Heavenly Father, regardless of their nationality” (in Conference Report, Mar.–Apr. 1990, 20; or *Ensign*, May 1990, 18). “By divine directive, the title of the Church bears the sacred name of Jesus Christ, whose church this is (see D&C 115:3–4). . . . “We worship God the Eternal Father in the name of His Son by the power of the Holy Ghost. We know the premortal Jesus to be Jehovah, God of the Old Testament. We know Him to be ‘the chief corner stone’ upon which the organization of His church is based (Ephesians 2:20). We know Him to be the Rock from whom revelation comes to His authorized agents (see 1 Corinthians 10:4; Helaman 5:12) and to all who worthily seek Him (see D&C 88:63)” (in Conference Report, Mar.–Apr. 1990, 19; or *Ensign*, May 1990, 17). “It is true that scriptures foretell the final days of the earth’s temporal existence as a telestial sphere. The earth will then be renewed and receive its paradisiacal, or terrestrial, glory (see Articles of Faith 1:10). Ultimately, the earth will become celestialized (see Revelation 21:1; D&C 77:1; 88:25–26). But its *last* days must be preceded by its *latter* days!” (in Conference Report, Mar.–Apr. 1990, 18; or *Ensign*, May 1990, 17). “A saint is a believer in Christ and knows of His perfect love. The giving saint shares in a true spirit of that love, and the receiving saint accepts in a true spirit of gratitude. A saint serves others. . . . “A saint ‘refrain[s] from idleness’ (Alma 38:12) and seeks learning by study and also by faith. . . . “A saint is honest and kind, paying financial obligations promptly and fully, treating others as she or he would want to be treated. . . . “A saint is an honorable citizen, knowing that the very country which provides opportunity and protection deserves support, including prompt payment of taxes and personal participation in its legal political process (see D&C 134:5). “A saint resolves any differences with others honorably and peacefully and is constant in courtesy—even in traffic at the rush hour. “A saint shuns that which is unclean or degrading and avoids excess even of that which is good. “Perhaps above all, a saint is reverent. Reverence for the Lord, for the earth He created, for leaders, for the dignity of others, for the law, for the sanctity of life, and for chapels and other buildings are all evidences of saintly attitudes. . . . “A reverent saint loves the Lord and gives highest priority to keeping His commandments. Daily prayer, periodic fasting, and payment of tithes and offerings are privileges important to a faithful saint. “Finally, a saint is one who receives the gifts of the Spirit that God has promised to all His faithful sons and daughters (see Joel 2:28–29; Acts 2:17–18)” (in Conference Report, Mar.–Apr. 1990, 18; or *Ensign*, May 1990, 16–17).)

6 And whoso taketh upon him my name, and ^aendureth to the end, the same shall be saved at the last day.

7 Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

8 And how be it ^amy ^bchurch save it be called in my name? For if a church be called in Moses’ name then it be Moses’ church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (The Church of

Jesus Christ of Latter-day Saints” was not always the official name of the church. For the first 8 years, the church was known by other names, including: “The Church of Christ,” “The Church of Jesus Christ,” and “The Church of the Latter-day Saints.” The revelation giving the full name came in 1838, in Far West (see D&C 115:4). The specification, “of Latter-day Saints,” is added to distinguish the church from previous dispensations. Milton R. Hunter: “The early Christians in the Mediterranean world took upon themselves the name of Christ. As you all recall, they were known generally as Christians. But as their numbers began to spread and become rather numerous in the Mediterranean world, and as the seeds of apostasy began to grow, about 185 A.D. the leaders decided to change the name to Catholic, meaning universal. Thus by choosing to call themselves ‘Universal’ they lost the name, or set aside the name, that God had decreed would be the only name given under heaven whereby mankind may be saved.”

(Conference Report, Oct. 1952, p. 38) LeGrand Richards: “The matter of the name his Church should bear was of great importance to the Savior... Thus the name of the Church was not obtained through study or research, but by revelation direct from the Lord. Does it not seem incredible that of all the churches in the world, there was not one that bore his name when the Lord restored his Church in this dispensation?” (A Marvelous Work and a Wonder, pp. 135-6 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 459) The true church of Jesus Christ will undoubtedly bear his holy name, but it also must be built upon, preach and practice his gospel as he has conveyed it to the earth both through his prophets and through his own personal ministry. DCBM, 4:176.)

9 Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you;

10 And if it so be that the church is built upon my gospel then will the Father show forth his own works in it.

11 But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are ^ahewn down and cast into the ^bfire, from whence there is no return. (“A church that is not built upon the Lord's true gospel may have temporary success, produce some good works, and possess some spiritual fruits, given through the grace of God to bless his children and to lead them to the truths and salvation that are available only through his true church and kingdom. Ultimately, however, those churches and organizations that are not built upon Christ's gospel and are without his authorization and approval—that however well intentioned are in doctrinal error—overthrown by the power of God. There is but one way to the Father, and that is through Christ and his gospel. The works of the wicked and the labors of man are not acceptable to God outside of the parameters of the gospel because ‘a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God ... and not with real intent of heart ... it profiteth him nothing, for God receiveth none such’ (Moroni 7:6, 9).” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 177) Neal A. Maxwell: “The temporal causes which we champion may fail—after all we can do. But God's work of which we are part will finally triumph! He is remarkably able to do His own work, just as He has so directly stated (see 2 Nephi 27:20-21). Indeed, we are at the very center of His work. In the hassling competition of the work of the world we may lose out. But we always win when we lose ourselves in God's service. In the worthy work of the world, mortals will have ‘joy in [their] works for a season’ (3 Nephi 27:11). But everlasting and full joy comes only with God's gift of eternal life. Granted, when we are in the service of our fellowmen we are in the service of God (Mosiah 2:17). But the more we do of spiritual significance, the greater the significance of service. “Events may turn against us, but if we are turning ever more toward God, we are on course. This is the only turning that really matters.” (Men and Women of Christ, p. 130))

12 For their works do ^afollow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.

PREACH MY GOSPEL: WHAT IS THE GOSPEL, OR DOCTRINE OF CHRIST? 2 Nephi 31:10-21; 3 Nephi 11:31-41; 3 Nephi 27:13-22 PREACH MY GOSPEL: WHAT IS THE NATURE OF GOD THE FATHER AND JESUS CHRIST? 1 Nephi 17:36; 3 Nephi 27:13-22; John 3:16-17; 2 Nephi 9:6; D&C 38:1-3; Acts 17:27-29; Mosiah 4:9; D&C 130:22; Romans 8:16; 3 Nephi 12:48; Moses 1:39; Hebrews 12:9; 3 Nephi 14:9-11; Matthew 5:48; 1 John 4:7-9

13 Behold I have given unto you my ^agospel, and this is the gospel which I have given unto you—that I came into the world to do the ^bwill of my Father, because my Father sent me. (Nothing in the entire plan of salvation compares in any way in importance with...the atoning sacrifice of our Lord...It is the rock foundation upon which the gospel and all other things rest...It is the foundation upon which all truth rests, and all things grow out of it, and come because of it. Indeed, the atonement is the gospel. Bruce R. McConkie, MD, p. 60)

14 And my Father sent me that I might be ^alifted up upon the ^bcross; and after that I had been lifted up upon the ^ccross, that I might ^ddraw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be ^ejudged of their works, whether they be good or whether they be evil—

15 And for this cause have I been ^alifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their ^bworks. (Marion G. Romney: “In this short statement (3 Ne 27:13-15) the Master named four eternal verities upon which all else in his gospel is founded: First, the relationship between himself and his father; second the fact of his atonement; third the universal resurrection; and fourth, the judgment...All men who believe in Jesus and want to be his followers will have to accept those four verities.” (Conference Report, Apr. 1955, pp. 13-14 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 460) Neal A. Maxwell: “There is in the Book of Mormon a statement in which the Lord says, ‘Behold this is the gospel, which I have given unto you,’ and then he describes his gospel. (See 3 Nephi 27:13-18.) It is a simple story of a world to which a Savior has been sent whom men may accept or reject, but who is, nevertheless, the Messiah. That simple story is the very thing, of course, the world cannot accept, and it is so simple that some may even be offended inwardly at times by the so-called simplicity of the gospel. Jacob, writing in the Book of Mormon, says of the Jewish people who preceded us and who rejected Jesus, that they ‘sought for things that they could not understand,’ and that they were forever ‘looking beyond the mark.’ (See Jacob 4:14.) “The Jewish people, prior to the time of Christ and at the time of Christ, rejected the gospel, in part because it lacked adequate intellectual embroidery. The message was not sufficiently complicated or politically pretentious. Neither was Jesus when he lived among them. There is a kind of theological blindness to which Paul refers in terms of the message of Jesus when he says that to the Jews, Christ was a ‘stumblingblock,’ to the Gentiles he was ‘foolishness.’ In many ways, this is how we are situated today. There are those who may share some of our beliefs and values, but for whom the restoration of the gospel is a stumblingblock they cannot get over the top of. But to most of mankind, what we proclaim is ‘foolishness.’” (For the Power is in Them, p. 47-8))

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 9:24; 2 Nephi 31:14-20; 3 Nephi 27:16-17; Matthew 10:22. BLESSINGS OF THOSE WHO ENDURE: 1 Nephi 13:37; 3 Nephi 15:9; D&C 14:7.

16 And it shall come to pass, that whoso ^arepenteth and is baptized in my ^bname shall be filled (with the Spirit); and if he ^cendureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world. (These are the basic principles of the gospel: Faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and enduring in faith to the end.)

17 And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the ^ajustice of the Father.

18 And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2 Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma

42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 PREACH MY GOSPEL: THE GIFT OF THE HOLY GHOST: NATURE OF THE HOLY GHOSE: D&C 130:22-23; John 3:1-8; Galatians 5:22-23; Bible Dictionary: “Earnest: and “Holy Ghost”. BLESSINGS AND INFLUENCE FROM THE HOLY GHOST: 2 Nephi 32:1-5; 2 Nephi 33:1-2; Moses 6:61; John 14:26; Topical Guide, “Holy Ghost, Comforter: and “Holy Ghost, Gifts of”. IMPORTANCE OF THE GIFT OF THE HOLY GHOST: 2 Nephi 31:11-12, 18, 21; 3 Nephi 18:36-37; 3 Nephi 19:13; 3 Nephi 27:19-20; D&C 19:31; D&C 33:15; Acts 19:1-6.

19 And ^ano unclean thing can enter into his kingdom; therefore nothing entereth into his ^brest save it be those who have ^cwashed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (“We cannot cleanse our sin-stained lives by mere washing in the strong detergent of self-discipline. It requires a celestial cleanser, one which we cannot purchase for ourselves but is purchased for us by the grace of God--the blood of Christ.” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 180))

20 Now this is the commandment: ^aRepent, all ye ends of the earth, and come unto me and be ^bbaptized in my name, that ye may be ^csanctified by the reception of the Holy Ghost, that ye may stand ^dspotless before me at the last day. (Harold B. Lee: The most important of all the commandments of God is that one that you’re having the most difficulty keeping... Today is the day for you to work... until you’ve been able to conquer that weakness. Then you start on the next one that’s most difficult for you to keep. That’s the way to sanctify yourselves by keeping the commandments of God. Church News, 5 May 1973, 5. Bruce A. Van Orden: One is considered sanctified when he or she has become clean, pure, and sinless before God. And yet one does not reach the state of sanctification in one day or as a result of one experience. Indeed the process of sanctification takes place over scores of years and through hundreds of spiritual experiences.... Actually, the Book of Mormon speaks of two kinds of sanctification, both closely related: (1) sanctification by the Holy Ghost, the process by which one becomes pure and is purged of the very desire to do evil and (2) sanctification through the blood of Christ, which cleanses a person of all sin. Once we have been sanctified by the Holy Ghost, even though we may never sin again, no number of good deeds can ever satisfy justice for the sins committed previous to sanctification by the Holy Ghost. Hence, the need for sanctification by Christ's blood.... Some think they can force this process to take place in their lives according to their own timetable by becoming obsessed with the doctrine itself. I feel that we should rather consecrate ourselves to being kinder, more Christlike, and more serviceable in God's kingdom. We will never become sanctified by focusing on the nuances and ramifications of this doctrine, but instead, practicing faith, repenting, developing humility, and yielding our hearts unto God will permit the process to take place in our lives. The Holy Ghost will much more likely work on us and burn out of us the dross of our fallen natures if we concentrate more on cultivating goodness than on dissecting the doctrine. Doctrines of the Book of Mormon, 212-213, 221)

PREACH MY GOSPEL: HOW DO I DEVELOP CHRISTLIKE ATTRIBUTES? WHAT DO THESE SCRIPTURES SAY ABOUT FOLLOWING JESUS CHRIST’S EXAMPLE? 3 Nephi 12:48; 3 Nephi 27:21,27; John 13:1-16; 1 Peter 2:21. WHAT IS THE RELATIONSHIP BETWEEN THE FIRST PRINCIPLES OF THE GOSPEL AND CHRISTLIKE ATTRIBUTES? Moroni 8:25-26

21 Verily, verily, I say unto you, this is my ^agospel; and ye know the things that ye must ^bdo in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do; (There is no one greater thing that man can do and then do no more and obtain salvation. It is by resisting a temptation today, overcoming a weakness tomorrow, forsaking evil associations the next day, and thus day by day, month after month, year after year, pruning, restraining and weeding out that which is evil in the disposition, that the character is purged of its imperfections. Nor is it enough that one get rid of evil. He must do good... He must cultivate noble sentiments by performing noble deeds – not great ones, necessarily, for opportunity to do what the world

esteems great things comes but seldom to men in the ordinary walks of life; but noble deeds may be done every day; and every such deed performed with an eye single to the glory of God, draws one that much nearer into harmony with Deity. B.H. Roberts, *The Gospel and Man's Relationship to Deity*, p. 197-98) D&C 39:1 HEARKEN and listen to the voice of him who is from all ^aeternity to all eternity, the Great ^bI AM, even Jesus Christ— 2 The ^alight and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; 3 The same which came in the ^ameridian of time unto mine own, and mine own ^breceived me not; 4 But to as many as received me, gave I power to become my ^asons; and even so will I give unto as many as will receive me, power to become my sons. 5 And verily, verily, I say unto you, he that receiveth my gospel ^areceiveth me; and he that ^breceiveth not my gospel receiveth not me. 6 And this is my ^agospel—repentance and baptism by water, and then cometh the ^bbaptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and ^cteacheth the peaceable things of the kingdom.

22 Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. (Viewed from our mortal position, the gospel is all that is required to take us back to the Eternal Presence, there to be crowned with glory and honor, immortality and eternal life. To gain these greatest of all rewards, two things are required. The first is the atonement by which all men are raised in immortality, with those who believe and obey ascending also unto eternal life. This atoning sacrifice was the work of our Blessed Lord, and he has done his work. The second requisite is obedience on our part to the laws and ordinances of the gospel. Thus the gospel is, in effect, the atonement. But the gospel is also all of the laws, principles, doctrines, rites, ordinances, acts, powers, authorities, and keys needed to save and exalt fallen man in the highest heaven hereafter. Bruce R. McConkie, *New Witness*, p. 134.)

23 ^aWrite the things which ye have seen and heard, save it be those which are ^bforbidden.

24 Write the works of this people, which shall be, even as hath been written, of that which hath been.

25 For behold, out of the books which have been written, and which shall be written, shall this people be ^ajudged, for by them shall their ^bworks be known unto men.

26 And behold, all things are ^awritten by the Father; (The book of life is the record of the acts of men as such record is written in their own bodies. It is the record engraven on the very bones, sinews, and flesh of the mortal body. That is, every thought, word, and deed has an effect on the human body; all these leave their marks, marks which can be read by Him who is Eternal as easily as the words in a book can be read. By obedience to telestial law men obtain telestial bodies; terrestrial law leads to terrestrial bodies; and conformity to celestial law – because this law includes the sanctifying power of the Holy Ghost – results in the creation of a body which is clean, pure, and spotless, a celestial body...Men's bodies will show what law they have lived. Bruce R. McConkie, MD, p.97) therefore out of the books which shall be written shall the world be judged. (Joseph F. Smith: “Out of the things which have been written in the books, this people shall be judged, according to their works. The Lord shall make a record also, and out of that shall the whole world be judged. And you men of the holy Priesthood--you Apostles, Presidents, Bishops and High Priests in Zion--will be called upon to be the judges of the people. Therefore, it is expected that you shall set the standard for them to attain to, and see that they shall live according to the spirit of the Gospel, do their duty, and keep the commandments of the Lord. You shall make a record of their acts. You shall record when they are baptized, when they are confirmed, and when they receive the Holy Ghost by the laying on of hands. You shall record, when they come to Zion, their membership in the Church. You shall record whether they attend to their duties as Priests, Teachers, or Deacons, as Elders, Seventies, or High Priests. You shall write their works, as the Lord says here. You shall record their tithings, and...we shall judge the people, first requiring them to do their duty. In order to do that, those who stand at the head must set the example.” (Conference Report, Apr. 1901, p. 72))

SCRIPTURE MASTERY 27 And know ye that ^aye shall be ^bjudges of this people, (The Nephite Twelve along with Jesus' original Twelve, probably coupled with all who have held keys of the priesthood, will be involved in judging the righteous of the house of Israel. As judges in Israel they will

be voices of advocacy for those who have lived the gospel, borne the cross of Christ in their daily lives, and endured in faith to the end. The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked. Bruce R. McConkie, *Millennial Messiah*, p. 520) **according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am.** (Spencer W. Kimball: “Hard to do? Of course. The Lord never promised an easy road, nor a simple gospel nor low standards, nor a low norm. The price is high, but the goods attained are worth all they cost. The Lord himself turned the other cheek; he suffered himself to be buffeted and beaten without remonstrance; he suffered every indignity and yet spoke no word of condemnation. And his question to all of us is: ‘Therefore, what manner of men ought ye to be’ And his answer to us is: ‘Even as I am.’” (Conference Report, Oct. 1977, p. 71 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 462))

28 And now I ^ago unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you.

29 Therefore, ^aask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened. (Boyd K. Packer: “It is clear that the Lord wants us to come unto Him and ask Him for whatever we need. The simple invitation to ‘ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you’ was repeated by the Lord on many occasions. He gave this message to the people He taught while He lived on earth. He repeated it twice to the people of the New World at the time of His visit to them following His resurrection, including His last words He gave them before returning to His Father in heaven. Interestingly, the Lord repeated the same invitation seven times in the Doctrine and Covenants. In varying ways throughout the scriptures, He has invited us to ask Him for whatever we need in righteousness, that He might give it unto us. The initiative, then, is ours. We must ask and pray and seek, and then we will find.” (Teach Ye Diligently, p. 18))

30 And now, behold, my joy is great, even unto fulness, because of you, and also this generation; yea, and even the Father rejoiceth, and also all the holy angels, because of you and this generation; for ^anone of them are lost. (Franklin D. Richards: “It is nowhere found in the scriptures of the New Testament or the Old that the Lord mingled with any people in the land of Palestine and told them that they of that generation were accepted of Him fully and utterly and that none of them should be lost...It seemed that the mission of Jesus in Palestine was one of toil and of humiliation. But upon this land there was a people of whom he said that that generation was accepted of him. It occurred to me: What a glorious thing it would be if we could hear that heavenly voice saying to us in this house that with us the Lord is well pleased and satisfied and that not a soul would be lost.” (Collected Discourses, Vol.3, Franklin D. Richards, January 29th, 1893) Bruce R. McConkie: “When else was it ever thus? In Zion of Enoch, be it answered, for the saints of that day were translated and taken up into heaven; but there has been no other time of which we have knowledge when righteousness has prevailed among so many people to the degree here manifest. And what joy is found in heaven when the righteous so live as to merit eternal life.” (The Mortal Messiah, book 4, p. 386))

31 Behold, I would that ye should understand; for I mean them who are ^anow alive of ^bthis generation; and none of them are lost; and in them I have fulness of ^cjoy.

32 But behold, it ^asorroweth me because of the ^bfourth generation from this generation, for they are led away captive by him even as was the ^cson of perdition; for they will sell me for silver and for gold, and for that which ^dmoth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads. (Joseph Fielding Smith: “It is possible for people to get so far in the dark through rebellion and wickedness that the spirit of repentance leaves them. It is a gift of God, and they get beyond the power of repentance. How well Mormon speaks of that, in reference to the people who turned away with their eyes open, who turned against the truth some 200 years following the coming of Christ. The people rebelled; Mormon speaks about them and their

condition beyond the power of redemption because of their wickedness and the hardness of their hearts, which the Spirit of the Lord could not penetrate. They sinned wilfully, and therefore salvation cannot come to them. It was offered to them, and they would not have it. They rejected it. They fought it and preferred to take the course of rebellion; and the Lord on one occasion said to Mormon, 'You shall not preach to these people; they have turned against me and you shall not preach to them.' He had a right to say that. Now why did he say that? Because they had every opportunity and would not receive the truth. They mocked at it, and so the Lord said, 'You don't have to talk to them; there is no need to cry repentance to them any longer.' And after a while Mormon still pleaded with the Lord to let him try again. It was useless." (Doctrines of Salvation, 2:195) Is Judas a son of perdition? Joseph F. Smith said: Now, if Judas really had known God's power and had partaken thereof, and did actually deny the truth and defy that power, having denied the Holy Ghost after he had received it and also denied the Only Begotten, after He had revealed him unto him, then there can be no doubt that he will die the second death. That Judas did partake of all this knowledge – that these great truths had been revealed to him – that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards become under the influence of the Spirit. Gospel Doctrine, p. 433. Elder Bruce R. McConkie said: Jesus' ministry where the Twelve are concerned has succeeded. He has cared for the spiritual well-being of the souls entrusted to him. Only Judas has been lost; and even he, though a son or follower of Satan, who is perdition, as we have heretofore seen, is probably not a son of perdition in the sense of eternal damnation. Mortal Messiah, 4:112-113)

33 And it came to pass that when Jesus had ended these sayings he said unto his disciples: Enter ye in at the ^astrait gate; for strait is the gate, (repentance and baptism are the gate.) and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work. (Now is the time to prepare to meet God.)

3 Nephi 28

Nine of the Twelve desire and are promised an inheritance in Christ's kingdom when they die—The Three Nephites desire and are given power over death so as to remain on the earth until Jesus comes again—They are translated and see things not lawful to utter, and they are now ministering among men. [Between A.D. 34 and 35]

1 AND it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them: What is it that ye ^adesire of me, after that I am gone to the Father?

2 And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom. (Bruce R. McConkie: “We conclude from this that they desired to remain in paradise for but a short time, after which they would come forth in immortal glory and sit down with Abraham, Isaac, and Jacob in the kingdom of God, to go no more out. Jesus grants their request. ‘Blessed are ye because ye desired this thing of me,’ he said.” (Mortal Messiah, book 4, p. 388)

3 And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are ^aseventy and two years old ye shall come unto me in my ^bkingdom; and with me ye shall find ^crest.

PREACH MY GOSPEL: HOW DO THE SERVANTS OF THE LORD FEEL ABOUT THE WORK? HOW DO SERVANTS OF THE LORD INFLUENCE THOSE THEY SERVE? Mosiah 28:3; 3 Nephi 28:4-10; D&C 68:2-6; Alma 8:14-15; Ether 12:13-15; Helaman 10:3-5; D&C 15:4-6; 16:4-6 4 And when he had spoken unto them, he turned himself unto the three, and said unto them:

What will ye that I should do unto you, when I am gone unto the Father?

5 And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired.

6 And he said unto them: Behold, I ^aknow your thoughts, and ye have desired the thing which ^bJohn, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me.

(Wilford Woodruff: “To these three Jesus gave a promise similar to that which he gave to John the Revelator--namely, that they should tarry in the flesh until he came. History informs us that the wicked tried to kill John in various ways, placing him, on one occasion, in a cauldron of boiling oil, but his life was preserved; and that finally, in the reign of Domitian Caesar, he was banished to the Isle of Patmos to work in the lead mines. While there he was blessed with visions, revelations, knowledge, light and truth, a portion of which we have recorded in what are called the Revelations of St. John. In the reign of Nerva John was recalled, and afterwards wrote his epistles. The first quorum of Apostles were all put to death, except John, and we are informed that he still remains on the earth, though his body has doubtless undergone some change. Three of the Nephites, chosen here by the Lord Jesus as his Apostles, had the same promise--that they should not taste death until Christ came, and they still remain on the earth in the flesh.” (Journal of Discourses, 13:320))

7 Therefore, more blessed are ye, for ye shall ^anever taste of ^bdeath; (Mormon corrects this in verse 37 after he has prayed to know more about it. They will die, but will be changed in an instant to a celestial being.) but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the ^cpowers of heaven.

8 And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from ^amortality to ^bimmortality; and then shall ye be blessed in the kingdom of my Father. (Bruce R. McConkie: “Will translated beings ever die?...note that Jesus promises the Three Nephites, not that they shall not die, but that they ‘shall never taste of death’ and shall not ‘endure the pains of death.’ Again it is an enigmatic declaration with a hidden meaning. There is a distinction between death as we know it and tasting of death or enduring the pains of death. As a matter of doctrine, death is universal; every mortal thing, whether plant or animal or man, shall surely die. Jacob said: ‘Death hath passed upon all men, to fulfil the merciful plan of the great Creator.’ (2 Ne. 9:6.) There are

no exceptions, not even among translated beings. Paul said: 'As in Adam all die, even so in Christ shall all be made alive.' (1 Cor. 15:22.) Again the dominion of death over all is acclaimed. But the Lord says of all his saints, not that they will not die, but that 'those that die in me shall not taste of death, for it shall be sweet unto them; And they that die not in me, wo unto them, for their death is bitter.' (D&C 42:46-47.) The distinction is between dying as such and tasting of death itself. Again the Lord says: 'He that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye.' (D&C 63:50-51.) Thus, this change from mortality to immortality, though almost instantaneous, is both a death and a resurrection. Thus, translated beings do not suffer death as we normally define it, meaning the separation of body and spirit; nor do they receive a resurrection as we ordinarily describe it, meaning that the body rises from the dust and the spirit enters again into its fleshly home. But they do pass through death and are changed from mortality to immortality, in the eternal sense, and they thus both die and are resurrected in the eternal sense. This, we might add, is why Paul wrote: 'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' (1 Cor. 15:51-52.)" (The Mortal Messiah, book 4, p. 389) It would appear that all persons who were translated before the resurrection of Christ – Enoch and his city, Melchizedek and his city, Elijah, Moses, Alma the younger, Nephi and so forth – were resurrected at the time of Christ's resurrection. Persons who were translated after the time of Christ's resurrection will minister in their terrestrial state until the Second Advent. At that time they will be changed in the twinkling of an eye, transformed instantaneously from their mortal terrestrial condition to a resurrected fully immortal condition. DCBM, 4:190. Bruce R. McConkie: Millennial man will live in a state akin to translation. His body will be changed so that it is no longer subject to disease or death as we know it, although he will be changed in the twinkling of an eye to full immortality when he is a hundred years of age. He will, however, have children, and mortal life of a millennial kind will continue.... There will be those who are on probation, for whom earth life is a probationary estate, and who are thus working out their own salvation.... Isaiah's description of life and death during the Millennium seems to preserve the concept that even then—even in that blessed day when Satan is bound and righteousness overflows—even then men are free to come out in open rebellion and, as sinners, suffer the fate reserved for the sons of perdition. Manifestly they, being accursed, would die the death with which we are familiar. Millennial Messiah, 644, 646.)

9 And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the ^asins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might ^bbring the souls of men unto me, while the world shall stand. (While the work of translating was progressing in Harmony, Pennsylvania, the work of the adversary was also making rapid advancement. Martin Harris had permitted the 116 pages of manuscript which the Prophet had dictated to fall into the hands of evil men, who sought the destruction of Joseph Smith. Plans were now made for further interference with the work of the Lord. Oliver Cowdery, the scribe, realizing this danger, wrote to his friend, David Whitmer, at Fayette, requesting him to come and take Joseph Smith and himself to the Whitmer home. Oliver had previously corresponded with David about the coming forth of the Book of Mormon, and the latter's interest was very much aroused in the new subject. This message was received early in June, 1829. Of this incident David later relates, "I did not know what to do. I was pressed with my work. I had some twenty acres to plow, so I concluded to finish plowing and then go. I got up one morning to go to work as usual, and upon going to the field, found between five and seven acres of my ground had been plowed during the night. I do not know who did it, but it was done just as I would have done it myself, and the plow was left standing in the furrow. This account was related to Elders Orson Pratt and Joseph F. Smith forty years after David left the Church. Of the same event Geo. Q. Cannon further adds that on another occasion David found, at the close of a day's harrowing, he had accomplished more in a few hours than he had usually been able to do in two or three days. At a later

day he discovered, upon going to the field to spread some plaster which had previously been placed in heaps preparatory to scattering, that the work had already been done, just as he would have done it himself. He inquired of his sister, who lived near the field, whether she had noticed any one working there the day before. She replied that she had seen three men at work, but supposing that he had employed them, said nothing about it, though she observed that they labored with unusual skill and rapidity. Improvement Era, 1927.)

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. **JUDGMENT:** 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. **KINGDOMS OF GLORY:** 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. **ETERNAL LIFE:** 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44

10 And for this cause ye shall have ^afulness of joy; (Neal A. Maxwell: “The Father and Son desire to share even further their joy with us. ‘For this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am.’ (3 Nephi 28:10.) Our share in such joy is wholly different from the fleeting satisfactions of the world that come from satisfaction for a season in ‘the works of men.’ Even when sincere and significant, those satisfactions only last ‘for a season,’ for He who has known full and true joy has so said. (3 Nephi 27:11.) How blessed we are, therefore, to experience such gospel gladness, as when, meekly, we come to know what Paul called ‘the deep things of God’ (1 Corinthians 2:10)...These transcending truths do bring us a stunning perspective, a ‘knowledge of things as they are, and as they were, and as they are to come.’ (D&C 93:24.)” (Meek And Lowly, p. 46)) and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are ^bone;

11 And the ^aHoly Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me. (Bruce C. Hafen: “Those who have not embraced the covenants of the doctrine of Christ are not entitled to this continuous and permanent healing influence in their lives, even though at times their prayers may be answered and special blessings given to them. This is the primary difference between having the gift of the Holy Ghost and being touched temporarily by its influence for some particular purpose. That holy gift is a result of the Atonement: ‘The Father giveth the Holy Ghost unto the children of men, because of me,’ the Savior said. (3 Nephi 28:11.) This gift is available to all who forsake their sins and embrace the gospel, thereby entering the gate that enables not only forgiveness but also all the blessings of belonging to Christ.” (The Belonging Heart, p. 153))

12 And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the ^athree who were to tarry, and then he departed.

13 And behold, the heavens were opened, and they (the three not the nine) were ^acaught up into heaven, and saw and heard unspeakable things. (Franklin D. Richards: “They wanted to tarry until Jesus came, and that they might, He took them into the heavens and endowed them with the power of translation, probably in one of Enoch's temples, and brought them back to the earth. Thus they received power to live until the coming of the Son of Man. I believe He took them to Enoch's city and gave them their endowments there. I expect that in the city of Enoch there are temples; and when Enoch and his people come back, they will come back with their city, their temples, blessings and powers.” (Journal of Discourses, 25:236-37.))

14 And it was ^aforbidden them that they should utter; neither was it given unto them ^bpower that they could utter the things which they saw and heard; (Brigham Young: If a person understands God and godliness, the principles of heaven, the principle of integrity, and the Lord reveals anything to that individual, no matter what, unless He gives permission to disclose it, it is locked up in eternal silence. And when persons have proven to their messengers that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to.

JD, 4:288)

15 And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a ^atransfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God. (This verse can be confusing because the three Nephites were both transfigured and translated. They were transfigured when they were caught up into heaven and heard unspeakable things, and they were translated when a change was wrought upon their bodies whereby they would remain on the earth to bring souls to Christ. Jeffrey R. Holland said, “A person who is transfigured is one who is temporarily taken into a higher, heavenly experience, as were Peter, James, and John, and then returned to a normal telestial status.” (Christ and the New Covenant, p. 306)

Translation is the process by which a mortal body of the telestial order is changed to a mortal body of the terrestrial order. The word “mortal” in this sense, means a being whose body and spirit have not been permanently united by the resurrection. Richard Cowan succinctly stated, “We are telestial mortals, translated beings are terrestrial mortals, while exalted resurrected beings are celestial immortals.” (Alma, The Testimony of the Word, pp. 201-2 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 464) We can learn a lot about translated beings from descriptions of the three Nephites: 1. They, like John the Revelator, will ‘never taste of death’ 2. They will ‘be changed in the twinkling of an eye from mortality to immortality’ (This reaffirms that a translated being is still “mortal,” for the change from mortality to immortality occurs at the Second Coming, see v. 8) 3. They would experience no pain while they dwelt in the flesh, 4. Translated beings have knowledge and wisdom given unto them that exceed human perspective. 5. Wicked or evil men and women have no power over them. 6. They are as angels, administering to whomsoever they will 7. Satan can ‘have no power over them’ 8. They were sanctified in the flesh that they were holy (v. 39). 9. They belong to a terrestrial order. 10. They were to remain in this translated state until the ‘judgment day of Christ,’ or in the words of the Savior until ‘I shall come in my glory with the powers of heaven’” (adapted from Clyde J. Williams, Book of Mormon Symposium Series, 3 Nephi 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 241-7) Joseph Smith: “Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times. Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. ‘Others were tortured, not accepting deliverance, that they might obtain a better resurrection.’ (See Hebrews 11:35.) Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then, can it be said a better resurrection. This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory.” (Teachings of the Prophet Joseph Smith, p. 170-1))

16 But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven.

17 And now, whether they were mortal or immortal, from the day of their transfiguration, I know not;

18 But this much I know, according to the record which hath been given—they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching; baptizing them, and as many as were baptized did receive the Holy Ghost.

19 And they were cast into prison by them who did not belong to the church. And the ^aprisons could not hold them, for they were rent in twain.

20 And they were cast down into the earth; but they did smite the earth with the word of God, insomuch that by his ^apower they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them.

21 And thrice they were cast into a ^afurnace and received no harm.

22 And twice were they cast into a ^aden of wild beasts; and behold they did play with the beasts as a child with a suckling lamb, and received no harm.

23 And it came to pass that thus they did go forth among all the people of Nephi, and did preach the ^agospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of ^bthat generation were blessed, according to the word of Jesus.

24 And now I, ^aMormon, make an end of speaking concerning these things for a time.

25 Behold, I was about to write the ^anames of those who were never to taste of death, but the Lord forbade; therefore I write them not, for they are hid from the world.

26 But behold, ^aI have seen them, and they have ministered unto me.

27 And behold they will be ^aamong the Gentiles, and the Gentiles shall know them not. (Joseph Fielding Smith: "It is reasonable to believe that they were engaged in this work as far as the Lord permitted them to go during these years of spiritual darkness (the Great Apostasy). There are legends and stories which seem to be authentic, showing that these holy messengers were busy among the nations of the earth, and men have been entertained by them unawares. We may also well believe that these translated prophets have always been busy keeping constraint upon the acts of men and nations unbeknown to mortal man. Translated beings have not passed through death; that is, they have not had the separation of the spirit and the body. This must wait until the coming of the Savior. In the meantime they are busy fulfilling their glorious mission in preparing the way for the elders of Israel to go forth with the message of salvation in all parts of the world." (Answers to Gospel Questions, vol. 2, p. 46) Elder John W. Taylor: "...in a little while you will find another prophecy will be fulfilled, and that is the prophecy that Jesus made to the three Nephites who, having power over death, are still living upon this continent. He spoke to them of a time when they would perform a great and mighty work among the Gentiles; and that has not yet been fulfilled, but it will be. You will find that many districts where the Elders of Israel cannot reach will be penetrated by these men who have power over death...My testimony is that these men are going abroad in the nations of the earth before the face of your sons, and they are preparing the hearts of the children of men to receive the Gospel. They are administering to those who are heirs of salvation, and preparing their hearts to receive the truth, just as the farmer prepares the soil to receive the seed. The Lord has promised that He would send his angels before the face of His servants, and His does so." (Conference Report, Oct. 1902, p. 75 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 463))

28 They will also be among the Jews, and the Jews shall know them not.

29 And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the ^ascattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them.

30 And they are as the ^aangels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good. ("They have the power to show themselves to whomsoever they desire. And the converse is true. They can keep themselves from being seen by anyone they do not want to see them. The only stipulation required for them to show themselves is that they must pray to the Father in the name of Jesus for that power. Mormon declares, 'they are as the angels of God' (3 Nephi 28:30). This would seem to mean that travel and distances are of no consequence to them. We would suppose that walls and other mortal barriers are also insignificant. Because of their extraordinary powers and the prophetic words of the Savior himself, which we do not yet possess, Mormon prophesied that 'great and marvelous works shall be wrought by

them, before the great and coming day' of the Lord (v 31)." (Clyde J. Williams, Book of Mormon Symposium Series, 3 Nephi 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 246))

31 Therefore, great and marvelous works shall be wrought by them, before the ^agreat and coming day when all people must surely stand before the judgment-seat of Christ;

32 Yea even among the Gentiles shall there be a ^agreat and marvelous work wrought by them, before that judgment day. (The Three Nephites still have a great work to perform.)

33 And if ye had ^aall the scriptures which give an account of all the marvelous works of Christ, ye would, according to the words of Christ, know that these things must surely come.

34 And wo be unto him that will ^anot hearken unto the words of Jesus, and also to them whom he hath chosen and ^bsent among them; (Revelations will come through the proper channels, not through some other way. The Three Nephites are not going to visit us and tell us something the prophets are already telling us.) for whoso ^creceiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

35 And it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an ^aoffended God, who hath been ^btrampled under feet of men, that thereby salvation might come?

36 And now behold, as I spake concerning those whom the Lord hath chosen, yea, even three who were caught up into the heavens, that I knew not whether they were ^acleansed from ^bmortality to immortality—

37 But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death; (Jeffrey R. Holland: "As noted above, these three Nephites, as part of their translation experience, were also transfigured, caught up into heaven, where they 'saw and heard unspeakable things. And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard.' (vs. 13-14) This circumstance and promise was so new to Mormon, who was reading and writing it nearly 400 years after it happened, that he did not initially know whether the three 'were in the body or out of the body' during such a heavenly experience, or whether they had moved permanently beyond mortality into immortality. "So moved was Mormon by this promise and the account of their deeds that he inquired of the Lord about their state. In reply, the Lord informed him that translated beings were still mortal but that a special change, more permanent than transfiguration, was 'wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world...insomuch that Satan could have no power over them, that he could not tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them.' (vs. 37-39) This terrestrial condition, however, was not to be their final state, for when Christ came they would move from mortality to immortality in an instantaneous, deathlike transition." (Christ And The New Covenant, p. 306 – 307))

38 Therefore, that they might not taste of death there was a ^achange wrought upon their bodies, that they might not ^bsuffer pain nor sorrow save it were for the sins of the world.

39 Now this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not ^atempt them; and they were ^bsanctified in the flesh, that they were ^choly, and that the powers of the earth could not hold them.

40 And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens. (Harold B. Lee: I have always wondered what the purpose was that there should be in the earth translated beings... I remember a few years ago, one of the brethren [J. Reuben Clark, Jr.] in a general conference made a statement like this that caused quite a flurry among the brethren. He said, "That gospel plan he gave, and when he gave it, he said it would never be taken away until the end of the world. It is my faith that the Gospel plan has always been here, that his

priesthood has always been here on the earth, and that it will continue to be so until the end comes.”... After that sermon was delivered, I walked over to the Church Office Building with President Joseph Fielding Smith and we were discussing this discourse. He said this: “I believe that God has never for one moment of time since the creation, abandoned the earth to Satan without having someone holding the priesthood to check him.” To me that was the answer as to why translated beings have been here on the earth always among men and will be until the coming of the Savior. Unlocking the Book of Mormon, 463)

3 Nephi 29

The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill his covenants—Those who reject his latter-day revelations and gifts shall be cursed. [Between A.D. 34 and 35]

1 AND now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings (The Book of Mormon) shall ^acome unto the Gentiles according to his word, then ye may know that the ^bcovenant which the Father hath made with the children of Israel, concerning their restoration to the ^clands of their inheritance, is already beginning to be fulfilled. (“We often teach the gospel without mentioning the covenant of Abraham or the house of Israel, as though these covenants did not even exist. In the Book of Mormon, Jesus teaches us that the ancient covenants are as valid today as they were 4,000 years ago. I believe that they have something to do with the political events occurring in the world and also with our children and grandchildren traveling to various places of the earth, among war and revolution, to tell of the restoration of the gospel and of the Book of Mormon. These events are occurring before our very eyes. According to Jesus' own words, the covenants of Abraham Isaac, Jacob and Joseph are still important to the Father and to Jesus and should also be important to us.” (Robert J. Matthews, Book of Mormon Symposium Series, 3 Nephi 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 38))

2 And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord ^adelays his coming unto the children of Israel. (A careful review of the signs of the times demonstrates that things are close. In Mormon Doctrine (pp. 715-734), Elder McConkie lists 51 signs of the times. By interpretation, 39 of these signs have already been fulfilled, 8 of them must yet be fulfilled prior to the Second Coming, and 4 of them are fulfilled at his coming and not before. Furthermore, these 8 unfulfilled signs could easily be fulfilled in the matter of just a few years. You're probably wondering what are the 8 signs yet to be fulfilled 1. Return of the Ten Tribes. 2. New Jerusalem to be built. 3. Temple built in Jerusalem. 4. Gathering at Adam-ondi-Ahman. 5. Great hailstorm will destroy the crops of the earth. 6. Final great war to attend the Second Coming, Armageddon. 7. Special mission in Jerusalem of two latter-day prophets. 8. Great earthquake as never before seen. ‘Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors’ (Matt 24:32-33). Wilford Woodruff: “The world may say that he delays his coming until the end of the earth. But they know neither the thoughts nor the ways of the Lord. The Lord will not delay his coming because of their unbelief, and the signs both in heaven and earth indicate that it is near. The fig trees are leafing in sight of all the nations of the earth, and if they had the Spirit of God they could see and understand them.” (Journal of Discourses, 16:35) Henry B. Eyring: “The Lord knew we would be tempted to procrastinate the most important preparation we could ever make in this life. More than once He warned us about delay. He taught the parable of the ten virgins, five of whom did not fill their lamps for the coming of the bridegroom. He also gave the parable of the servants who were faithless because they believed their Lord would delay His coming. The results of delay were tragic... The temptation to delay repentance comes not only at the end of the world as suggested by those scriptures. That temptation seems to have been nearly constant since the beginning of time and goes on throughout our lives. In youth we may have thought: ‘There will be time enough to worry about spiritual things just before my mission or before marriage. Spiritual things are for older people.’ Then, in the early years of marriage, the pressures of life, of jobs, of bills, of finding a moment for rest and recreation seem to crowd us so closely that delay in meeting obligations to God and family again seems reasonable. It is easy to think, ‘Perhaps there will be more time for that in the middle years.’ But the compression of time does not ease in the years that follow. There is so much to do, and time seems to shrink. ...Finally, we are personally accountable because the Lord has given us ample warning...Even the acceptance of

personal responsibility may not overcome the temptation to believe that now is not the time to repent. 'Now' can seem so difficult, and 'later' appear so much easier. The truth is that today is always a better day to repent than any tomorrow...The very faith we need to repent is weakened by delay." (Conference Report, Nov. 1999 Ensign, "Do Not Delay"))

3 And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.

4 And when ye shall see these sayings (the Book of Mormon) coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the ^asword of his ^bjustice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.

5 ^aWo unto him that ^bspurneth at the doings of the Lord; yea, wo unto him that shall ^cdeny the Christ and his works!

6 Yea, ^awo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by ^bgifts, or by tongues, or by healings, or by the power of the Holy Ghost!

7 Yea, and wo unto him that shall say at that day, to get ^again, that there can be ^bno miracle wrought by Jesus Christ; for he that doeth this shall become ^clike unto the son of perdition, for whom there was no mercy, according to the word of Christ!

8 Yea, and ye need not any longer ^ahiss, nor ^bspurn, nor make game of the ^cJews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn. (Elder Ray L. Pratt: "How many are there of us who are entirely guiltless of the things that the Lord has told in this chapter (3 Nephi 29) that we should not do? How many of us are entirely guiltless of looking down upon the Jews and upon certain branches of the House of Israel, and how many of us are there that do not believe implicitly in our hearts that the Lord is going to fulfill these mighty and, as they look to us, almost impossible promises unto those people? I testify to you, my brethren and sisters, that this word is true, and this book brought forth by the instrumentality of Joseph Smith, is a revelation of God unto the world." (Conference Report, Apr. 1915, p. 24-5))

9 Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.

(Russell M. Nelson: "The heading to chapter 29 of Third Nephi states: 'The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill his covenants.' News media have carried stories occasionally of incidents pertaining to the early history of the Church and the coming forth of the Book of Mormon. What these news accounts fail to report is that the Book of Mormon has come forth in fulfillment of prophecy, ancient and modern, and that it was translated by the gift and power of God, then pronounced as the most nearly correct book on the face of the earth.

Reporters may also fail to note that it is a sign of the covenant of God to the world that the last days are forthcoming. We will be accountable not to news reports, but to this scripture: 'Ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.' (3 Nephi 29:9.)" (The Power Within Us, p. 140))

3 Nephi 30

The latter-day Gentiles are commanded to repent and come unto Christ and be numbered with the house of Israel. [Between A.D. 34 and 35]

1 HEARKEN, O ye Gentiles (The latter-day Saints in a Gentile nation.), and hear the words of Jesus Christ, the Son of the living God, which he hath ^acommanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:

2 Turn, all ye ^aGentiles, from your wicked ways; and ^brepent of your evil doings, of your ^clyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your ^dmurders, and your ^epriestcrafts, and your ^fenvyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be ^gnumbered with my people who are of the house of Israel.

4 Nephi 1

Video Presentation No. 19.

An account of the people of Nephi, according to his record. (The righteousness of the Nephites is a type of the Millennial reign.)

When the Book of Mormon was first published, 3 Nephi and 4 Nephi were one chapter entitled the Book of Nephi. In the 1879 edition, Orson Pratt separated the two books into 3rd and 4th Nephi.

The Nephites and the Lamanites are all converted to the Church of Christ—They have all things in common, work miracles, and prosper in the land—After two centuries divisions, evils, false churches, and persecutions arise—After three hundred years both the Nephites and the Lamanites are wicked—Ammaron hides up the sacred records. [Between A.D. 36 and 321]

1 AND it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were ^abaptized in the name of Jesus; and they did also receive the Holy Ghost.

2 And it came to pass in the thirty and sixth year, (It only took two years for all the people to be converted. This rapid conversion will also occur at the beginning of the Millennium.) the people were all converted unto the Lord, (Regarding missionary activity during the millennium, Elder Bruce R. McConkie has written: With the destruction of the wicked and the fall of the great and abominable church (D&C 29:21; 88:94)—events destined to accompany the ushering in of the millennium—the conversion of men to the truths of the gospel will become easy. In due course every living soul on earth will come to the knowledge of the truth. . . . This means that when "all things shall be made known unto the children of men" (2 Ne. 30:15-18), they all shall accept the gospel. . . . This will be the day when the great promise to Israel is fulfilled: "And they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them unto the greatest of them." (Jer. 31:34.) Mormon Doctrine, p. 499)) upon all the face of the land, both Nephites and Lamanites, (Marion G. Romney: "The time will come when the joyful living which prevailed among these Nephites and the people of Enoch will prevail upon the whole face of this earth. It will come when people do as these people did-become 'converted unto the Lord.'" (BYU Speeches of the Year, 1960, p. 9) Spencer W. Kimball: "[As a guide to becoming a Zion Society] First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind....Second, we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions...Third, we must lay on the altar [of] sacrifice whatever is required by the Lord. We begin by offering a 'broken heart and contrite spirit.' We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents, and means as called upon by our file leaders and as prompted by the whisperings of the Spirit." (Conference Report, Apr. 1978, p. 123 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 466)) and there were no contentions and disputations among them, and every man did deal justly one with another. (Brigham Young: "We need to learn, practice, study, know and understand how angels live with each other. When this community comes to the point to be perfectly honest and upright, you will never find a poor person; none will lack, all will have sufficient. Every man, woman, and child will have all they need just as soon as they all become honest. When the majority of the community are dishonest, it maketh the honest portion poor, for the dishonest serve and enrich themselves at their expense." (Discourses of Brigham Young, p. 232 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas

Bassett, p. 467))

3 And they had ^aall things common (the law of consecration) among them; (The most striking thing about the law of the celestial kingdom as it operated among the Nephites and Lamanites, and others as well, was the economic equality that prevailed. The scriptures use the phrase "all things common" to describe the condition. This was not a system of communal ownership such as has been advocated by nineteenth- and twentieth-century secular political theories. Nor did it mean that each person had exactly the same amount of personal goods. As the Lord explained in latter-day revelation concerning his divine law of economic equality: "You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just." (D&C 82:17.) The following instruction may help to further clarify the matter: The scriptural phrase "they had all things common" (Acts 4:32; see also Acts 2:44; 3 Nephi 26:19; 4 Nephi 1:3) is used to characterize those who lived the law of consecration in ancient times. Some have speculated that the term common suggests a type of communalism or "Christian Communism." This interpretation is in error. The Prophet Joseph Smith taught clearly the true nature of having all things common: "I preached on the stand about one hour on the 2nd chapter of Acts, designing to show the folly of common stock (holding property in common). In Nauvoo every one is steward over his own (property)." Each stewardship is considered private property, and the residues and surpluses consecrated for the storehouse became the "common property of the whole church" (D&C 82:18). It is referred to as the "common property" because every covenant member of the order had access to it, according to his just "wants" and "needs," including the need to improve his stewardship. Andrew Skinner, *Studies in Scriptures*, 8:223) therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly ^bgift. (Marion G. Romney: "Becoming a people which is collectively pure in heart is not an impossible dream or an idealistic goal...When we reach the state of having the 'pure love of Christ,' our desire to serve one another will have grown to the point where we will be living fully the law of consecration. Living the law of consecration exalts the poor and humbles the rich. In the process, both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. The rich, by consecration and the imparting of their surplus for the benefit of the poor, not by constraint, but willingly as an act of free will, evidence that charity for their fellowmen characterized by Mormon as 'the pure love of Christ.' (Moro. 7:47.) This will bring both the giver and receiver to the common ground on which the Spirit of God can meet them. It is the mission of the Church of this last dispensation to develop another people who shall live the gospel in its fulness. This people are to become 'pure in heart,' and they shall flourish and be blessed upon the mountains and upon the high places. They shall be the Lord's people. They shall walk with God because they shall be of one heart and one mind, and they shall dwell in righteousness, and there shall be no poor among them." (Conference Report, Nov. 1981 Ensign, "Living Welfare Principles") there were two cardinal principles: (1) consecration and (2) stewardship. To enter the United Order, when it was being tried, one consecrated all his possessions to the Church by a "covenant and a deed which" could not "be broken." (D&C 42:30.) That is, he completely divested himself of all of his property by conveying it to the Church. Having thus voluntarily divested himself of title to all his property, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than his original consecration, the object being to make "every man equal according to his family, according to his circumstances and his wants and needs." (D&C 51:3.) This procedure preserved in every man the right to private ownership and management of his property. At his own option he could alienate it or keep and operate it and pass it on to his heirs. The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the surplus he produced above the needs and wants of his family. This surplus went into a storehouse from which stewardships were given to others and from which the needs of the poor were supplied. CR, Apr 1966, 96-98. J. Reuben Clark, Jr.: The fundamental principle of this system

was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph, himself said, (History of the Church, Volume III, p. 28). The United Order is an individualistic system, not a communal system. CR Oct 1942)

4 And it came to pass that the thirty and seventh year passed away also, and there still continued to be ^apeace in the land.

5 And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did ^aheal the sick, and ^braise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of ^cmiracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.

6 And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away.

7 And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned.

8 Yea, even that great ^acity Zarahemla did they cause to be built again.

9 But there were many cities which had been ^asunk, and waters came up in the stead thereof; therefore these cities could not be renewed.

10 And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly ^afair and delightsome people.

11 And they were married, and given in marriage, and were blessed according to the multitude of the ^apromises which the Lord had made unto them. (When two Latter day Saints are united together in marriage, promises are made to them concerning their offspring, that reach from eternity to eternity. They are promised that they shall have the power and the right to govern and control and administer salvation and exaltation and glory to their offspring worlds without end. And what offspring they do not have here, undoubtedly there will be opportunities to have them hereafter. What else could man wish? A man and a woman in the other life, having celestial bodies, free from sickness and disease, glorified and beautified beyond description, standing in the midst of their posterity, governing and controlling them, administering life, exaltation, and glory, worlds without end. (Teachings of Lorenzo Snow, p.138))

12 And they did not walk any more after the ^aperformances and ^bordinances of the ^claw of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in ^dfasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

13 And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus.

14 And it came to pass that the ^{*}seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the ^adisciples of Jesus, whom he had chosen, had all gone to the ^bparadise of God, save it were the ^cthree who should tarry; and there were other ^ddisciples ^eordained in their stead; (Vacancies in the Quorum of the Twelve Apostles were filled.) and also many of that ^fgeneration had passed away.

15 And it came to pass that there was no ^acontention in the land, because of the ^blove of God which did dwell in the hearts of the people. (“A striking feature of Mormon’s description of Zion in 4 Nephi is the total lack of contention in the land, which he mentions no less than four times (see vv. 2,13,15,18). This surely must have been due to the complete unity of a civilization in which there were neither Nephites, Lamanites, nor any manner of –ites, but all were one in Christ (see v. 17) because the love of God dwelt in their hearts (see v. 15). Mormon was something of an expert on contention or civil strife, having read much about it in the records of Alma, Helaman, and Nephi, and having experienced it firsthand during his lifetime. The complete harmony and total unity of the people living in the society which had

witnessed the Savior's visitation surely must have been a stunning development in Mormon's panoramic view of Nephite history." (Andrew Skinner, Ensign, Sept. 2000, p. 59))

16 And there were no ^aenvyings, nor ^bstrifes, nor ^ctumults, nor whoredoms, nor lyings, nor murders, nor any manner of ^dlasciviousness; and surely there could not be a ^ehappier people among all the people who had been created by the hand of God. (Joseph Fielding Smith: "What a glorious time that must have been when everybody was happy, when everybody was at peace, when everyone loved his neighbor as himself, and above all he loved God, because we are informed here that the thing which brought about this condition of happiness was the fact that the love of God was in the hearts of the people. There never will be a time of peace, happiness, justice tempered by mercy, when all men will receive that which is their right and privilege to receive, until they get in their hearts the love of God." (Doctrines of Salvation, 3:320) Neal A. Maxwell: "Thus the relevancy of 'love thy neighbor,' if practiced 'here and now,' one day will demonstrate how it will be applied in the coming 'there and then'-in a neighborhood as wide as the universe!" (If Thou Endure It Well, p. 98))

17 There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in ^aone, the children of Christ, and heirs to the kingdom of God. (Elder Anthony W. Ivins: "We have not succeeded, during the past century, in accomplishing that which was accomplished by the Nephites, notwithstanding the great results which have come from our efforts. The people have not yet all been converted to the Lord. We have not reached that condition, which I sincerely believe that we must some time reach, when we are united in temporal things, as were the Nephites. We have not reached a condition where there is no envy, nor strife, nor malice, nor whoredoms, nor any manner of lasciviousness among the people. We have not reached a condition that we are in one the children of Christ, as the Lord would have us to be." (Conference Report, Apr. 1920, p. 113))

18 And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an *hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land. (Jeffrey R. Holland: "But then, in the 184th year after Christ's birth, exactly 150 years after his ministry in the New World, 'a small part of the people . . . revolted from the church.' That was the beginning of the end of Nephite society. It took several years to happen, and several pages of Book of Mormon history to record it, but those words marked the end of the great Christian epoch in the New World of which so many prophets had dreamed and prophesied and for which so many had died. With that phrase, the saga we know as the Book of Mormon began drawing to a close. After two hundred years, the movement away from the Zion-like principles of Christ's teachings was inexorable." (Christ And The New Covenant, p. 315))

19 And it came to pass that ^aNephi, he that kept this last record, (and he kept it upon the ^bplates of Nephi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also.

20 And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; (This is the beginning of the downfall of the Nephites) therefore there began to be ^aLamanites again in the land. ("A few that were weary of the uninterrupted bliss, the perfect harmony, the universal love, that everywhere prevailed, seceded from the Church and took upon themselves the title of Lamanite, which ill-boding name had only been known to the Nephites in tradition for more than 100 years. It may be asked, 'How was it possible that men and women should withdraw from such a holy order or society where all was perfect peace; where every man dealt justly with his neighbors; where none afflicted wrongs and none suffered from injustice done them; where angels ministered to the children of mortality, and heavenly revelations were their constant guides?' If the inquirer will answer why Lucifer, the Son of the Morning, in Heaven itself, rebelled against the Almighty Father and led astray one-third of the angelic hosts, we will reply by saying that he, Satan, tempted the dissenting Nephites with the same spirit of rebellion to the Divine Power and that he succeeded in ensnaring them and leading them away captive to his will." (Reynolds and Sjodahl, Commentary on the Book of Mormon, vol. 7, p. 249-50))

21 And it came to pass that ^aAmos died also, (and it was an hundred and ninety and four years from the

coming of Christ) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the book of Nephi, which is this book.

22 And it came to pass that *two hundred years had passed away; and the second generation had all passed away save it were a few.

23 And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly ^arich, because of their prosperity in Christ.

24 And now, in this *two hundred and first year there began to be among them those who were lifted up in ^apride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. (“Here the insidious nature of pride is laid bare, and its destructive effects on Zion are seen in an unmistakable way. Pride destroys unity and promotes selfishness. ‘Pride gets no pleasure out of having something, only out of having more of it than the next man.’ Pride seeks to create divisions among people purely for the sake of self-interest, that some may place themselves above others and exploit them. President Ezra Taft Benson stated: ‘It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. ‘Pride is the great stumbling block to Zion.’” (Andrew Skinner, Ensign, Sept. 2000, p. 60))

25 And from that time forth they did have their goods and their substance no more ^acommon among them. (The law of consecration ended.)

26 And they began to be divided into classes (divisiveness, the opposite of atonement); and they began to build up ^achurches unto themselves to get ^bgain, and began to deny the true church of Christ.

PREACH MY GOSPEL: THE GREAT APOSTASY 1 Nephi 13; Acts 20:28-30; 2 Nephi 26:20-21; Galatians 1:6-9; 2 Nephi 28; 2 Thessalonians 2:1-12 (JST verses 2,3, 7-9); 1 Timothy 4:1-3; 2 Timothy 4:3-4; 2 Peter 2:1-2; Amos 8:11-12

27 And it came to pass that when *two hundred and ten years had passed away there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did ^adeny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been ^bforbidden because of unworthiness. (Don't indulge the wicked with sacred ordinances. This is not mercy.)

28 And this church did multiply exceedingly because of iniquity, and because of the power of ^aSatan who did get hold upon their ^bhearts.

29 And again, there was another church which denied the Christ; and they did ^apersecute the true ^bchurch of Christ, because of their humility and their belief in Christ; and they did despise them because of the many miracles which were wrought among them.

30 Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into ^aprison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them.

31 Nevertheless, and notwithstanding all these miracles, the people did harden their hearts (Miracles don't convert), and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word.

32 And they did cast them into ^afurnaces of ^bfire, and they came forth receiving no harm.

33 And they also cast them into ^adens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm. (The Three Nephites are showing a great deal of patience with these people who wanted to kill them. Priesthood holders have always been upon the earth. From the days of Adam to the present time. The Lord has never surrendered the earth to Satan.)

34 Nevertheless, the people did harden their hearts, (“What should these people have done when they witnessed the miracles? They should have done the same thing their ancestors did in reaction to the miracle of Jesus' visit, the same thing we should do in response to a miracle; repent. But these people did

not repent; instead, they despised the righteous because of the miracles that were wrought among them. The record states that ‘the people did harden their hearts, for they were led by many priests and false prophets to build up many churches, and to do all manner of iniquity’ (4 Nephi 1:34). Mormon emphasized, ‘they did not dwindle in unbelief, but they did willfully rebel against the gospel of Christ’ (v 38). He further states that even ‘the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become vain like unto their brethren, the Lamanites’ (v 43). Thus we can trace the sad consequences of failure to repent and to stay close to the Lord. The Nephites lost the Spirit that had provided them with unity and glorious feelings of charity.” (Alvin C. Rencher, Book of Mormon Symposium Series, 4 Nephi - Moroni, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 272)) for they were led by many priests and ^afalse prophets to build up many churches, and to do all manner of iniquity. And they did ^bsmite upon the people of Jesus; but the people of Jesus did not smite again. And thus they did dwindle in unbelief and wickedness, from year to year, even until two hundred and thirty years had passed away.

35 And now it came to pass in this year, yea, in the *two hundred and thirty and first year, there was a great division among the people.

36 And it came to pass that in this year there arose a people who were called the ^aNephites, and they were true believers in Christ; and among them there were those who were called by the Lamanites—Jacobites, and Josephites, and ^bZoramites;

37 Therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the ^athree disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites, and Zoramites.

38 And it came to pass that they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in ^aunbelief, but they did ^bwilfully rebel against the gospel of Christ; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle. (“Thus, apostasy, rebellion, wickedness, and great abominations of every manner and form overran the Nephite people and became part of their worship. Satan, in other words, was setting up his church again among them. And he did the same thing, in manner and form, in the Old World when the descendants of the saints of Jesus' day began to depart from the revealed moorings. With apostasy comes war and destruction; and so, continuing the divine chronology, Nephi was shown the destruction of the people who bore his name, and the dwindling in unbelief of his Lamanite kin, until they became ‘a filthy people, full of idleness and all manner of abominations.’ (1 Ne. 12:13-23.)” (Doctrinal New Testament Commentary, 3:550))

39 And it was because of the wickedness and abomination of their fathers (Past generations do have an influence over the present generation.), even as it was in the beginning. And they were ^ataught to hate the children of God, even as the Lamanites were taught to ^bhate the children of Nephi from the beginning.

40 And it came to pass that *two hundred and forty and four years had passed away, and thus were the affairs of the people. And the ^amore wicked part of the people did wax strong, and became exceedingly more numerous than were the people of God. (And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land. Mosiah 29:27)

41 And they did still continue to build up churches unto themselves, and adorn them with all manner of precious things. And thus did two hundred and fifty years pass away, and also two hundred and sixty years.

42 And it came to pass that the wicked part of the people began again to build up the secret oaths and ^acombinations of Gadianton. (“Without question Satan was at the very heart of the secret combinations which destroyed once and for all, without hope of recovery, the Zion society of the Nephites. He alone inspires the hearts of wicked men to secretly combine against righteousness (Helaman 6:26). And he concocts and administers the oaths and covenants of his kingdom. However, Satan could not have made

any inroads without the initial overtures of the people themselves. Joseph Smith taught that ‘the moment we revolt at anything which comes from God, the devil takes power’ (Teachings of the Prophet Joseph Smith, p. 181). The people of 4 Nephi, guilty of this revolt or rebellion, consciously rejected light and truth.” (Andrew Skinner, Book of Mormon Symposium Series, 4 Nephi - Moroni, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 299))

43 And also the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become ^avain like unto their brethren, the Lamanites. (Pride begins to enter the Church.)

44 And from this time the disciples began to sorrow for the ^asins of the world.

45 And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceedingly wicked one like unto another.

46 And it came to pass that the robbers of ^aGadianton did spread over all the face of the land; and there were none that were righteous save it were the disciples of Jesus. (Hugh Nibley: “From the first, according to the apocalyptic concept of history, men have chosen the darkness rather than the light. This teaching receives great emphasis in the Book of Mormon, where a constantly recurring event is the apostasy of God's church from the way of righteousness. Such general apostasies are described in Alma 62:44-46; Helaman 4:11-12, 21-23; 3 Nephi 7:7; 4 Nephi 1:27-31, 38-46. Behind this is the general weakness of the human race and ‘the nothingness of the children of men’ (Helaman 12:4-7), which make this world inevitably the kingdom of darkness and the dominion of Satan, ‘which comes by the cunning plans which he hath devised to ensnare the hearts of men’ (Alma 28:13).” (An Approach to the Book of Mormon, p. 205)) And gold and silver did they lay up in store in abundance, and did ^btraffic in all manner of traffic. (Hugh Nibley: “Such an economic order in which everyone was busy trafficking and getting rich was not, according to 4 Nephi, a free society. It was only under the old system, he tells us, that ‘they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift’ (4 Nephi 1:3).” (An Approach to the Book of Mormon, p. 398))

47 And it came to pass that after ^{*}three hundred and five years had passed away, (and the people did still remain in wickedness) ^aAmos died; and his brother, Ammaron, did keep the record in his stead.

48 And it came to pass that when ^{*}three hundred and twenty years had passed away, ^aAmmaron, being constrained by the Holy Ghost, did ^bhide up the ^crecords which were ^dsacred—yea, even all the sacred records which had been handed down from generation to generation, which were sacred—even until the three hundred and twentieth year from the coming of Christ.

49 And he did hide them up unto the Lord, that they might ^acome again unto the remnant of the house of Jacob, according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron. (Not everyone was wicked. There were still some who kept the commandments.)

* Verse 14 [A.D. 72]; Verse 18 [A.D. 111]; Verse 22 [A.D. 20]; Verse 24 [A.D. 201]; Verse 27 [A.D. 211]; Verse 35 [A.D. 231]; Verse 40 [A.D. 245]; Verse 47 [A.D. 306]; Verse 48 [A.D. 321].

Mormon 1

Video Presentation No. 19 if not used in the last lesson.

In Mormon's record we get a glimpse of what life without a hope in Christ would be like.

Ammaron instructs Mormon concerning the sacred records—War commences between the Nephites and the Lamanites—The Three Nephites are taken away—Wickedness, unbelief, sorceries, and witchcraft prevail. [About A.D. 322—326]

1 AND now I, Mormon, (In an effort to correct an error in relation to the word *Mormon*, the Prophet Joseph Smith wrote the following letter to the editor of the *Times and Seasons*, an early Church publication: “SIR: - Through the medium of your paper I wish to correct an error among men that profess to be learned, liberal and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth than be led astray by the vain pretensions of the self-wise. The error I speak of is the definition of the word Mormon. It has been stated that this word was derived from the Greek work *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of the Lord, translated the Book of Mormon...The word Mormon, means literally, more good.” History of the Church, 5:399-400. Student Manual, p. 130) make a ^arecord of the things which I have both seen and heard, and call it the ^bBook of Mormon. (Jeffrey R. Holland: “In one of the loneliest scenes in scriptural history, a silent, war-weary soldier looked out across time and the unspeakable tragedy his family and followers faced. Mormon, the man destined before the world was formed to abridge and summarize the Nephite story—and in so doing to have his name forever immortalized with this additional testament of Jesus Christ—surveyed the casualties of a nation that had turned from the Lord. As sobering as the account is, it does not give a full account of all the sin and sadness Mormon had seen. Indeed, such an account probably would have been impossible to record.” (Christ and the New Covenant, p. 317))

2 And about the time that ^aAmmaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be ^blearned somewhat after the manner of the learning of my people) and Ammaron said unto me: I perceive that thou art a ^csober (thoughtful, serious-minded, mature beyond his chronological age.) child, (“The way to get along in any important matter is to gather unto yourselves wise men, experienced and aged men, to assist in council in all times of trouble. Handsome men are not apt to be wise and strong minded men; but the strength of a strong minded man will generally create course features, like the rough, strong bough of the oak. You will always discover in the first glance of a man, in the outlines of his features something of his mind” (Teachings of the Prophet Joseph Smith, p.299) and art quick to observe; (Jeffrey R. Holland: “We know that ‘every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose’ in his premortal existence. (Teachings of the Prophet Joseph Smith, p. 365.) Perhaps that call has an effect on those men even in their earliest mortal years, for Mormon was recognized by his predecessor Ammaron as being ‘a sober child’ and one ‘quick to observe.’ (Morm. 1:2.)” (Ensign, Mar. 1978, “Mormon: The Man & The Book”) David A. Bednar: Please note that the root word *observe* is used three times in these verses. And Mormon, even in his youth, is described as being “quick to observe.” As you study and learn and grow, I hope you also are learning about and becoming quick to observe. Your future success and happiness will in large measure be determined by this spiritual capacity. As used in the scriptures, the word *observe* has two primary uses. One use denotes “to look” or “to see” or “to notice”—as we learn in Isaiah 42:20: “Seeing many things, but thou *observest* not; opening the ears, but he heareth not” (emphasis added). The second use of the word *observe* suggests “to obey” or “to keep”—as is evident in the Doctrine and Covenants: “But blessed are they who have kept the covenant and *observed* the commandment, for they shall obtain mercy” (D&C 54:6; emphasis added). Thus when we are quick to observe, we promptly

look or notice and obey. Both of these fundamental elements—looking and obeying—are essential to being quick to observe. And the prophet Mormon is an impressive example of this gift in action. ... Being quick to observe is an antecedent to and is linked with the spiritual gift of discernment... Being quick to observe is a prerequisite to and a preparation for the gift of discernment. We can hope to obtain that supernal gift of discernment and its light of protection and direction only if we are quick to observe—if we both look and obey. Ensign, Dec. 2006, 32,34)

3 Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the ^aland Antum, unto a hill which shall be called ^bShim; and there have I deposited unto the Lord all the sacred engravings concerning this people. (Apparently, Ammoron did not have a son of his own to pass the plates on to.)

4 And behold, ye shall take the ^aplates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; (More plates left behind in the hill. Then in verse 2:17) and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

5 And I, Mormon, being a descendant of ^aNephi, (and my father's name was Mormon) I remembered the things which Ammaron commanded me.

6 And it came to pass that I, being *eleven years old, was carried by my father into the land southward, even to the land of Zarahemla.

7 The whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sand of the sea. (Hugh Nibley: "He was eleven years old, and he was taken by his father to a land southward to Zarahemla—the big city, the big capital. He was impressed as a little kid, he says. The land was covered with buildings, and he [had] never seen anything like that. 'The people were as numerous almost, as it were the sand of the sea.' Now this is important for the Book of Mormon, you see. We talk about such vast numbers—well, we'll see what vast numbers are. When they gather all their forces for a big war down here, how many do they have in the army? Thirty thousand—that's just one division (v. 11). In our army 27,000 would make a division. He calls that as numerous as the sands of the sea. Well, as an eleven-year-old, he's impressed. You'd be impressed with these things. So we have to be very careful and not be simplistic when we read the Book of Mormon. When this kid tells us that people in Zarahemla were as numerous as the sands of the sea, how many hundred trillion people are there? It doesn't mean that at all. It's a metaphor here, as it were the sands of the sea." (Teachings of the Book of Mormon, Lecture 104, p. 192-3))

8 And it came to pass in this year there began to be a war between the ^aNephites, who consisted of the Nephites and the Jacobites and the Josephites and the Zoramites; and this war was between the Nephites, and the Lamanites and the Lemuelites and the Ishmaelites. (Notice that they name 7 families. 7 is symbolic of complete. That is, these are all of the Lehitites. What happened to the Samites? Sam is seldom mentioned. His inheritance is with Nephi.)

9 Now the ^aLamanites and the Lemuelites and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites.

10 And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon.

11 And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand. And it came to pass that they did have in this same year a number of ^abattles, in which the Nephites did beat the Lamanites and did slay many of them.

12 And it came to pass that the Lamanites withdrew their design, and there was peace settled in the land; and peace did remain for the space of about four years, that there was no bloodshed.

13 But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his ^abeloved disciples (The 3 Nephites), and the work of miracles and of healing did cease because of the iniquity of the people.

14 And there were no ^agifts from the Lord, and the ^bHoly Ghost did not come upon any (This is a bit of an exaggeration. Mormon and Moroni had the Holy Ghost as did a few others of their friends and

family.), because of their wickedness and ^cunbelief. (Hugh Nibley: “It is not surprising that their personal experience of things led both Mormon and his son to embrace a completely pessimistic view of the world... True, ‘awful is the state of man’ only if ‘faith has ceased’—but faith has ceased! If men insist that there is no redemption, then, sure enough, ‘they are as though there had been no redemption made’ (Moroni 7:38-39). ‘If these things have ceased,’ says Moroni speaking of gifts of the Spirit (Moroni 7:37), ‘wo be unto the children of men, for it is because of unbelief, and all is vain.’ This is no mere figure of speech; if faith fulfills its own prophecies so does unbelief, and those who insist that all is vain are quite right; if men reject the gospel they will find everywhere powerful confirmation for their unbelief, and undeniable evidence to support their contention that the human predicament is hopeless.” (Since Cumorah, p. 401) Joseph Smith: “Have not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them, and send forth His judgments to scourge them for their wickedness? This is certainly the case... The Lord declared to His servants, some eighteen months since [the Church was organized], that He was then withdrawing His Spirit from the earth (See D&C 1); and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or but very few: and this is not all, the governments of the earth are thrown into confusion and division; and Destruction, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.” (History of the Church, 1:314))

15 And I, ^abeing fifteen years of age (About the same age as Joseph Smith) and being somewhat of a ^bsober mind, therefore I was ^cvisited of the Lord, (Second Comforter) and ^dtasted and knew of the goodness of Jesus. (“There must be something significant . . . concerning the stage of life one goes through at the age of about 14. Mormon’s awakening to spiritual matters at about this age foreshadows a similar awakening at a similar age by the young Joseph Smith, who would translate Mormon’s record. . . . Similarly, through modern-day prophets, the Lord has specified 12 as the age when worthy young men of His Church can receive the Aaronic Priesthood. What all of this seems to suggest is a heightened spiritual sense experienced at about this age - something that conscientious parents of young teenagers would do well to keep in mind.” (E.D. Clark & R. S. Clark, Fathers and Sons in the Book of Mormon, as taken from Church News, 10/24/92))

16 And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden (It is not normal for members of the Church to be commanded not to preach the gospel to their neighbors. Don’t cast your pearls before swine.) that I should preach unto them; for behold they had ^awilfully rebelled against their God; and the beloved disciples were ^btaken away out of the land, because of their iniquity. (Jeffrey R. Holland: “The maturing Mormon, by then fifteen years of age, stood beyond the sinfulness around him and rose above the despair of his time. Consequently, he ‘was visited of the Lord, and tasted and knew of the goodness of Jesus,’ trying valiantly to preach to his people. But as God occasionally does when those with so much light reject it, Mormon literally had his mouth shut. He was forbidden to preach to a nation that had wilfully rebelled against their God. These people had rejected the miracles and messages delivered them by the three translated Nephite disciples, who had now also been silenced in their ministry and been taken from the nation to whom they had been sent. Remaining among those people but silenced in his testimony.” (Christ And The New Covenant, p. 318) Sterling W. Sill: “Mormon had to be restrained in his desire to preach the gospel... Most of us have to be coaxed and begged and reminded to do our duty. Mormon had to be held back.” (quoted in Daniel Ludlow, A Companion to Your Study of the Book of Mormon, p. 298))

17 But I did remain among them, but I was forbidden to ^apreach unto them, because of the hardness of their hearts; and because of the hardness of their hearts (Erastus Snow: If our spirits are inclined to be stiff and refractory, and we desire continually the gratification of our own will to the extent that this feeling prevails in us, the Spirit of the Lord is held at a distance from us; or, in other words, the Father withholds his Spirit from us in proportion as we desire the gratification of our own will. JD, 7:352) the land was ^bcursed for their sake. (After the Fall, the Lord declared unto Adam: “Cursed is the ground for

thy sake.” It is clear from other scriptural commentary that this original cursing of the land, as a result of the Fall, was a beneficial act that provided for the growth and development of Adam and Eve and their posterity, as well as allowing for the full operation of the plan of salvation. In contrast to this usage of the phrase “for their sake,” Mormon uses the phrase not to illustrate any beneficial aspects but rather to point out another terrible consequence of the wickedness of his people. The definition of “sake” in an 1830 dictionary or some other contemporary edition would include “on account of.” This definition seems to fit better with Mormon’s intent and is consistent with other Book of Mormon passages that use similar language. The land was “cursed” not for the blessing or benefit of the Nephites in any way, but rather on account of their great wickedness. DCBM, 4:212. Joseph Smith: I prophesy, in the name of the Lord God of Israel... the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. TPJS, 328.)

18 And these Gadianton robbers, who were among the Lamanites, did infest the land, insomuch that the inhabitants thereof began to ^ahide up their ^btreasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again. (Remember, that’s exactly what Samuel the Lamanite had said – you place all your love in your riches. Behold your riches will become slippery that you cannot hold them. Of course they do. I mean the stock market can be wiped out in an hour. They became slippery that they could not hold them. Nibley, Teachings of the Book of Mormon, 4:194. The “slippery” earth did not necessarily swallow up treasurers in some mystical or magical way, but rather such treasures disappeared through the thievery and dishonesty of the Gadiantons and others with similar motives. DCBM, 4:212. Brigham Young: When we consider the condition of the Latter-day Saints, and see how many there are who seem to have their eyes fixed upon the things of this world, things that are not lasting, but that perish in the handling, and how anxious they are to obtain them, how do you think I feel about it? We see many of the Elders of Israel desirous of becoming wealthy, and they adopt any course that they think will bring them riches, which to me is as unwise as anything can be—to see men of wisdom, men that seem to have an understanding of the world and of the things of God, searching after minerals throughout these mountains;... These treasures that are in the earth are carefully watched, they can be removed from place to place according to the good pleasure of Him who made them and owns them. He has his messengers at his service, and it is just as easy for an angel to remove the minerals from any part of one of these mountains to another, as it is for you and me to walk up and down this hall. JD, 19:36-37)

19 And it came to pass that there were ^asorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Abinadi, and also ^bSamuel the Lamanite.

* Verse 6 [About A.D. 322]; Verse 15 [About A.D. 326].

Mormon 2

Mormon leads the Nephite armies—Blood and carnage sweep the land—The Nephites lament and mourn with the sorrowing of the damned—Their day of grace is passed—Mormon obtains the plates of Nephi—Wars continue. [Between A.D. 327 and 350]

1 AND it came to pass in that same year there began to be a war again (after 4 years of peace) between the Nephites and the Lamanites. And notwithstanding I being ^ayoung, (16 years old) was large in stature; therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies. (We may conclude that Mormon received the priesthood at a very tender age. He was only ten years old when Ammaron counseled him and placed in him the wonderful trust as guardian of the sacred plates. Moreover, when he was fifteen years of age he had a visitation by the Lord and tasted and knew of the goodness of Jesus. (Joseph Fielding Smith, Answers to Gospel Questions, 2:9-10.) It appears that Mormon was appointed to lead the Nephite armies into battle against the Lamanites not so much because of his physical stature but more likely because he was indeed a remarkable leader in many aspects of his life. We are left only to surmise all of the reasons why Mormon was thrust into weighty responsibilities while so young. The record does not detail all of the greatness and unique qualifications of Mormon. Mormon the record keeper was also modest and humble. DCBM, 4:214)

2 Therefore it came to pass that *in my sixteenth year I did go forth at the head of an army of the Nephites, against the Lamanites; therefore three hundred and twenty and six years had passed away. (Sterling W. Sill: "If you think it an inspiration that a 16 year old boy could win the leadership of a great national army what would you think of a man between the ages of 65 and 74 who was still the best man among his entire people for this top position of leadership, and in those days the general marched at the head and not in the rear of his troops. (Mormon 6:11) It is one thing to shoot a guided missile at an enemy a thousand miles away, but it is quite another thing to meet the enemy face to face, and with a sword or a battle axe, take on all comers, old and young, on any basis they might choose to elect; and still be in there fighting at age 74. No weakling or coward survives a test like that. His leadership and great skill in battle must have been an inspiration to those fortunate companions in arms who were privileged to fight at his side" (quoted in Daniel Ludlow's A Companion to Your Study of the Book of Mormon, p.299) Share the following and ask students who they think it describes: 1. A prophet came to him when he was young and told him of records engraved on metal plates that he had hidden in a hill. The prophet told him that he was to go to the hill when he was older and obtain the plates (see Mormon 1:1-3; Joseph Smith—History 1:33-35, 42). 2. In his mid-teens he was visited of the Lord (see Mormon 1:15; Joseph Smith—History 1:17). 3. He tried to share part of what he had learned, but the people hardened their hearts (see Mormon 1:16; Joseph Smith—History 1:21-22). 4. He was in his early twenties when he received the plates (see Mormon 1:3; 2:16-17; Joseph Smith—History 1:59). 5. He was large in stature (see Mormon 2:1; *Church History in the Fulness of Times* [Religion 341-43 student manual, 1993], 49). 6. He had the same name as his father (see Mormon 1:5; Joseph Smith—History 1:4). 7. The people in his time lived in a state of apostasy (see Mormon 1:13; Joseph Smith—History 1:18-19). 8. He led his people as a military leader, prophet, and record keeper (see Mormon 2:1; D&C 43:1-5; *Church History in the Fulness of Times*, 223). 9. He was forced by his enemies to leave his home and move with his people from city to city (see Mormon 2:4-6; 4:19-20; 5:6-7; D&C 124 heading; Joseph Smith—History 1:61). 10. His enemies finally succeeded in killing him (see Mormon 8:3; D&C 135:4).)

3 And it came to pass that in the three hundred and twenty and seventh year the Lamanites did come upon us with ^aexceedingly great power, insomuch that they did frighten my armies; therefore they would not fight, and they began to retreat towards the ^bnorth countries. (This is the beginning of the migration to the north, toward the hill Shim and Cumorah)

4 And it came to pass that we did come to the city of Angola, and we did take possession of the city, and

make preparations to defend ourselves against the Lamanites. And it came to pass that we did ^afortify the city with our might; but notwithstanding all our fortifications the Lamanites did come upon us and did drive us out of the city.

5 And they did also drive us forth out of the land of David.

6 And we marched forth and came to the land of Joshua, which was in the borders west by the seashore.

7 And it came to pass that we did gather in our people as fast as it were possible, that we might get them together in ^aone body.

8 But behold, the land was ^afilled with ^brobbers and with Lamanites; and notwithstanding the great destruction which hung over my people, they did not repent (The more wicked they became, the harder it was to repent. James E. Talmage: "As the time of repentance is procrastinated, the ability to repent grows weaker; neglect of opportunity in holy things develops inability" (*The Articles of Faith*, 12th ed. [1924], 114).) of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites and also on the part of the Lamanites; and it was one complete revolution throughout all the face of the land.

9 And now, the Lamanites had a king, and his name was ^aAaron; and he came against us with an army of forty and four thousand. And behold, I withstood him with forty and two thousand. And it came to pass that I beat him with my army that he fled before me. And behold, all this was done, and *three hundred and thirty years had passed away.

10 And it came to pass that the Nephites began to repent of their iniquity, and began to cry even as had been prophesied by Samuel the prophet; for behold no man could ^akeep that which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land.

(Hugh Nibley: "The first two chapters of Mormon give a wonderful description of the complete breakdown of a civilization. 'And it was one complete revolution throughout all the face of the land' (Mormon 2:8). Recent studies have shown that when the Roman Empire collapsed all of a sudden, just such vast roving and plundering bands filled the earth as those described in the Book of Mormon. Insecurity was complete (Mormon 1:18); people took refuge in 'sorceries, and witchcrafts, and magics' (Mormon 1:19). The Dark Ages were upon them. 'No man could keep that which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land' (Mormon 2:10).") (An Approach to the Book of Mormon, p. 395) "Everyone was a possible victim here. Nobody was safe. Total insecurity. And this is the way you feel today if you want to walk around in some of our inner cities. Everybody's bedizened and befuddled by these magic arts. It's the mystique of the gangs and the graffiti... They get themselves up in fantastic, spooky costumes; paint their faces; draw their weird graffiti; and have their secret signs." (Teachings From the Book of Mormon, Lecture 106, p. 211))

11 Thus there began to be a ^amourning and a lamentation in all the land because of these things, and more especially among the people of Nephi.

12 And it came to pass that when I, Mormon, saw their lamentation and their ^amourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that they would ^bagain become a righteous people.

13 But behold this my joy was vain, for their ^asorrowing was not unto repentance, (The tears the Nephites shed did not flow from hearts that were broken and spirits that were contrite. Their sorrow stemmed not from faith in Christ but rather from a hopelessness and despair which cometh because of iniquity. DCBM, 4:215.) because of the goodness of God; but it was rather the ^bsorrowing of the ^cdammned, because the Lord would not always suffer them to take ^dhappiness in sin. (Spencer W.

Kimball: "Often people indicate that they have repented when all they have done is to express regret for a wrong act. But true repentance is marked by that godly sorrow that changes, transforms, and saves. To be sorry is not enough. Perhaps the felon in the penitentiary, coming to realize the high price he must pay for his folly, may wish he had not committed the crime. That is not repentance. The vicious man

who is serving a stiff sentence for rape may be very sorry he did the deed, but he is not repentant if his heavy sentence is the only reason for his sorrow. That is the sorrow of the world. The truly repentant man is sorry before he is apprehended. He is sorry even if his secret is never known. He desires to make voluntary amends...Repentance of the godly type means that one comes to recognize the sin and voluntarily and without pressure from outside sources begins his transformation.” (The Miracle of Forgiveness, p. 153 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 473-4) Neal A. Maxwell: “Recognition is a sacred moment...real remorse floods the soul...False remorse instead is like ‘fondling our failings.’ In ritual regret, we mourn our mistakes but without mending them.” (Conference Report, Nov. 1991 Ensign, “Repentance”) “...the natural man never picks up the cross. His is the ‘sorrowing of the damned,’ which involves regret but not necessarily over the sin itself. Instead, it is because these sorrowers can no longer take pleasure in sin (see Mormon 2:13). Quite a difference, for the natural man still clings, not to the cross, but to his old ways” (That Ye May Believe, p. 48) “...we see so much ‘sorrowing of the damned’-this by those in a psychological no-man’s-land (see Mormon 2:12-13). These individuals can no longer take pleasure in sin, but they do not fully repent, either. They hope somehow to be saved in their sins instead of being willing to ‘give away all [their] sins’ in order to know God (Alma 22:18).” (If Thou Endure It Well, p. 16) But modern sinners demand that modern science do just that; they claim as their right freedom from consequences, the suspension of the cause-effect principle when it interferes with their desires.” (Rodney Turner, Book of Mormon Symposium Series, Jacob – W of M, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 278) Hugh Nibley: “The classic example of this we have with us now. We never knew such a perfect case [of] the sorrowing of the damned. Sorrow for their sins? [for] what they have done?...No, but ‘because the Lord would not always suffer them to take happiness in sin.’ What’s the attitude of people with AIDS? They sorrow, they suffer, they want a cure. We have to do something. They have to be saved, but never do they show any inclination to repent of what brought the thing on. If we only had the cure, then they could continue in their own ways and feel happy about it. They sort of resent being unable to do that...They sorrow, but it’s the sorrow of the damned and they sorrow just for one reason—that they can’t go on doing the very thing that’s brought them into this terrible path. If they had a chance, they’d go right on doing it forever. The Lord must call a halt here sometime. So now he’s going to do it.” (Teachings From the Book of Mormon, Lecture 104, p. 197))

14 And they did not come unto Jesus with broken ^ahearts and contrite spirits, but they did ^bcurse God, and wish to die. Nevertheless they would struggle with the sword for their lives.

15 And it came to pass that my sorrow did return unto me again, and I saw that the ^aday of ^bgrace ^cwas passed with them, both temporally and spiritually; (Spencer W. Kimball: “It is true that the great principle of repentance is always available, but for the wicked and rebellious there are serious reservations to this statement. For instance, sin is intensely habit-forming and sometimes moves men to the tragic point of no return. Without repentance there can be no forgiveness, and without forgiveness all the blessings of eternity hang in jeopardy. As the transgressor moves deeper and deeper in his sin, and the error is entrenched more deeply and the will to change is weakened, it becomes increasingly nearer hopeless and he skids down and down until either he does not want to climb back up or he has lost the power to do so.” (The Miracle of Forgiveness, p. 117.) One of the greatest principles of the gospel of Jesus Christ is the principle of repentance. However, if one has sinned so seriously and becomes habitually a sinner, the spirit of repentance leaves, and he may or may not be able to repent. Harold B. Lee, Church News, March 3, 1973, p. 4) for I saw thousands of them hewn down in open ^drebellion against their God, and heaped up as ^edung upon the face of the land. And thus *three hundred and forty and four years had passed away.

16 And it came to pass that in the three hundred and forty and fifth year the Nephites did begin to flee before the Lamanites; and they were pursued until they came even to the land of Jashon, before it was possible to stop them in their retreat.

17 And now, the city of Jashon was near the ^aland where Ammaron had ^bdeposited the records (the hill

Shim) unto the Lord, that they might not be destroyed. And behold I had gone according to the word of Ammaron, and taken the ^cplates of Nephi, and did make a record according to the words of Ammaron. (Elder Anthony W. Ivins said, “It will be observed that at this time only the plates of Nephi were removed from the hill Shim, by Mormon.” (Conference Report, Apr. 1928, p. 12))

18 And upon the plates of Nephi I did make a full account of all the wickedness and abominations; but upon ^athese plates **(the plates of Mormon, the golden plates. to 4:23)** I did forbear to make a full account of their wickedness and abominations, for behold, a continual scene of wickedness and abominations has been before mine eyes ever since I have been sufficient to behold the ways of man. (When Ammaron turned the responsibility of the records over to Mormon, he indicated that Mormon should engrave on the plates of Nephi all the things that [he] had observed concerning his people. Thus Mormon’s major record of the events of his day was written on the large plates of Nephi. However, later in his life he was commanded by the Lord to make a separate set of plates, the plates of Mormon. He then abridged onto his own plates all of the writings from the large plates of Nephi, including his own writings. Concerning his writings on these two sets of plates, Mormon said: And upon the plates of Nephi I did make a full account of all the wickedness and abominations; but upon these plates [the plates of Mormon] I did forbear to make a full account of their wickedness and abominations. Earlier in his writings, Mormon indicated he did not write on the plates of Mormon even one hundredth part of the things that were written on the large plates of Nephi. Ludlow, Companion to Your Study of the Book of Mormon, p. 299-300)

19 And wo is me because of their wickedness; for my heart has been filled with sorrow because of their wickedness, all my days; nevertheless, I know that I shall be ^alifted up at the last day. **(Mormon had his calling and election made sure.** “One great objective of our lives should be to make our calling and election sure, that is, to so live that we receive assurance from the Lord that when this life is over, we shall be exalted and dwell with him. Mormon may have had this blessing, as did other Nephite prophets (see Mosiah 26:20; Enos 1:27; 3 Nephi 28:3), for he tell us: ‘I know that I shall be lifted up at the last day.’ (Mormon 2:19) Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, make their calling and election sure. That is, they receive the more sure word of prophecy, which means that the Lord seals their exaltation upon them while they are yet in this life... ..The more sure word of prophecy means a man’s knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy through the power of the Holy Priesthood.’ (D. & C. 131:5.)...The prophet, for one, had this seal placed upon him...To him Deity said: ‘I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father with Abraham your father.’ (D. & C. 132:49.)’ (Bruce R. McConkie, Mormon Doctrine, pp. 109-110)” (Book of Mormon Student Manual, 1981, p. 459-60) We can only read between the lines and wonder how he could remain faithful and righteous under such adverse conditions, and how he could maintain a personal hope when he was so often filled with sorrow and discouragement at the sins of his society. Implicit in this statement is the special spiritual blessing Mormon had received, which was an anchor to his soul amidst the turmoil and troubles of his life. It seems clear that he had obtained the “more sure word of prophecy” – the sure knowledge that he was sealed up to eternal life. This is linked with his having received the Second Comforter, the presence of the Savior. The Prophet Joseph Smith often urged the Saints “to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it. TPJS, p. 299. One receives these blessings only after, as Joseph taught, the Lord has thoroughly proven him, and finds that the man is determined to serve Him at all hazards. TPJS, p. 150. The realization that these blessings were his most assuredly kept Mormon from becoming overcome with sorrow or debilitated with discouragement and also provided the spiritual strength he most needed to continue to succor and serve an unresponsive, unappreciative, hardened, and iniquitous people. DCBM, 4:219)

20 And it came to pass that in this year the people of Nephi again were hunted and driven. And it came to pass that we were driven forth until we had come northward to the land which was called Shem.

21 And it came to pass that we did ^afortify the city of Shem, and we did gather in our people as much as it were possible, that perhaps we might save them from destruction. (“Our information on the timing of warfare in this area has not been examined comprehensively by scholars. What is known is consistent, for example, with the fact that in Yucatan, wars were usually fought between October and the end of January (or February in other Mesoamerican regions). In that period, travel was rarely restricted due to bad weather; it was still relatively cool, and food was available either by supply from the logistical base or by taxing the subjugated. The schedule varied slightly depending on local topography and climate. The corn crop, fundamental in the diet everywhere in Mesoamerica, is typically planted in April or May, just before the rains begin and after the fields have been cleared and the rubbish burned. It can be harvested about the time when the clouds and rain taper off (the wettest months are July and September for most regions) and the temperature rises because of greater sunshine. Harvest is from October to December, again depending on locality and on crop variety. The crucial time for agricultural labor under this regime is, and was anciently, March through May. At other times, being away was inconvenient but not critical. Probably the segment of time freest from field work for the typical cultivator/warrior was November through February, which, of course, coincides with the war season. Under emergency conditions, naturally, some military action could go on, though hampered, throughout most of the year. (John L. Sorenson. “Seasonality of Warfare in the Book of Mormon and in Mesoamerica.” Stephen D. Ricks and William J. Hamblin, eds., *Warfare in the Book of Mormon* [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1990], 456.)

22 And it came to pass in the *three hundred and forty and sixth year they began to come upon us again.

23 And it came to pass that I did speak unto my people, and did urge them with great energy, that they would stand boldly before the Lamanites and ^afight for their ^bwives, and their children, and their houses, and their homes. (God and religion are missing from the list of things to fight for. This was on the title of liberty of Moroni.)

24 And my words did arouse them somewhat to vigor, insomuch that they did not flee from before the Lamanites, but did stand with boldness against them.

25 And it came to pass that we did contend with an army of thirty thousand against an army of fifty thousand. And it came to pass that we did stand before them with such firmness that they did flee from before us.

26 And it came to pass that when they had fled we did pursue them with our armies, and did meet them again, and did ^abeat them; nevertheless the ^bstrength of the Lord was not with us; yea, we were left to ourselves, that the Spirit of the Lord did not abide in us; therefore we had become weak (without the Holy Ghost) like unto our brethren. (“By using his own people as an example, Mormon provides us with a significant doctrinal teaching concerning the ‘strength of the Lord’ that comes by the power of the Holy Ghost through personal righteousness. ‘I know, in the strength of the Lord thou canst do all things,’ Lamoni testified (Alma 20:4). There is a real power, both physical and spiritual, that can come into the life of every man or woman who is filled with the Holy Ghost. That power constitutes the ‘strength of the Lord’--a divine, unlimited power. Without that strength and power we are left only with the limited mortal abilities of man. Mormon informs us that his people were without the Spirit. Having no claim upon the infinite powers and strengths of God, being cut off from the blessings of the Spirit, they were left to their own natural abilities, which were infinitely inferior to the ‘strength of the Lord.’ Thus they were nothing special or unique; they were just like any other natural man. Ammon clearly understood the difference between the strength of the Lord and mortal man's weakness. He testified: ‘I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things’ (Alma 26:12). This important doctrinal message was also forcefully impressed upon the heart and soul of the young prophet Joseph Smith after the loss of the 116 manuscript pages of the Book of Mormon. To him the Lord declared: ‘For although a man

may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.’ The Lord further instructed Joseph to be faithful and repent of his sins, and then again warned: ‘Except thou do this, thou shalt be delivered up and become as other men’ (see D&C 3:4, 11, italics added). To ensure that we do not disqualify ourselves from having the strength of the Lord we must live our lives in such a way as not to repel the Spirit. By being faithful, obedient, penitent, and spiritually vigilant we can have the companionship of the Holy Ghost, which strengthens and protects in both physical and spiritual ways (we D&C 35:14; D&C 84:33; D&C 89:18-20; see also Teachings, p. 323).” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 220))

27 And my heart did sorrow because of this the great calamity of my people, because of their wickedness and their abominations. But behold, we did go forth against the Lamanites and the robbers of Gadianton, until we had again taken possession of the lands of our inheritance.

28 And the *three hundred and forty and ninth year had passed away. And in the three hundred and fiftieth year we made a treaty with the Lamanites and the robbers of Gadianton, in which we did get the lands of our inheritance divided.

29 And the Lamanites did give unto us the land ^anorthward, yea, even to the ^bnarrow passage which led into the land southward. And we did give unto the Lamanites all the land southward.

* Verse 2 [A.D. 327—328]; Verse 9 [A.D. 331]; Verse 15 [A.D. 345]; Verse 22 [A.D. 346]; Verse 28 [A.D. 350].

Mormon 3

Mormon cries repentance unto the Nephites—They gain a great victory and glory in their own strength—Mormon refuses to lead them, and his prayers for them are without faith—The Book of Mormon invites the twelve tribes of Israel to believe the gospel. [Between A.D. 350 and 362]

1 AND it came to pass that the Lamanites did not come to battle again *until ten years more had passed away. And behold, I had employed my people, the Nephites, in preparing their lands and their arms against the time of battle.

2 And it came to pass that the Lord did say unto me: Cry unto this people—Repent ye, and come unto me, and be ye baptized, and build up again my church, and ye shall be ^aspared. (The Nephites are given one more chance to repent and avoid the destruction that awaits otherwise. God wants us to repent and will do anything to help us do so. But we still have our agency and may choose not to.)

3 And I did cry unto this people, but it was ^ain vain; and they did ^bnot realize that it was the Lord that had spared them, and granted unto them a chance for repentance. And behold they did harden their hearts against the Lord their God. (Marion G. Romney: “We who today bear the priesthood of God are the legal heirs to this great commission. Ours is the responsibility of officially declaring repentance unto all the inhabitants of the earth. None are exempt. We must discharge this responsibility, regardless of the manner in which our message is received.” (Conference Report, Apr. 1950, p. 87) Joseph Fielding Smith: “That is our duty. When we see evil lurking, when we see dangers confronting the people, and especially the Latter-day Saints, it is our duty to raise the warning voice, and not only in behalf of the Latter-day Saints, but to warn all people, for our mission is one that is world-wide, and we should warn all men and give them the opportunity of repentance, of serving the Lord and keeping his commandments if they will. If they will not, then we have saved our souls. We are clear from the blood of this generation. That is our duty.” (Conference Report, Oct. 1933, p. 61))

4 And it came to pass that after this tenth year had passed away, making, in the whole, three hundred and sixty years from the coming of Christ, the king of the Lamanites sent an epistle unto me, which gave unto me to know that they were preparing to come again to battle against us.

5 And it came to pass that I did cause my people that they should gather themselves together at the land ^aDesolation, to a city which was in the borders, by the narrow pass which led into the land ^bsouthward.

6 And there we did place our armies, that we might stop the armies of the Lamanites, that they might not get possession of any of our lands; therefore we did fortify against them with all our force.

7 And it came to pass that in the three hundred and sixty and first year the Lamanites did come down to the ^acity of Desolation to battle against us; and it came to pass that in that year we did beat them, insomuch that they did return to their own lands again.

8 And in the *three hundred and sixty and second year they did come down ^aagain to battle. And we did beat them again, and did slay a great number of them, and their dead were cast into the sea.

9 And now, because of this great thing which my people, the Nephites, had done, they began to ^aboast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies. (Hugh Nibley: “Here are two victories in a row; the Nephites were doing all right...They decided they were unbeatable because of this great thing, and revenge becomes the motive. Verse 9: ‘And now, because of this great thing...they began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies.’ Here is the standard scenario of the Western, of course. The bad guys do bad things for the first half [of the movie], and the good guys get revenge for the second half. And we love that revenge—catching up with them and shooting them or blowing them up, etc. That revenge is the main scene...John Wayne or someone is the good guy who doesn’t want war or anything like that. Then they [the bad guys] do something very, very bad. Then the thing we all sit on the edge of our seats and relish is the revenge that follows, because innocent people

have suffered, etc... This is the theme of countless police stories, detective stories, and Westerns. Mr. Good Guy goes and cleans up the bad guy, but only after he's been driven to the extreme. He has to avenge the blood of his brethren. Well, how about this noble motive of avenging the blood of your brethren—the private eye plot, the police officer whose pal gets shot, etc.? Is not avenging the blood of your brethren an ideal? Isn't it an obligation?... Finally they're going to settle the Lamanite question once and for all with a big battle, because they've got them on the run now. But they shouldn't have done that.” (Teachings From the Book of Mormon, Lecture 105, p. 201))

10 And they did ^aswear by the heavens, and also by the throne of God, that they ^bwould go up to battle against their enemies, and would cut them off from the face of the land.

11 And it came to pass that I, Mormon, did utterly ^arefuse from this time forth to be a commander and a leader of this people, because of their wickedness and abomination. (The Nephites are now taking the offensive which is different than their history.)

12 Behold, I had led them, notwithstanding their wickedness I had led them many times to battle, and had loved them, according to the ^alove of God which was in me, with all my heart; and my soul had been poured out in prayer unto my God all the day long for them; nevertheless, it was ^bwithout faith, because of the ^chardness of their hearts.

13 And ^athrice have I delivered them out of the hands of their enemies, and they have repented not of their sins. (They were given three chances to repent.)

14 And when they had sworn by all that had been ^aforbidden them by our Lord and Savior Jesus Christ, that they would go up unto their enemies to battle, and avenge themselves of the blood of their brethren, behold the voice of the Lord came unto me, saying:

15 ^aVengeance is mine, and I will ^brepay; (Joseph F. Smith: “...men are not called upon to curse mankind; that is not our mission; it is our mission to preach righteousness to them. It is our business to love and to bless them, and to redeem them from the fall and from the wickedness of the world. This is our mission and our special calling. God will curse and will exercise his judgment in those matters. ‘Vengeance is mine,’ saith the Lord, ‘and I will repay.’ We are perfectly willing to leave vengeance in the hands of God and let him judge between us and our enemies, and let him reward them according to his own wisdom and mercy.” (Conference Report, Oct. 1904, p. 5) Joseph Smith: “Brethren, bear and forbear one with another, for so the Lord does with us. Pray for your enemies in the Church and curse not your foes without: for vengeance is mine, saith the Lord, and I will repay. To every ordained member, and to all, we say, be merciful and you shall find mercy. Seek to help save souls, not to destroy them.” (Teachings, p. 77) Vengeance is not the same as self-defense, and the differences are important. While the Lord does permit us to fight in defense of our liberty, our homes and families, and our freedom of religious worship, He does not justify our participation in an offensive war. It is God, not us, who is authorized to deal out retribution to men. Charles Penrose taught that there is a huge difference between going to war for blood, conquest, or to gain territory or power and going to war to defend ourselves in the spirit of justice, righteousness, and equity. It is essential that we rely on the Spirit in all matters of war. Ludlow, *Unlocking the Book of Mormon*, 473.) and because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth.

16 And it came to pass that I utterly refused to go up against mine enemies; and I did even as the Lord had commanded me; and I did stand as an idle (unused) witness to manifest unto the world the things which I saw and heard, according to the manifestations of the Spirit which had testified of things to come. (“A striking new study has been initiated comparing a subtle, recurring pattern in the Book of Mormon with a particular type of human behavior recently identified in the writings of the ‘survivors’ of Hitler's and Stalin's death camps...the dominant response of the few who survived the European concentration camps has been an irrepressible desire ‘to bear witness.’ The world of death camps and gulags produces a consistent reaction, a will to survive not for oneself, but rather to bear witness to the world in a particular kind of testament or indictment against man's inhumanity to his fellows. ‘Survival is an act involving choice [even when death might seem easier]...The ‘utmost concern’ of such

survivors was to hide up a record ‘preserved for future generations.’ One survivor speaks of his duty to witness as a ‘mission,’ a ‘sacred task,’ and a ‘burning within me, screaming: Record!’ ...That profile has much in common with the human conduct of several people in the Book of Mormon, like Mormon and Moroni. For example, there is the will ‘to remember and record’ that overcomes one’s fears of the surrounding savagery (see Mormon 2:15; 4:11-21). There is the survivor viewing his task as a sacred duty, born out of the realization that no one will be left.” (John W. Welch, *Reexploring The Book of Mormon*, p. 267))

17 Therefore I write ^aunto you, Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance;

18 Yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who shall be ^ajudged according to your works by the twelve whom Jesus chose to be his disciples in the land of Jerusalem.

19 And I write also unto the remnant of this people, (**The Lamanites**) who shall also be judged by the ^atwelve whom Jesus chose in this land; and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem. (The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked. Bruce R. McConkie, *Millennial Messiah*, p. 520)

20 And these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the ^ajudgment-seat of Christ, (All are brought back into God’s presence to be judged of the Savior. Only those whose garments have been made white in the blood of the Lamb through faith in his name and by obedience to his laws and ordinances will thereafter be able to remain in the presence of God, living in eternal life. DCBM, 4:225) yea, every soul who belongs to the whole human ^bfamily of Adam; and ye must stand to be judged of your works, whether they be good or evil; (Neal A. Maxwell: “Not only are there individual moments of truth, but there are also collective. As we are meek, we will have a perspective about that moment yet to come when the ‘whole human family of Adam’ will stand before the judgment seat of Christ. (Mormon 3:20.) But with meekness also comes sober realization that we are our ‘own judges, whether to do good or evil.’ (Alma 41:7.) If we are meek, our minds will not be darkened, and we can judge rightly because it is ‘given unto [us] to judge, that [we] may know good from evil; and the way to judge is as plain . . . as the daylight from the dark night.’ (Moroni 7:15.) At that remarkable, sobering, and exhilarating moment, yet future, there will be no proud grievances with the justice of God. ‘The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just.’ (Mosiah 16:1.)” (Meek and Lowly, p. 58))

21 And also that ye may ^abelieve the gospel of Jesus Christ, which ye shall ^bhave among you; and also that the ^cJews, the covenant people of the Lord, shall have other ^dwitness besides him whom they saw and heard, that Jesus, whom they slew, was the ^every Christ and the very God. (Jeffrey R. Holland: “The principal and commanding figure in the Book of Mormon, from first chapter to last, is the Lord Jesus Christ. In its unparalleled focus on the Messianic message of the Savior of the world, the Book of Mormon is rightly referred to as God’s ‘new covenant’ with the house of Israel. It is literally a new testament or (to avoid confusion) ‘another testament’ of Jesus Christ...From the title page to the book’s final declaration, this testament reveals, examines, underscores, and illuminates the divine mission of Jesus Christ as recorded in the sacred accounts of two New World dispensations (Jaredite and Lehite) written for the benefit of a third dispensation, the dispensation of the fulness of times. The Book of Mormon has many purposes, but this one transcends all others. Written by prophets and preserved by angels, it was written for the fundamental and eternally essential purpose of ‘convincing . . . the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations’ . . . Thus the Book of Mormon is the preeminent statement of God’s covenant with and his love for his children here on earth. It is his definitive latter-day declaration regarding the atoning sacrifice of his Son. It is his great

revelation of the greatest Revelation God has ever given us.” (Christ And The New Covenant, p. 4)
Bruce R. McConkie: “What is the Book of Mormon? It is ‘Another Testament of Jesus Christ,’ a new and living witness for Christ, and a holy book that proclaims the divine Sonship of our Lord. It is a volume of holy writ that contains the fulness of the everlasting gospel, meaning that it contains a record of God’s dealings with a people who had the fulness of the gospel, and that their prophets summarized on its pages the things all men must do to gain the fulness of salvation. Those who believe the witness it bears and obey the doctrines it teaches will be led to that further light and knowledge revealed in this day, and to the mysteries of the kingdom that the saints alone can receive. It was ‘written by way of commandment, and also by the spirit of prophecy and revelation.’ And it came forth ‘to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever.’ And it came forth, above all, ‘to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations.’ (Title page.)” (A New Witness for the Articles of Faith, p. 415))

22 And I would that I could persuade ^aall ye ends of the earth to repent and prepare to stand before the judgment-seat of Christ.

* Verse 1 [A.D. 360]; Verse 8 [A.D. 362].

Mormon 4

War and carnage continue—The wicked punish the wicked—Greater wickedness prevails than ever before in all Israel—Women and children are sacrificed to idols—The Lamanites begin to sweep the Nephites before them. [Between A.D. 363 and 375]

1 AND now it came to pass that in the *three hundred and sixty and third year the Nephites did go up with their armies to ^abattle against the Lamanites, out of the land Desolation.

2 And it came to pass that the armies of the Nephites were driven back again to the land of Desolation. And while they were yet weary, a fresh army of the Lamanites did come upon them; and they had a sore battle, insomuch that the Lamanites did take possession of the ^acity Desolation, and did slay many of the Nephites, and did take many prisoners.

3 And the remainder did flee and join the inhabitants of the city Teancum. Now the city Teancum lay in the borders by the seashore; and it was also near the city ^aDesolation.

4 And it was ^abecause the armies of the Nephites went up unto the Lamanites that they began to be smitten; for were it not for that, the Lamanites could have had no power over them. (“Once the Nephite soldiers started to wage offensive war they soon became so bloodthirsty they were concerned only with the taking of human life... The leaders of this dispensation have also warned against the dangers of starting an offensive war. President Charles W. Penrose has said: ‘Now if a nation essays to go forth against another nation for the purpose of conquest, to gain territory, to grasp something that does not belong to that nation, then the nation thus assailed has the right to resist even to the shedding of blood, as it was in this land in the war for independence. But we have to be careful as to what spirit we are guided by... We Latter-day Saints must watch ourselves and not give way to passion and desire to shed blood and to destroy, for that is the power of the evil one. We do not want to imitate any nation that is bent on a policy of destruction, to destroy where they cannot rule, to break down and trample under foot where they cannot dominate. If we have that desire, it is the spirit of the wicked one... There is a very great difference between arising to go forth for conquest, for blood, for plunder, to gain territory and power in the earth, and in fighting to defend our own possessions in the spirit of justice and righteousness and equity, and standing up like men for those things that we have a right to contend for.’ (Conference Report, April 1917, pp. 21-22.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 301))

5 But, behold, the judgments of God will overtake the ^awicked; and it is by the wicked that the wicked are ^bpunished; for it is the wicked that stir up the hearts of the children of men unto bloodshed. (Brigham Young stated: “Of one thing I am sure, God never institutes war; God is not the author of confusion or of war; they are the results of the acts of the children of men. Confusion and war necessarily come as the results of the foolish acts and policy of men; but they do not come because God desires they should come. If the people, generally, would turn to the Lord, there would never be any war. Let men turn from their iniquities and sins, and instead of being covetous and wicked, turn to God and seek to promote peace and happiness throughout the land, and wars would cease. We expect to see the day when swords shall be turned into ploughshares, spears into pruning hooks, and when men shall learn war no more. This is what we want. We are for peace, plenty and happiness to all the human family.” (Discourses of Brigham Young, pp. 366-367.) But again, we must recognize the parallel for our day. The Nephite civilization was destroyed by wars in which the wicked killed the wicked. A similar destruction has been decreed for the dispensation of the fulness of times. The Lord has decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man; And the saints also shall hardly escape; nevertheless, I, the Lord, am with them (DC 63:33)...thus, with the sword and by bloodshed the inhabitants of the earth shall mourn...until the consumption decreed hath made a full end of all nations (DC 87:6). “‘Often, very often, we are punished as much by our sins as we are for our sins,’ Elder Boyd K. Packer has written (Teach Ye Diligently, p. 262). As was the case with the

Nephites, so often is it the case that God does not have to personally curse, condemn, or punish the wicked; their actions and associations produce natural consequences that in and of themselves become severe punishments. Many of the destructions, plagues, and atrocities that come upon the world are a direct result of the wickedness of man. C. S. Lewis insightfully observed: ‘The possibility of pain is inherent in the very existence of a world where souls can meet. When souls become wicked they will certainly use this possibility to hurt one another; and this, perhaps, accounts for four-fifths of the suffering of men. It is men, not God, who have produced racks, whips, prisons, slavery, guns, bayonets, and bombs; it is by human avarice or human stupidity, not by the churlishness of nature, that we have poverty and overwork.’ (The Problem of Pain, p. 89.)” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 228))

6 And it came to pass that the Lamanites did make preparations to come against the city Teancum.

7 And it came to pass in the three hundred and sixty and fourth year the Lamanites did come against the city Teancum, that they might take possession of the city Teancum also.

8 And it came to pass that they were repulsed and driven back by the Nephites. And when the Nephites saw that they had driven the Lamanites they did again ^aboast of their own strength; and they went forth in their own might, and took possession again of the city Desolation.

9 And now all these things had been done, and there had been thousands slain on both sides, both the Nephites and the Lamanites.

10 And it came to pass that the three hundred and sixty and sixth year had passed away, and the Lamanites came again upon the Nephites to battle; and yet the Nephites repented not of the evil they had done, but persisted in their wickedness continually.

11 And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people, both of the Nephites and of the Lamanites; and every heart was hardened, so that they ^adelighted in the shedding of blood continually.

12 And there never had been so great ^awickedness among all the children of Lehi, nor even among all the house of Israel, according to the words of the Lord, as was among this people.

13 And it came to pass that the Lamanites did take possession of the city Desolation, and this because their ^anumber did exceed the number of the Nephites.

14 And they did also march forward against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as ^asacrifices unto their idol gods.

15 And it came to pass that in the three hundred and sixty and seventh year, the Nephites being angry because the Lamanites had sacrificed their women and their children, that they did go against the Lamanites with exceedingly great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands.

16 And the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year.

17 And in this year they did come down against the Nephites with all their powers; and they were not numbered because of the greatness of their number.

18 And ^afrom this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun. (Those who live on the American continent will suffer a like fate of being swept off the land, if we don't serve Jesus Christ.)

19 And it came to pass that the Lamanites did come down against the ^acity Desolation; and there was an exceedingly sore battle fought in the land Desolation, in the which they did beat the Nephites.

20 And they fled again from before them, and they came to the city Boaz; and there they did stand against the Lamanites with exceeding boldness, insomuch that the Lamanites did not beat them until they had come again the second time.

21 And when they had come the second time, the Nephites were driven and slaughtered with an exceedingly great slaughter; their women and their ^achildren were again sacrificed unto idols.

22 And it came to pass that the Nephites did again flee from before them, taking all the inhabitants with them, both in towns and villages.

23 And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill ^aShim, (to 6:6) and did take up all the ^brecords which Ammaron had hid up unto the Lord.

(“Oliver Cowdery went with the Prophet Joseph when he deposited these plates... When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls.” (Brigham Young, Journal of Discourses, vol. 19, p. 40))

* Verse 1 [A.D. 363].

Mormon 5

Mormon again leads the Nephite armies in battles of blood and carnage—The Book of Mormon shall come forth to convince all Israel that Jesus is the Christ—The Lamanites shall be a dark, filthy, and loathsome people—They shall receive the gospel from the Gentiles in the latter days. [Between A.D. 375 and 384]

1 AND it came to pass that I did go forth among the Nephites, and did repent of the ^aoath which I had made that I would no more assist them; and they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions.

2 But behold, I was ^awithout hope, (in Christ because of their wickedness) for I knew the judgments of the Lord which should come upon them; for they repented not of their iniquities, but did struggle for their lives without calling upon that Being who created them.

3 And it came to pass that the Lamanites did come against us as we had fled to the city of Jordan; but behold, they were driven back that they did not take the city at that time.

4 And it came to pass that they came against us again, and we did maintain the city. And there were also other cities which were maintained by the Nephites, which strongholds did cut them off that they could not get into the country which lay before us, to destroy the inhabitants of our land.

5 But it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire; and thus three hundred and seventy and nine years passed away.

6 And it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we did stand against them boldly; but it was all in vain, for so ^agreat were their numbers that they did tread the people of the Nephites under their feet.

7 And it came to pass that we did again take to flight, and those whose flight was swifter than the Lamanites' did escape, and those whose flight did not exceed the Lamanites' were swept down and destroyed.

8 And now behold, I, Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes; but I, knowing that these things must surely be made known, and that all things which are hid must be ^arevealed upon the house-tops—

(Mormon tells us he purposely did not record all the detail of the blood and carnage of those terrible years, this in order to prevent the latter-day reader from having an unnecessary and soul-troubling view of it all. His statement that all things must be revealed has a dual meaning. Several scriptural passages testify that at the judgment all deeds, words, thoughts, and intents of the heart – both righteous and wicked – will be revealed, will be shouted from the housetops, as it were, for all to know. Undoubtedly Mormon had this doctrinal concept in mind as he spoke of the wickedness of his own civilization, but examining the context of this statement leads one to believe that Mormon may have also been referring to another, more specific, way in which the fuller record of the Nephites would be revealed. In the next several verses we read of the knowledge of his people that will come forth because of his record.

Throughout his record Mormon speaks of other records or accounts, even another set of plates, that contain additional information and a more history part of the people. Being familiar with the prophecies of those holy men who had preceded him, Mormon was probably also referring to the coming forth of those records that were sealed. As this record which is sealed by the power of God comes to light in the last days, all the workings of God will be revealed, and the deeds and destructions of the Nephites and the Lamanites which Mormon could not describe will indeed be revealed upon the housetops. DCBM, 4:230.)

(A purpose of the Book of Mormon.) 9 And also that a knowledge of these things must ^acome unto the remnant of these people, and also unto the Gentiles, who the Lord hath said should ^bscatter this people, and this people should be counted as naught among them—therefore ^cI write a ^dsmall abridgment, daring

not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.
10 And now behold, this I speak unto their seed, and also to the Gentiles who have care for the house of Israel, that realize and know from whence their blessings come.

11 For I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Jesus.

12 Now ^athese things are ^bwritten unto the ^cremnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be ^dhid up unto the Lord that they may come forth in his own due time.

13 And this is the commandment which I have received; and behold, they ^ashall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom.

14 And behold, they (the words of the Book of Mormon) shall go unto the ^aunbelieving of the ^bJews; and for this intent shall they go—that they may be ^cpersuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the ^dland of their inheritance, which the Lord their God hath given them, unto the fulfilling of his ^ecovenant;

15 And also that the seed of ^athis people may more fully believe his gospel, which shall ^bgo forth unto them from the Gentiles; for this people shall be ^cscattered, and shall ^dbecome a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry. (“In a special way, the Book of Mormon was written to the Lamanites, the descendants of Lehi, as a major tool to restore them to Christ. It seems that the righteous Nephite prophets, knowing the destruction of their own people, wrote with special feelings to the future Lamanites. Mormon in his final chapter said, ‘And now, behold, I would speak somewhat unto the remnant of this people who are spared’ (7:1); and Moroni in his last chapter said, ‘Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites’ (10:1). In 1829, about a year before the publication of the Book of Mormon, the Lord spoke plainly to Joseph Smith after the 116 pages of manuscript had been lost. While reproving young Joseph, the Lord impressed upon him the sacred character and purpose of the Book of Mormon and hence the great importance of his work. ‘Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people- And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers- And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquities of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their wickedness and abominations. And for this very purpose are these plates preserved, which contain these records-that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to a knowledge of their fathers’ (D&C 3:16-20; emphasis added). “The Book of Mormon was written to all the world as another testament of Jesus Christ. In a special way, however, it was written and preserved to restore the Lamanites to the knowledge and testimony of Christ once had by their fathers and also to convince the Jew and Gentile that ‘Jesus is the Christ, the Eternal God’ (title page, Book of Mormon).” (Rex C. Reeve, Jr., Book of Mormon Symposium Series, 2 Nephi, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 266-7))

16 For behold, the Spirit of the Lord hath already ceased to ^astrive with their fathers; and they are without Christ and God in the world; and they are driven about as ^bchaff before the wind. (This is what happens if we reject Christ as our Savior. Joseph Fielding Smith: Now, the Lord has withdrawn His Spirit from the world. Now, do not let this thought become confused in your minds. The Spirit He has withdrawn from the world is not the Holy Ghost, for they never had that, but it is the light of truth, the

Spirit of Christ, which is given to every man that comes into this world, as you find it so recorded in the 84th Section of the Doctrine and Covenants. Now, because of the wickedness of the world that Spirit has been withdrawn; and when the Spirit of the Lord is not striving with men, the spirit of Satan is.

Therefore, we may be sure that the time has come spoken of in the first section of the Doctrine and Covenants, wherein the Lord says: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." (verse 35.) Peace has been taken from the earth. The devil has power over his own dominion, and the Spirit of the Lord has been withdrawn. Not because the Lord desires to withdraw that Spirit; but because of the wickedness of mankind, it becomes necessary that this Spirit of the Lord be withdrawn. *BYU Speeches of the Year*, 21 Mar 1967, 5-6)

17 They were once a delightsome people, and they had Christ for their ^ashepherd; yea, they were led even by God the Father.

18 But now, behold, they are ^aled about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

19 And behold, the Lord hath reserved their blessings, which they might have received in the land, for the ^aGentiles who shall possess the land.

20 But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; (Spencer W. Kimball: "Perhaps of all prophecies ever made, none have been fulfilled more literally and more intensely and more devastatingly than this one from Mormon: 'But behold, it shall come to pass that they shall be driven and scattered by the Gentiles. . . .' (Mormon 5:20.) And what a tragic and literal fulfillment those scriptures had. . . . The story of the Cherokees would melt the stoniest heart—driven at the point of a bayonet from their homes and lands, evicted from their country and sent to the swampy, mosquito-ridden area of Indian Territory. The prejudiced historian again said that the Indians were the culprits. Their suffering and death means little; their homes and gardens and farms were expropriated. The 'white heroes' evicted and expropriated for their own use (at the point of bayonets) the lands of the 'red demons.' We follow the Navajos from their exquisitely beautiful red sandstone lands of northeastern Arizona in their long, pitiful, painful march to central New Mexico, to Bosque Redondo on the Pecos River. We suffer and starve and freeze with them in the lonely four years, and then walk with them back to their homeland after signing their treaties. In recent times our attention was arrested by a double-page picture in *Life* magazine. It is the dead of winter. Plodding across the thousands of square miles of deep snow and the wind-scoured stubbly plain, two Indian women on their horses make a new deep trail through the snow. It is good that their horses can break trail; it is good that their warm skirts are long to their ankles; it is good that their blankets cover them well and their scarves cover their heads and faces, for the wind is bitter and the cold intense, and the way is long. Thank goodness they have a sense of direction, for if the horses failed, never would they be found alive. They have left in their hogans their children, so they might find food for their families. Their wagon is under a tree, a solitary tree; frozen sheep are here and there half covered in the snow. That frozen one that the boy is dragging is one of over half a million sheep, goats, and cattle that were stranded with no food save that from a lucky drop. They will have food for a few days but soon the carcasses will be spoiled beyond eating. Why do I return to a rehearsal of the indignities against the Indian? The answer is that we have a debt to pay. We are deeply indebted and we shall never have liquidated that debt until we shall have done all in our power to rebuild the Indian and give him back the opportunities that are possible for us to give him." (Faith Precedes The Miracle, p. 340-2)) and after they have been driven and scattered by the Gentiles, behold, then will the Lord ^aremember the ^bcovenant which he made unto Abraham and unto all the house of Israel. (Bruce R. McConkie: "Our case study now turns to the day of Lamanite gathering. The long night of apostate darkness that left the remnants of Lehi's seed in their low and fallen and loathsome state is drawing to an end. Already the rays of gospel light are rising in the eastern sky and the day of gathering is dawning. Lamanites in the United States and Canada, in Mexico and Central

America, and in the various nations of South America, together with the Lamanites in the islands of the South Pacific, whom we call Polynesians -- all these are coming back, one by one as the divine decree requires. And when the day has fully dawned, as soon it must, they will be a glorious people indeed. Indeed, that day -- the day of the Lamanite -- shall dawn before the Second Coming. Its arrival will be one of the signs of the times, and all those who can read the promised signs will thereby know that the coming of their Lord is nigh at hand. Pending that day, the Lord's command to his people is: 'Be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth -- and all this when the angel shall sound his trumpet.' Having so announced, the Lord then relates all this to the gathering of Israel, including the Lamanite gathering. 'But before the great day of the Lord shall come,' he says, 'Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.' (D&C 49:23-25.)" (The Millennial Messiah, p. 210))

21 And also the Lord will remember the ^aprayers of the righteous, which have been put up unto him for them.

22 And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

23 Know ye not that ye are in the ^ahands of God? Know ye not that he hath all power, and at his great command the ^bearth shall be ^crolled together as a scroll?

24 Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—lest a ^aremnant of the seed of Jacob shall go forth among you as a ^blion, and tear you in pieces, and there is none to deliver.

Mormon 6

The Nephites gather to the land of Cumorah for the final battles—Mormon hides the sacred records in the hill Cumorah—The Lamanites are victorious, and the Nephite nation is destroyed—Hundreds of thousands are slain with the sword. [A.D. 385]

1 AND now I finish my record concerning the ^adestruction of my people, the Nephites. And it came to pass that we did march forth before the Lamanites.

2 And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the ^aland of ^bCumorah, by a hill which was called Cumorah, and there we could give them battle. (Among scholars, two schools of thought have developed: “The friendly controversy still goes on, the one camp holding that the only Cumorah in or out of the Book of Mormon is the traditional one in New York State, the other supporting the view that the Cumorah in New York has been named after the one in Middle America, but is not the one around which the last great battles of the Nephites and the Lamanites took place. Now which of these two points of view is correct? It would be desirable, if possible, to come to a unity in the matter. Truth should never be on the defensive, but sometimes it is hard to decide just where it is. Perhaps most people of the Church hold to the traditional view of Cumorah, and, indeed, I have defended that view in some of my writings. But in recent years we have again gone over the Book of Mormon evidence very carefully and are prepared to present what we feel are the elements of the strongest case that can be made for a Cumorah in Middle America.” (FARMS: Journal of Book of Mormon Studies, vol. 4, no. 1, Spring-1995, pp. 261-2) Harold B. Lee: “Don't be concerned over Book of Mormon geography. Some say the Hill Cumorah was in southern Mexico (and someone pushed it down still farther) and not in western New York. Well, if the Lord wanted us to know where it was or where Zarahemla was, He'd have given us latitude and longitude, don't you think? And why bother our heads trying to discover with archaeological certainty the geographical locations of the cities of the Book of Mormon like Zarahemla? The witness of the Book of Mormon is not found in the ruins of Central and South America. They may be outward evidences of a people long since disappeared. The real witness is that which is found in the Book of Mormon itself.” (The Teachings of Harold B. Lee, p. 156) “A question many readers will have been asking themselves is a sound and necessary one: how did Joseph Smith obtain the gold plates in upstate New York if the final battleground of the Nephites was in Mesoamerica? Let's review where the final battle took place. The Book of Mormon makes clear that the demise of both Jaredites and Nephites took place near the narrow neck of land. Yet New York is thousands of miles away from any plausible configuration that could be described as this narrow neck. Thus the scripture itself rules out the idea that the Nephites perished near Palmyra. Then how did the plates get from the battleground to New York? We have no definitive answer, but we can construct a plausible picture. Mormon reports that he buried all the records in his custody at the Hill Cumorah of the final battle except for certain key golden plates (Mormon 6:6). Those from which Joseph Smith translated, he entrusted to his son Moroni. As late as 35 years afterward, Moroni was still adding to those records (Moroni 10:1). He never does tell us where he intended to deposit them, nor where he was when he sealed them up (Moroni 10:34). The most obvious way to get the plates to New York state would have been for somebody to carry them there. Moroni could have done so himself during those final, lonely decades. Would Moroni have been able to survive a trip of several thousand miles through strange peoples and lands, if he did transport the record? Such a journey would be no more surprising than the trip by Lehi's party over land and by sea halfway around the globe. As a matter of fact, we do have a striking case of a trip much like the one Moroni may have made. In the mid-sixteenth century, David Ingram, a shipwrecked English sailor, walked in 11 months through completely strange Indian territory from Tampico, Mexico, to the St. John River, at the present border between Maine and Canada. His remarkable journey would have been about the same distance as Moroni's and over essentially the same route. So Moroni's getting the plates to New York even under his

own power seems feasible.” (John L. Sorenson, *An Ancient American Setting for the Book of Mormon* [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1985], 44.))

3 And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

4 And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents around about the hill Cumorah; and it was in a land of ^amany waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites.

5 And ^{*}when ^athree hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.

6 And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old (Mormon is about 74 years old); and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were ^asacred, (Brass plates, large plates of Nephi, small plates of Nephi, and gold plates of Mormon) to fall into the hands of the Lamanites, (for the Lamanites would ^bdestroy them) therefore I made ^cthis record out of the plates of Nephi, and ^dhid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were ^ethese few plates which I gave unto my son ^fMoroni. (“Before the last great battle ensued between the Nephite and Lamanite armies at Cumorah in the year 385 A. D., Mormon entrusted the plates containing his abridgment of the plates of Nephi to his son, Moroni. (Mormon 6:6.) Nevertheless, after the battle-in which he was wounded-Mormon again obtained the plates and added some final words found in chapters six and seven respectively of the book called after his own name. All of the other records of his people he had previously hid up in the Hill Cumorah. (Mormon 6:6.)” (A Book of Mormon Treasury, p. 122) ‘...therefore I made this record [the Book of Mormon] out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates [the Book of Mormon] which I gave unto my son Moroni’ (Mormon 6:6). In other words, the Book of Mormon explicitly states that the records hidden in the Mesoamerican Cumorah were not the plates of the Book of Mormon, but were the other records of the Nephites...Mormon 6:6 specifically states that all the Nephite records, except the Book of Mormon plates, were buried in the hill Cumorah near the narrow neck of land by Mormon, not Moroni. Nowhere in the Book of Mormon does it state where the Book of Mormon plates were finally buried.” (William J. Hamblin, *FARMS: Journal of Book of Mormon Studies*, vol. 2, no. 1, Spring-1993, pp. 173,178))

7 And it came to pass that my people, with their wives and their children, did now behold the ^aarmies of the Lamanites marching towards them; and with that awful ^bfear of death which fills the breasts of all the wicked, (Hugh Nibley: “.in the last scene the Nephites are allowed the melancholy and terrifying privilege of enjoying one last tremendous spectacle—the full-dress approach of their executioners.” (Since Cumorah, p. 333)) did they await to receive them. (“The account of the gathering of all the Nephite people in the lands around Cumorah, and the way Mormon refers to his women and children, men, and people, somewhat interchangeably, introduces some ambiguity into his account. Could it have been that in their last-ditch effort at survival, preparing as they were for a prearranged great battle, Mormon and the 22 other leaders divided the whole Nephite people, rather than just the armies, into contingents of ten thousand each? If so, the victims of the slaughter at Cumorah were 230,000 men, women, and children, all of the Nephites who had gathered around Cumorah.” (FARMS: Journal of Book of Mormon Studies, vol. 6, no. 1, 1994, pp.2-3) Gordon B. Hinckley: “In the eventual terrible slaughter which occurred between the Lamanites and the Nephites, he watched the destruction of 230,000 Nephite warriors, including his own ten thousand. He was a witness to that awful carnage when the Nephite men, with their wives and children, saw ‘the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them’ (Mormon 6:7).” (Heroes From the Book of Mormon, p. 197))

8 And it came to pass that they came to battle against us, and every soul was filled with terror because of

the greatness of their numbers.

9 And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

10 And it came to pass that my men were hewn down, yea, even my ^aten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life.

11 And when they had gone through and hewn down ^aall my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me.

12 And we also beheld the ten thousand of my people who were led by my son Moroni.

13 And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst.

14 And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Jeneum had fallen with his ten thousand; and Cumenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each. (Notice that he names 12 men. Maybe he was symbolically saying that the remnant of Israel had fallen.)

15 And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even ^aall my people, save it were those twenty and four who were with me (230,000 killed in the battle), and also a ^bfew who had escaped into the south countries, and a few who had deserted over unto the Lamanites, had fallen; and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to molder upon the land, and to crumble and to return to their mother earth. (Jeffrey R. Holland: "Mormon himself fell wounded, but his life, for a time, was spared as the Lamanite armies swept on. Only he, Moroni, and twenty-two other Nephites remained; 230,000 of their nation had fallen. The scope and significance of that horrible slaughter may be seen more readily when we realize that the great American Civil War of the 1860s, the costliest war, in terms of human life, that the United States has ever known, took the lives of 140,000 men in a five-year period. Here, 230,000 fell in a single day." (Ensign, Mar. 1978, "Mormon: The Man and the Book, Part 1"))

16 And my soul was rent with ^aanguish, because of the slain of my people, and I cried:

17 ^aO ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you! (Neal A. Maxwell: "He is 'the keeper of the gate ... and He employeth no servant there.' (2 Nephi 9:41.) Those who reject Him will miss out on a special personal moment, because, as He laments, He has 'stood with open arms to receive you.' (Mormon 6:17.) The unfaithful-along with the faithful-might have been 'clasped in the arms of Jesus' (Mormon 5:11). The imagery of the holy temples and holy scriptures thus blend so beautifully, including things pertaining to sacred moments. This is the grand moment toward which we point and from which we should not be deflected. Hence, those who pass through their fiery trials and still acknowledge but trust His hand now will feel the clasp of His arms later!" (Cory H. Maxwell, The Neal A. Maxwell Quote Book, p. 137))

18 Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I ^amourn your loss. (Hugh Nibley: "The tragedy of the Book of Mormon is not what became of the Nephites but what the Nephites became." (Since Cumorah, as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 477) Ezra Taft Benson: "Great nations do not fall because of external aggression; they first erode and decay inwardly, so that, like rotten fruit, they fall of themselves. The strength of a country is the sum total of the moral strength of the individuals in that country." (This Nation Shall Endure, p. 95 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 477) Hugh Nibley: "The fog and horror of battle pursue us right up to the end—the nation completely in arms at Cumorah with trained, experienced warriors, all a splendid sight marching forward. Alas, there's nothing heroic about it. How could they have been such fools? Pity was Mormon's only reflection on the splendid sight (Mormon 6:17-22). His last word to the

survivors in the land is that they must lay down their arms and never take them up again, for they will never prevail by force. The only way they can prevail, he says (Mormon 7:3), is by repenting. Cumorah was no solution; the war went right on among the victors.” (Prophetic Book of Mormon, p. 524))

19 O ye ^afair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have ^bfallen!

20 But behold, ye are gone, and my sorrows cannot bring your return.

21 And the day soon cometh that your mortal must put on immortality, and these bodies which are now moldering in corruption must soon become ^aincorruptible bodies; and then ye must stand before the judgment-seat of Christ, to be judged according to your works; and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you. (Sealed as families)

22 O that ye had repented before this great ^adestruction had come upon you. But behold, ye are gone, and the Father, yea, the Eternal Father of heaven, ^bknoweth your state; and he doeth with you according to his ^cjustice and ^dmercy.

* Verse 5 [A.D. 385].

Mormon 7

Mormon invites the Lamanites of the latter days to believe in Christ, accept his gospel, and be saved—All who believe the Bible will also believe the Book of Mormon. [About A.D. 385] (Like the title page of the Book of Mormon, this chapter serves as a sort of summary statement, a comprehensive picture of what matters to the Nephite prophet-writers. So far as we can tell, this chapter would represent Mormon's final offering, his last counsel to the people of the last days, a message which is brief but all-encompassing. It distills into ten short verses what will surely prove to be timely and timeless directives, pertinent warnings for the people of the last days. DCBM, 4:237)

1 AND now, behold, I would speak somewhat unto the ^aremnant of this people (Lehites) who are spared, (Lamanites of today. Jeffrey R. Holland: "In a soliloquy of death, Mormon reached across time and space to all, especially to that 'remnant of the house of Israel' who would one day read his majestic record. Those of another time and place must learn what those lying before him had forgotten—that all must 'believe in Jesus Christ, that he is the Son of God,' ... To 'believe in Christ,' especially when measured against such tragic but avoidable consequences, was Mormon's last plea and his only hope. It is the ultimate purpose of the entire book that would come to the latter-day world bearing his name." (Christ and the New Covenant, p. 321-3)) if it so be that God may give unto them my words (The Book of Mormon. "In a special way, the Book of Mormon was written to the Lamanites, the descendants of Lehi, as a major tool to restore them to Christ. It seems that the righteous Nephite prophets, knowing the destruction of their own people, wrote with special feelings to the future Lamanites. Mormon in his final chapter said, 'And now, behold, I would speak somewhat unto the remnant of this people who are spared' (7:1); and Moroni in his last chapter said, 'Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites' (10:1)." (Rex C. Reeve, Jr., Book of Mormon Symposium Series, 2 Nephi, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 2)), that they may know of the things of their fathers; yea, I speak unto you, ye remnant of the house of Israel; and these are the words which I speak:

2 Know ye that ye are of the ^ahouse of Israel. ("Careful and prayerful study of the scriptures—especially the Old Testament and the Book of Mormon—will not only bring people to understand in their minds the origin and destiny of the descendants of Jacob but will also cause them to know in their hearts what it means to come to earth through a chosen lineage and what God would have them do to be a light to the world, particularly to so many who sit in spiritual darkness. The words of the Lord to ancient Israel should be received by modern Israel with sobriety and humility, but they must be received and believed if we are to realize our potential to become a holy people and a royal priesthood. Jehovah spoke millennia ago of 'Israel, whom I have chosen' (Isaiah 44:1) and assured the Israelites that 'you only have I known of all the families of the earth' (Amos 3:2; see also Isaiah 45:4). "And yet coming to this earth through a peculiar lineage involves much more than boasting of a blessing: it entails bearing a burden. 'Once we know who we are,' Elder Russell M. Nelson said, 'and the royal lineage of which we are a part, our actions and directions in life will be more appropriate to our inheritance' ("Thanks for the Covenant," 1988-89 BYU Devotional and Fireside Speeches, p. 59)." Years ago a wise man wrote of the burdens of chosenness and of why God had selected a particular people as his own: "A man will rise and demand, 'By what right does God choose one race or people above another?' I like that form of the question. It is much better than asking by what right God degrades one people beneath another, although that is implied. God's grading is always upward. If He raises up a nation, it is that other nations may be raised up through his ministry. If He exalts a great man, an apostle of liberty or science or faith, it is that He might raise a degraded people to a better condition. The divine selection is not [alone] a prize, a compliment paid to the man or the race – it is a burden imposed. To appoint a Chosen people is not a pandering to the racial vanity of a 'superior people,' it is a yoke bound upon the necks of those who are chosen for a special service." In short, the Lord hath made [Israel] great for what He is going to make

[Israel] do. W.J. Cameron, Is There a Chosen People? In James H. Anderson, God's Covenant Race, p. 300-302. (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 237-8))

3 Know ye that ye must come unto repentance, or ye cannot be saved.

4 Know ye that ye must lay down your weapons of war, (In spite of our delight in defining ourselves as modern, and our tendency to think we possess a sophistication that no people in the past ever had – in spite of these things, we are, on the whole, an idolatrous people – a condition most repugnant to the Lord. We are a warlike people, easily distracted from our assignment of preparing for the coming of the Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel – ships, planes, missiles, fortifications – and depend on them for protection and deliverance. When threatened we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan's counterfeit of true patriotism, perverting the Savior's teaching... What are we to fear when the Lord is with us? Can we not take the Lord at his word and exercise a particle of faith in him? Our assignment is affirmative: to forsake the things of the world as ends in themselves; to leave off idolatry and press forward in faith; to carry the gospel to our enemies, that they might no longer be our enemies. We must leave off the worship of modern-day idols and a reliance on the arm of flesh for the Lord has said to all the world in our day, "I will not spare any that remain in Babylon." D&C 64:24. President Spencer W. Kimball, The False Gods We Worship, Ensign, June 1976, p. 6) and delight no more in the shedding of blood, and take them not again, (Hugh Nibley "Writing with special consideration for their own descendants, the Book of Mormon prophets are especially concerned for the future of that highly mixed people known as the Indians. In the 1820s the Indians still held most of the continent and felt themselves a match for any invader. But Mormon forewarns them that all their efforts to prevail by force of arms will be hopeless (Mormon 7:4). In the beginning Lehi prophesied that his descendants who would survive until our day should see generations of 'bloodsheds, and great visitations among them' (2 Nephi 1:12), and that God would 'bring other nations unto them, and . . . give unto them power, and . . . take away from them the lands of their possessions, and he will cause them to be scattered and smitten' (2 Nephi 1:11). Nephi foretold the same: 'The Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered' (1 Nephi 22:7). This scattering and smiting was to exceed anything the Indians had experienced before 1830: it was to be carried to the point of virtual extermination." (Since Cumorah, p. 375)) save it be that God shall ^acommand you. (There will be times when God will command us to go to war. There are some things worth fighting for.)

5 Know ye that ye must come to the ^aknowledge of your fathers, and repent of all your sins and iniquities, and ^bbelieve in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the ^cvictory over the grave; and also in him is the sting of death swallowed up. ("In its overall structure, the Book of Mormon begins and ends with concern for the Lamanites receiving the gospel. Reiterating the main points from the title page, Nephi says that through the Book of Mormon the Lamanites shall know they are of Israel and through it 'they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ' (2 Nephi 30:5; see 30:1-6). Then toward the end, Mormon says much the same thing: 'Know ye that ye are of the house of Israel. . . . Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ' (Mormon 7:2, 5). At the physical center of the book is the narrative of the conversion of the Lamanites. This central part begins with the decree of the king of the Lamanites that Ammon and his brethren should be free to preach the word of God throughout all the land, and ends with gratitude by these great missionaries for the thousands of Lamanite souls 'brought to behold the marvelous light of God' (Alma 26:3). The narrative high point of the book is the ministry of the resurrected Savior. While discoursing to both the Lamanites and Nephites before him, Jesus as well speaks to their descendants, saying that the Book of Mormon 'shall come forth of the Father, from [the Gentiles] unto you' (3 Nephi 21:3). He confirms the prophecies of Isaiah that in

the last days the children of Lehi will be gathered both physically and spiritually. ‘Then is the fulfilling,’ he says, ‘of the covenant which the Father hath made unto his people, O house of Israel’ (3 Nephi 20:12).” (Richard D. Rust, FARMS: Journal of Book of Mormon Studies, vol. 2, 1990, p. 16))

6 And he bringeth to pass the ^aresurrection of the dead, whereby man must be raised to stand before his ^bjudgment-seat.

7 And he hath brought to pass the ^aredemption of the ^bworld, whereby he that is found ^cguiltless before him at the judgment day hath it given unto him to ^ddwell in the presence of God in his kingdom, to sing ceaseless praises with the ^echoirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are ^fone God, in a state of ^ghappiness which hath no end.

PREACH MY GOSPEL: THE BOOK OF MORMON AND THE BIBLE SUPPORT EACH OTHER: WHAT DOES THE BIBLE SAY ABOUT THE BOOK OF MORMON? John 10:16; Isaiah 29:4, 11-18; Ezekiel 37:15-17; Bible Dictionary: “Ephraim, Stick of”. WHAT DOES THE BOOK OF MORMON SAY ABOUT THE BIBLE? 1 Nephi 13:30-29, 40-41; 2 Nephi 29:3-14; 3 Nephi 23:1; Mormon 7:8-9. IN WHAT WAYS DO BOTH BOOKS SERVE AS TESTAMENTS OF CHRIST? 2 Nephi 29:8; John 20:31; Acts 10:43.

8 Therefore repent, and be baptized in the name of Jesus, and lay hold upon the ^agospel of Christ, which shall be set before you, not only in this record (the Book of Mormon) but also in the record which shall come unto the Gentiles ^bfrom the Jews, (the Bible) which record shall come from the Gentiles ^cunto you.

9 For behold, ^athis is ^bwritten for the intent that ye may ^cbelieve that (the Bible); and if ^dye believe that (the Bible) ye will believe this (the Book of Mormon) also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them. (Bruce R. McConkie: “From these passages we reach certain clear conclusions relative to believing in Christ and in his holy word. Among them are these: A belief in Christ and a belief in the Book of Mormon go together; they are locked in each other's arms; they cannot be separated. Like Ezekiel's two sticks, they are one in the hands of the Father. Those who believe in Christ also believe the Book of Mormon because it contains the words of Christ. Those who believe the words of Christ, as given by his disciples and as recorded in Book of Mormon, believe in Christ. And those who do not believe these words do not believe in him. The Book of Mormon bears witness of Christ and of the Bible; it is written to persuade men to believe in their Lord and in his ancient word. Those who believe the Book of Mormon believe the Bible, and those who believe the Bible believe the Book of Mormon.” (The Millennial Messiah, p. 177) Brigham Young: “No man can say that this book (laying his hand on the Bible) is true...and at the same time say, that the Book of Mormon is untrue...There is not that person on the face of the earth who has had the privilege of learning the gospel of Jesus Christ from these two books, that can say that one is true, and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are.” (Journal of Discourses, 1:38))

10 And ye will also know that ye are a ^aremnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; (Presumably Mormon is here speaking of the chosen people, the elect, those who have been true to the gospel covenant and are thus entitled to the supernal blessings associated therewith. They are to become joint heirs, coinheritors with Jesus Christ to all that the Father has; that is to say, they receive the blessings reserved for the Firstborn and thus qualify for membership in the Church of the Firstborn. DCBM, 4:241) and if it so be that ye believe in Christ, and are baptized, first ^bwith water, then with fire and with the Holy Ghost, following the ^cexample of our Savior, according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen.

Mormon 8

The Lamanites seek out and destroy the Nephites—The Book of Mormon shall come forth by the power of God—Woes pronounced upon those who breathe out wrath and strife against the work of the Lord—The Nephite record shall come forth in a day of wickedness, degeneracy, and apostasy. [Between A.D. 400 and 421]

1 BEHOLD I, ^aMoroni, do finish the ^brecord of my father, (Moroni continues the abridgment of the large plates of Nephi which his father, Mormon, had written. In addition, Moroni will contribute his own abridgment of the twenty-four gold plates, the Jaredite record (the book of Ether), and will add some of his own teachings and counsel (the book of Moroni). DCBM, 4:242) Mormon. Behold, I have but few things to write, which things I have been commanded by my father. (Jeffrey R. Holland: “Following this dismaying decline of Nephite civilization documented by his father, Moroni picked up the recorder's task, but he did not write to any living audience. Rather, he directed his final testimony—in fact, three final testimonies—to those who would receive the record in the last days...Moroni's experience was painful, for he observed in life, in history, and in vision the pollution and destruction of three glorious civilizations—his own Nephite world, the Jaredite nation, and our latter-day dispensation.” (Christ And The New Covenant, p. 323))

2 And now it came to pass that after the ^agreat and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the ^bLamanites, until they were all destroyed. (Not all the Nephites were killed at Cumorah. There were four groups which survived, at least temporarily: 1) the twenty-four survivors of the battle, 2) the group who had tried a southward escape (Mormon 6:15), 3) those who had deserted to the Lamanites (Mormon 6:15), and 4) the robbers which may have been of mixed Nephite, Lamanite lineage. Of these four groups, Moroni is apparently the only survivor of the first group. He tells us that the members of the second group were eventually hunted until they were killed. But the third and fourth groups were never completely exterminated. The Nephite deserters and Gadianton members are the only ones who survived. Still, the Nephites, as a nation and as a people, had been destroyed. The fact that there was considerable mixing of Nephite blood and Lamanite blood is significant because of prophecies which describe the descendants of Nephi in the latter-days. Nephi was told, God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren (1 Ne 13:30). Through modern revelation, we know that some of the blood of Nephi, Joseph, Jacob, and Zoram was preserved among the Lamanites. Nevertheless, my work shall go forth...even so shall the knowledge of a Savior come unto my people—And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers (DC 3:16-17). Bryan Richards, GospelDoctrine.Com.)

3 And my father also was killed by them, and I even ^aremain ^balone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not.

4 Therefore I will write and ^ahide up the records in the earth; and whither I go it mattereth not.

5 Behold, my father hath made ^athis record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the ^bplates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and ^chow long the Lord will suffer that I may live I know not. (At least 21 more years. Sometimes when we stand against evil, we stand alone.)

6 Behold, ^a*four hundred years have passed away since the coming of our Lord and Savior. (“Of striking interest is Moroni's statement that four hundred years had passed away since the coming of the Savior, making the date 400 of our era. It seems incredible that the holder of the keys of the stick of Ephraim (see D&C 27:5) never wrote a line on the plates of the Book of Mormon entrusted to him until sixteen years after the last great battle at Cumorah, but such seems to be the fact. Questions crowd us. What

did Moroni do in the meantime? Where did he go? How did he live? How did he avoid his enemies? What did he do with the records his father left him? The answers to these and many other questions must be left to the imagination; the record is silent.” (Sidney B. Sperry, Book of Mormon Compendium, chap. 2) According to Brigham Young, Moroni dedicated the land for the Manti Temple.)

7 And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their ^afall; yea, great and marvelous is the destruction of my people, the Nephites.

8 And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at ^awar one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war.

9 And now, behold, I say no more concerning them, for there are none save it be the Lamanites and ^arobbers that do exist upon the face of the land.

10 And there are none that do know the true God save it be the ^adisciples of Jesus, (This refers to the Three Nephites, but he may also be saying that because of the wickedness and apostasy of the people, when there were vacancies in the quorum of the Twelve, replacements were not made.) who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to ^bremain with the people; and whether they be upon the face of the land no man knoweth.

11 But behold, my ^afather and I have seen ^bthem, (the 3 Nephites) and they have ministered unto us.

12 And whoso receiveth ^athis record, and shall not condemn it because of the imperfections which are in it, the same shall know of ^bgreater things than these. (Joseph Fielding Smith: “I would like to call your attention to one thing in the Book of Mormon. The Lord has promised us greater knowledge, greater understanding than we find in the Book of Mormon, when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch stones to give them light to light their way across the great ocean, the Lord revealed to him the history of this world from the beginning of it to the end. We do not have it. ...Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.” (Conference Report, Oct. 1961, pp. 19-20) Orson Pratt: “He that receives this record, and shall not condemn it because of imperfections that are in it, the same shall know of greater things than these. That is, they shall know of greater things than what are contained in the Book of Mormon. The Book of Mormon contains some wonderful things...Great things, historically, are revealed in this book...concerning prophecies that are yet to take place, and that have already taken place... It does not mean those who should read this record and not perform the things that are contained therein; the promise is not extended to them. ‘Whoso receiveth this record’...No man or woman that fails to comply with these things that I have named (faith, repentance, baptism, laying on of hands)--believes and receives the record; they may pretend to believe the record, they may say it appears to be a very good record, and it speaks as if it might be true; but unless they do receive it, by obeying its ordinances, and its institutions, and complying with the principles of the Gospel, they would not be entitled to the promise recorded in the words of my text, ‘They shall know of greater things than these.’ (Journal of Discourses, 20:69)) Behold, I am Moroni; and were it possible, I would make all things known unto you. (Matthias F. Cowley: “Those persons who would esteem literary imperfections an evidence against the divine authenticity of the Book of Mormon must belong to one of two classes—they are either not honest at heart and are seeking opportunity to evade the responsibility of knowing the truth, or they are shallow-minded, and to the world of sound reason, good judgment, and practical ability prefer the shadow compared with the substance. He ‘that will do the will of the Father shall know of the doctrine (cf. Jn 7:17)’ is the promise

of our Savior; and the promises in the Book of Mormon that those who will not condemn the things of God because of human imperfections, but shall receive greater knowledge, are plain enough to condemn the world if they reject them, as much as the teachings of the Jewish record shall condemn mankind if they will not hearken.” (Cowley’s Talks on Doctrine, p. 185))

13 Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a ^adescendant of Nephi.

14 And I am the same who ^ahideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them ^bto get gain; (“...when Joseph Smith went to the hill to obtain the plates, he was beset by conflicting emotions. The adversary sorely tempted him to desire the plates to relieve his family’s poor financial situation. When the Prophet attempted to get the plates, he was forbidden to do so because, as Moroni stated, ‘You have not kept the commandments of the Lord.’ (As cited in Joseph Fielding Smith, Essentials in Church History, p. 49) This lesson had a lasting impression on Joseph Smith as he more clearly saw how Satan was determined to stop the coming forth of this sacred record.” (Book of Mormon Student Manual, 1981, p. 471) Joseph had no difficulty finding the hill "owing to the distinctness of the vision [he] had had concerning it" (JS-H 50). According to Oliver Cowdery, who published an account in 1833 of the Prophet's experiences with Moroni and the plates, "two invisible powers were operating upon [Joseph's] mind during his walk from his residence to Cumorah," 1 the influence of God and the opposing influence of the Evil One. By the time Joseph reached the hill, the power "urging the certainty of wealth and ease in this life" (Messenger and Advocate, 2 (October 1835):197.) had temporarily won over the mind of the young man. He quickly located the large stone that covered a stone box on the west side of the hill. Joseph had no difficulty unlodging the stone, and before long the precious plates were before his eyes. As soon as he tried to pick up the plates, he felt a shock through his entire body, depriving him of some of his strength. He tried again but was shocked even more than the first time. With increased exertion he made a third attempt, only to be shocked more severely still. In agony of his soul, he cried out, "why can I not obtain this book?" (Dean C. Jessee, ed., The Personal Writings of Joseph Smith (Salt Lake City: Deseret Book, 1984), p. 7; Messenger and Advocate 2 (October 1835):197-98.) The angel Moroni once again appeared to Joseph as he had done the previous night. At once Joseph realized his folly of harboring unrighteous desires. The Lord in his mercy was teaching his young Prophet an important lesson. The angel proceeded to show Joseph in vision "the prime of darkness, surrounded by his innumerable train of associates." Moroni declared to Joseph, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one." (As reported by Oliver Cowdery, Messenger and Advocate, 2 (October 1835):198; see also Jessee, The Personal Writings, p. 7 and Lucy Mack Smith, History of Joseph Smith by His Mother (Salt Lake City: Bookcraft, 1958), p. 81.) BRUCE A. VAN ORDEN, Studies in Scripture, Vol. 2: The Pearl of Great Price, Chapter 24) but the record thereof is of ^cgreat worth; and whoso shall bring it to light, him will the Lord bless.

15 For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an ^aeye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord.

16 And blessed be ^ahe (Joseph Smith) that shall bring this thing to light; for it shall be ^bbrought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God.

17 And if there be ^afaults they be the faults of a man. (“The Book of Mormon, which is a much more perfect translation than the Bible, not only makes no pretense of infallibility but specifically addresses the inevitability of errors existing in it. ‘Whoso receiveth this record,’ Moroni said, ‘and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these.’ He also said, ‘if there be faults they be the faults of a man.’ (Mormon 8:12, 17.) This principle

and spirit apply to the reading of all scripture.” (Joseph Fielding McConkie, *Gospel Symbolism*, p. 232) Boyd K. Packer: “Some have alleged that these books of revelation are false, and they place in evidence changes that have occurred in the texts of these scriptures since their original publication. They cite these changes, of which there are many examples, as though they themselves were announcing revelation. As though they were the only ones that knew of them. Of course there have been changes and corrections. Anyone who has done even limited research knows that. When properly reviewed, such corrections become a testimony for, not against, the truth of the books... Now, I add with emphasis that such changes have been basically minor refinements in grammar, expression, punctuation, clarification. Nothing fundamental has been altered. Why are they not spoken of over the pulpit? Simply because by comparison they are so insignificant, and unimportant as literally to be not worth talking about. After all, they have absolutely nothing to do with whether the books are true. After compiling some of the revelations, the ancient prophet Moroni said, ‘... if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire.’ (Morm. 8:17.) ‘And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. ...’ (Morm. 8:12.) ... There has, over the years, been an endless procession of those who would examine these revelations by every formula save the right one. Each becomes evidence, as Paul said, ‘the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’ (1 Cor. 2:14.) These scriptural diamonds, as we have described them, will stand the test.” (Conference Report, May 1974 Ensign, “We Believe All That God Has Revealed”)) But behold, we know no fault; nevertheless God knoweth all things; therefore, he that ^bcondemneth, let him be aware lest he shall be in danger of hell fire.

18 And he that saith: Show unto me, or ye shall be ^asmitten—let him beware lest he commandeth that which is forbidden of the Lord.

19 For behold, the same that ^ajudgeth ^brashly shall be judged rashly again; for according to his works shall his wages be; therefore, he that smiteth shall be smitten again, of the Lord.

20 Behold what the scripture says—man shall not ^asmite, neither shall he ^bjudge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay.

21 And he that shall breathe out ^awrath and ^bstrifes against the work of the Lord, and against the ^ccovenant people of the Lord who are the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel—the same is in danger to be hewn down and cast into the fire;

22 For the eternal ^apurposes of the Lord shall roll on, until all his promises shall be fulfilled. (Joseph Smith: “No unhallowed hand can stop this work from progressing. Persecutions may rage; mobs may combine; armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country and sounded in every ear; till the purposes of God shall be accomplished and the great Jehovah shall say, ‘The work is done.’” (History of the Church, 4:536.))

23 Search the prophecies of ^aIsaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall ^bcry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.

24 And he knoweth their ^aprayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove ^bmountains; and in his name could they cause the earth to shake; and by the power of his word did they cause ^cprisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word.

25 And behold, their ^aprayers were also in behalf of him that the Lord should suffer to bring these things forth. (Joseph Smith. The ancients prayed for Joseph Smith. They knew of him. They were aware of his noble and vital mission in the earth. They looked to the time of the coming of the “choice seer” of the

Lord, the days when this servant of the Lord would be instrumental in bringing forth the great and marvelous work of the last days. “So great was his assigned mission, with reference to the restitution of all things, that holy prophets spoke of him, by name, thousands of years before his mortal birth. And as to the mighty work to be started by him – there are as many prophecies foretelling it as there are about any other single subject, not even excepting the host of prophetic utterances about our Lord and his redemptive sacrifice. Bruce R. McConkie, *Mormon Doctrine*, p. 396. DCBM, 4:246)

26 And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for ^aout of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that ^bmiracles are done away; and it shall come even as if one should speak ^cfrom the dead. (Ezra Taft Benson: “There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path. . . . “Brethren and sisters, I implore you with all my heart that you consider with great solemnity the importance of the Book of Mormon to you personally and to the Church collectively” (in Conference Report, Oct. 1986, 6; or *Ensign*, Nov. 1986, 7).)

27 And it shall come in a day when the ^ablood of saints shall cry unto the Lord, because of secret ^bcombinations and the works of darkness.

28 Yea, it shall come in a day when the power of God shall be ^adenied, and ^bchurches become defiled and be ^clifted up in the pride of their hearts; yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches.

29 Yea, it shall come in a day when ^athere shall be heard of fires, and tempests, and ^bvapors of smoke in foreign lands;

30 And there shall also be heard of ^awars, rumors of wars, and earthquakes in divers places.

31 Yea, it shall come in a day when there shall be great ^apollutions upon the face of the earth; (Joe J. Christensen: “We all hear and read a great deal these days about our polluted physical environment—acid rain, smog, toxic wastes. But these parents recognize that there is another kind of pollution that is much more dangerous—the moral and spiritual. In a recent conference, Elder Boyd K. Packer said, ‘As we test the moral environment, we find the pollution index is spiraling upward’ (*Ensign*, May 1992, p. 66). The Apostle Paul foresaw ‘that in the last days perilous times shall come’ (2 Tim 3:1). And speaking of the last days, the prophet Moroni declared, ‘Yea, it shall come in a day when there shall be great pollutions upon the face of the earth’ (Morm. 8:31). Sadly, the effects of this great pollution are perhaps most evident in the mass media, films, television, and popular music. Of this, Senator Robert D. Byrd said, ‘If we in this nation continue to sow the images of murder, violence, drug abuse, . . . perversion, [and] pornography . . . before the eyes of millions of children, year after year and day after day, we should not be surprised if the foundations of our society rot away as if from leprosy’ (Michael Medved, *Hollywood vs. America*, New York: Harper Perennial, 1992, p. 194). Although there are some uplifting exceptions, in most areas of the mass media there seems to be a declaration of war against almost everything the majority treasures most.” (Conference Report, Nov. 1993 *Ensign*, “Rearing Children in a Polluted Environment”) Brigham Young: “The soil, the air, the water are all pure and healthy. Do not suffer them to become polluted with wickedness. Strive to preserve the elements from being contaminated by . . . those who the intelligence God has bestowed upon the human family . . . Keep your valley pure, keep your towns as pure as you possibly can, keep your hearts pure.” (Journal of Discourses, 8:79-80 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 480) Spencer W. Kimball: “When I . . . fly over the vast and beautiful expanses of our globe . . . I have the feeling that the good earth can hardly bear our presence upon it . . . The Brethren constantly cry out against that which is intolerable in the sight of the Lord: against pollution of mind, body, and our surroundings.” (*Ensign*, June 1976, p. 4 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 482) We will . . . build up Zion on the earth and purify it and cleanse it from all pollutions. Let there be an hallowed influence go from us over all things

over which we have any power; over the soil we cultivate, over the houses we build, and over everything we possess... We are the lords of the earth. Discourses of Brigham Young, 443. Hugh Nibley: One of the best known teachings of the Jews is that when man (Israel in particular) falls away from God, all nature becomes his enemy... In the end, as the wise rabbis saw, "When you completely defile the land," Israel is told, "then I will no longer dwell in it; and then before long you can no longer dwell in it!" Brigham Young Challenges the Saints, 16, 50.) there shall be ^bmurders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, Do this, or do that, and it ^cmattereth not, for the Lord will ^duphold such at the last day. But wo unto such, for they are in the ^egall of bitterness and in the ^fbonds of iniquity.

32 Yea, it shall come in a day when there shall be ^achurches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins. (Although prevalent in the centuries before the Restoration, the most obvious fulfillment of this prophecy is the Roman Catholic practice of indulgences. During the 16th and 17th centuries, one could receive forgiveness from sins by paying off the church official. A clever doctrinal foundation was devised to support such a practice: "...the doctrine gradually grew up that Christ had atoned for the eternal punishment of sin, but not for its temporary punishment. The temporal punishment they divided into that of the present life, and that of the future life or of purgatory. It was held, that every man who would attain salvation must suffer the temporary punishment of his sins, either, in the present world or in the flames of purgatory; and that the confessor to whom a man confessed his sins had the power to adjudge and impose this temporary punishment. The punishment thus imposed consisted of fasting, pilgrimages, flagellation, etc." (Mosheim's Ecclesiastical History, 6th ed., London 1868, notes from p. 564) In order to avoid such a severe temporal punishment, one could pay the church in money or property. Of course, this became a great source of income for the church and also a great comfort to the wealthy who quickly learned that forgiveness could be purchased at a price. Also, this became quite convenient, for eventually, accommodations were made such that the individual could pay for their sins in advance of committing them. This, of course, was necessary because, "Jesus, they said, has not removed all the punishments of sin." (Mosheim's Ecclesiastical History, 6th ed., London 1868, notes from p. 564) James E. Talmage: "...we find the Church imposing punishment of fine, imprisonment, bodily torture, and even death, as penalties for infraction of church regulations, and, more infamous still, providing for mitigation or annulment of such sentences on payment of money. This led to the shocking practice of selling indulgences or pardons, which custom was afterward carried to the awful extreme of issuing such before the commission of the specific offense, thus literally offering for sale licenses to sin, with assurance of temporal and promise of spiritual immunity....In illustration of the indulgences as sold in Germany in the sixteenth century, we have the record of the doings of John Tetzel, agent of the pope, who traveled about selling forgiveness of sins. Says Milner: '...The people believed that the moment any person had paid the money for the indulgence he became certain of his salvation: and that the souls for whom the indulgences were bought, were instantly released out of purgatory...John Tetzel boasted that he had saved more souls from hell by his indulgences than St. Peter had converted to Christianity by his preaching. He assured the purchasers of them [that] their crimes, however enormous, would be forgiven...For, remission of sins being fully obtained, what doubt could there be of salvation?'" (The Great Apostasy, pp. 134, 136))

33 O ye wicked and perverse and ^astiffnecked people, why have ye built up churches unto yourselves to get ^bgain? Why have ye ^ctransfigured the holy word of God, that ye might bring ^ddamnation upon your souls? Behold, look ye unto the ^erevelations of God; for behold, the time cometh at that day when all these things must be fulfilled.

34 Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2

Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. ³⁵ Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing. (Ezra Taft Benson: “Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.’ (Mormon 8:34-35.) If they saw our day, and chose those things which would be of greatest worth to us, is not that how we should study the Book of Mormon? We should constantly ask ourselves, ‘Why did the Lord inspire Mormon (or Moroni or Alma) to include that in his record? What lesson can I learn from that to help me live in this day and age?’ And there is example after example of how that question will be answered. For example, in the Book of Mormon we find a pattern for preparing for the Second Coming. A major portion of the book centers on the few decades just prior to Christ's coming to America. By careful study of that time period, we can determine why some were destroyed in the terrible judgments that preceded His coming and what brought others to stand at the temple in the land of Bountiful and thrust their hands into the wounds of His hands and feet. From the Book of Mormon we learn how disciples of Christ live in times of war. From the Book of Mormon we see the evils of secret combinations portrayed in graphic and chilling reality. In the Book of Mormon we find lessons for dealing with persecution and apostasy. We learn much about how to do missionary work. And more than anywhere else, we see in the Book of Mormon the dangers of materialism and setting our hearts on the things of the world. Can anyone doubt that this book was meant for us and that in it we find great power, great comfort, and great protection?” (A Witness and a Warning, p. 20-21) Jeffrey R. Holland: “The task of the children of God in these concluding days of the world's history is to proceed with ‘unshaken faith in him, relying wholly upon the merits of him who is mighty to save,’ to ‘press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men . . . feasting upon the word of Christ, and endur[ing] to the end. This is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God.’ (2 Ne 31:17-18) No other book helps us do this so well. No other book was ever divinely produced and protected solely for that purpose. No other book has ever been written with such a full view of the future dispensation to which that record would eventually come. As with Moroni, so too with virtually all the Book of Mormon prophets: ‘Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.’ (Christ And The New Covenant, p. 9) Hugh Nibley: “If the ultimate test of the Book of Mormon's validity is whether or not it really has something to say, then the closing chapters alone should be enough to silence all criticism. Those chapters are addressed explicitly to our own age (Mormon 8:33-41), and we can be the best judges of how well or ill they apply to it.” (Since Cumorah, p. 399))

³⁶ And I know that ye do ^awalk in the pride of your hearts; and there are none save a few only who do not ^blift themselves up in the pride of their hearts, (how pride is demonstrated:) unto the wearing of ^cvery fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. (L. Tom Perry: “I guess one of the greatest mysteries of human history is why people fail to learn from the past. In the case of the Church, why do those who profess to be true followers of Christ repeatedly become victims of the enticements of the world? The evidence is strong regarding the blessings that accrue to those who trust in and follow the ways prescribed by the Lord, yet so many members of the Church fail to heed the evidence. Many of us are more concerned about our fine apparel, the size of our houses, and our luxury cars than we are about assisting the poor and the needy. The forces promoting legalized abortion, pornography, and banning of public prayer also threaten the values that bind us together as a community of Saints. Clearly, the members of the Church face tremendous challenges in the latter days. We must not only resist but mount a counteroffensive against the temptations and teachings of the world if we are to remain a distinctive people. Despite the challenges we face, I plead with each of you to stand firm in your convictions. There is no escape from the whirlwind of judgments God will unleash on the

heads of his children who choose to pursue a course that is against his will. We need to heed Moroni's warning to avoid the fate that destroyed his people.” (Living With Enthusiasm, p. 65))

37 For behold, ye do love ^amoney, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. (Spencer W. Kimball: “Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to guarantee carnal security throughout, it is hoped, a long and happy life. Forgotten is the fact that our assignment is to use these many resources in our families and quorums to build up the kingdom of God—to further the missionary effort and the genealogical and temple work; to raise our children up as fruitful servants unto the Lord; to bless others in every way, that they may also be fruitful. Instead, we expend these blessings on our own desires, and as Moroni said, ‘Ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not.’ (Morm. 8:39.)” (quoted by Marion G. Romney, Conference Report, May 1977 Ensign, “The Purpose of Church Welfare System”))

38 O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? (This prophecy is a solemn warning, not just to the Christian world in general but also to the Latter-day Saints, particularly those in the United States. The Saints of God need to labor day and night to retain purity of heart and thus propriety in their dealings with God and with one another. Zion can only be established among a people who are pure in heart, a people who search out the poor and needy, who see to those needs, and who focus their attention, their loyalties, and their time on people and on things which have eternal relevance and worth. DCBM, 4:250) Why are ye ^aashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that ^bmisery which never dies—because of the ^cpraise of the world? (Marvin J. Ashton: “I fear that, at times, we run the risk of acting like seasoned, conditioned athletes who are more interested in what kind of jogging suits we’ll wear than in buckling down to train for the race. C. S. Lewis had an intriguing way of evaluating this dilemma: ‘We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. . . . We are far too easily pleased.’ (A Mind Awake, New York: Harcourt Brace Jovanovich, 1968, p. 168.) The prophet Mormon put it another way: ‘Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?’ (Morm. 8:38.))

39 Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not? (Pay a generous fast offering. Neal A. Maxwell: “In urging members of the Church to be more sensitive to other people we seek to avoid the trap the Book of Mormon predicted when it spoke of an age when men and women would allow the needy ‘to pass by you and notice them not.’ (Mormon 8:39.) The Book of Mormon speaks of the need for us to ‘be familiar with all.’ (Jacob 2:17.) This is not simply a matter of economic familiarity and of imparting of our economic and material substance to others, for in an affluent society, food and clothing often are not people's primary needs. We need to be familiar with others psychologically and spiritually—to know them well enough to know their other kinds of needs: spiritual, intellectual, and emotional. We should assist in the meeting of these needs.” (A More Excellent Way, p. 58) In the meantime, while we await the redemption of Zion and the earth and the establishment of the United Order, we as Latter-day Saints should live strictly by the principles of the United Order insofar as they are embodied in present Church practices, such as the fast offering, tithing, and the welfare activities. Through these practices we could as individuals, if we were of a mind to, implement in our own lives all the basic principles of the United Order. Marion G. Romney, BYU Speeches of the Year, 1966.)

40 Yea, why do ye build up your ^asecret abominations to get gain, and cause that widows should mourn

before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

41 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the^a blood of the saints upon you, for he will not suffer their cries any longer.

* Verse 6 [A.D. 401].

Mormon 9

Hugh Nibley said, "Mormon and Moroni supply the epilogue to the Book of Mormon, the son drawing freely on his father's notes and letters. The picture that these two paint of their world, which in their minds has significant resemblance to our own, is one of unrelieved gloom. The situation is unbelievably bad and, in view of the way things are going, quite without hope. The scenes of horror and violence, culminating in the sickening escalation of atrocities by Lamanites and Nephites in the 9th chapter of Mormon, need no news photographs to make their message convincing to the modern world. The Nephites, like the great heroes of tragedy-Oedipus, Macbeth, Achilles-as they approach their end, are hopelessly trapped by a desperate mentality in which the suppressed awareness of their own ungovernable hatred of others'...they have lost their love, one towards another; and they thirst after blood and revenge continually" (Moroni 9:5). Their awful guilt leaps out in their instant resentment of any criticism of themselves: "...when I speak the word of God with sharpness they tremble and anger against me (Moroni 9:4). They have reached that point of suicidal defiance which the Greeks called Ate, the point of no return, when the sinner with a sort of fatal fascination does everything that is most calculated to hasten his own removal from the scene-he is finished, and now all that remains is to get him out of the way: "O my beloved son, how can a people like this, that are without civilization...expect that God will stay his hand...?" (Moroni 9:11,14). "Nephite civilization was thus not extinguished at Cumorah. It had already ceased to exist for some time before the final house-cleaning. War had become the order of the day,' and every heart was hardened.' (Mormon 4:11), with the military requisitioning the necessities of life and leaving the non-combatants 'to faint by the way and die.' (Moroni 9:16) "O the depravity of my people! cries Mormon, and he tells us in what this depravity consists: "They are without order and without mercy...they have become strong in their perversion; and they are alike brutal, sparing none neither young nor old,...and the suffering of our women and children upon all the face of this land doth exceed everything...thou knowest that they are without principle and past feeling...I cannot recommend them unto God lest he should smite me,' (Moroni 9:18-21). "Here then is the real calamity that befell the Nephites in all its tragic horror--and there is no mention whatever of enemy action or of anyone belonging to the wrong party: the ultimate catastrophe is not that people are struck down, but they should be found in any circumstances whatever 'without order and without mercy...without principle and past feeling." (Hugh Nibley, *Since Cumorah*, pp. 399-400).

Moroni calls upon those who do not believe in Christ to repent—He proclaims a God of miracles, who gives revelations and pours out gifts and signs upon the faithful—Miracles cease because of unbelief—Signs follow those who believe—Men are exhorted to be wise and keep the commandments. [Between A.D. 400 and 421]

1 AND now, I speak also concerning those who do not believe in Christ. ("Moroni at first evidently intended this chapter to be the last one in the entire Book of Mormon. Thus he addresses himself to 'those who do not believe in Christ.' (Mormon 9:1.) Then in a powerful, logical, and forceful manner he outlines the major teachings of the gospel of Jesus Christ and indicates why all men must understand and apply these principles if they are to find the peace and happiness they desire. He says the gospel is not restricted to a chosen few, but is available 'unto all, even unto the ends of the earth.' (Mormon 9:21.)" (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 307))

2 Behold, will ye believe in the day of your visitation—behold, when the Lord shall come, yea, even that ^agreat day when the ^bearth shall be rolled together as a scroll, and the elements shall ^cmelt with fervent heat, (The glory of the Lord when he comes to all the world will be such that only those who are of a terrestrial or celestial nature will be able to abide his coming and thereby be capable of remaining on the millennial (terrestrialized) earth. The bodies of those who are telestial or lower will be consumed in the fires of his glory and their spirits sent immediately to hell in the spirit world. There they will remain

until the time of the second resurrection at the end of the Millennium. President Joseph Fielding Smith wrote: “Now, when Christ comes, we will get a new heaven and a new earth and all of these corruptible things will be removed. They will be consumed by fire; and somebody said, Brother Smith, do you mean to say that it is going to be literal fire? I said, ‘Oh, no, it will not be literal fire any more than it was literal water that covered the earth in the flood. The Signs of the Times, p. 41, DCBM, 4:251) yea, in that great day when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God?

3 Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a ^aconsciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

4 Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your ^afilthiness before him, than ye would to dwell with the ^bdamned souls in ^chell. (Boyd K. Packer: “More than 50 years ago during World War II, I had an experience. Our bomber crew had been trained at Langley Field, Virginia, to use the latest invention—radar. We were ordered to the West Coast and then on to the Pacific. We were transported on a freight train with boxcars... The baggage car got sidetracked, so we had no change of clothing during the six-day trip. It was very hot crossing Texas and Arizona. Smoke and cinders from the engine made it very uncomfortable. There was no way to bathe or wash our uniforms. We rolled into Los Angeles one morning—a grubby-looking outfit—and were told to return to the train that evening. We thought first of food. The 10 of us in our crew pooled our money and headed for the best restaurant we could find. It was crowded, and so we joined a long line waiting to be seated. I was first, just behind some well-dressed women. Even without turning around, the stately woman in front of me soon became aware that we were there. She turned and looked at us. Then she turned and looked me over from head to toe. There I stood in that sweaty, dirty, sooty, wrinkled uniform. She said in a tone of disgust, ‘My, what untidy men!’ All eyes turned to us. No doubt she wished we were not there; I shared her wish. I felt as dirty as I was, uncomfortable, and ashamed. Later, when I began a serious study of the scriptures, I noticed references to being spiritually clean. One verse says, ‘Ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.’ I could understand that. I remembered how I felt that day in Los Angeles. I reasoned that to be spiritually unclean would bring shame and humiliation immeasurably more intense than I felt then. I found references—there are at least eight of them—which say that no unclean thing can enter the presence of God. While I realized those references had little to do with dirty clothes or soiled hands, I decided I wanted to stay spiritually clean.” (Conference Report, May 1997, “Washed Clean”))

5 For behold, when ye shall be brought to see your ^anakedness before God, and also the glory of God, and the ^bholiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you. (Joseph Smith: “A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.” (Teachings, p. 357))

6 O then ye ^aunbelieving, ^bturn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, ^cpure, fair, and white, having been cleansed by the blood of the ^dLamb, at that great and last day.

7 And again I speak unto you who ^adeny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the ^binterpretation of tongues;

8 Behold I say unto you, he that denieth these things knoweth not the ^agospel of Christ; yea, he has not read the scriptures; if so, he does not ^bunderstand them.

9 For do we not read that God is the ^asame ^byesterday, today, and forever, and in him there is no ^cvariableness neither shadow of changing?

10 And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

11 But behold, I will show unto you a God of ^amiracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same ^bGod who created the heavens and the earth, and all things that in them are.

12 Behold, he created Adam, and by ^aAdam came the ^bfall of man. (Ezra Taft Benson: “The Book of Mormon Saints knew that the plan of redemption must start with the account of the fall of Adam. In the words of Moroni, ‘By Adam came the fall of man. And because of the fall of man came Jesus Christ, . . . and because of Jesus Christ came the redemption of man.’ (Mormon 9:12.) Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ. No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind. And no other book in the world explains this vital doctrine nearly as well as the Book of Mormon.” (A Witness and a Warning, p. 33)) And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the ^credemption of man.

13 And because of the redemption of man, which came by Jesus Christ, they are brought back into the ^apresence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the ^bresurrection, which bringeth to pass a redemption from an endless ^csleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, (The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He [Christ] alone shall issue the decrees of damnation for the wicked. Bruce R. McConkie, Millennial Messiah, p. 520. All will be brought back into the presence of God, but only those who are judged worthy of the celestial kingdom will be able to remain in his presence for eternity. The rest will then die again a spiritual death.) being redeemed and loosed from this eternal ^dband of death, which death is a temporal death.

14 And then cometh the ^ajudgment of the Holy One upon them; and then cometh the time that he that is ^bfilthy shall be filthy still (sons of perdition); and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.

15 And now, O all ye that have imagined up unto yourselves a god who can do ^ano miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

16 Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous ^aworks of God?

17 Who shall say that it was not a miracle that by his ^aword the heaven and the earth should be; and by the power of his word man was ^bcreated of the ^cdust of the earth; and by the power of his word have miracles been wrought?

18 And who shall say that Jesus Christ did not do many mighty ^amiracles? And there were many ^bmighty miracles wrought by the hands of the apostles.

19 And if there were ^amiracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he ^bchangeth not; if so he would cease to be God; (God cannot cease to be God. It is utterly and absolutely impossible for him to do so. And Moroni knows this. He is arguing toward the absurd, toward the impossible, to make his point. It is as though Moroni were saying, “It is as ridiculous to suppose that revelations and signs and miracles have ceased as it is to suppose that God could cease to be God.” DCBM, 4:255) and he ceaseth not to be God, and is a God of miracles.

20 And the reason why he ceaseth to do ^amiracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should ^btrust.

21 Behold, I say unto you that whoso believeth in Christ, doubting nothing, ^awhatsoever he shall ask the Father in the name of Christ it shall be granted him; and this ^bpromise is unto all, even unto the ends of

the earth.

22 For behold, thus said Jesus Christ, the Son of God, unto his disciples who should tarry, yea, and also to ^aall his disciples, in the hearing of the multitude: (Moroni is presumably quoting here from words spoken by our Lord to the Nephites during his American ministry. They are not to be found in our present text, Mormon's abridgment of the plates of Nephi, though we do have a record of the Master speaking such words on the Eastern Hemisphere. DCBM, 4:255-56) Go ye into all the world, and preach the gospel to every creature;

23 And he that ^abelieveth and is baptized shall be saved, but he that believeth not shall be ^bdamned;

24 And ^athese signs shall follow them that believe—in my name shall they cast out ^bdevils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay ^chands on the sick and they shall recover; (As soon as the dispensation of the fullness of times was opened, the saints have been privileged to witness these signs. After the many miracles which attended the coming forth of the Book of Mormon, a public miracle was performed by Joseph Smith in April of 1830. Newel Knight had been overcome by an evil spirit. Joseph was called to help: I went and found him suffering very much in his mind, and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment, and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested me to cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, 'If you know that I can, it shall be done;' and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in the Church, or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness; therefore, let the honor and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever. Amen. This scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view...All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out, and the power of God, and His Holy Spirit thus made manifest." (History of the Church, vol. 1, pp. 82-3) Joseph explained that this was the first miracle performed since the Church was organized. Since then, the miracles have continued, almost daily. Some have been more dramatic than others, but they have continued to the present and will continue as long as the saints shall exercise sufficient faith. Bruce R. McConkie: "In this Church of Jesus Christ of Latter-day Saints we worship a God of miracles who has given us the same gifts enjoyed by the ancients. We do not boast, yet it is no secret that among the faithful the blind see, the deaf hear, the lame walk, and the dead are raised." (Conference Report, Nov. 1979 Ensign, "The Mystery of Mormonism"))

25 And whosoever shall believe in my name, doubting nothing, unto him will I ^aconfirm all my words, even unto the ends of the earth.

26 And now, behold, who can stand ^aagainst the works of the Lord? ^bWho can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are ^cdespisers of the works of the Lord, for ye shall wonder and perish.

27 O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. ^aDoubt not, but be believing, and begin as in times of old, and ^bcome unto the Lord with all your ^cheart, and ^dwork out your own salvation with fear and trembling before him. (David O. McKay: "Applicable today is Paul's admonition to the Philippians,

given over nineteen hundred years ago: ‘Wherefore, my beloved...work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.’ (Phil. 2:12-15.) An outstanding doctrine of the Church is that each individual carries the responsibility to work out his own salvation, and salvation is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is necessary. A man may say he believes, but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his professing will avail him nothing. ‘Work out your own salvation’ is an exhortation to demonstrate by activity, by thoughtful, obedient effort the reality of faith. But this must be done with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With ‘fear and trembling’ we should seek the strength and grace of God for inspiration to obtain the final victory. To work out one’s salvation is not to sit idly by dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors either for self or for others to be bestowed as a just and beneficent Father may determine. I am not unmindful of the scripture that declares: ‘by grace are ye saved through faith; and that not of yourselves: it is the gift of God.’ (Ephesians 2:8.) That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become, so we are told in modern scripture, ‘carnal, sensual, and devilish, by nature.’ (Alma 42:10.) But the Lord, through his grace, appeared to man, gave him the gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection. But he must rise by his own efforts and he must walk by faith.” (Conference Report, Apr. 1957, p. 7) In the truest sense, we cannot work out our own salvation. We cannot save ourselves any more than we can create ourselves. Creation and redemption are the works of a God; they are not within our own mortal domain. The works we perform – receiving the ordinances of salvation, operating and function in the Church and kingdom, performing deeds of services and acts of Christian kindness – in the ultimate sense cannot save us. They are necessary but insufficient. On the other hand, when we have been changed and renewed through the Holy Ghost, when our hearts have been remade through the merits and mercy of our Lord and Savior, then the works of righteousness flow from a regenerate soul. Our works are then his works. They are motivated and empowered by him. The Apostle Paul wrote: “Wherefore, my beloved... work out your own salvation with fear and trembling.” And now noted how and from whence such works arise: “For it is God which worketh in you both to will and to do of his good pleasure. Philippians 2:12-13, DCBM, 4:256)

28 Be ^awise in the days of your ^bprobation; strip yourselves of all uncleanness; ask not, that ye may consume it on your ^clusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and ^dliving God.

29 See that ye are not baptized ^aunworthily; (James E. Faust: “Should we not baptize all those who want to or are willing to be baptized? The answer is not that simple. It is a great responsibility to bring someone into this Church who has not been adequately taught and who has not received of the Spirit so that through baptism they may become a new person through repentance. Moroni gave a solemn warning about this in Mormon 9:29: ‘See that you are not baptized unworthily.’ ” Some of our young missionaries are so hungry for baptisms they may urge people to be baptized before their investigators understand what they are baptized for. Peter said, ‘Repent and be baptized.’ (Acts 2:38.) We must be certain the repentance process is at work.” (Church News, 06/29/96)) see that ye partake not of the sacrament of Christ ^bunworthily; but see that ye do all things in ^cworthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out.

30 Behold, I speak unto you as though I ^aspake from the dead; for I know that ye shall have my words.

31 Condemn me not because of mine ^aimperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

32 And now, behold, we have written this record according to our knowledge, in the characters which are called among us the ^areformed Egyptian, being handed down and altered by us, according to our manner of speech. (When we think of the language of the ancient Egyptians, we immediately think of their hieroglyphic style of writing. In this style, pictures are used to tell the story (see Facsimile No. 2 & 3). Was the language of the Book of Mormon a modification of a hieroglyphic language? Certainly not. There was another type of Egyptian writing which was used among the merchants of Lehi's day. This was called the demotic form. Sidney B. Sperry noted, "This was a very rapid or shortened form of hieratic used in the books and the documents written from about 700 B.C. to A. D. 470. During much of this period demotic was the ordinary writing of daily life, but is occasionally found chiseled even upon stone. From the dates given, it will be apparent that if Lehi and Nephi knew Egyptian they may have been familiar with this very shortened form of Egyptian." (Milton R. Hunter, Pearl of Great Price Commentary, p. 21) Hugh Nibley stated that this form of "Egyptian could be written in less space than Hebrew because in Lehi's day demotic was actually a shorthand, extremely cramped and abbreviated; and it was...peculiarly adapted to the sounds and thought processes of one language...Egyptian." (Lehi in the Desert and The World of the Jaredites, p. 14, 16) A modification of this "demotic" style is likely the language of the Book of Mormon. Hugh Nibley: "The world has always cast a superior and mocking eye on the inordinate concern of the Book of Mormon for things Egyptian. With surprise and incredulity it is now learning that Egyptian culture counted for far more in Palestine in 600 B.C. than anyone had ever supposed. It is significant that the Book of Mormon concern with Egypt is strictly cultural—it never mentions Pharaoh or speaks of Egyptian government, but only of Egyptian culture and especially language. It makes it perfectly clear, however, that Egyptian was for Lehi a second language, 'for he having been taught in the language of the Egyptians therefore he could read these engravings, and teach them to his children' (Mosiah 1:4). We have seen that Egyptian was taught to 'Ethiopians, Syrians, and all other foreigners' in Lehi's day. Moroni tells us (Mormon 9:32-33) that the language of Lehi's descendants was not Hebrew or Egyptian but a mixture of both, both being corrupted in the process, so that 'none other people knoweth our language,' which would certainly not have been the case had they spoken only Hebrew. ...Did the wealthy Lehi...command his sons to learn Egyptian so they could save space when they kept records? Of course not: when they learned the language, neither Lehi nor his sons had any idea that some day it would be useful to keepers of records on metal plates. They had no other reason for learning Egyptian characters than to read and write Egyptian. It was only later when historians became cramped for space that they saw the advantage of continuing to write in Egyptian. And the Egyptian characters can only have been preserved for their use because the language was also preserved." (Hugh Nibley, Lehi in the Desert and The World of the Jaredites, pp. 16-17))

33 And if our plates had been ^asufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no ^bimperfection in our record.

34 But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared ^ameans (Urim and Thummim) for the interpretation thereof. (Hugh Nibley: "If we had the original text, which we do not, and if we could read it, which we cannot, any translation we might make of it would still be inferior to that which was given, as we claim it was, by the gift and power of God. If we had the original text, scholars would be everlastingly squabbling about it and getting out endless new and revised translations, as in the case of the Bible. In fact, if our English text of the Book of Mormon came to us in any other way than by revelation it would be almost worthless! For members and investigators could ask of every verse: 'But how do we know it is translated correctly?' A revealed text in English is infinitely to be preferred to an original in a language that no one on earth could claim as his own. It frees the

members and leaders of the Church as it frees the investigating world from the necessity of becoming philologists, or, worse still, of having to rely on the judgment of philologists, as a prerequisite to understanding this great book. At the same time, it puts upon the modern world an obligation to study and learn, from which that world could easily plead immunity were the book in an ancient language or couched in the labored and pretentious idiom that learned men adopt when they try to decipher ancient texts.” (The Prophetic Book of Mormon, p. 96) Here will be, there can be, no absolutely reliable translation of...scriptures unless it be effected through the gift of translation, as one of the endowments of the Holy Ghost. The translator must have the spirit of the prophet if he would render in another tongue the prophet’s words; and human wisdom alone leads not to that possession. James E. Talmage, The Articles of Faith, p. 237.)

35 And these things are written that we may rid our garments of the blood of our ^abrethren, who have dwindled in unbelief.

36 And behold, these things which we have ^adesired concerning our brethren, yea, even their restoration to the knowledge of Christ, are according to the prayers of all the saints who have dwelt in the land.

37 And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen.

BIBLE DICTIONARY MIRACLES

An important element in the work of Jesus Christ, being not only divine acts, but forming also a part of the divine teaching. Christianity is founded on the greatest of all miracles, the resurrection of our Lord. If that be admitted, other miracles cease to be improbable. Miracles should not be regarded as deviations from the ordinary course of nature so much as manifestations of divine or spiritual power. Some lower law was in each case superseded by the action of the higher. They were intended to be a proof to the Jews that Jesus was the Christ (Matt. 11: 4-5; John 2: 11; John 10: 25; John 20: 30-31). Many of them were also parabolic and instructive, teaching by means of symbols such divine truths as the result of sin and the cure of sin; the value of faith; the curse of impurity; and the law of love. The miracles of healing also show how the law of love is to deal with the actual facts of life. Miracles were and are a response to faith, and its best encouragement. They were never wrought without prayer, felt need, and faith.

It is important to notice the different names by which miracles are described. They are called signs, as being visible tokens of an invisible power; they are powers or mighty works, because they are the acts of One who is almighty; they are simply works, or the natural results of the Messiah’s presence among men; they are wonders, marvels, because of the effect produced on those who saw them. The following miracles are found in one Gospel only

Matthew.

- (1) The curing of two blind men (Matt. 9: 27-31).
- (2) the casting out of a devil from the dumb man (Matt. 9: 32-34).
- (3) the stater in the fish’s mouth (Matt. 17: 24-27).

Mark.

- (1) The healing of a deaf and dumb man (Mark 7: 31-37).
- (2) the restoration of the sight of the blind man at Bethsaida (Mark 8: 22-26).

Luke.

- (1) The draught of fishes (Luke 5: 4-11).

- (2) the raising of the widow's son (Luke 7: 11-16).
- (3) the healing of the woman with a spirit of infirmity (Luke 13: 11-17).
- (4) the healing of the man afflicted with dropsy (Luke 14: 1-6).
- (5) the cleansing of the ten lepers (Luke 17: 12-19).
- (6) the healing of Malchus (Luke 22: 50-41).

John.

- (1) Water made wine (John 2: 1-11).
- (2) the healing of the nobleman's son (John 4: 46-54).
- (3) the healing of the impotent man at Bethesda (John 5: 1-16).
- (4) the restoration of sight to the man blind from birth (John 9).
- (5) the raising of Lazarus (John 11: 1-45).
- (6) the net full of fishes (John 21: 1-24).

Miracles are a part of the gospel of Jesus Christ. If miracles cease it is because faith has ceased. See Mark 6: 5-6; Morm. 9: 10-20; Ether 12: 12.

THE BOOK OF MORMON
AN ACCOUNT WRITTEN BY
THE HAND OF MORMON UPON PLATES
TAKEN FROM THE PLATES OF NEPHI

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever— And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

TRANSLATED BY JOSEPH SMITH, JUN.
First English edition published in 1830

Ether 1

2500-2200 BC

From Ether 1:2 one naturally assumes that Moroni made his abridgment directly from the plates themselves. If he did so, we are driven to the conclusion that it was necessary for him to find his way into the Hill Cumorah, where his father had hidden them. Inasmuch as the language of the plates was that of the Jaredite people, it would have been incumbent upon Moroni to translate them by means of the holy "interpreters" or Urim and Thummim before he could abridge them. This would have been a tremendous task, because Moroni says (15:33) that he had not written the hundredth part of the record, and as it is we have 15 chapters or about 31½ printed pages in our current edition. It seems much more reasonable-for the writer at least-to believe that Moroni abridged the translation of the Book of Ether which had been made many hundreds of years before by King Mosiah (Mosiah 28:1-20). This translation would also have been available to Moroni in the hill. Book of Mormon Compendium, Sidney B. Sperry, Chapter 25

In adding the book of Ether to the Book of Mormon, Moroni was probably following instructions from his father. In the book of Mosiah, as Mormon was giving an account of the discovery and translation of the twenty-four gold plates upon which this record was engraved, he had inserted this comment: "And this account shall be written hereafter; for behold, it is expedient that all people should know the things which are written in this account" (Mosiah 28:19). Since this abridgment was made by Moroni, we can assume that Mormon was unable to work on the Jaredite record and had directed his son to do so. It is not clear from the Book of Mormon account whether Moroni translated the twenty-four plates and made his abridgment from that translation or whether he abridged the translation of the twenty-four plates that King Mosiah made around 90 B.C. not long after they were found by the people of Limhi. **As with the Nephite account, the book of Ether is a second, unmistakable witness and warning to those of us in the latter days who enjoy the gospel light, and especially to those who live in the "land choice above all others," that we have a sacred obligation to preserve our nation and our church through righteousness.** Two other important contributions are Moroni's prophecy of the three witnesses to the Book of Mormon and Ether's prophecy of the New Jerusalem, both of which must have been instrumental in leading Joseph Smith to inquire about and act upon them. DCBM, 4:259-60.

Genesis 11:1 AND the whole earth was of ~~one~~ (the same) ^alanguage, and of ~~one~~ (the same) speech.
2 And it came to pass, as ~~they~~ (that many) journeyed from the east, (and as they journeyed from the east,) ~~that~~ they found a plain in the land of ^aShinar; and they dwelt there (in the plain of Shinar).
3 And they said one to another, (Come) Go to, let us make brick, and burn them throughly. And they had brick for stone, and (they had) ^aslime (or bitumen) ~~had they~~ for mortar.
4 And they said, (Come,) Go to, let us build us a city and a tower, whose top ~~may reach~~ (will be high, nigh) unto heaven; and let us make us a ^aname, lest we be scattered abroad upon the face of the whole earth. (According to some modern commentators, the building of the tower was an example of man's extreme pride in his own ability. The building became such an obsession that, according to the Midrash, when a builder fell off the tower to his death, the other builders paid no attention, but when a brick fell, they would cry: "When shall another come in its place?" According to this interpretation, every generation has its own Tower of Babel, when it begins to idolize its technology. The moral of the story is thus as applicable today as it was thousands of years ago. Encyclopedia Judaica Jr.)
5 And the LORD came down ~~to see~~ (beholding) the city and the tower, which the children of men ~~builded~~ (were building).
6 And the LORD said, Behold, the people ~~is one~~ (are the same), and they (all) have ~~all one~~ (the same) language; and this (tower) they begin to ~~de:~~ (build,) and now nothing will be restrained from them,

which they have imagined to do.

7 (Except I, the Lord,) Go to, ~~let us go down, and there~~ confound their ^alanguage, that they may not understand one another's speech.

8 So (I,) the LORD (will) scattered them abroad from thence upon (all) the face of all the earth: (land, and unto every quarter of the earth. And they were confounded,) and they left off to build the city (and they hearkened not unto the Lord.).

9 Therefore is the name of it called Babel; because the LORD (was displeased with their works, and) did there ^aconfound (Heb balal, mix, confound, a word play on Babel) the ^blanguage of all the earth: and from thence did the LORD ^cscatter them ^dabroad upon the face of all the earth (thereof). (The Book of Mormon shows that the actual confounding of the languages may not have been an instantaneous thing but may have happened over an unknown length of time. Jared asked his brother to call upon the Lord and request that their language be not confounded. This request was granted. Then Jared asked his brother to plead that the language of their friends stay the same as theirs. This request, too, was granted. These events imply that the confounding of the languages did not happen in an instant. Old Testament Student Manual, p. 58)

The record of the Jaredites, taken from the twenty-four plates found by the people of Limhi in the days of king Mosiah.

Moroni abridges the writings of Ether—Ether's genealogy set forth—The language of the Jaredites is not confounded at the Tower of Babel—The Lord promises to lead them to a choice land and make them a great nation.

1 AND now I, Moroni, proceed to give an ^aaccount of those ancient inhabitants who were destroyed by the ^bhand of the Lord upon the face of this north country. (Joseph Fielding Smith: "We understand that they [the Jaredites] landed in Central America where their kingdom existed the greater part of their residence in America." (Doctrines of Salvation, 3:73))

2 And I take mine account from the ^atwenty and four plates which were found by the people of Limhi, which is called the Book of Ether. (From Ether 1:2 one naturally assumes that Moroni made his abridgment directly from the plates themselves. If he did so, we are driven to the conclusion that it was necessary for him to find his way into the hill Cumorah, where his father had hidden them. Inasmuch as the language of the plates was that of the Jaredite people, it would have been incumbent upon Moroni to translate them by means of the holy "interpreters" or Urim and Thummim before he could abridge them. This would have been a tremendous task, because Moroni says (Ether 15:33) that he had not written the hundredth part of the record, and as it is we have fifteen chapters or about thirty-one and one-half printed pages in our current edition. It seems much more reasonable—for the writer at least—to believe that Moroni abridged the translation of the Book of Ether which had been made many hundreds of years before by king Mosiah. (Mosiah 28:1-20) This translation would also have been available to Moroni in the hill. Ludlow, Unlocking the Book of Mormon, 487)

3 And as I suppose that the ^afirst part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great ^btower, and whatsoever things transpired among the children of men until that time, is had among the Jews— (Genesis 1 through 11 describes the tower in the Old Testament and in the brass plates, so he doesn't need to put it here, too.)

4 Therefore I do not write those things which transpired from the days of ^aAdam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.

5 But behold, I give not the full account, but a ^apart of the account I give, from the tower down until they were destroyed. (Moroni explains that he is abridging the record called the book of Ether contained on the twenty-four gold plates that were discovered by the people of Limhi (see Mosiah 8:5-19; Alma

37:21-31), and that his abridgment does not contain a full account. The full account included important information concerning the Creation, and happenings among the people from Adam down to the time of the Tower of Babel. We note Moroni's recognition that a record of these things "is had among the Jews" (the Bible). Undoubtedly Moroni was also familiar with Nephi's prophecies that the record of the Jews would have many "plain and precious things" removed from it (see 1 Nephi 13:26-29). Hence the person who would bring Moroni's record to light in the last days would also "have power that he may get the full account" of those things on the plates of Ether. This statement may have reference at least in part to the sealed portion of the plates delivered to the Prophet Joseph. These "plain and precious" things-the full account of the Creation and the history of God's dealings with his children from Adam to the Tower of Babel-surely will be among those "many great and important things" that will yet be revealed (see 2 Nephi 27:11; 3 Nephi 26:8-10; Ether 4:4-7; Articles of Faith 1:9). The Lord has promised that as we prepare ourselves spiritually, both as a Church and as individuals, important things that have been "sealed" or hidden from the world will be revealed to us (see Alma 12:9-11). Elder Neal A. Maxwell stated: "Just as there will be many more Church members,... there will also be many more nourishing and inspiring scriptures. However, we must first feast worthily upon that which we already have." (Conference Report, October 1986, p. 70.) DCBM, 4:261)

6 And on this wise do I give the account. He that wrote this record was ^aEther, and he was a descendant of Coriantor. (This is not necessarily a genealogy since there are some gaps from father to son. Three times in the genealogical list of thirty names running back to the great tower, the word "descendant" occurs in place of "son." As you know, in Hebrew and other languages "son" and "descendant" are both rendered by one very common work... A person confined to a written text would have no means of knowing when *ben* should be taken to mean "son" in a literal sense and when it means merely "descendant." Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, 148-149.)

7 Coriantor was the son of Moron. (This guy must not have been very smart.)

8 And Moron was the son of Ethem.

9 And Ethem was the son of Ahah.

10 And Ahah was the son of Seth.

11 And Seth was the son of Shiblón.

12 And Shiblón was the son of Com.

13 And Com was the son of Coriantum.

14 And Coriantum was the son of Amnigaddah.

15 And Amnigaddah was the son of Aaron.

16 And Aaron was a descendant of Heth, who was the son of Hearthom.

17 And Hearthom was the son of Lib.

18 And Lib was the son of Kish.

19 And Kish was the son of Corom.

20 And Corom was the son of Levi.

21 And Levi was the son of Kim.

22 And Kim was the son of Morianton.

23 And Morianton was a descendant of Riplakish.

24 And Riplakish was the son of Shez.

25 And Shez was the son of Heth.

26 And Heth was the son of Com.

27 And Com was the son of Coriantum.

28 And Coriantum was the son of Emer.

29 And Emer was the son of Omer.

30 And Omer was the son of Shule.

31 And Shule was the son of Kib.

32 And ^aKib was the son of ^bOrihah, who was the son of Jared;

33 Which ^aJared came forth with his brother and their families, with some others and their families, from the great tower, (Orson Pratt: The people being of one language, gathered together to build a tower to reach, as they supposed, the crystallized heavens. They thought that the City of Enoch was caught up a little ways from the earth, and that the city was within the first sphere above the earth; and that if they could get a tower high enough, they might get to heaven, where the City of Enoch and the inhabitants thereof were located. JD, 16:50. Tradition credits Joseph Smith with the statement that the “heaven” they had in view was the translated city. Cowley & Whitney on Doctrine, 307. Milton R. Hunter: “A few years ago an apostle said to me: ‘It would be a discovery of great significance if one were to find an Indian book which sustained the Book of Mormon.’ Such a book exists; in fact, I shall present quotations from...such Indian books produced during the American colonial period that contain materials similar to those found in the Book of Mormon. The Indian writers add their witness to the truthfulness of the Book of Mormon. Ixtlilxochitl, an Indian prince who lived in the valley of Mexico, wrote a book containing the history of his ancestors from the time of their arrival in America until the coming of the Spaniards... Ixtlilxochitl...claims that the first settlers to come to America following the flood came from ‘a very high tower’ or the Tower of Babel. Observe how similar the accounts are as I quote from them. ‘Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.’ (Eth. 1:33.) Ixtlilxochitl, the Indian writer, puts it this way: ‘And . . . men, multiplying made a . . . very high tower, in order to shelter themselves in it when the second world should be destroyed...When things were at their best, their language was changed and, not understanding each other, they went to different parts of the world.’ (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and The Book of Mormon*, 1950, p. 24.) In order that we might make additional comparison of the Book of Mormon and the Works of Ixtlilxochitl, we quote the Jaredite record: . . . the Lord had compassion upon Jared; therefore he did not confound the language of [Jared's people]. . .’ (Eth. 1:35, 37.) Then the Lord guided Jared's colonists over the land to the seashore and, in barges brought them to America, ‘into a land which [he declared] is choice above all the lands of the earth.’ (Eth. 1:42.) “The comparable story in Ixtlilxochitl states: . . . and the Tultecas, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed lands and seas, living in caves and undergoing great hardships, until they came to this land, which they found good and fertile for their habitation.’(Ixtlilxochitl, op. cit., pp. 24-25.)” (Conference Report, Apr. 1970, pp. 100-101)) at the time the Lord ^bconfounded the language of the people, and swore in his wrath that they should be scattered upon all the ^cface of the earth; and according to the word of the Lord the people were scattered. (“Of interest to the critical reader is the fact that the beginnings of the Jaredite nation are attributed by Moroni to the Tower of Babel episode, mentioned also in the Book of Genesis (11:3). At the present time, most Bible scholars do not believe in this episode as an actual fact; they consider it a myth. If this belief were correct, we should have to assume that the whole of the Book of Ether is based on a misconception. It should be pointed out, however, that one of the great values of the Book of Mormon is the fact that it affirms the essential truth of the Bible. The Tower episode is a case in point. The Mormon people do believe in it. Despite the claims of critics to the contrary, we believe that in the due time of the Lord the Genesis account of the Tower of Babel will be found to be correct.” (Sidney B. Sperry, *Book of Mormon Compendium*, p. 464))

34 And the ^abrother of Jared (Moroni nowhere gives us the name of Jared's brother, but consistently refers to him as "the brother of Jared." From the account it is clear that he is "highly favored of the Lord" and is the spiritual leader of Jared's people. Why is his name not recorded in the Book of Mormon? Daniel H. Ludlow has suggested three possible reasons: 1) the brother of Jared himself may, out of modesty, have purposely omitted his name from the record in similar manner as did John in recording his Gospel; 2) the final writer on the record or plates of Ether, a descendant of Jared (see Ether

1:6, 32), perhaps emphasized the name of his progenitor; or 3) Moroni may have found the name too difficult to translate adequately into the Nephite language (see A Companion to Your Study of the Book of Mormon, p. 310) DCBM, 4:263. “While residing in Kirtland Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door he called the Prophet in and asked him to bless and name the baby. Joseph did so and gave the boy the name of Mahonri Moriancumer. When he had finished the blessing he laid the child on the bed, and turning to Elder Cahoon he said, ‘The name I have given your son is the name of the brother of Jared; the Lord has just shown (or revealed) it to me.’ Elder William F. Cahoon, who was standing near, heard the Prophet make this statement to his father; and this was the first time the name of the brother of Jared was known in the Church in this dispensation.” (“The Jaredites,” Juvenile Instructor, 1 May 1892, p. 282)) being a large and mighty man, and a man highly favored of the Lord, Jared, his brother, said unto him: Cry (Notice that the scripture says that he “cries” unto the Lord but the word “pray” is not used. This is intent prayers he is offering.) unto the Lord, that he will not confound us that we may not ^bunderstand our words.

35 And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the ^alanguage of Jared; and Jared and his brother were not confounded. (Joseph Fielding Smith: “It is stated in the Book of Ether that Jared and his brother made the request of the Lord that their language be not changed at the time of the confusion of tongues at the Tower of Babel. Their request was granted, and they carried with them the speech of their fathers, the Adamic language, which was powerful even in its written form, so that the things Mahonri wrote ‘were mighty even...unto the overpowering of man to read them.’ (Ether 12:24) That was the kind of language Adam had and this was the language with which Enoch was able to accomplish his mighty work.” (The Way to Perfection, p. 69))

36 Then Jared said unto his brother: Cry again unto the Lord, and it may be that he will turn away his anger from them who are our ^afriends, that he confound not their language.

37 And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded.

38 And it came to pass that Jared spake again unto his brother, saying: Go and ^ainquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is ^bchoice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

39 And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared.

40 And it came to pass that the Lord did hear the brother of Jared, and ^ahad compassion upon him, and said unto him:

41 Go to and gather together thy ^aflocks, both male and female, of every kind; and also of the ^bseed of the earth of every kind; and ^cthy ^dfamilies; and also Jared thy brother and his family; and also thy ^efriends and their families, and the friends of Jared and their families.

42 And when thou hast done this thou shalt ^ago at the head of them down into the valley which is northward. And there will I meet thee, and I will go ^bbefore thee into a land which is ^cchoice above all the lands of the earth. (“The Book of Mormon informs us that the whole of America, both North and South, is a choice land above all other lands, in other words-Zion,” declared President Joseph Fielding Smith (Doctrines of Salvation 3:73). DCBM, 4:264)

43 And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And ^athere shall be none ^bgreater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me. (President Spencer W. Kimball eloquently spoke of the effort, both spiritual and mental, that is required to receive answers to our prayers: “Great decisions must be made by most of us. The Lord has provided a way for these answers. If the question is which school,

what occupation, where to live, whom to marry, or such other vital questions, you should do all that is possible to solve it. Too often, like Oliver Cowdery [see D&C 9:7-9], we want our answers without effort.... "The Lord does answer our prayers, but sometimes we are not responsive enough to know when and how they are answered. We want the 'writing on the wall' or an angel to speak or a heavenly voice. . . . There must be works with faith. How futile it would be to ask the Lord to give us knowledge, but the Lord will help us to acquire knowledge, to study constructively, to think clearly, and to retain things we have learned. . . . Do you get answers to your prayers? If not, perhaps you did not pay the price. Do you offer a few trite words and worn-out phrases, or do you talk intimately to the Lord? Do you pray occasionally when you should be praying regularly, often, constantly? Do you offer pennies to pay heavy debts when you should give dollars to erase that obligation? When you pray do you just speak, or do you also listen? Your Savior said, 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' (Revelation 3:20.) . . . The Lord stands knocking. He never retreats. But he will never force himself upon us. If we ever move apart, it is we who move and not the Lord. And should we ever fail to get an answer to our prayers, we must look into our lives for a reason." ("Prayer," New Era, March 1978, pp. 16-17.) DCBM, 4:264-65)

Ether 2

The Jaredites prepare for their journey to a promised land—It is a choice land whereon men must serve Christ or be swept off—The Lord talks to the brother of Jared for three hours—They build barges—The Lord asks the brother of Jared to propose how the barges shall be lighted.

1 AND it came to pass that Jared and his brother, and their families, and also the ^afriends of Jared and his brother and their families, went down into the valley which was northward, (and the name of the valley was ^bNimrod, (“He persuaded them not to ascribe [their prosperity] to God, as if it was through his means they were happy...He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! And that he would avenge himself on God for destroying their forefathers! Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower.” (Josephus, Antiquities of the Jews, chap. IV, v. 2-3) Nibley notes that Nimrod was bent on avenging his ancestors' death by engaging God in an archery match and was building the tower high enough to shoot his arrows into heaven (*Collected Works of Hugh Nibley*, vol. 5:165). In this state of spiritual rebellion the Lord didn't send rain, but confusion, hence the meaning of the name Babel in Hebrew (Josephus, Book I, 4:3). Literally the Lord changed their language from the unity of Adam's tongue to a jumble of unintelligible speech from which our modern multiplicity of languages stems.) being called after the mighty hunter) with their ^cflocks which they had gathered together, male and female, of every kind.

2 And they did also lay snares and catch ^afowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters.

3 And they did also carry with them **deseret**, (It is a Jaredite word that Mormon has translated for our benefit.) which, by interpretation, is a honey bee; and thus they did carry with them ^aswarms of bees, (Hugh Nibley: The Jaredites carried hives of bees from Babel into the wilderness for a journey of many years, but there is no mention of bees in the cargo of their ships (Ether 5:4)—a significant omission, since our author elsewhere goes out of his way to mention them. The survival of the word *bee* in the New World after the bees themselves had been left behind is a phenomenon having many parallels in the history of language, but the Book of Mormon nowhere mentions bees or honey as existing in the Western Hemisphere. Lehi in the Desert, 189) and all manner of that which was upon the face of the land, ^bseeds of every kind.

4 And it came to pass that when they had come down into the valley of Nimrod the Lord came down and talked with the brother of Jared; and he was in a ^acloud, and the brother of Jared saw him not.

5 And it came to pass that the Lord commanded them that they should ^ago forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a ^bcloud, and gave ^cdirections whither they should travel.

6 And it came to pass that they did travel in the wilderness, and did ^abuild ^bbarges, in which they did cross many waters, (Hugh Nibley explains that in ancient Asia Minor, there were many large bodies of water, “Now it is a fact that in ancient times the plains of Asia were covered with ‘many waters’, which have now disappeared but are recorded as existing well down into historic times; they were of course far more abundant in Jared’s time...The steady and continual drying up of the Asiatic ‘heartland’ since the end of the last ice age is one of the basic facts of history.” (Lehi in the Desert and the World of the Jaredites, pp. 178) “It [is] our guess that the Caspian was ‘the sea in the wilderness’ that the Jaredites had to cross (Ether 2:7).” (An Approach to the Book of Mormon, p. 330)) being directed continually by the hand of the Lord.

7 And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the ^aland of promise, which was choice above all other lands, which the Lord God had ^bpreserved for a righteous people. (They were supposed to keep moving and not

stop here.)

8 And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should ^aserve him, the true and only God, or they should be ^bswept off when the fulness of his wrath should come upon them.

9 And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be ^aswept off when the fulness of his ^bwrath shall come upon them. And the fulness of his wrath cometh upon them when they are ^cripened in iniquity. (J. Reuben Clark, Jr.: This is a Christian nation. Before the Revolution it was so in accord with law; since the Revolution it has remained so in fact. We, the people of the United States, guarantee full religious freedom to all within our jurisdiction, whether they be non-Christian or Pagan. But the nation itself is a Christian nation. Our standards and principles are Christian. Other creeds we protect, that all may be free. These facts must never be lost sight of. CR Oct 1939, 10)

10 For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be ^aswept off; for it is the everlasting decree of God. And it is not until the ^bfulness of iniquity among the children of the land, that they are ^cswept off. (Moroni put the Book of Ether in this place within the Book of Mormon to show how another civilization was swept off this continent like their civilization was swept off as a warning to us to worship Christ or be swept off this continent.)

11 And this cometh unto you, O ye ^aGentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the ^bwrath of God upon you as the inhabitants of the land have hitherto done.

12 Behold, this is a choice land, and whatsoever nation shall possess it shall be ^afree from bondage, and from captivity, and from all other nations under heaven, if they will but ^bserve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written. (President Joseph Fielding Smith testified of this prophecy: "These passages of scripture from the Book of Mormon are true; this nation is not exempt, and the people, if they continue to pursue the course of evil and ungodliness that they are now treading, shall eventually be punished. If they continue to disregard the warning voice of the Lord, deny their Redeemer, turn from his gospel unto fables and false theories, and rebel against all that he has through his servants in this day declared for the salvation of man; and if they increase in the practice of iniquity, I want to say to you, that if they do these things, the judgments of the Lord will come upon this land, and this nation will not be saved; we will not be spared from war, from famine, from pestilence and finally from destruction, as a nation. Therefore, I call upon the people, not only Latter-day Saints but to all throughout the whole land, to repent of their sins and to accept the-Lord Jesus Christ, who is our Redeemer and the God of this land. Turn from your evil ways, repent of your sins and receive the fulness of the gospel through the waters of baptism and obedience, that the judgments which shall be poured out upon the ungodly may pass you by." (Doctrines of Salvation 3:321-22.))

13 And now I proceed with my record; for behold, it came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands. And as they came to the sea they pitched their tents; and they called the name of the place ^aMoriancumer; (Places were always named after the first person who inhabits the land.) and they dwelt in ^btents, and dwelt in tents upon the seashore for the space of four years. (They liked the beach area so much they didn't want to leave it.)

14 And it came to pass at the end of four years that the Lord came again unto the brother of Jared, and stood in a cloud and ^atalked with him. And for the space of three hours did the Lord talk with the brother of Jared, and ^bchastened him because he remembered not to ^ccall upon the name of the Lord. (It seems highly unlikely that a man of the spiritual stature of the brother of Jared—one who had received marvelous manifestations and had previously exercised great faith in the Lord—would suddenly cease praying to his Maker. It may be that what this verse is saying to us is that Mahonri Moriancumer was chastened by the Lord because he had not fully followed and implemented the counsels of the Lord previously received. It may be that in the relative comfort of the seashore he had allowed his prayers to

become less fervent, more casual and routine. He may have been calling upon the Lord in word, but not in faith and deed. Verse 13 perhaps suggests this: they "dwelt in tents upon the seashore for the space of four years." The Lord had taught them and prepared them, but it appears that they had tarried too long, for which the brother of Jared was chastened. (Compare Alma 37:42.) The messages and applications, of this episode for us today may be twofold: 1) that "calling upon the Lord" is much more than merely "saying prayers." President Spencer W. Kimball taught that "we would not ask a Church leader for advice, then disregard it. We must never ask the Lord for blessings, then ignore the answer." ("Prayer" p. 19) "Calling upon the Lord" requires not only frequency and fervency of prayer but also action—commitment to do what the Lord commands and to implement his counsel promptly. 2) From the Lord's chastening the brother of Jared we see also the danger of pausing too long in one place when we need to be moving onward, forward, and upward. Perhaps it was fear of the long ocean journey, complacency created by the comforts of the seashore, or the natural tendency to want to be "commanded in all things" that caused them to delay their journey. Whatever the reason, the Lord desired them, as he desires us, to "press forward." Perhaps the Lord was chastening the brother of Jared in much the same way as President Spencer W Kimball chastened and prodded the Church. "We have paused on some plateaus long enough," he declared. "Let us resume our journey forward and upward. Let us quietly put an end to our reluctance to reach out to others—whether in our own families, wards, or neighborhoods. We have been diverted, at times, from fundamentals on which we must now focus in order to move forward as a person or as a people." (CR, April 1979, p. 114.) DCBM, 4:269-70)

15 And the brother of Jared repented of the evil which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him: I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, (President Spencer W. Kimball taught: "That transgressor is not fully repentant who neglects his tithing, misses his meetings, breaks the Sabbath, fails in his family prayers, does not sustain the authorities of the Church, breaks the Word of Wisdom, does not love the Lord nor his fellowmen. A reforming adulterer who drinks or curses is not repentant. The repenting burglar who has sex play is not ready for forgiveness. God cannot forgive unless the transgressor shows a true repentance which spreads to all areas of his life." (The Miracle of Forgiveness, p. 203.) for ye shall remember that my ^aSpirit will not always ^bstrive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord. And these are my ^cthoughts upon the land which I shall give you for your inheritance; for it shall be a land ^dchoice above all other lands.

16 And the Lord said: Go to work and build, after the manner of ^abarges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the ^binstructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water.

17 And they were built after a manner that they were exceedingly ^atight, (like Noah's ark. Genesis 6:16 footnote: HEB tsohar; some rabbis believed it was a precious stone that shone in the ark. Ether 6: 7. And it came to pass that when they were buried in the deep there was no water that could hurt them, their vessels being ^atight like unto a dish, and also they were tight like unto the ^bark of Noah; therefore when they were encompassed about by many waters they did cry unto the Lord, and he did bring them forth again upon the top of the waters. The reason the Brother of Jared got the idea to use shining stones in the barges, was because he knew of the story of Noah's ark and that there was a stone which shone in the ark.) even that they would hold water **like unto a dish**; and the bottom thereof was **tight like unto a dish**; and the sides thereof were **tight like unto a dish**; and the ends thereof were peaked; and the top thereof was **tight like unto a dish**; and the length thereof was the length of a tree; and the door thereof, when it was shut, was **tight like unto a dish**. (The Lord has also prepared us to withstand our trials.)

18 And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me.

19 And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in

them we cannot breathe, save it is the air which is in them; therefore we shall perish.

20 And the Lord said unto the brother of Jared: (The Lord solves the air problem for them) Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood. (A.L. Zobell: After the hole is made it is seen that water will come into the boat. A tube is built from the bottom to the top of the barge, housing in both holes completely. Now we have a funnel right through the boat. Water can come into the tube as high as the water line of the vessel. The model of the barge we have built has a stop hole both in front and in back of the tube, just at the top of the second deck, the living quarters of man and animals. The hold, or bottom, is the place where food, water, and "seed of every kind" are stored. These stop holes can easily be opened or closed as needed. The purpose of the bottom hole is at least twofold: first, it acted as a stabilizer, to keep the barge at an even keel, second, it could be used to get rid of refuse; as a third function, it may also have aided in inducing the circulation of air when the barges were "tossed upon the waves," whereby air would be sucked in and forced out again through the tube. Improvement Era, Apr 1941, 315)

21 And it came to pass that the brother of Jared did so, according as the Lord had commanded.

22 And he cried again unto the Lord saying: O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness?

23 And the Lord said unto the brother of Jared: What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have ^awindows, (Hugh Nibley: This would make the invention of glass far older than anyone dreamed it was until the recent finding of such objects as Egyptian glass beads from "the end of the third millennium B.C." We need not be surprised if the occurrences of glass objects before the sixteenth century B.C. "are few and far between," for glass rots, like wood, and it is a wonder that any of it at all survives from remote antiquity. There is all the difference in the world, moreover, between few glass objects and none at all. Lehi in the Desert, 213-215. Robert J. Matthews: William S. Ellis, in the *National Geographic Magazine* for December 1993, reports that "the most reliable research places the invention of glass sometime in the third millennium before the birth of Christ, in Mesopotamia, or present-day Iraq and Syria" (43-44) and further "the earliest known glassmakers worked in Mesopotamia as far back as 2500 BC, crafting beads and other small objects to imitate precious stones" (44). Mesopotamia is the general area, and the date of 2500 BC indicates that glass may have been made as much as 300 years before the tower of Babel and, thus, substantiates the story of the brother of Jared. The Book of Mormon: From Zion to Destruction, 20) for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire.

24 For behold, ye shall be as a ^awhale in the midst of the sea; for the mountain waves shall dash upon you. (Hugh Nibley: "The Lord explained why it would be necessary to build such peculiar vessels: because he was about to loose winds of incredible violence that would make the crossing a frightful ordeal at best: any windows, he warns, will be dashed to pieces; fire will be out of the question; 'ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you... This was no normal crossing and no brief passing storm: 'The wind did never cease to blow towards the promised land while they were upon the waters' (Ether 6:8)—'the Lord God caused that there should be a furious wind blow upon the face of the waters; . . . they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind' (Ether 6:5-6; italics added). It is perfectly clear from our account that the party was to spend a good deal of time below the surface of the sea!" (Lehi in the Desert and the World of the Jaredites, p. 178)) Nevertheless, I will bring you up again out of the depths of the sea; for the ^bwinds have gone forth ^cout of my mouth, and also the ^drains and the floods have I sent forth.

25 And behold, I prepare you against these things; for ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. (God has prepared each of us as we come to this second estate to be prepared to withstand the afflictions

and storms of our lives.) Therefore what will ye that I should prepare for you (Noah had already received a stone that shone in the dark of the ark, so the brother of Jared is going to try to have God touch the stones like the stone Noah used.) that ye may have light when ye are swallowed up in the depths of the sea? (Harold B. Lee: "Then the Lord went away and left him alone. It was as though the Lord were saying to him, 'Look, I gave you a mind to think with, and I gave you agency to use it. Now you do all you can to help yourself with this problem; and then, after you've done all you can, I'll step in to help you.' This is the principle in action. If you want the blessing, don't just kneel down and pray about it. Prepare yourselves in every conceivable way you can in order to make yourselves worthy to receive the blessing you seek. ... When we are situated that we cannot get anything to help ourselves, then we may call upon the Lord and His servants who can do all. But it is our duty to do what we can within our own power. That is a tremendous principle. In order to teach young people how to approach the Lord and how to prepare to receive what the Lord has promised for those who are faithful, we must teach them these fundamental steps. After Moroni had read this great experience of the brother of Jared, he added: '... wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.' (Ether 12:6.)" (Stand Ye in Holy Places, p. 243-5) What is doctrinally significant about these verses is not so much the content of the Lord's instructions concerning the shape of the barges, the means whereby oxygen was made available, or the lighting of the interior, but rather the process whereby the brother of Jared came to acquire this important information. "What will ye that I should do ... ?" was the Lord's response to the brother of Jared's prayerful petitions that outlined the group's predicament and their special needs. Implicit in the Lord's question is the Lord's expectation—he expects Moriancumer, and expects each of us as well, to use his intellect and his common sense as he seeks solutions to his problems. Oliver Cowdery learned this lesson the hard way, when the Lord told him that he could not translate because he had erroneously assumed that He would grant him his desires merely for the asking. "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right." (D&C 9:7-8) It may be that we approach our prayers the way Oliver did. It may be that all too often when we are praying about our problems and our own unique needs the Father may be saying to us: "What will ye that I should do?" We may be forfeiting greater personal revelation and inspired instructions from the Lord because, expecting the Lord to do all the work, we give no serious study or thought to the solutions but merely ask. Receiving revelation is often a strenuous endeavor that requires intellectual effort coupled with faith and spiritual yearning. (DCBM, 4:271-72.)

Ether 3

The brother of Jared sees the finger of the Lord as he touches the sixteen stones—Christ shows his spirit body to the brother of Jared—Those who have a perfect knowledge cannot be kept from within the veil—Interpreters are provided to bring the Jaredite record to light.

1 AND it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight) went forth unto the ^amount, which they called the mount ^bShelem, (Hugh Nibley: "Shelem means high, safe, secure. The word shalom is derived from that. Remember, shalom means you're safe. Shalom is a 'ladder, a high place.' If you're going to a high place, it is a safe place, a secure place, a shelem. He went to the highest mountain around. Moses did the same thing. Lehi and Nephi did the same thing. So again this is a pattern." (Teachings From the Book of Mormon, Lecture 111, p. 271)) because of its exceeding height, and did ^cmolten out of a rock sixteen small stones; (How did he know to make stones for the Lord to touch to make shine? Because he knew that Noah had stones that the Lord touched to shine inside the ark. Andrew C. Skinner: The King James Version of the Old Testament reports that Noah's ark was to have a "window" for a light: "A window shalt thou make to the ark." (Gen. 6:16.) However, some modern Jewish translators of the Hebrew text render this passage: "A *light* shalt thou make to the ark." The word in question, *tsohar*, in the dual form means "noon" or "midday." Ancient Jewish legend relates that it was not just a light in the ark but was actually "a precious stone which illuminated the whole interior of the Ark." Studies in Scripture, 265.) and they were white and clear, even as transparent ^dglass; and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying:

2 O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be ^aangry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are ^bunworthy before thee; because of the ^cfall our ^dnatures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires.

3 Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been ^amerciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these ^bthings which I have molten out of the rock.

4 And I know, O Lord, that thou hast all ^apower, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy ^bfinger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have ^clight while we shall cross the sea. (There are fascinating rabbinic legends to the effect that Noah enjoyed light in the ark because he carried with him divinely given shining stones. If such stories are true, then the brother of Jared was acting in harmony with the deeds of a prophet who was less than a century- and a half removed from him. (See An Approach to the Book of Mormon, chapter 25.) DCBM, 4:273)

5 Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which ^alooks small unto the understanding of men.

6 And it came to pass that when the brother of Jared had said these words, behold, the ^aLord stretched forth his hand and touched the stones one by one with his ^bfinger. **And the ^cveil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord;** and it was as the finger of a man, like unto flesh and blood; and the brother of Jared ^dfell down before the Lord, for he was struck with ^efear.

7 And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?

8 And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should ^asmite me; for I

knew not that the Lord had flesh and blood.

9 And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me ^aflesh and blood; and never has man come before me with ^bsuch exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

10 And he answered: Nay; Lord, ^ashow thyself unto me.

11 And the Lord said unto him: ^aBelievest thou the words which I shall speak? (Boyd K. Packer: "There was a test of faith involved, as the Lord asked: 'Believest thou the words which I shall speak?' (Ether 3:11.) Interesting, isn't it, that he was not asked, 'Believest thou the words that I have spoken?' It didn't relate to the past. It related to the future. The brother of Jared was asked to commit himself on something that had not yet happened. He was to confirm his belief in that which the Lord had not yet spoken. . . . Faith, to be faith, must center around something that is not known. Faith, to be faith, must go beyond that for which there is confirming evidence. Faith, to be faith, must go into the unknown. Faith, to be faith, must walk to the edge of the light, and then a few steps into the darkness. If everything has to be known, if everything has to be explained, if everything has to be certified, then there is no need for faith. Indeed, there is no room for it." (quoted in We Talk of Christ, by Neal A. Maxwell, p. 66))

12 And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and ^acanst not lie. (It is not just that God will not lie; he cannot. DCBM, 4:275)

13 And when he had said these words, behold, the Lord ^ashowed himself unto him, and said: ^bBecause thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my ^cpresence; therefore I ^dshow myself unto you.

14 Behold, I am he who was ^aprepared from the foundation of the world to ^bredeem my people. Behold, I am Jesus Christ. I am the ^cFather and the Son. In me shall all mankind have ^dlife, and that eternally, even they who shall believe on my name; and they shall become my ^esons and my daughters.

15 And never have I ^ashowed myself (Jesus is showing him His body in the future that He will take upon Himself. With God, all time is present. Jesus' body could have been His resurrected body which He was showing Mahonri. Since he mentions that he saw His finger which had flesh and blood, maybe this vision occurred to Jesus while He was on the Mount of Transfiguration in His transfigured state while Jared was in his time on the mountain. Speculation.) unto man whom I have created, (Jeffrey R.

Holland: "The potential for confusion here comes with the realization that many (and perhaps all) of the major prophets living prior to the brother of Jared had seen God. How, then, do we account for the Lord's declaration? . . . before the time of the brother of Jared, the Lord did appear to Adam and 'the residue of his posterity who were righteous' in the valley of Adam-ondi-Ahman three years before Adam's death (D&C 107:53). And we are left with Enoch, who said explicitly, 'I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face.' (Moses 7:4) We assume that other prophets between the Fall and the Tower of Babel saw God in a similar manner, including Noah, who 'found grace in the eyes of the Lord' and 'walked with God,' (Gen 6:8-9) the same scriptural phrase used to describe Enoch's relationship with the Lord. (Gen 5:24) This issue has been much discussed by Latter-day Saint writers, and there are several possible explanations, any one—or all—of which may cast light upon the larger truth of this passage. Nevertheless, without additional revelation or commentary on the matter, any conjecture is only that and as such is inadequate and incomplete. One possibility is . . . that the reference to 'man' is the key to this passage, suggesting that the Lord had never revealed himself to the unsanctified, to the nonbeliever, to temporal, earthy, natural man. The implication is that only those who have put off the natural man, only those who are untainted by the world—in short, the sanctified (such as Adam, Enoch, and now the brother of Jared)—are entitled to this privilege. Some believe that the Lord meant he had never before revealed himself to man in that degree or to that extent. This theory suggests that divine appearances to earlier prophets had not been with the same 'fulness,' that never before had the veil been lifted to give such a complete revelation of Christ's nature and being. . . . A final explanation—and in terms of the brother of Jared's faith the most persuasive one—is that **Christ was saying to the brother of Jared, 'Never have I showed myself**

unto man in this manner, without my volition, driven solely by the faith of the beholder.' As a rule, prophets are invited into the presence of the Lord, are bidden to enter his presence by him and only with his sanction. The brother of Jared, on the other hand, seems to have thrust himself through the veil, not as an unwelcome guest but perhaps technically as an uninvited one. Said Jehovah, 'Never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. . . . Never has man believed in me as thou hast.' (v. 9,15) Obviously the Lord himself was linking unprecedented faith with this unprecedented vision. If the vision itself was not unique, then it had to be the faith and how the vision was obtained that was so unparalleled. The only way that faith could be so remarkable was its ability to take the prophet, uninvited, where others had been able to go only with God's bidding. That appears to be Moroni's understanding of the circumstance when he later wrote, 'Because of the knowledge [which came as a result of faith] of this man he could not be kept from beholding within the veil. . . . Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus.' (v. 19)" (Christ And The New Covenant, p. 21-23) This is a difficult statement. It is hard to fathom. It is particularly difficult to reconcile with what we know regarding God's dealings with the ancient prophets. We know that all revelation since the fall of Adam has been by and through Jehovah, who is Jesus Christ, the God of Abraham, Isaac, and Jacob, the God of the fathers. Whenever Elohim our Heavenly Father did manifest himself it was to introduce and bear record of the Son (see Joseph Fielding Smith, Doctrines of Salvation 1:27; Man: His Origin and Destiny, pp. 304, 312; Answers to Gospel Questions 3:58). Thus it is that the Lord Jehovah-often speaking in the name of and on behalf of the Eternal Father (see Commentary 2:227-29)-appeared to and conversed with Adam, Seth, Enoch, Noah, and surely others of whom we have no specific record. Why, then, would Jehovah say: "Never have I showed myself unto man"? We are unaware of a final and conclusive answer anywhere in our literature, but we offer the following possibilities, principles which are not necessarily mutually exclusive and, for all we know, may all serve as correct answers to the question at hand. First, perhaps the Lord was speaking of the total and complete manner in which he revealed himself to the brother of Jared. President Joseph Fielding Smith explained: "I have always considered Ether 3:15 to mean that the Savior stood before the brother of Jared plainly, distinctly, and showed him his whole body and explained to him that he was a spirit. In his appearance to Adam and Enoch, he had not made himself manifest in such a familiar way. His appearance to earlier prophets had not been with that same fulness. . . . For the brother of Jared he removed the veil completely." (Doctrines of Salvation 1:37; see also Bruce R. McConkie, Promised Messiah, pp. 47, 599-600.) Second, Sidney B. Sperry suggested that the Lord's statement may have to do with the principle that he does not reveal himself to men, (meaning "sons of men," unbelieving men); he only reveals himself to believers, to those who trust in and rely on him, who, like Moriancumer, become redeemed from the Fall (see Answers to Book of Mormon Questions, p. 49). Third, Daniel H. Ludlow has written: "Another possible interpretation is that Jesus Christ ... is essentially saying in Ether 3:15 that he has never had to show himself unto man before. This interpretation gains additional weight when considered in connection with the following verses: Ether 3:9, 19-20, 26. In these verses the Lord makes it very clear that the brother of Jared came before him with greater faith than any other man (Ether 3:9), that the brother of Jared' could not be kept from within the veil' (Ether 3:20), and that the Lord 'could not withhold anything from him, for he knew that the Lord could show him all things' (Ether 3:26). (A Companion to Your Study of the Book of Mormon, p. 318.) Fourth, President Harold B. Lee suggested that the uniqueness of Moriancumer's experience lay in the fact that he saw the Lord Jesus as he would be, that is, he saw a vision of Christ as his body would be during his mortal ministry in some two thousand years. "He saw the finger of the Lord," President Lee observed, "as he touched each of those sixteen stones, and they were luminous. And then he was amazed because he said he saw not only the finger of a spiritual being, but his faith was so great that he saw the kind of a body that he would have when he came down to the earth. It was of flesh and blood-flesh, blood, and bones. And the Master said, 'No man has had this kind of faith.'" ("To Be on Speaking Terms with God," pp. 8-9.) Support for this

interpretation may come from the Savior: "Because of thy faith thou hast seen that I shall take upon me flesh and blood" (verse 9). Also consider the following words of Moroni: "Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites. And he ministered unto him even as he ministered unto the Nephites." (Verses 17-18.) Fifth, we might ponder upon another possibility. It may be that this is the first occasion in history-it seems to be the first, according to our present scriptural records-when Jehovah manifested himself as Jesus Christ, the Son. Before this time he had made himself known by speaking to such persons as Adam (Moses 6), Enoch (Moses 6-7), and Noah (Moses 8) in the language and person of the Father, by divine investiture of authority. In other words, this may be the first occasion wherein Jehovah introduced himself as Jesus the Son of God rather than speaking about himself in the third person, as he had done many times before. Finally, perhaps the matter is simpler than we had supposed. Could it be that the pronouncement is a relative statement, that it pertains only to the Jaredites? That is, it may be that Jehovah was explaining, in essence, "Never before have I showed myself to anyone in your dispensation, the Jaredite dispensation." DCBM, 4:276-78) for never has man^b believed in me as thou hast. Seest thou that ye are created after mine own^c image? Yea, even all men were created in the beginning after mine own image. (Here Jehovah speaks in broad terms and by divine investiture of authority. Jehovah was, under the direction and by appointment of the Father, the executive in the creation. He created all things on earth, except man. "When it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. All things were created by the Son, using the power delegated by the Father, except man. In the spirit and again in the flesh, man was created by the Father. There was no delegation of authority where the crowning creature of creation was concerned." (Bruce R. McConkie, Promised Messiah, p. 62; see also New Witness, p. 63) DCBM, 4:278)

16 Behold, this^a body, which ye now^b behold, is the^c body of my^d spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

17 And now, as I, Moroni, said I could^a not make a full account of these things which are written, therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he^b showed himself unto the Nephites.

18 And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.

19 And because of the^a knowledge of this man he could not be kept from beholding within the^b veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had^c faith no longer, for he knew, nothing^d doubting. (From an eternal perspective, knowledge and faith are not antithetical, nor are they on opposite ends of a continuum. God possesses all knowledge and God possesses all faith. Indeed, it is by virtue of his faith, existing in him in perfection as a principle of power, that the worlds were made (see Hebrews 11:3; Lectures on Faith 1-2). Elder Bruce R. McConkie has written: "In the eternal sense, because faith is the power of God himself, it embraces within its fold a knowledge of all things. This measure of faith, the faith by which the worlds are and were created and which sustains and upholds all things, is found only among resurrected persons. It is the faith of saved beings. But mortals are in process, through faith, of gaining eternal salvation. Their faith is based on a knowledge of the truth, within the meaning of Alma's statement that 'faith is not to have a perfect knowledge of things,' but that men have faith when they 'hope for things which are not seen, which are true.' In this sense faith is both preceded and supplanted by knowledge, and when any person gains a perfect knowledge on any given matter, then, as pertaining to that thing, he has faith no longer; or, rather, his faith is dormant; it has been supplanted by pure knowledge..... The brother of Jared stands out as a good illustration of how the knowledge of God is gained by faith, and also of how that perfect knowledge, from a mortal perspective, replaces faith." (New Witness, pp. 209-10, 211.) DCBM, 4:278-79)

20 Wherefore, having this perfect knowledge of God, he could ^anot be kept from within the veil; therefore he ^bsaw Jesus; and he did minister unto him. (The brother of Jared enjoyed the blessing of the Second Comforter, the personal presence and ministration of the Lord God himself.)

21 And it came to pass that the Lord said unto the brother of Jared: Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, (Seal up the vision) until the ^atime cometh that I shall glorify my name in the flesh; (The vision can't be revealed until after Christ's resurrection.) wherefore, ye shall ^btreasure up the things which ye have seen and heard, and show it to no man.

22 And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a ^alanguage that they cannot be read.

23 And behold, these ^atwo stones (Urim and Thummim. These are the same stones given to Joseph Smith to translate the plates.) will I give unto thee, and ye shall seal them up also with the things which ye shall write.

24 For behold, the ^alanguage which ye shall write I have confounded; wherefore I will cause in my own due time that these stones (Bruce R. McConkie: "Joseph Smith received the same Urim and Thummim had by the Brother of Jared for it was the one expressly provided for the translation of the Jaredite and Nephite records. (D. & C. 10:1; 17:1; Ether 3:22-28.) It was separate and distinct from the one had by Abraham and the one had by the priests in Israel. The Prophet also had a seer stone which was separate and distinct from the Urim and Thummim, and which (speaking loosely) has been called by some a Urim and Thummim. (Doctrines of Salvation, vol. 3, pp. 222-226.) "President Joseph Fielding Smith, with reference to the seer stone and the Urim and Thummim, has written: 'We have been taught since the days of the Prophet that the Urim and Thummim were returned with the plates to the angel. We have no record of the Prophet having the Urim and Thummim after the organization of the Church.' (Mormon Doctrine, p. 818)) shall magnify to the eyes of men these things which ye shall write.

25 And when the Lord had said these words, he ^ashowed unto the brother of Jared ^ball the inhabitants of the earth which had been, and also all that would be; and he ^cwithheld them not from his sight, even unto the ends of the earth. (The brother of Jared was granted a panoramic vision, that vision which the scriptures tell us has been given to prophet-leaders of dispensations, a vision of things from the beginning to the end. This he was instructed to seal up; it constitutes or is included in what we know as the sealed portion of the Book of Mormon. This "sealed book" is described in Nephi's record as containing "a revelation from God, from the beginning of the world to the ending thereof." When it comes forth it will "reveal all things from the foundation of the world unto the end thereof." (2 Nephi 27:7, 10.) When during the Millennium [see 2 Nephi 27:11; Ether 4:7, 15], the sealed portion of the Book of Mormon is translated, it will give an account of life in preexistence; of the creation of all things; of the Fall and the Atonement and the Second Coming; of temple ordinances in their fulness; of the ministry and mission of translated beings; of life in the spirit world, in both paradise and hell; of the kingdoms of glory to be inhabited by resurrected beings, and many such things" (Bruce R. McConkie, Doctrines of the Restoration, p. 277). DCBM, 4:280)

26 For he had said unto him in times before, that ^aif he would ^bbelieve in him that he could show unto him ^call things—it should be shown unto him; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things.

27 And the Lord said unto him: Write these things and ^aseal them up; and I will show them in mine own due time unto the children of men. (Joseph Fielding Smith: "Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in the following its

counsels.” (Conference Report, Oct. 1961, p. 20))

28 And it came to pass that the Lord commanded him that he should seal up the two ^astones which he had received, and show them not, until the Lord should show them unto the children of ^bmen.

Ether 4

Moroni is commanded to seal up the writings of the brother of Jared—They shall not be revealed until men have faith even as the brother of Jared—Christ commands men to believe his words and those of his disciples—Men are commanded to repent and believe the gospel and be saved.

1 AND the Lord commanded the brother of Jared to go down out of the ^amount from the presence of the Lord, and ^bwrite the things which he had seen; and they were forbidden to come unto the children of men ^cuntil after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people.

2 And after Christ truly had showed himself unto his people he commanded that they should be made manifest. (After the Savior's visit, the vision of the brother of Jared was made known to the Nephites because they were such a righteous people for two hundred years.)

3 And now, after that, they have all dwindled in unbelief; and there is ^anone save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should ^bhide them up again in the earth.

4 Behold, I have written upon these plates the ^avery things which the brother of Jared saw (Moroni got to read the brother of Jared's vision); and there never were ^bgreater things made manifest than those which were made manifest unto the brother of Jared. (Bruce R. McConkie: "Even the true saints—the believing disciples, those who have accepted the gospel and received the gift of the Holy Ghost—are not prepared to receive all things. We have the fulness of the everlasting gospel, meaning we have every truth, power, priesthood, and key needed to enable us to gain the fulness of salvation in our Father's kingdom. But we do not have, and are not yet prepared to receive, the fulness of gospel truth. This is perfectly illustrated by the fact that we do not have the sealed portion of the Book of Mormon. That treasure-house of Holy Writ contains an account of the creation of the world, of the dealings of God with men in all ages, of the Second Coming of the Son of Man, and of the millennial era when the earth shall rest and Zion prosper to the full – all of which we are not prepared to receive. The doctrines revealed to the brother of Jared, and which are recorded in the sealed portion of the Book of Mormon, were had among the Jaredites; they were known to the Nephites during their Golden Era; certainly they were known and taught in Enoch's Zion; but when the Lehite people 'dwindled in unbelief,' Moroni was commanded to 'hide them up.'" (Mortal Messiah, Book 2, p. 237) Neal A. Maxwell: "The sealed portion yet to come forth will be very valuable. (3 Nephi 26:10-11.) In fact, this sweeping portion will contain 'a revelation from God, from the beginning of the world to the ending thereof' (2 Nephi 27:7, 10-11). Such a cumulative record yet to be revealed is something to be awaited with 'anxious expectation' in that 'time to come in the which nothing shall be withheld,' as the Prophet Joseph was promised in the prison-temple (D&C 121:27-28)." (But For a Small Moment, p. 37))

5 Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should ^aseal them up; ("Moroni wrote his account of the vision of the brother of Jared on the plates of Mormon, but he was commanded by the Lord to 'seal up' this account. (Ether 4:4-5.) Joseph Smith was commanded not to translate this sealed portion. It is not absolutely clear what portion of the plates of Mormon was sealed. Joseph Smith simply said: 'The volume was something near six inches in thickness, a part of which was sealed.' (History of the Church, 4:537.) George Q. Cannon said that 'about one-third' was sealed (Young Peoples' History of Joseph Smith, p. 25), whereas Orson Pratt maintained that the sealed portion comprised 'about two-thirds' of the plates. (Journal of Discourses, 3:347.) Neither of these two brethren indicate where they obtained their information." (Daniel H. Ludlow, A Companion To Your Study of the Book of Mormon, p. 320) and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the ^binterpreters, according to the commandment of the Lord. (George Q. Cannon said that "about one-third" was sealed, whereas, Orson Pratt maintained that the sealed portion comprised "about two-thirds: of the plates. JD, 3:347,

Daniel L. Ludlow, A Companion to Your Study of the Book of Mormon, 320)

6 For the Lord said unto me: They shall (the sealed portion) not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. (If we are sufficiently righteous, we, too, may read the sealed portion of the Book of Mormon and read the vision of the brother of Jared.)

7 And in that day (The Millennium) that they shall exercise ^afaith in me, saith the Lord, even as the brother of Jared did, that they may become ^bsanctified in me, then will I ^cmanifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my ^drevelations, saith Jesus Christ, the Son of God, the ^eFather of the heavens and of the earth, and all things that in them are. (Kenneth W. Anderson: Now, since the brother of Jared and "many" others obtained sanctification, which was their key to great knowledge, eternal life and the presence of God, how can we obtain the same today? The use of the word "unfolding" (Ether 4:7) verifies an orderly gaining of faith and gradual sanctification process. Learning to live the principles of the gospel and receive instructive revelation from the Holy Ghost does not happen all at once. It is a growing and maturing process just as it was for the brother of Jared. However, the same sanctifying and revelatory process is available to the Saints today. For "he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true" (v 11). The Book of Mormon: Fourth Nephi through Moroni, from Zion to Destruction, 38. Bruce R. McConkie: "From these revelations we learn that there are no limitations placed upon any of us. Revelations are not reserved for a limited few or for those called to positions of importance in the Church. It is not position in the Church that confers spiritual gifts. It is not being a bishop, a stake president, or an apostle that makes revelation and salvation available. These are high and holy callings which open the door to the privilege of great service among men. But it is not a call to a special office that opens the windows of revelation to a truth seeker. Rather it is personal righteousness; it is keeping the commandments; it is seeking the Lord while he may be found. God is no respecter of persons. He will give revelation to me and to you on the same terms and conditions. I can see what Joseph Smith and Sidney Rigdon saw in the vision of the degrees of glory -- and so can you. I can entertain angels and see God, I can receive an outpouring of the gifts of the Spirit -- and so can you." (Conference Report, Oct. 1969, p. 82) Anthony W. Ivins: "This sealed portion of the record which came into the hands of Joseph Smith but was not translated by him so far as we are aware, the abridgment made by Mormon, the record of Ether, and the other sacred records which were deposited in the Hill Cumorah, still lie in their repository, awaiting the time when the Lord shall see fit to bring them forth, that they may be published to the world. Whether they have been removed from the spot where Mormon deposited them we cannot tell, but this we know, that they are safe under the guardianship of the Lord, and that they will be brought forth at the proper time as the Lord has declared they should be, for the benefit and blessing of the people of the world, for his word never fails." (Conference Report, Apr. 1928, p. 15))

8 And he that will ^acontend against the word of the Lord, let him be accursed; and he that shall ^bdeny these things, let him be accursed; for unto them will I show ^cno greater things, saith Jesus Christ; for I am he who speaketh. (Bruce R. McConkie: "How can those who do not believe and obey the law already given ever expect to receive more revelation from on high? If men will not believe the Book of Mormon, they shut out of their lives the other revelations that have come in this dispensation. And if they do not believe all that God has now revealed, what justification would there be for him to reveal other great and important things pertaining to his earthly affairs and his heavenly kingdom?" (Mortal Messiah, Book 4, p. 371))

9 And at my command the heavens are opened and are ^ashut; and at my word the ^bearth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire.

10 And he that believeth not my words believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the ^alast day.

11 But he that ^abelieveth these things which I have spoken, him will I visit with the manifestations of my

Spirit, and he shall ^bknow and bear record. For because of my Spirit he shall ^cknow that these things are ^dtrue; for it persuadeth men to do good. (Dallin H. Oaks: "...a manifestation of the Holy Ghost...is given to acquaint sincere seekers with the truth about the Lord and his gospel. For example, the prophet Moroni promises that when we study the Book of Mormon and seek to know whether it is true, sincerely and with real intent, God will 'manifest' the truth of it unto us, 'by the power of the Holy Ghost' (Moro. 10:4). Moroni also records this promise from the Risen Lord: 'He that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true' (Ether 4:11). These manifestations are available to everyone. The Book of Mormon declares that the Savior 'manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people' (2 Ne. 26:13). " (Conference Report, Nov. 1996 Ensign, "Always Have His Spirit"))

12 And whatsoever thing persuadeth men to do good is of me; for ^agood cometh of none save it be of me. I am the same that leadeth men to all good; he that will ^bnot believe my words will not believe me—that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, (Bruce R. McConkie: "In the usual manner of speaking, the Father and the Son are two separate personages who are united as one in purpose and plan and in character and attributes. Christ is the Firstborn spirit offspring of the Father in pre-existence, the Only Begotten in the flesh. But there are three specific scriptural senses in which Christ is spoken of and known as the Father: (1) He is the Father in the sense of being the Creator and is thus referred to as 'the Father of the heavens and of the earth, and all things that in them are.' (Ether 4:7.) (2) He is the Father of those who abide in his gospel. Faithful saints who receive him have power given them to become his sons. (D. & C. 39:4.) Those who are 'spiritually begotten... are born of him'; they become 'the children of Christ, his sons, and his daughters.' (Mosiah 5:7.) (3) He is the Father by divine investiture of authority. That is, the Father places his own name, power, authority, and Godship on the Son, and empowers him to act and speak in the first person as though he were the Father so that his words and acts become and are those of the Father. All things are truly delivered to him by his Father." Doctrinal New Testament Commentary, 1:468)) I am the ^clight, and the ^dlife, and the ^etruth of the world.

13 ^aCome unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. (Orson Pratt: "'Come unto me, O ye Gentiles, and I will shew unto you the greater things...[quotes verses 13-19] I have felt disposed to read these paragraphs, for I highly esteem the Book of Mormon, as I presume do all the Latter-day Saints. But many lay it upon the shelf and let it remain there for a year or two, consequently they become careless concerning the dealings of the Lord with the Former-day Saints. You are not to suppose that you are going to be jumped into the midst of revelations, and by one great and grand step are to burst the vail, and to rend it from your eyes, do you think that you are to step into the celestial kingdom and see it all at once? No, these blessings are by far too precious to be attained in such a way; they are to be attained by diligence and faith from day to day, and from night to night. Hence you are to become habituated to do good in your thoughts and conduct, in all that you do, until you become perfectly initiated into the great principles of righteousness, and continue to live uprightly until it becomes a kind of second nature to be honest, to be prudent, to govern all your passions, and bring all of the influences of the flesh, of the fallen nature, into the most perfect subjection to the law of God.'" (Journal of Discourses, 3:348))

14 Come unto me, O ye house of Israel, and it shall be made ^amanifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief.

15 Behold, when ye (us in our day) shall rend that veil of unbelief (It's up to us to increase our faith.) which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been ^ahid up from the foundation of the world from you—yea, when ye shall ^bcall upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto

your fathers, O house of Israel.

16 And then shall my ^arevelations which I have caused to be written by my servant John (The Book of Revelation will be easier to understand someday) be unfolded in the eyes of all the people. (Neal A. Maxwell: “Many more scriptural writings will yet come to us, including those of Enoch (see D&C 107:57), all of the writings of the Apostle John (see Ether 4:16), the records of the lost tribes of Israel (see 2 Nephi 29:13), and the approximately two-thirds of the Book of Mormon plates that were sealed: ‘And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth’ (2 Nephi 27:11). Today we carry convenient quadruple combinations of the scriptures, but one day, since more scriptures are coming, we may need to pull little red wagons brimful with books.” (A Wonderful Flood of Light, p. 18) Hugh Nibley: “John enjoys a special place in the Book of Mormon, where he is the only future prophet mentioned by name. His special office, however, is not to serve as a prophet so much as a recorder. It is John, the man in the white robe whom Nephi sees in a vision, who is to write the fullest record of the Lord’s ministry (1 Nephi 14:19-25) and the accurate setting forth of his words as they proceeded out of his mouth, ‘plain and pure, and most precious and easy to understand of all men’ (1 Nephi 14:23); but his record and those of others to whom the Lord ‘hath shown all things’ are to be ‘sealed up to come forth in their purity’ after the bringing forth of the Book of Mormon--hence Nephi was forbidden to write them (1 Nephi 14:25-26). When the Book of Mormon has been brought forth and introduced to the house of Israel, then shall they ‘know that the work of the Father has commenced upon all the face of the land’ (Ether 4:17), and when the people begin to believe, ‘then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people;. . . the time is at hand that they shall be made manifest in very deed’ (Ether 4:16).” (Since Cumorah, p. 206)) Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.

17 Therefore, ^awhen ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land.

18 Therefore, ^arepent all ye ends of the earth, and come unto me, and believe in my gospel, and be ^bbaptized in my name; for he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and ^csigns shall follow them that believe in my name.

19 And blessed is he that is found ^afaithful unto my name at the last day, for he shall be ^blifted up to dwell in the kingdom prepared for him ^cfrom the foundation of the world. And behold it is I that hath spoken it. Amen.

Ether 5

Three witnesses and the work itself shall stand as a testimony of the truthfulness of the Book of Mormon. (This chapter is an epistle written to the Prophet Joseph Smith. Moroni interrupted the story of Jaredite travel and settlement in the land of promise by inserting some direct and personal instructions to the future translator of the record he had produced. Moroni warned him not to touch the portion of the record that was sealed up unless God so commanded him. (Ether 5:1.) According to Moroni, the sealed portion contained "the very things which the brother of Jared saw" (Ether 4:4) on Mount Shelem; in particular "all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth" (Ether 3:25). These are some of the things other great prophet-patriarchs have also viewed, as attested to by Enoch (Moses 6:36), Abraham (Abr. 3:22), Moses (Moses 1:8, 28), and even our first father, Adam (D&C 107:56). Andrew Skinner, *Studies in Scripture*, p. 260)

1 AND now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have ^asealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God. (Bruce R. McConkie: "It was returned by Joseph Smith to Moroni, its divinely appointed custodian. Nor did even Joseph Smith either read or translate it. [The sealed portion of the plates.] We know of no one among mortals since Mormon and Moroni who have known its contents. It was known among the Nephites during the nearly two hundred years of their Golden Era. But for the present, the book is kept from us; only the portion upon which no seal was placed has been translated." (A New Witness for the Articles of Faith, p. 443 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 493))

2 And behold, ye may be privileged that ye may show the plates unto ^athose who shall assist to bring forth this work; (the 8 witnesses)

3 And unto ^athree (the 3 witnesses) shall they be shown by the power of God; wherefore they shall ^bknow of a surety that these things are ^ctrue. (Joseph Smith: "In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom He would grant that they should see the plates from which this work (the Book of Mormon) should be translated; and that these witnesses should bear record of the same, as will be found recorded, Book of Mormon, page 581 [Book of Ether, chapter 5, verses 2, 3 and 4, p. 487, edition 1920], also page 86 [II Nephi, chapter 11, verse 3, p. 73, edition 1920]. Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer and the aforementioned Martin Harris (who had come to inquire after our progress in the work) that they would have me inquire of the Lord to know if they might not obtain of him the privilege to be these three special witnesses; and finally they became so very solicitous, and urged me so much to inquire that at length I complied; and through the Urim and Thummim, I obtained of the Lord for them the following: (D&C 17) 'Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea. And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God.'" (History of the Church, 1:52-53, see also D&C 17:1-3))

4 And in the mouth of three ^awitnesses (Elder Bruce R. McConkie wrote: Whenever the Lord has established a dispensation by revealing his gospel and by conferring priesthood and keys upon men, he has acted in accordance with the law of witnesses which he himself ordained. This law is: "In the mouth of two or three witnesses shall every word be established." (2. Cor. 13:1; Deut. 17:6; 19:15; Matt. 18:15-

16; John 8:12-29.) Never does a prophet stand alone in establishing a new dispensation of revealed truth, or in carrying the burden of such a message and warning to the world. In every dispensation, from Adam's to the present, two or more witnesses have joined their testimonies, thus leaving their hearers without excuse in the day of judgment should the testimony be rejected. MD, p. 436, Andrew Skinner, Studies in Scripture, 8:263) shall these things be established; and the ^btestimony of three, and this work (The book is a testimony, also), in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day. (Joseph Smith: "...we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps His commandments;' when, immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'" (History of the Church, 1:54-55) Testimony of the Three Witnesses: "...we...have seen the plates...And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes..." Orson Pratt: "...the Lord confirmed the truth of the Book of Mormon unto many witnesses in such a way, and by such means, that it was impossible for them to have been deceived;...the testimony of these witnesses stands good until it can be refuted; [and] no man can be justified in rejecting this testimony until he can show that it is false...Now, no one has ever attempted to bring any direct negative testimony; this, indeed, would be impossible, unless the witnesses themselves should deny their former testimony, and this they have not done. And those who have attempted to condemn their testimony from the nature of the message itself, have only exhibited their own weakness and folly. Upwards of twenty years (now 170 yrs.) have passed away, and no man has, as yet, been found able to prove the Book of Mormon or the testimony of its witnesses false." (Pamphlet: "Divine Authenticity of the Book of Mormon," p. 65) One day in June 1829, Mary [Whitmer] was going out to milk the cows and to her great surprise was met by the Angel Moroni. He said to her, "You have been very faithful and diligent in your labors, but you are tired . . . it is proper therefore that you should receive a witness that your faith may be strengthened." Thereupon, the messenger showed Mary the plates, turning them over leaf by leaf, that she might know that the work was true. He promised her that if she endured in faith to the end, her reward would be sure. Witness of the Light: A Photographic Journey in the Footsteps of the American Prophet Joseph Smith, Maurine Jensen Proctor, Scot Facer Proctor, Chapter 2. The following replies are taken from the better recorded interviews of about the last decade of his life. Since these responses can be documented in multiple situations, such a composite interview gives a fair idea of the impact of a private talk with David Whitmer. Q: Is your published testimony accurate? A: "As you read my testimony given many years ago, so it stands as my own existence, the same as when I gave it, and so shall stand throughout the cycles of eternity." Q: When did this event take place? A: "It was in June, 1829, the very last part of the month Q: What was the approximate time of day? A: "It was about 11 A.M." Q: What were the circumstances of the vision? A: "[We] went out into the woods nearby, and sat down on a log and talked awhile. We then kneeled down and prayed. Joseph prayed, We then got up and sat on the log and were talking, when all at once a light came down from above us and encircled us for quite a little distance around, and the angel stood before us." Q: Describe the angel. A: "He was dressed in white, and spoke

and called me by name and said, 'Blessed is he that keepeth His commandments.' This is all that I heard the angel say Q: Did the angel have the Book of Mormon plates? A: "[He] showed to us the plates, the sword of Laban, the Directors, the Urim and Thummim, and other records. Human language could not describe heavenly things and that which we saw." Q: Did the vision take place under natural circumstances? A: "The fact is, it was just as though Joseph, Oliver and I were sitting right here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light, immediately before us, about as far off as he sits (pointing to John C. Whitmer, who was sitting 2 or 3 feet from him) there appeared, as it were, a table, with many records on it—besides the plates of the Book of Mormon, also the sword of Laban, the Directors, and the Interpreters. I saw them as plain as I see this bed (striking his hand upon the bed beside him), and I heard the voice of the Lord as distinctly as I ever heard anything in my life declaring that they were translated by the gift and power of God. Q: Can you explain the supernatural power that surrounded you? A: "All of a sudden I beheld a dazzlingly brilliant light that surpassed in brightness even the sun at noonday, and which seemed to envelop the woods for a considerable distance around. Simultaneous with the light came a strange entrancing influence which permeated me so powerfully that I felt chained to the spot, while I also experienced a sensation of joy absolutely indescribable." Q: "Did you see the Urim and Thummim?" A: "I saw the Interpreters in the holy vision; they looked like whitish stones put in the rim of a bow—looked like spectacles, only much larger." Q: Did you see an actual table? A: "You see that small table by the wall? . . . Well, there was a table about that size, and the heavenly messenger brought the several plates and laid them on the table before our eyes, and we saw them. Q: Did you handle the plates? A: "I did not handle the plates—only saw them. Joseph, and I think Oliver and Emma told me about the plates, and described them to me, and I believed them, but did not see except at the time testified of." Q: How clearly could you see the plates? A: "[T]he angel stood before us, and he turned the leaves one by one." [H]e held the plates and turned them over with his hands, so that they could be plainly visible." Q: "Did the angel turn all the leaves before you as you looked on it?" A: "No, not all, only that part of the book which was not sealed, and what there was sealed appeared as solid to my view as wood." Q: "Can you describe the plates?" A: "They appeared to be of gold, about six by nine inches in size, about as thick as parchment, a great many in number and bound together like the leaves of a book by massive rings passing through the back edges. The engraving upon them was very plain and of very curious appearance." Q: Is it possible that you imagined this experience? A: "[O]ur testimony is true. And if these things are not true, then there is no truth; and if there is no truth, there is no God; and if there is no God, there is no existence. But I know there is a God, for I have heard His voice and witnessed the manifestation of his power." Q: "Do you remember the peculiar sensation experienced upon that occasion?" A: "Yes, I remember it very distinctly. And I never think of it, from that day to this, but what that spirit is present with me." Investigating the Book of Mormon Witnesses, Richard Lloyd Anderson, Chapter 6.)

5 And if it so be that they repent and ^acome unto the Father in the name of Jesus, they shall be received into the kingdom of God.

6 And now, if I have no authority for these things, judge ye; for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen. (Bruce R. McConkie: "Though men may reject the teachings of the apostles and prophets concerning Jesus Christ and his gospel, yet those very teachings shall rise to condemn the unbelievers in the day of judgment. That is, the words of the apostles and prophets shall stand as a testimony against unbelievers at the judgment bar of Christ. (2 Ne. 33:10-14; Moro. 10:27-29, 34.)" (Doctrinal New Testament Commentary, 1:330))

Ether 6

The Jaredite barges are driven by the winds to the promised land—The people praise the Lord for his goodness—Orihah is appointed king over them—Jared and his brother pass away in death.

1 AND now I, Moroni, proceed to give the record of ^aJared and his brother.

2 For it came to pass after the Lord had prepared the ^astones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels. (Verses 3-12 is a type of our lives)

3 And thus the Lord caused stones to shine in darkness, to give light (the light of Christ) unto men, women, and children, that they might not cross the great waters in darkness.

4 And it came to pass that when they had prepared all manner of ^afood, that thereby they might subsist upon the water, and also food for their flocks and herds, and ^bwhatsoever beast or animal or fowl that they should carry with them—and it came to pass that when they had done all these things they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God.

5 And it came to pass that the Lord God caused that there should be a ^afurious wind blow upon the face of the waters, ^btowards the promised land; and thus they were tossed upon the waves of the sea before the wind.

6 And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind.

7 And it came to pass that when they were buried in the deep there was no water that could hurt them, their vessels being ^atight like unto a dish, and also they were tight like unto the ^bark of Noah; (Hugh Nibley: “Truly remarkable is the statement in Ether that the submarine nature of Jared’s ships made them ‘like unto the ark of Noah,’ since that aspect of the ark, perhaps its most characteristic, is not specifically mentioned in the Bible, and has led to great confusion among Bible illustrators, ancient, medieval, and modern...They lead us directly to the most puzzling problem of all—that of the illumination of the ark, for while the window is called a zohar (more properly tsohar), i.e., shiner or illuminator...in a boat equipped to go under water other sources for both [light and ventilation] would have to be found, and it is in the lighting department that the Jewish sources are most specific. For the Rabbis do not settle for the zohar—the lighter of the Ark—as being simply a window: for some of them it was rather a miraculous light-giving stone...Rabbi Akiba ben Kahmana, for example, says it was a skylight, while Rabbi Levi said it was a precious stone. He quotes R. Phineas as saying that ‘during the whole twelve months that Noah was in the Ark he did not require the light of the sun by day or the moon by night, but he had a polished gem which he hung up; when it was dim he knew that it was day, and when it shone he knew it was night.’” (A Book of Mormon Treasury, p. 140) “The oldest accounts of the ark of Noah, the Sumerian ones, describe it as a ‘magur boat,’ peaked at the ends, completely covered but for a door, without sails, and completely covered by the waters from time to time, as men and animals rode safe within. But the remarkable thing about Jared’s boats was their illumination by stones which shone in the dark because they had been touched by the finger of the Lord (Ether 3:6, 6:3). The Rabbis tell of a mysterious Zohar that illuminated the ark, but for further instruction we must go to much older sources: the Pyrophilus is traced back to the Jalakanta stone of India, which shines in the dark and enables its owner to pass unharmed beneath the waters; this in turn has been traced back through classical and Oriental sources to the Gilgamesh Epic, where Alexander’s wonderful Pyrophilus stone turns up as the Plant of Life in the possession of the Babylonian Noah. A large number of ancient traditions, first brought together in the present century, justify one in assuming some sort of legendary shining stones in the ark of Noah. Whether or not there is any historical reality behind it, the fact is that we now know,

from sources completely inaccessible to the world of Joseph Smith, that such a tradition actually did exist in very ancient times. It is nothing to laugh at after all.” (The Prophetic Book of Mormon, p. 244)) therefore when they were encompassed about by many waters they did cry unto the Lord, and he did bring them forth again upon the top of the waters.

8 And it came to pass that the wind did never cease to blow towards the promised land (Our tribulations are engineered to send us back to God. There is an opposition to the Lord having on the earth a people, called by his name and doing his will. It has been so from the beginning. The Lord never had a people who were received with open arms by the world, admired, cherished and respected; on the contrary they have been persecuted or totally destroyed from off the earth. The wicked have invariably prevailed over the good; it might almost be said that the first bad man killed the first good man. The Latter-day Saints have had the same experience to pass through, and when a time of comparative peace has come around, as it has sometimes, they are apt to ask, "What is the matter? Have we lost our faith, that the Adversary should thus let us alone?" There will come a time, however, in the history of the Saints, when they will be tried with peace, prosperity, popularity and riches. Daniel H. Wells, JD 19, From the "Territorial Enquirer." Delivered in the Provo Meeting House, Saturday Morning, June 1, 1878.

(Reported by John C. Graham)) while they were upon the waters; and thus they were ^adriven forth before the wind. (The winds and current of the North Pacific trend eastward. Any craft caught helpless in their embrace can easily be carried across the ocean; in fact, there are records to show that, for example, between 1775 and 1875 about twenty Japanese junks were blown, against their will, to the west coast of America and deposited at various points between Alaska and Mexico. If Japanese vessels in the last century, why not Chinese or Indian or Malaysian during all the long centuries that preceded the arrival of Columbus? There must have been a certain number that ended a storm-tossed journey on this side of the Pacific. Perhaps a few of the hardier spirits among their crews risked the long sail back home, but most must have chosen to live on where they landed. Eventually they either died out or became wholly absorbed, leaving behind only tantalizing indirect reminiscences of their presence such as art motifs, pottery shapes, and the like. Jamake Highwater, Native Land Sagas of the Indian Americas, p. 16. Because the Jaredite barges were watertight, they could be "buried in the deep" without harm to their passengers. It was this construction that made necessary the special system of lighting (sixteen transparent stones) designed by the brother of Jared and put into operation by the finger of the Lord. The King James Version of the Old Testament reports that Noah's ark was to have a "window" for a light: "A window shalt thou make to the ark." (Gen. 6:16.) However, some modern Jewish translators of the Hebrew text render this passage: "A light shalt thou make to the ark." The word in question, tsohar, in the dual form means "noon" or "midday." Ancient Jewish legend relates that it was not just a light in the ark but was actually "a precious stone which illuminated the whole interior of the Ark." Andrew Skinner, Studies in Scripture, 8:265)

9 And they did ^asing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did ^bthank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord.

10 And thus they were driven forth; and no monster of the sea could break them, neither ^awhale that could mar them; and they did have light continually, whether it was above the water or under the water.

11 And thus they were driven forth, ^athree hundred and forty and four days upon the water. (Even though the Jaredites traveled for a very long time, Noah and his family had to suffer even longer. Noah and his family remained on the ark for a record 366 days (see Gen 7:11-13; 8:14-16). "Their mode of travel from the shores of Asia was in barges 'upon the waters,' and their motivated power was furnished by 'furious winds' (v. 5). Quite probably their route was in the Japan Current, which travels from east to west at a rate of between twelve and twenty-one miles a day, and if the Pacific is about seven thousand miles across, the 'three hundred and forty and four days' that they were upon the water would be pretty well consumed. They disembarked near the land called Desolation by the Nephites, 'it being the place of their first landing' (Alma 22:30)." (A. L. Zobell, Sr., A Book of Mormon Treasury, p. 169))

12 And they did ^aland upon the shore of the ^bpromised land. And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his ^ctender mercies over them. (One day we will look back at our mortal lives and know that everything we experienced was for our eternal good. That which has happened will happen again. This exodus story of Jared will also occur to the Saints prior to the Second Coming.)

13 And it came to pass that they went forth upon the face of the land, and began to till the earth.

14 And Jared had four ^asons; and they were called Jacom, and Gilgah, and Mahah, and Orihah.

15 And the brother of Jared also begat sons and daughters.

16 And the ^afriends of Jared and his brother were in number about twenty and two souls; and they also begat sons and daughters before they came to the promised land; and therefore they began to be many.

17 And they were taught to ^awalk humbly before the Lord; and they were also ^btaught from on high.

18 And it came to pass that they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land.

19 And the brother of Jared began to be old, and saw that he must soon go down to the grave; wherefore he said unto Jared: Let us gather together our people that we may number them, that we may know of them what they will desire of us before we go down to our graves.

20 And accordingly the people were gathered together. Now the number of the sons and the daughters of the brother of Jared were twenty and two souls; and the number of sons and daughters of Jared were twelve, he having four sons.

21 And it came to pass that they did number their people; and after that they had numbered them, they did desire of them the things which they would that they should do before they went down to their graves.

22 And it came to pass that the people desired of them that they should ^aanoint one of their sons to be a king over them. (Why not have a king? Because the Lord is supposed to be our king.)

23 And now behold, this was grievous unto them. And the brother of Jared said unto them: Surely this thing ^aleadeth into captivity. (Good kings are great, but we can't always be sure they will stay good. A bad king will ruin the entire nation.)

24 But Jared said unto his brother: Suffer them that they may have a king. And therefore he said unto them: Choose ye out from among our sons a king, even whom ye will.

25 And it came to pass that they chose even the firstborn of the brother of Jared; and his name was Pagag. And it came to pass that he refused and would not be their ^aking. And the people would that his father should constrain him, but his father would not; and he commanded them that they should constrain no man to be their king.

26 And it came to pass that they chose all the brothers of Pagag, and they would not.

27 And it came to pass that neither would the ^asons of Jared, even all save it were one; and ^bOrihah was anointed to be king over the people.

28 And he began to reign, and the people began to ^aprosper; and they became exceedingly rich.

29 And it came to pass that Jared died, and his brother also.

30 And it came to pass that Orihah did walk humbly before the Lord, and did remember how great things the Lord had done for his father, and also taught his people how great things the Lord had done for their fathers.

Ether 7

(The book of Ether stands as a second witness to several of the great lessons of life which are taught so forcefully in the Nephite record. Chapters 7-11 include the following teachings: 1. The perils and results of the reigns of wicked kings. 2. The purpose, means of growth, and final end of a people who uphold secret combinations. 3. America: a land choice above all other lands. 4. The power of faith and the results of gospel living. 5. The important place of prophets and the plight of those who reject their words. 6. The sending of natural disasters to humble the people. 7. The reality and power of Jehovah, Jesus Christ. DCBM, 4:290-292.)

Orihah reigns in righteousness—Amid usurpation and strife the rival kingdoms of Shule and Cohor are set up—Prophets condemn the wickedness and idolatry of the people, who then repent.

1 AND it came to pass that Orihah did execute judgment upon the land in righteousness all his days, whose days were exceedingly many.

2 And he begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons.

3 And it came to pass that he also begat ^aKib in his ^bold age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor.

4 And when Corihor was thirty and two years old he rebelled against his father, and went over and dwelt in the land of Nehor; and he begat sons and daughters, and they became exceedingly fair; wherefore Corihor drew away many people after him.

5 And when he had gathered together an army he came up unto the land of ^aMoron where the king dwelt, and took him captive, which ^bbrought to pass the saying of the brother of Jared that they would be brought into captivity.

6 Now the ^aland of Moron, where the king dwelt, was near the land which is called Desolation by the Nephites.

7 And it came to pass that Kib dwelt in ^acaptivity, and his people under Corihor his son, until he became exceedingly old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.

8 And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty as to the strength of a man; and he was also mighty in judgment.

9 Wherefore, he came to the hill Ephraim, and he did molten out of the hill, and made swords out of ^asteel for those whom he had drawn away with him; and after he had armed them with swords he returned to the city Nehor, and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib.

10 And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.

11 And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom upon all the face of the land, for the people had become exceedingly numerous.

12 And it came to pass that Shule also begat many sons and daughters.

13 And Corihor repented of the many evils which he had done; wherefore Shule gave him power in his kingdom.

14 And it came to pass that Corihor had many sons and daughters. And among the sons of Corihor there was one whose name was Noah.

15 And it came to pass that Noah rebelled against Shule, the king, and also his father Corihor, and drew away Cohor his brother, and also all his brethren and many of the people.

16 And he gave battle unto Shule, the king, in which he did obtain the land of their ^afirst inheritance; and he became a king over that part of the land.

17 And it came to pass that he gave battle again unto Shule, the king; and he took Shule, the king, and

carried him away captive into Moron.

18 And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom.

19 Wherefore, the son of Noah did build up his kingdom in his stead; nevertheless they did not gain power any more over Shule the king, and the people who were under the reign of Shule the king did prosper exceedingly and wax great.

20 And the country was ^adivided; and there were two kingdoms, the kingdom of Shule, and the kingdom of Cohor, the son of Noah.

21 And Cohor, the son of Noah, caused that his people should give battle unto Shule, in which Shule did beat them and did slay Cohor.

22 And now Cohor had a son who was called Nimrod; and Nimrod gave up the kingdom of Cohor unto Shule, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires.

23 And also in the reign of Shule there came ^aprophets among the people, who were sent from the Lord, prophesying that the wickedness and ^bidolatry of the people was bringing a curse upon the land, and they should be destroyed if they did not repent.

24 And it came to pass that the people did ^arevile against the prophets, and did mock them. And it came to pass that king Shule did execute judgment against all those who did revile against the prophets.

25 And he did execute a law throughout all the land, which gave power unto the prophets that they should go whithersoever they would; and by this cause the people were brought unto repentance.

26 And because the people did repent of their iniquities and idolatries the Lord did spare them, and they began to prosper again in the land. And it came to pass that Shule ^abegat sons and daughters in his old age.

27 And there were no more wars in the days of Shule; and he remembered the great things that the Lord had done for his fathers in bringing them ^aacross the great deep into the promised land; wherefore he did execute judgment in righteousness all his days.

Ether 8

There is strife and contention over the kingdom—Akish forms an oath-bound secret combination to slay the king—Secret combinations are of the devil and result in the destruction of nations—Modern Gentiles are warned against the secret combination which shall seek to overthrow the freedom of all lands, nations, and countries.

- 1 AND it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Jared; and Jared begat sons and daughters.
- 2 And Jared rebelled against his father, and came and dwelt in the land of Heth. And it came to pass that he did ^aflatter many people, because of his cunning words, until he had gained the half of the kingdom.
- 3 And when he had gained the half of the kingdom he gave battle unto his father, and he did carry away his father into captivity, and did make him serve in captivity;
- 4 And now, in the days of the reign of Omer he was in ^acaptivity the half of his days. And it came to pass that he begat sons and daughters, among whom were Esrom and Coriantumr;
- 5 And they were exceedingly angry because of the doings of Jared their brother, insomuch that they did raise an army and gave battle unto Jared. And it came to pass that they did give battle unto him by night.
- 6 And it came to pass that when they had slain the army of Jared they were about to slay him also; and he plead with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life.
- 7 And now Jared became exceedingly ^asorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom and upon the glory of the world.
- 8 Now the daughter of Jared being exceedingly expert, and seeing the sorrows of her father, thought to devise a plan whereby she could redeem the kingdom unto her father.
- 9 Now the daughter of Jared was exceedingly fair. And it came to pass that she did talk with her father, and said unto him: Whereby hath my father so much sorrow? Hath he not read the ^arecord which our fathers brought across the great deep? Behold, is there not an ^baccount concerning them of ^cold, that they by their ^dsecret plans did obtain kingdoms and great glory? (The Jaredites brought their records with them. What exactly there were we do not know. This record was not written by Moses since he had not been born yet. Could it be a copy of the record kept by Adam? Who knows?)
- 10 And now, therefore, let my father send for Akish, the son of Kinnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the ^ahead of my father, the king.
- 11 And now Omer was a friend to Akish; wherefore, when Jared had sent for Akish, the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Jared: Give her unto me to wife.
- 12 And Jared said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king.
- 13 And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?
- 14 And it came to pass that they all ^aswore unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.
- 15 And it came to pass that thus they did agree with ^aAkish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from ^bCain, who was a murderer from the beginning.
- 16 And they were kept up by the ^apower of the devil to administer these oaths unto the people, to keep

them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.

17 And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore, Akish administered it unto his kindred and friends, leading them away by fair promises to do whatsoever thing he desired.

18 And it came to pass that they formed a secret ^acombination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

19 For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.

20 And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had ^aamong all people, and they are had among the Lamanites.

21 And they have caused the ^adestruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

22 And whatsoever ^anation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the ^bblood of his saints, which shall be shed by them, shall always cry unto him from the ground for ^cvengeance upon them and yet he avenge them not. (M. Russell Ballard: “The Book of Mormon teaches that secret combinations engaged in crime present a serious challenge, not just to individuals and families but to entire civilizations. Among today’s secret combinations are gangs, drug cartels, and organized crime families. The secret combinations of our day function much like the Gadianton robbers of the Book of Mormon times. They have secret signs and code words. They participate in secret rites and initiation ceremonies. Among their purposes are to ‘murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God’ [Helaman 6:23]” (in Conference Report, Oct. 1997, 51; or *Ensign*, Nov. 1997, 38).)

23 Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, (The book of Ether is to serve as a second witness that those who do not worship Jesus Christ will be swept off the continent.) that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get ^apower and gain—and the work, yea, even the work of ^bdestruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

24 Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this ^asecret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up. (Ezra Taft Benson: “I testify that wickedness is rapidly expanding in every segment of our society (see D&C 1:14–16, 84:49–53). It is more highly organized, more cleverly disguised, and more powerfully promoted than ever before. Secret combinations lusting for power, gain, and glory are flourishing” (in Conference Report, Oct. 1988, 103; or *Ensign*, Nov. 1988, 87).)

25 For it cometh to pass that whoso buildeth it up seeketh to overthrow the ^afreedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who ^bbeguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning; who hath ^chardened the hearts of men that they have ^dmurdered the prophets, and stoned them, and cast them out from the beginning.

26 Wherefore, I, Moroni, am commanded to write these things that evil may be done away, and that the time may come that Satan may have ^ano power upon the hearts of the children of men, (This is to occur during the Millennium generally, but we can bind Satan now by our righteousness.) but that they may be ^bpersuaded to do good continually, that they may come unto the fountain of all ^crighteousness and be saved. (Joseph Smith said that the Book of Mormon was the “keystone of our religion” and the “most correct” book on earth. (DHC, vol. 6, p. 56.) This most correct book on earth states that the downfall of

two great American civilizations came as a result of secret conspiracies whose desire was to overthrow the freedom of the people. “And they have caused the destruction of this people of whom I am now speaking,” says Moroni, “and also the destruction of the people of Nephi.” (Ether 8:21.) Now undoubtedly Moroni could have pointed out many factors that led to the destruction of the people, but notice how he singled out the secret combinations, just as the Church today could point out many threats to peace, prosperity, and the spread of God’s work, but it has singled out the greatest threat as the godless conspiracy. There is no conspiracy theory in the Book of Mormon—it is a conspiracy fact. Then Moroni speaks to us in this day and says, “Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you” (Ether 8:14.) The Book of Mormon further warns that “whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold they shall be destroyed. . . .” (Ether 8:22.) This scripture should alert us to what is ahead unless we repent, because there is no question but that as people of the free world, we are increasingly upholding many of the evils of the adversary today. By court edict godless conspirators can run for government office, teach in our schools, hold office in labor unions, work in our defense plants, serve in our merchant marines, etc. As a nation, we are helping to underwrite many evil revolutionaries in our country. Now we are assured that the Church will remain on the earth until the Lord comes again—but at what price? The Saints in the early days were assured that Zion would be established in Jackson County, but look at what their unfaithfulness cost them in bloodshed and delay. President Clark warned us that “we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this church will, in order to keep the Church going forward, have more sacrifices to make and more persecutions to endure than we have yet known. . . .” (CR, April 1944, p. 116.) And he stated that if the conspiracy “comes here it will probably come in its full vigor and there will be a lot of vacant places among those who guide and direct, not only this government, but also this Church of ours.” (CR, April 1952.) Ezra Taft Benson, CR, Apr 1972, p. 51)

Ether 9

The kingdom passes from one to another by descent and intrigue and murder—Emer saw the Son of Righteousness—Many prophets cry repentance—A famine and poisonous serpents plague the people.

1 AND now I, Moroni, proceed with my record. Therefore, behold, it came to pass that because of the ^asecret combinations of Akish and his friends, behold, they did overthrow the kingdom of Omer.

2 Nevertheless, the Lord was merciful unto Omer, and also to his sons and to his daughters who did not seek his destruction.

3 And the Lord ^awarned Omer in a dream that he should depart out of the land; wherefore Omer ^bdeparted out of the land with his family, and traveled many days, and came over and passed by the hill of ^cShim, and came over by the place ^dwhere the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Jared and his family.

4 And it came to pass that Jared was anointed king over the people, by the hand of wickedness; and he gave unto Akish his daughter to wife.

5 And it came to pass that Akish ^asought the life of his father-in-law; and he applied unto those whom he had sworn by the ^boath of the ancients, and they obtained the head of his father-in-law, as he sat upon his throne, giving audience to his people.

6 For so great had been the spreading of this wicked and secret society that it had corrupted the hearts of all the people; therefore Jared was murdered upon his throne, and Akish reigned in his stead.

7 And it came to pass that Akish began to be ^ajealous of his son, therefore he shut him up in prison, and kept him upon little or no food until he had suffered death.

8 And now the brother of him that suffered death, (and his name was Nimrah) was angry with his father because of that which his father had done unto his brother.

9 And it came to pass that Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer.

10 And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity according to that which he desired.

11 Now the people of Akish were desirous for gain, even as Akish was desirous for ^apower; wherefore, the sons of Akish did offer them ^bmoney, by which means they drew away the more part of the people after them.

12 And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all, save it were thirty souls, and they who fled with the house of Omer.

13 Wherefore, Omer was restored again to the ^aland of his inheritance.

14 And it came to pass that Omer began to be old; nevertheless, in his old age he begat Emer; and he anointed Emer to be king to reign in his stead.

15 And after that he had anointed Emer to be king he saw peace in the land for the space of two years, and he died, having seen exceedingly many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father.

16 And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceedingly strong, insomuch that they became exceedingly rich—

17 Having ^aall manner of fruit, and of grain, and of ^bsilks, and of fine linen, and of ^cgold, and of silver, and of precious things;

18 And also ^aall manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.

19 And they also had ^ahorses, and asses, and there were elephants and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms. (I think it quite significant that the Book of Mormon associates elephants only with the Jaredites, since there is no apparent reason why they should not have been as common in the fifth as in the fifteenth century B.C. All we know is that they became extinct in large parts of Asia somewhere between those dates, as they did likewise in the New World, to follow the Book of Mormon, leaving only the written records of men to testify of their existence. "They have plenty of iron, accarum, and andanicum," says Marco Polo of the people of Kobian. "Here they make mirrors of highly polished steel, of large size and very handsome." The thing to note here is not primarily the advanced state of steelworking in Central Asia, though that as we have seen is significant, but the fact that no one knows for sure what accarum and andanicum are. Marco knew, of course, but since the things didn't exist in Europe there was no western word for them and so all he could do was to call them by their only names. It is just so with the cureloms and cumoms of Ether 9:19. These animals were unknown to the Nephites, and so Moroni leaves the words untranslated, or else though known to the Nephites, they are out of our experience so that our language has no name to call them by. They were simply breeds of those "many other kinds of animals which were useful for the food of man" (Ether 9:18). Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 217-218)

20 And thus the Lord did pour out his blessings upon this land, which was ^achoice above all other lands; and he commanded that whoso should possess the land should possess it unto the Lord, or they should be ^bdestroyed when they were ripened in iniquity; for upon such, saith the Lord: I will pour out the fulness of my wrath.

21 And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and he anointed Coriantum to reign in his stead.

22 And after he had anointed Coriantum to reign in his stead he lived four years, and he saw peace in the land; yea, and he even saw the ^aSon of Righteousness, and did rejoice and glory in his day; and he died in peace.

23 And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceedingly ^aold.

24 And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.

25 And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Heth; and he also begat other sons and daughters. (Moroni compressed several hundred years in chapters 9-11 of Ether. We read 9:15-25 carefully because it describes an atypical period of over 225 years of peace, perhaps somewhat similar to that in 4 Nephi. Moroni supplied little description of these years except that the people enjoyed harmony and plenty, with even an appearance of the Son of Righteousness to Emer. Catherine Thomas, *Studies in Scripture*, 8:272)

26 And the people had spread again over all the face of the land, and there began again to be an exceedingly great wickedness upon the face of the land, and ^aHeth began to embrace the secret plans again of old, to destroy his father.

27 And it came to pass that he did dethrone his father, for he slew him with his own sword; and he did reign in his stead.

28 And there came prophets in the land ^aagain, crying repentance unto them—that they must prepare the way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent. (The Lord always warns us to repent.)

29 But the people believed not the words of the prophets, but they cast them out; and some of them they cast into ^apits and left them to perish. And it came to pass that they did all these things according to the commandment of the king, Heth. (Wicked rulers can cause the people also to sin, like King Noah.)

30 And it came to pass that there began to be a great ^adearth upon the land, and the inhabitants began to be destroyed exceedingly fast because of the dearth, for there was no rain upon the face of the earth.

(The Lord often causes these natural disasters to occur to try to humble us into repenting.)

31 And there came forth ^apoisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land ^bsouthward, which was called by the Nephites ^cZarahemla.

32 And it came to pass that there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward.

33 And it came to pass that the Lord did cause the ^aserpents that they should pursue them no more, but that they should hedge up the way that the people could not pass, that whoso should attempt to pass might fall by the poisonous serpents.

34 And it came to pass that the people did follow the course of the beasts, and did devour the ^acarcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must ^bperish they began to ^crepent of their iniquities and cry unto the Lord. (The disasters are having their proper effect.)

35 And it came to pass that when they had ^ahumbled themselves sufficiently before the Lord he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did show forth his power unto them in preserving them from famine.

Ether 10

One king succeeds another—Some of the kings are righteous; others are wicked—When righteousness prevails, the people are blessed and prospered by the Lord.

1 AND it came to pass that Shez, who was a descendant of Heth—for ^aHeth had perished by the famine, and all his household save it were Shez—wherefore, Shez began to build up again a broken people.

2 And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom; for he remembered what the Lord had done in bringing Jared and his brother ^aacross the deep; and he did walk in the ways of the Lord; and he begat sons and daughters.

3 And his eldest son, whose name was Shez, did ^arebel against him; nevertheless, Shez was smitten by the hand of a robber, because of his exceeding riches, which brought peace again unto his father.

4 And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. And Shez did live to an exceedingly old age; and he begat Riplakish. And he died, and Riplakish reigned in his stead.

5 And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and ^aconcubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did ^btax them with heavy taxes; and with the taxes he did build many spacious buildings.

6 And he did erect him an exceedingly beautiful throne; and he did build many prisons, and whoso would not be subject unto taxes he did ^acast into prison; and whoso was not able to pay taxes he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor he did cause to be put to death.

7 Wherefore he did obtain all his fine work, yea, even his fine ^agold he did cause to be refined in prison; and all manner of fine ^bworkmanship he did cause to be wrought in prison. And it came to pass that he did afflict the people with his whoredoms and abominations.

8 And when he had reigned for the space of forty and two years the people did rise up in rebellion against him; and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land.

9 And it came to pass after the space of many years, Morianton, (he being a descendant of Riplakish) gathered together an army of outcasts, and went forth and gave battle unto the people; and he gained power over many cities; and the war became exceedingly sore, and did last for the space of many years; and he did gain power over all the land, and did establish himself king over all the land.

10 And after that he had established himself king he did ease the burden of the people, by which he did gain favor in the eyes of the people, and they did anoint him to be their king.

11 And he did do justice unto the people, but not unto himself because of his many ^awhoredoms; wherefore he was cut off from the presence of the Lord.

12 And it came to pass that Morianton built up many cities, and the people became exceedingly rich under his reign, both in buildings, and in ^agold and silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them.

13 And Morianton did live to an exceedingly great age, and then he begat Kim; and Kim did reign in the stead of his father; and he did reign eight years, and his father died. And it came to pass that Kim did ^anot reign in righteousness, wherefore he was not favored of the Lord.

14 And his brother did rise up in rebellion against him, by which he did bring him into ^acaptivity; and he did remain in captivity all his days; and he begat sons and daughters in captivity, and in his old age he begat Levi; and he died.

15 And it came to pass that Levi did serve in captivity after the death of his father, for the space of forty and two years. And he did make war against the king of the land, by which he did obtain unto himself the kingdom.

16 And after he had obtained unto himself the kingdom he did that which was right in the sight of the

Lord; and the people did prosper in the land; and he did live to a good ^aold age, and begat sons and daughters; and he also begat Corom, whom he anointed king in his stead.

17 And it came to pass that Corom did that which was good in the sight of the Lord all his days; and he begat many sons and daughters; and after he had seen many days he did pass away, even like unto the rest of the earth; and Kish reigned in his stead.

18 And it came to pass that Kish passed away also, and Lib reigned in his stead.

19 And it came to pass that Lib also did that which was good in the sight of the Lord. And in the days of Lib the ^apoisonous serpents were destroyed. Wherefore they did go into the land southward, to hunt food for the people of the land, for the land was covered with animals of the forest. And Lib also himself became a great ^bhunter.

20 And they built a great city by the ^anarrow neck of land, by the place where the sea divides the land.

21 And they did preserve the land ^asouthward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.

22 And they were exceedingly ^aindustrious, and they did buy and sell and ^btraffic one with another, that they might get gain. (Sounds like the USA)

23 And they did ^awork in all manner of ^bore, and they did make gold, and silver, and ^ciron, and ^dbrass, and all manner of metals; and they did dig it out of the earth; wherefore, they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did ^ework all manner of fine work.

24 And they did have ^asilks, and fine-twined ^blinen; and they did work all manner of ^ccloth, that they might clothe themselves from their nakedness.

25 And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash.

26 And they did make all manner of tools with which they did work their beasts.

27 And they did make all manner of ^aweapons of war. And they did work all manner of work of exceedingly curious workmanship.

28 And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it.

29 And it came to pass that Lib did live many years, and begat sons and daughters; and he also begat Hearthom.

30 And it came to pass that Hearthom reigned in the stead of his father. And when Hearthom had reigned twenty and four years, behold, the kingdom was taken away from him. And he served many years in ^acaptivity, yea, even all the remainder of his days.

31 And he begat Heth, and Heth lived in captivity all his days. And Heth begat Aaron, and Aaron dwelt in captivity all his days; and he begat Amnigaddah, and Amnigaddah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.

32 And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.

33 And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered ^aoaths after the manner of the ancients, and sought again to destroy the kingdom.

34 Now Com did fight against them much; nevertheless, he did not prevail against them.

Ether 11

Wars, dissensions, and wickedness dominate Jaredite life—Their prophets predict the utter destruction of the Jaredites unless they repent—The people reject the words of the prophets.

1 AND there came also in the days of Com many ^aprophets, and prophesied of the destruction of that great people except they should repent, and turn unto the Lord, and forsake their murders and wickedness.

2 And it came to pass that the prophets were ^arejected by the people, and they fled unto Com for protection, for the people sought to destroy them.

3 And they prophesied unto Com many things; and he was blessed in all the remainder of his days.

4 And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an exceedingly great war in all the land.

5 And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people should be put to ^adeath;

6 And there was great calamity in all the land, for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth, and their bones should become as ^aheaps of earth upon the face of the land except they should repent of their wickedness.

7 And they hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore, there began to be wars and ^acontentions in all the land, and also many famines and pestilences, insomuch that there was a great destruction, such an one as never had been known upon the face of the earth; and all this came to pass in the days of Shiblom.

8 And the people began to repent of their iniquity; and inasmuch as they did the Lord did have ^amercy on them.

9 And it came to pass that Shiblom was slain, and Seth was brought into ^acaptivity, and did dwell in captivity all his days.

10 And it came to pass that Ahah, his son, did obtain the kingdom; and he did reign over the people all his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days.

11 And Ethem, being a descendant of Ahah, did obtain the kingdom; and he also did do that which was wicked in his days.

12 And it came to pass that in the days of Ethem there came many prophets, and prophesied again unto the people; yea, they did prophesy that the Lord would utterly ^adestroy them from off the face of the earth except they repented of their iniquities.

13 And it came to pass that the people hardened their hearts, and would not ^ahearken unto their words; and the prophets ^bmourned and withdrew from among the people.

14 And it came to pass that Ethem did execute judgment in wickedness all his days; and he begat Moron. And it came to pass that Moron did reign in his stead; and Moron did that which was wicked before the Lord.

15 And it came to pass that there arose a ^arebellion among the people, because of that secret ^bcombination which was built up to get power and gain; and there arose a mighty man among them in iniquity, and gave battle unto Moron, in which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years.

16 And it came to pass that Moron did overthrow him, and did obtain the kingdom again.

17 And it came to pass that there arose another mighty man; and he was a descendant of the brother of Jared.

18 And it came to pass that he did overthrow Moron and obtain the kingdom; wherefore, Moron dwelt in ^acaptivity all the remainder of his days; and he begat Coriantor.

19 And it came to pass that Coriantor dwelt in captivity all his days.

20 And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent the Lord God would execute ^ajudgment against them to their utter destruction;

21 And that the Lord God would send or bring forth ^aanother people to possess the ^bland, by his power, after the manner by which he brought their fathers.

22 And they did ^areject all the words of the prophets, because of their ^bsecret society and wicked abominations.

23 And it came to pass that Coriantor begat ^aEther, and he died, having dwelt in captivity all his days.

Ether 12

The prophet Ether exhorts the people to believe in God—Moroni recounts the wonders and marvels done by faith—Faith enabled the brother of Jared to see Christ—The Lord gives men weaknesses that they may be humble—The brother of Jared moved Mount Zerem by faith—Faith, hope, and charity are essential to salvation—Moroni saw Jesus face to face.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: “Faith” Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. ¹ AND it came to pass that the days of Ether were in the days of

^aCoriantumr; and Coriantumr was king over all the land.

2 And ^aEther was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be ^brestrained because of the Spirit of the Lord which was in him. (The Jaredites are given one last chance to repent and come unto Christ.)

3 For he did ^acry from the ^bmorning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be ^cdestroyed, saying unto them that ^dby ^efaith all things are fulfilled—

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 31:20-21; Moroni 6:4; D&C 20:37; Articles of Faith 1:3; John 14:15, 21; Ephesians 4:11-14; Philippians 2:12. PREACH MY GOSPEL: HOPE: WHAT IS HOPE AND WHAT DO WE HOPE FOR? 2 Nephi 31:20; Alma 58:10-11; Ether 12:4, 32; Moroni 7:40-48; D&C 59:23; D&C 138:14; Romans 8:24-25; Hebrews 6:10-20; Topical Guide “Hope”. ⁴ Wherefore, whoso believeth in God might with ^asurety ^bhope for a

better world, yea, even a place at the right hand of God, which ^chope cometh of ^dfaith, maketh an ^eanchor to the souls of men, which would make them sure and steadfast, always abounding in ^fgood works, being led to ^gglorify God.

5 And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they ^asaw them not.

PREACH MY GOSPEL: KEEP THE LAW OF TITHING: D&C 119; D&C 120; Hebrews 7:1-2; Genesis 14:18-20; Leviticus 27:30-33; Malachi 3:7-12. FAITH: 3 Nephi 13:33; Ether 12:6.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

SCRIPTURE MASTERY 6 And now, I, Moroni, would speak

somewhat concerning these things; I would show unto the world that ^afaith is things which are

^bhoped for and ^cnot seen; wherefore, dispute not because ye see not, for ye receive no ^dwitness

until after the ^etrial of your faith. (Adversity can increase faith or instead can cause the troubling roots of bitterness to spring up... One’s life, therefore, cannot be both faith-filled and stress-free... Therefore, how can you and I really expect to glide naively through life, as if to say, “Lord, give me experience, but not grief, not sorrow, not pain, not opposition, not betrayal, and certainly not to be forsaken. Keep from me, Lord, all those experiences which made Thee what Thou art! Then, let me come and dwell with Thee and full share Thy joy. Neal A. Maxwell, Ensign, May 1991, 88-90. Spencer W. Kimball: “It takes faith—unseeing faith—for young people to proceed immediately with their family responsibilities in the face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when ‘time and a half’ can be had working, when profit can be made, when merchandise

can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do home teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill full-time missions. But know this—that all these are of the planting, while faithful, devout families, spiritual security, peace, and eternal life are the harvest” (*Faith Precedes the Miracle* [1972], 11.)

7 For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead; and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself ^anot unto the world.

8 But because of the faith of men he has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, (The heavenly gift of which Moroni speaks is the forgiveness of sins, the companionship of the Holy Ghost (see Hebrews 6:4), and the accompanying gifts of the Spirit that are bestowed upon the just and faithful Saints of God. DCBM, 4:298) that they might hope for those things which they have not seen.

9 Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith.

10 Behold it was by faith that they of old were ^acalled after the holy order of God.

11 Wherefore, by faith was the law of Moses given. But in the ^agift of his Son hath God prepared a more ^bexcellent way; and it is by faith that it hath been fulfilled.

12 For if there be no ^afaith among the children of men God can do no ^bmiracle among them; wherefore, he showed not himself until after their faith.

PREACH MY GOSPEL: HOW DO THE SERVANTS OF THE LORD FEEL ABOUT THE WORK? HOW DO SERVANTS OF THE LORD INFLUENCE THOSE THEY SERVE? Mosiah 28:3; 3 Nephi 28:4-10; D&C 68:2-6; Alma 8:14-15; Ether 12:13-15; Helaman 10:3-5; D&C 15:4-6; 16:4-6

13 Behold, it was the faith of Alma and Amulek that caused the ^aprison to tumble to the earth.

14 Behold, it was the faith of Nephi and Lehi that wrought the ^achange upon the Lamanites, that they were baptized with fire and with the ^bHoly Ghost.

15 Behold, it was the faith of ^aAmmon and his brethren which ^bwrought so great a miracle among the Lamanites.

16 Yea, and even all they who wrought ^amiracles wrought them by ^bfaith, even those who were before Christ and also those who were after.

17 And it was by faith that the three disciples obtained a promise that they should ^anot taste of death; and they obtained not the promise until after their faith.

18 And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God.

19 And there were many whose faith was so exceedingly strong, even ^abefore Christ came, who could not be kept from within the ^bveil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.

20 And behold, we have seen in this record that one of these was the brother of Jared; for so great was his faith in God, that when God put forth his ^afinger he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith.

21 And after the brother of Jared had beheld the finger of the Lord, because of the ^apromise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the ^bveil.

22 And it is by faith that my fathers have obtained the ^apromise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ.

23 And I said unto him: Lord, the Gentiles will ^amock at these things, because of our ^bweakness in writing; for Lord thou hast made us ^cmighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

24 And thou hast made us that we could write but little, because of the ^aawkwardness of our hands.

Behold, thou hast not made us mighty in ^bwriting like unto the brother of Jared, for thou madest him that the things which he ^cwrote were mighty even as thou art, unto the overpowering of man to read them. 25 Thou hast also made our words powerful and great, even that we ^acannot write them; wherefore, when we write we behold our ^bweakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall ^cmock at our words.

26 And when I had said this, the Lord spake unto me, saying: ^aFools ^bmock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;

PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: "Humility, Humble". WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. **SCRIPTURE MASTERY**

27 And if men come unto me I will show unto them their ^aweakness. I ^bgive unto men weakness

that they may be humble; (One of the purposes of the conditions created by the Fall is to impel men to acknowledge their own weaknesses of the flesh and depend more on the power of God than on the "arm of flesh" (see 2 Nephi 4:34; D&C 1:19; D&C 18:11). Hardships and afflictions in mortality are often allowed by an omniscient God in order to turn the hearts of the children of men to him (see Mosiah 1:17; Helaman 12:3; Psalms 78:34-35). In addition to the universal weaknesses of the flesh that come as a result of the Fall, the Lord will at times "give unto men" a personalized, individual challenge that is designed to increase a person's faith in and dependence upon the Lord. It is in these moments of personal pain and recognition of our individual weaknesses and limitations that humbly leaning upon the "ample arm" of Jesus (see Hymns, no. 120) produces strength which compensates for and overcomes mortal weaknesses. The Lord's giving us weaknesses in order that we may humbly look to him as our source of strength is not just a series of isolated events in a lifetime but rather is an ongoing process. C. S. Lewis insightfully observed: "When a man turns to Christ and seems to be getting on pretty well (in the sense that some of his bad habits are now corrected), he often feels that it would now be natural if things went fairly smoothly. When troubles come along- illnesses, money troubles, new kinds of temptation- he is disappointed. These things, he feels, might have been necessary to rouse him and make him repent in his bad old days; but why now? Because God is forcing him on up, to a higher level: putting him into situations where he will have to be very much braver, or more patient, or more loving, than he ever dreamed of before. It seems to us all unnecessary: but that is because we have not yet got the slightest notion of the tremendous thing He means to make of us." (Mere Christianity, p. 174.) DCBM, 4:301. Our Eternal Father knows all of his spirit children, and in his infinite wisdom, he chooses the very time that each comes to earth to gain a mortal body and undergo a probationary experience. Everything the Lord does is for the benefit and blessing of his children. And each of these children is subjected to the very trials and experiences that Omniscient Wisdom knows he should have. Bruce R. McConkie, The Millennial Messiah, 660. Some are tested by poor health, some by a body that is deformed or homely. Others are tested by handsome and healthy bodies; some by the passion of youth; others by the erosions of old age. Some suffer disappointment in marriage, family problems; others live in poverty and obscurity. Some (perhaps this is the hardest test) find ease and luxury. All are part of the test. And there is more equality in this testing than sometimes we suspect. Boyd K. Packer, Ensign, Nov 1980, 21 Some have mistakenly believed that the Lord gave us weaknesses. He did not. We inherited the weakness that come as part of being mortals who are in a fallen state, and who are susceptible to weaknesses – individual character flaws – that may beset us as a result of our being in this fallen state. We did not have those character flaws as spirits in our pre-mortal state. Identifying the weaknesses that do develop, and working to overcome them, is the way we eventually become like the Savior. Ludlow, Unlocking the Book of Mormon, 510.) **and my ^cgrace is sufficient for all men that ^dhumble themselves before me; for if they humble themselves before me, and have faith in me, then will I make ^eweak things**

become strong unto them. (Whatever the weakness, Christ can supply the strength to overcome it. All other earthly efforts to overcome the effects of the weaknesses of the flesh, as helpful as they may be, are limited in their soul-transforming power. It is through the grace of Christ that even mortal inadequacies are compensated for or overcome while we yet tarry in the flesh (see *By Grace Are We Saved*, pp. 38-39). Through faithful acceptance of the atonement of Jesus Christ all losses can be ultimately restored, all suffering can cease, and all inequities and injustices in life can be rectified. "The Savior desires to save us from our inadequacies as well as our sins," wrote Bruce C. Hafen. "Inadequacy is not the same as being sinful- we have far more control over the choice to sin than we may have over our innate capacity... A sense of falling short or falling down is not only natural but essential to the mortal experience. Still, after all we can do, the Atonement can fill that which is empty, straighten our bent parts, and make strong that which is weak." (*The Broken Heart*, pp. 19-20.) DCBM, 4:302. Jack R. Christianson and K. Douglas Bassett: Our Savior took much more than just our sins upon himself in Gethsemane. In that sacred place Christ took upon himself our weaknesses as well, in the hope that we might one day be willing to participate in the process of changing them into strengths. *Life Lessons from the Book of Mormon*, 139-142.)

PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary "Charity". HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a. ²⁸ Behold, I will show unto the Gentiles their weakness, and I will show unto them that ^afaith, hope and charity bringeth unto me—the fountain of all ^brighteousness.

29 And I, Moroni, having heard these words, was ^acomforted, and said: O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith;

30 For the brother of Jared said unto the mountain Zerin, ^aRemove—and it was removed. And if he had not had faith it would not have moved; wherefore thou workest after men have faith.

31 For thus didst thou manifest thyself unto thy disciples; for ^aafter they had ^bfaith, and did speak in thy name, thou didst show thyself unto them in great power.

32 And I also remember that thou hast said that thou hast prepared a house for man, yea, even among the ^amansions of thy Father, in which man might have a more excellent ^bhope; wherefore man must hope, or he cannot receive an inheritance in the place which thou hast prepared.

PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary "Charity". HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a. ³³ And again, I remember that thou hast said that thou hast ^aloved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men.

34 And now I know that this ^alove which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which thou hast prepared in the mansions of thy Father.

35 Wherefore, I know by this thing which thou hast said, that if the Gentiles have not ^acharity, because of our weakness, that thou wilt prove them, and ^btake away their ^ctalent, yea, even that which they have received, and give unto them who shall have more abundantly.

36 And it came to pass that I prayed unto the Lord that he would give unto the Gentiles ^agrace, that they might have charity.

37 And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made ^aclean. And because thou hast seen thy ^bweakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in

the mansions of my Father.

38 And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the ^ajudgment-seat of Christ, where all men shall know that my ^bgarments are not spotted with your blood. (It is worthy of note that it was these verses which Hyrum Smith had been reading in the Book of Mormon only a short time before going to the place of martyrdom at Carthage (see D&C 135:4-5). DCBM, 4:304)

39 And then shall ye know that I have ^aseen Jesus, (Just as had his father Mormon (see Mormon 1:15), Moroni was privileged to see the resurrected Christ. He received this Second Comforter on account of his great faith and righteousness. This blessing came to him as an anchor to his soul—to support and strengthen him in the enormous challenges and obstacles he faced. There is another reason, however, why Moroni is giving us this information. It is not to boast of his own righteousness, nor is it to speak lightly of such a sacred privilege that was his. It was to give power and authority to his words and testimony and to demonstrate that the words contained in the Book of Mormon were authorized and accepted by the God of Israel. DCBM, 4:305. One does not usually leap ahead from one capacity level to a level much farther away; we usually develop patiently by making small adjustments, gradually increasing our capacity, building a solid foundation on the most simple principles of the gospel: "Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected." (D&C 67:13.) We make spiritual progress through two means: our own agency and God's timetable. He does not always reveal his timetable. To possess some capacities, we wait on the Lord. We make a mistake if we think that by going into some kind of spiritual overdrive, we can suddenly assume great spiritual capacity or compel spiritual experience. Catherine Thomas, *Studies in Scripture*, 8:277) and that he hath talked with me ^bface to face, and that he told me in ^cplain humility, even as a man telleth another in mine own language, concerning these things;

40 And only a few have I written, because of my weakness in writing.

41 And now, I would commend you to ^aseek this Jesus of whom the prophets and apostles have written, (Elder Bruce R. McConkie said: "As believing saints it is our privilege . . . to see the Lord face to face; to talk with him as a man speaketh with his friend; to have his Person attend us from time to time; and to have him manifest to us the Father . . . Ether 12 41" After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust—after all this and more—it becomes their right and privilege to see the Lord and commune with him face to face. Revelations, visions, angelic visitations, the rending of the heavens, and appearances among men of the Lord himself—all these things are for all of the faithful. They are not reserved for apostles and prophets only. God is no respecter of persons. They are not reserved for one age only, or for a select lineage or people. We are all our Father's children. All men are welcome." (Promised Messiah, pp. 571, 575.) DCBM, 4:305-06) that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth ^brecord of them, may be and abide in you forever. Amen.

Ether 13

Ether speaks of a New Jerusalem to be built in America by the seed of Joseph—He prophesies, is cast out, writes the Jaredite history, and foretells the destruction of the Jaredites—War rages over all the land.

1 AND now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

2 For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had ^areceded from off the face of this ^bland it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should ^cserve him who dwell upon the face thereof;

3 And that it was the place of the ^a**New Jerusalem**, which should ^bcome down out of heaven, and the holy sanctuary of the Lord.

4 Behold, Ether saw the days of Christ, and he spake concerning a ^a**New Jerusalem** upon this land. (Jackson County, Missouri)

5 And he spake also concerning the house of Israel, and the ^aJerusalem from whence ^bLehi should come—after it should be destroyed it should be built up again, a ^choly city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.

6 And that a ^a**New Jerusalem** should be built up upon this land, unto the remnant of the seed of ^bJoseph, for which things there has been a ^ctype.

7 For as Joseph brought his father down into the land of ^aEgypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should ^bperish not, even as he was merciful unto the father of Joseph that he should perish not.

8 Wherefore, the remnant of the house of Joseph shall be built upon this ^aland; and it shall be a land of their inheritance; and they shall build up a holy ^bcity unto the Lord, like unto the Jerusalem of old; and they shall ^cno more be confounded, until the end come when the earth shall pass away.

9 And there shall be a ^anew heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new. (Elder Bruce R. McConkie taught: "This earth was created in a new or paradisiacal state; then, incident to Adam's transgression, it fell to its present terrestrial state. At the Second Coming of our Lord, it will be renewed, regenerated, refreshed, transfigured, become again a new earth, a paradisiacal earth. Its millennial status will be a return to its pristine state of beauty and glory, the state that existed before the fall . . . (Isaiah 65:17-25; Isaiah 66:22-24; Matthew 19:28; D&C 63:20-21; D&C 101:23-31.) This same designation applies also to the celestial heaven and earth that will prevail in the day when the Father and the Son make this planet their habitation . . . (D&C 29:22-25; D&C 77:1; D&C 88:16-32; Revelation 21:10-27.)" (Doctrinal New Testament Commentary 3:580.) DCBM, 4:307-08)

10 And then cometh the **New Jerusalem**; (Bruce R. McConkie: [**New Jerusalem**] To envision what is meant by this title, we must know these five facts: 1. Ancient Jerusalem, the city of much of our Lord's personal ministry among men, shall be rebuilt in the last days and become one of the two great world capitals, a millennial city from which the word of the Lord shall go forth. 2. A New Jerusalem, a new Zion, a city of God shall be built on the American continent. 3. Enoch's city, the original Zion, "the City of Holiness, . . . was taken up into heaven." (Moses 7:13-21.) 4. Enoch's city, with its translated inhabitants now in their resurrected state, shall return, as a New Jerusalem, to join with the city of the same name which has been built upon the American continent. 5. When this earth becomes a celestial sphere "that great city, the holy Jerusalem," shall again descend "out of heaven from God," as this earth becomes the abode of celestial beings forever. (Rev. 21:10-27.) Ministering among the Nephites, the

resurrected Lord told them that the American continent was to be the site of a city, to be built by latter-day Israel, "called the New Jerusalem." (3 Ne. 20:22; 21:23-24.) Ether told the Jaredites that this continent "was the place of the New Jerusalem, which should come down out of heaven." (Ether 13:3.) DNTC, 3:580-581) and blessed are they who dwell therein, for it is they whose garments are ^awhite through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

11 And then also cometh the ^aJerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the ^bnorth countries, and are partakers of the fulfilling of the covenant which God made with their father, ^cAbraham. (Ether prophesied of the millennial day when old Jerusalem also will become again a holy city, inhabited by Jews who have not only been gathered to their promised land from the four quarters of the earth but also have accepted Jesus and his only true, and living church and have been cleansed by faith in the Atonement and faithfulness to gospel ordinances and commandments. The temple will play a significant role in creating a sanctified and holy people and thereby making Jerusalem a holy city (see Millennial Messiah, pp. 278-81). "Jerusalem shall rise again," wrote Elder Bruce R. McConkie. "As she fell from grace because she forsook the living God, so shall she rise again when she once more worships her Eternal King in the beauty of holiness. As she fell because of iniquity, so shall she be restored through righteousness. When the Jews receive the fulness of the everlasting gospel as it has been restored through the Prophet Joseph Smith, they will return to Jerusalem as the Lord's true legal administrators to build up Jerusalem as a Zion and to place again on the ancient site the temple of the new kingdom. And then when the Lord comes, the ancient city will shine forth with a glory and a splendor never before known among mortals." (Millennial Messiah, p. 300; see also Zechariah 8:1-23.) DCBM, 4:308)

12 And when these things come, bringeth to pass the scripture which saith, there are they who were ^afirst, (Jews) who shall be last; and there are they who were last (Gentiles), who shall be first. (The gospel in the last days will first go to the Gentiles and then to the Jews.) The prevailing notion in the world is that this is the city of Jerusalem, the ancient city of the Jews which in the day of regeneration will be renewed, but this is not the case. We read in the Book of Ether that the Lord revealed to him many of the same things which were seen by John. Ether, as members of the Church will know, was the last of the prophets among the Jaredites, and the Lord had revealed to him much concerning the history of the Jews and their city of Jerusalem which stood in the days of the ministry of our Savior. In his vision, in many respects similar to that given to John, Enoch saw the old city of Jerusalem and also the new city which has not yet been built, and he wrote of them as follows as reported in the writings of Moroni: [Ether 13:2-11] In the day of regeneration, when all things are made new, there will be three great cities that will be holy. One will be the Jerusalem of old which shall be rebuilt according to the prophecy of Ezekiel. One will be the city of Zion, or of Enoch, which was taken from the earth when Enoch was translated and which will be restored; and the city Zion, or New Jerusalem, which is to be built by the seed of Joseph on this the American continent. [Moses 7:62-64] After the close of the millennial reign we are informed that Satan, who was bound during the millennium, shall be loosed and go forth to deceive the nations. Then will come the end. The earth will die and be purified and receive its resurrection. During this cleansing period the City Zion, or New Jerusalem, will be taken from the earth; and when the earth is prepared for the celestial glory, the city will come down according to the prediction in the Book of Revelation. Joseph Fielding Smith, Answers to Gospel Questions, 2:103-6)

13 And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether; but they esteemed him as naught, and cast him out; and he ^ahid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.

14 And as he dwelt in the cavity of a rock he made the ^aremainder of this record, viewing the destructions which came upon the people, by night.

15 And it came to pass that in that same year in which he was cast out from among the people there

began to be a great war among the people, for there were many who rose up, who were mighty men, and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken.

16 And now Coriantumr, having studied, himself, in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him.

17 But he repented not, neither his ^afair sons nor daughters; neither the fair sons and daughters of Cohor; neither the fair sons and daughters of Corihor; and in fine, there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins.

18 Wherefore, it came to pass that in the first year that Ether dwelt in the cavity of a rock, there were many people who were slain by the sword of those ^asecret combinations, fighting against Coriantumr that they might obtain the kingdom.

19 And it came to pass that the sons of Coriantumr fought much and bled much.

20 And in the second year the word of the Lord came to Ether, that he should go and ^aprophesy unto ^bCoriantumr that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people—

21 Otherwise they should be destroyed, and all his household save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning ^aanother people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were ^bCoriantumr.

22 And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not; and they sought to ^akill Ether, but he fled from before them and hid again in the cavity of the rock.

23 And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity.

24 And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father.

25 Now there began to be a war upon all the face of the land, ^aevery man with his band fighting for that which he desired.

26 And there were robbers, and in fine, all manner of wickedness upon all the face of the land.

27 And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley of Gilgal; and the battle became exceedingly sore.

28 And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.

29 And it came to pass that Shared gave him battle again upon the plains; and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal.

30 And Coriantumr gave Shared battle again in the valley of Gilgal, in which he beat Shared and slew him.

31 And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

Ether 14

The iniquity of the people brings a curse upon the land—Coriantumr engages in warfare against Gilead, then Lib, and then Shiz—Blood and carnage cover the land.

1 AND now there began to be a great ^acurse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or his sword upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

2 Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of his sword in his right hand, in the ^adefence of his property and his own life and of his wives and children.

3 And now, after the space of two years, and after the death of Shared, behold, there arose the brother of Shared and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish.

4 And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceedingly sore, and many thousands fell by the sword.

5 And it came to pass that Coriantumr did lay siege to the wilderness; and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr, as they were drunken.

6 And he came forth to the land of ^aMoron, and placed himself upon the throne of Coriantumr.

7 And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive great strength to his army.

8 Now the brother of Shared, whose name was Gilead, also received great strength to his army, because of secret combinations.

9 And it came to pass that his high priest murdered him as he sat upon his throne.

10 And it came to pass that one of the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.

11 And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron, and gave battle unto Lib.

12 And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore.

13 And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the seashore.

14 And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish.

15 And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib in that quarter of the land whither he fled.

16 And when he had come to the plains of Agosh he gave battle unto Lib, and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof, and the battle became exceedingly sore, in the which Coriantumr fled again before the army of the brother of Lib.

17 Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities.

18 And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!

19 And it came to pass that the people began to flock together in armies, throughout all the face of the land.

20 And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the

army of Coriantumr.

21 And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the ^abodies of the ^bdead.

22 And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of ^ablood to the shedding of blood, leaving the bodies of both men, women, and children strewed upon the face of the land, to become a prey to the ^bworms of the flesh.

23 And the ^ascent thereof went forth upon the face of the land, even upon all the face of the land; wherefore the people became troubled by day and by night, because of the scent thereof.

24 Nevertheless, Shiz did ^anot cease to pursue Coriantumr; for he had sworn to avenge himself upon Coriantumr of the blood of his brother, who had been slain, and the word of the Lord which came to Ether that Coriantumr should not fall by the sword.

25 And thus we see that the Lord did visit them in the fulness of his ^awrath, and their wickedness and abominations had prepared a way for their everlasting destruction. (Blaine and Brenton Jorgason: The word *wrath*, which is frequently used in connection with and is occasionally a synonym for *indignation*, does not refer to God's temper. Nor does it refer to his anger, at least as we define the uncontrolled emotion we sometimes see in ourselves and others. God is a God of law and order—all kingdoms are ruled by law, and there is no space in which there is no kingdom. (See D&C 88:37; Therefore, law exists in all things and in all places. For God to remain God, he must abide by every law in existence in all of his kingdoms, and he must do so completely and totally. With such perfect exactness of purpose and will, there is obviously no room left for uncontrolled temper or anger. (See D&C 88:34-50.) God's wrath and indignation, therefore, must refer to perfectly controlled responses, by God, to particular sins of his children. Stated more plainly, wrath and indignation refer to God's judgments, his just punishments upon the wicked for the deeds they have chosen to commit. *Spiritual Survival in the Last Days*, 6-7)

26 And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore, and there he gave battle unto Shiz for the space of three days.

27 And so terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all them that would not join them.

28 And they pitched their tents in the valley of Corihor; and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore, Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle.

29 And it came to pass that they came forth, but were driven again; and they came the second time, and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceedingly sore.

30 And it came to pass that Shiz smote upon Coriantumr that he gave him many deep wounds; and Coriantumr, having lost his blood, fainted, and was carried away as though he were dead.

31 Now the loss of men, women and children on both sides was so great that Shiz commanded his people that they should not pursue the armies of Coriantumr; wherefore, they returned to their camp.

Ether 15

Millions of the Jaredites are slain in battle—Shiz and Coriantumr assemble all the people to mortal combat—The Spirit of the Lord ceases to strive with them—The Jaredite nation is utterly destroyed—Only Coriantumr remains.

1 AND it came to pass when Coriantumr had recovered of his wounds, he began to remember the ^awords which Ether had spoken unto him.

2 He saw that there had been slain by the sword already nearly ^atwo millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children. (Douglas K. Brinley: To provide some perspective of the magnitude of the slaughter among Coriantumr's people, we note that at the time Ether approached him with a solution to save people, Coriantumr presided over a kingdom numbering millions of inhabitants. The record says that "there had been slain two millions of mighty men, and also their wives and their children" (Ether 15:2). If even half of these men were married and the average family size included a wife and only two to three children, there would have been six to eight million people in his kingdom. From the American Revolutionary War through the Vietnam conflict (including the Civil War)—wars that introduced weapons of mass destruction—"only" 652,769 Americans died on the battlefield compared to the millions killed in these final Jaredite struggles where the people died in hand-to-hand combat. The Book of Mormon: Fourth Nephi through Moroni, 55)

3 He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far, every whit; and his soul ^amourned and refused to be ^bcomforted.

4 And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people.

5 And it came to pass that when Shiz had received his epistle he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with his own sword, that he would spare the lives of the people.

6 And it came to pass that the people repented not of their iniquity; and the people of Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle unto the people of Coriantumr.

7 And when Coriantumr saw that he was about to fall he fled again before the people of Shiz.

8 And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all; wherefore, when they came to these waters they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle.

9 And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood.

10 And it came to pass that the armies of Coriantumr did press upon the armies of Shiz that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath.

11 And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did ^ahide up the records unto the Lord, which were sacred.

12 And it came to pass that they did gather together all the people upon all the face of the land, who had not been slain, save it was Ether.

13 And it came to pass that Ether did ^abehold all the doings of the people; and he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz.

14 Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible

that they could receive.

15 And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children—both men, women and children being armed with ^aweapons of war, having shields, and ^bbreastplates, and head-plates, and being clothed after the manner of war—they did march forth one against another to battle; and they fought all that day, and conquered not.

16 And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps they took up a howling and a ^alamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.

17 And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless, they conquered not, and when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.

18 And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people.

19 But behold, the ^aSpirit of the Lord had ceased striving with them, and ^bSatan had full power over the ^chearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore they went again to battle.

20 And it came to pass that they fought all that day, and when the night came they slept upon their swords.

21 And on the morrow they fought even until the night came.

22 And when the night came they were ^adrunken with anger, even as a man who is drunken with wine; and they slept again upon their swords.

23 And on the morrow they fought again; and when the night came they had all fallen by the sword save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz.

24 And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their might with their swords and with their shields, all that day.

25 And when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr.

26 And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.

27 And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood.

28 And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword.

29 Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had ^aall fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.

30 And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

31 And it came to pass that after he had smitten off the head of Shiz, that Shiz raised up on his hands and ^afell; and after that he had struggled for breath, he died.

32 And it came to pass that ^aCoriantumr fell to the earth, and became as if he had no life. (The insane wars of the Jaredite chiefs ended in the complete annihilation of both sides, with the kings the last to go. The same thing had almost happened earlier in the days of Akish, when a civil war between him and his sons reduced the population to thirty (Ether 9:12). This all seems improbable to us, but two circumstances peculiar to Asiatic warfare explain why the phenomenon is by no means without parallel: (1) Since every war is strictly a personal contest between kings, the battle must continue until one of the kings falls or is taken. (2) And yet things are so arranged that the king must be very last to fall, the

whole army existing for the sole purpose of defending his person. This is clearly seen in the game of chess, in which all pieces are expendable except the king, who can never be taken. "The shah in chess," writes M. E. Moghadam, "is not killed and does not die. The game is terminated when the shah is pressed to a position from which he cannot escape. This is in line with all good traditions of chess playing, and back of it the tradition of capturing the king in war rather than slaying him whenever this could be accomplished." You will recall the many instances in the book of Ether in which kings were kept in prison for many years but not killed. In the code of medieval chivalry, taken over from central Asia, the person of the king is sacred, and all others must perish in his defense. After the battle the victor may do what he will with his rival—and infinitely ingenious tortures were sometimes devised for the final reckoning—but as long as the war went on, the king could not die, for whenever he did die, the war was over, no matter how strong his surviving forces. Even so, Shiz was willing to spare all of Coriantumr's subjects if he could only behead Coriantumr with his own sword. In that case, of course, the subjects would become his own. The circle of warriors, "large and mighty men as to the strength of men" (Ether 15:26) that fought around their kings to the last man, represent that same ancient institution, the sacred "shieldwall," which our own Norse ancestors took over from Asia and which meets us again and again in the wars of the tribes, in which on more than one occasion the king actually was the last to perish. So let no one think the final chapter of Ether is at all fanciful or overdrawn. Wars of extermination are a standard institution in the history of Asia. Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 235-36)

33 And the Lord spake unto Ether, and said unto him: Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he ^afinished his ^brecord; (and the ^chundredth part I have not written) and he hid them in a manner that the people of Limhi did find them.

34 Now the last words which are written by ^aEther are these: Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am ^bsaved in the kingdom of God. Amen.

Moroni 1

This final book in the Book of Mormon was written by Moroni after his father's death and some fifteen to thirty-five years after the battle at Cumorah.

Moroni pondered about what he could add to the records that would be of further value to those who would one day receive his writings, and especially, as he said, to his brethren, the Lamanites." The writings in the book of Moroni serve almost like an appendix to the Book of Mormon. Moroni included in it some items of practical instruction, a sermon and some epistles from his father, and his own final, powerful testimony and farewell. We do not know how he then finished his sojourn on earth, but we know from subsequent events in the earliest days of this last dispensation of the gospel that he did indeed triumph as he predicted. DCBM, 4:319.

Elder Jeffrey R. Holland of the Quorum of the Twelve wrote: "What Moroni first recorded in the book carrying his own name were vignettes—a brief catalog, if you will—of things he felt needed to be recorded before he died and the Book of Mormon saga ended. These included the words of Christ to his twelve disciples when they were commissioned to bestow the Holy Ghost by the laying on of hands, the prayer by which priests and teachers were ordained, the sacramental prayers, and instructions as to how those who were baptized were to be received into the 'church of Christ' and numbered among the 'people of Christ.'" (*Christ and the New Covenant: The Messianic Message of the Book of Mormon* [1997], 332).

Moroni writes for the benefit of the Lamanites—The Nephites who will not deny Christ are put to death. [Between A.D. 400 and 421]

1 NOW I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed ^anot to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

2 For behold, their ^awars are exceedingly fierce among themselves; and because of their ^bhatred they ^cput to death every Nephite that will not deny the Christ.

3 And I, Moroni, will not ^adeny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life. (Joseph B. Wirthlin: "I offer three suggestions that will fan the flame of personal testimony as a protection against the wolves of evil that are prowling all around us to threaten our spiritual security. "First, make sure your testimony is built upon a solid foundation of faith in the Lord, Jesus Christ. . . . "Anchored with that faith, we are ready for my second suggestion—another layer of kindling on the bonfire of testimony. It is humble, sincere repentance. Few things extinguish the fervor of the Holy Spirit in the heart of any individual more quickly than does sin. . . . "My third suggestion is that we follow the example of the Savior. He set the pattern. "In any pursuit and under any condition, we can ask ourselves what Jesus would do and then determine our own course accordingly" (in Conference Report, Oct. 1992, 47–48; or *Ensign*, Nov. 1992, 35–36).)

4 Wherefore, I write a few more things, contrary to that which I had supposed; for I had supposed not to have written any more; but I write a few more things, that perhaps they may be of ^aworth unto my brethren, the Lamanites, (In spite of the fact that the Lamanites will kill Moroni, he has such love and compassion for them that he is determined to finish the record that will one day come unto them.) in some future day, according to the will of the Lord. (Moroni tells us that he had not previously planned to write more on the plates after completing his abridgment of the book of Ether. Perhaps as he wandered and hid from the Lamanites who sought his destruction additional thoughts came to his mind that impressed him to add a few more items to the record. Certainly he did not view these additions as nothing more than "fillers." Recording things on the plates was not an easy or convenient thing. It

required considerable effort and time. Thus we must assume that Moroni felt strongly that the things he was now to include were of special significance- particularly to his brethren the Lamanites of the last days. DCBM, 4:321 Heber C. Kimball: “Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and his work. This Church has before it many close places through which it will have to pass before the work of God is crowned with victory. . . . “. . . The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand?” (in Orson F. Whitney, *Life of Heber C. Kimball* [1945], 449–50.)

Moroni 2

Jesus gave the **Nephite apostles** power to confer the gift of the Holy Ghost. [Between A.D. 400 and 421]

1 THE words of Christ, which he spake unto his ^adisciples, **(Apostles)** (Elder Joseph Fielding Smith added: "While in every instance the Nephite twelve are spoken of as disciples, the fact remains that they had been endowed with divine authority to be special witnesses for Christ among their own people. Therefore, they were virtually apostles to the Nephite race, although their jurisdiction was, as revealed to Nephi, eventually to be subject to the authority and jurisdiction of Peter and the twelve chosen in Palestine." Joseph Fielding Smith, *Answers to Gospel Questions*, 1:122. Joseph Smith: This book [the Book of Mormon] also tells us that our Savior made His appearance upon this continent after His resurrection; that He planted the Gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent. (Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 7 Vols. 4:538)) the twelve whom he had chosen, as he laid his hands upon them—

2 And he called them by name, saying: Ye shall ^acall on the Father in my name, in mighty prayer; and after ye have done this ye shall have ^bpower that to him upon whom ye shall lay your ^chands, ^dye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.

3 Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they ^alaid their hands, fell the Holy Ghost. (When he spoke to his disciples, Christ probably taught them the words to the prayers and the method of ordaining people to the priesthood. Moroni has included those instructions in these chapters, the appendix to the Book of Mormon. God is the same yesterday today, and forever. Whenever there has been priesthood, keys, and servants of the Lord authorized to proclaim the everlasting gospel and administer in its ordinances, there also has been the Church- the earthly kingdom of God. Perhaps Moroni, in writing to his latter-day readers, is showing that the foundational principles upon which the Nephite Church was built are the same today and in all generations. These verses also testify that the Nephite Church organized by the Savior himself operated under the power and authority of the Melchizedek Priesthood. It is by this higher priesthood that the gift of the Holy Ghost can be conferred upon people who have entered the Church through proper baptism. In discussing the practices and principles that governed the Nephite Church, there is probably good reason why Moroni first records the disciples being empowered to confer the gift of the Holy Ghost. The Holy Ghost and its accompanying gifts are imperative to the operation of the priesthood and the work of the Church. "We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days," the Prophet Joseph declared. "We believe that it [the gift of the Holy Ghost] is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost." (Teachings, p. 243.) DCBM, 4:323)

Moroni 3

Elders ordain priests and teachers by the laying on of hands. [Between A.D. 400 and 421]

1 THE manner which the disciples, who were called the ^aelders of the church, ^bordained ^cpriests and teachers— (See the end of the lesson for instructions on how ordinances are performed in our day.)

2 After they had prayed unto the Father in the name of Christ, they ^alaid their hands upon them, and said:

3 In the name of Jesus Christ I ordain you to be a priest, (or, if he be a ^ateacher) I ordain you to be a teacher, to preach repentance and ^bremission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.

4 And after this manner did they ^aordain priests and teachers (In earlier Nephite times priests and teachers were called and ordained to service in the kingdom. These priests and teachers were not officers in the Aaronic Priesthood as we know it today. They were priests and teachers in the general sense that they were Melchizedek Priesthood servants who ministered to the people and taught the gospel (see 2 Nephi 5:26 And it came to pass that I, Nephi, did ^aconsecrate Jacob and Joseph, that they should be ^bpriests and ^cteachers over the land of my people.; Jacob 1:18; For I, Jacob, and my brother Joseph had been ^aconsecrated priests and ^bteachers of this people, by the hand of Nephi. Mosiah 18:18 And it came to pass that Alma, having ^aauthority from God, ^bordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to ^cteach them concerning the things pertaining to the kingdom of God. It is not explicit in Moroni's account whether he is referring to "priests and teachers" in a generic way, meaning those who would minister under the Melchizedek Priesthood, or to the literal offices of priest and teacher in the Aaronic Priesthood. President Joseph Fielding Smith explained: "There were no Levites who accompanied Lehi to the Western Hemisphere. Under these conditions the Nephites officiated by virtue of the Melchizedek Priesthood from the days of Lehi to the days of the appearance of our Savior among them. It is true that Nephi 'consecrated Jacob and Joseph' that they should be priests and teachers over the land of the Nephites, but the fact that the plural terms priests and teachers were used indicates that this was not a reference to the definite office in the priesthood in either case, but it was a general assignment to teach, direct, and admonish the people. Otherwise the terms priest and teacher would have been given, in the singular When the Savior came to the Nephites, he established the Church in its fulness among them, and he informed them that former things had passed away, for they were all fulfilled in him. He gave the Nephites all the authority of the priesthood which we exercise today. Therefore we are justified in the belief that not only was the fulness of the Melchizedek Priesthood conferred, but also the Aaronic, just as we have it in the Church today; and this Aaronic Priesthood remained with them from this time until, through wickedness, all priesthood ceased. We may be assured that in the days of Moroni the Nephites did ordain teachers and priests in the Aaronic Priesthood; but before the visit of the Savior they officiated in the Melchizedek Priesthood." (Answers to Gospel Questions 1:124, 126.) DCBM, 4:323-24), according to the ^bgifts and callings of God unto men; and they ordained them by the ^cpower of the Holy Ghost, which was in them. (The Nephite disciples, who were ordained by Jesus (3 Nephi 12:1 ^aAND it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to ^bbaptize, was ^ctwelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: ^dBlessed are ye if ye shall give heed unto the words of these twelve whom I have ^cchosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am.), called others to priesthood service in the Church. This priesthood practice parallels that which was revealed by the Lord to Joseph Smith in this dispensation (D&C 20:38-56: 38 *The ^aduty of the elders, priests,*

teachers, deacons, and members of the church of Christ—An ^bapostle is an ^celder, and it is his calling to ^dbaptize; 39 And to ^aordain other elders, priests, teachers, and deacons; 40 And to administer ^abread and wine—the ^bemblems of the flesh and blood of Christ— 41 And to ^aconfirm those who are baptized into the church, by the laying on of ^bhands for the baptism of fire and the Holy Ghost, according to the scriptures; 42 And to teach, expound, exhort, baptize, and watch over the church; 43 And to confirm the church by the laying on of the hands, and the giving of the Holy Ghost; 44 And to take the ^alead of all meetings. 45 The elders are to ^aconduct the ^bmeetings as they are ^cled by the Holy Ghost, according to the commandments and revelations of God. 46 The ^apriest's duty is to preach, ^bteach, expound, exhort, and baptize, and administer the sacrament, 47 And visit the house of each member, and exhort them to ^apray ^bvocally and in secret and attend to all ^cfamily duties. 48 And he may also ^aordain other priests, teachers, and deacons. 49 And he is to take the ^alead of meetings when there is no elder present; 50 But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, 51 And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties. 52 In all these duties the priest is to ^aassist the elder if occasion requires. 53 The ^ateacher's duty is to ^bwatch over the ^cchurch always, and be with and strengthen them; 54 And see that there is no iniquity in the church, neither ^ahardness with each other, neither lying, ^bbackbiting, nor ^cevil ^dspeaking; 55 And see that the church meet together often, and also see that all the members do their duty. 56 And he is to take the lead of meetings in the absence of the elder or priest—). The Book of Mormon thereby stands not only as another witness of Christ but also as another witness of the "true and living Church" of Christ. DCBM, 4:323)

Moroni 4

How the elders and priests administer the sacramental bread. [Between A.D. 400 and 421] (During the resurrected Savior's ministry among the Nephites he introduced to them the ordinance of the sacrament of the Lord's Supper and taught them the significance of it (see 3 Nephi 18 and the corresponding commentary). In these chapters Moroni is illuminating this doctrine and ordinance, not by further doctrinal teaching of the symbolism or its significance but rather by demonstrating that it was a formal ordinance that was practiced in the Nephite Church. Moroni gives us the exact words of the prescribed prayer that must be offered as a part of this essential ordinance because the sacrament is not merely a ritual of remembrance but is in very deed a solemn covenant. The specific words and phrases of the sacramental prayer are a critical part of that covenant. Perhaps Moroni realized that in his father's abridgment the doctrine of the sacrament was taught and discussed but the words of the covenantal prayers had not been included; and that they should be in order that the latter-day reader of the Book of Mormon would better understand the significant covenants and blessings associated with the sacrament. DCBM, 4: 325)

PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4.

¹ THE ^amanner of their ^belders and ^cpriests administering the flesh and blood of Christ unto the church; and they administered it ^daccording to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it—

2 And they did kneel down with the ^achurch, and pray to the Father in the name of Christ, saying:

3 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and ^asanctify this ^bbread to the souls of all those who partake of it; that they may eat in ^cremembrance of the body of thy Son, and witness (It is clear from the Book of Mormon usage of the verb "to witness" as it relates to baptism (see Mosiah 18:10: Now I say unto you, if this be the desire of your hearts, what have you against being ^abaptized in the ^bname of the Lord, as a witness before him that ye have entered into a ^ccovenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?) and the sacrament (see 3 Nephi 18:11 And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in ^aremembrance of my ^bblood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.) that it means to enter into a solemn covenant. Another way this phrase could read is "and covenant with thee." Only when we understand that as we "witness" we are covenanting with the Father to do certain things does the ordinance of the sacrament truly become a renewal of our previous covenants taken at baptism. DCBM, 4:325) ^dunto thee, O God, the Eternal Father, that they are willing to take upon them the ^dname of thy Son (The name of Christ comes upon us not merely for the asking but only as we exercise faith in him, keep his commandments, and partake of the ordinances of salvation. When we covenant to take the name of Christ we are in fact covenanting with the Lord that we will so live our lives that we can be spiritually "born of him" and "become his sons and his daughters" (see Mosiah 5:7-12 Mosiah 15:11-12; Mosiah 27:25; D&C 34:2-3; D&C 39:4). Those who have thus been born again become members of the family of Christ and thus take upon them the family name- they become Christians in the true sense of that word and are obligated by covenant to live by the rules and regulations of the royal family, to live a life befitting the new and

sacred name they have taken. "Family members bear the family name," wrote Elder Bruce R. McConkie. "By it they are known and called and identified; it sets them apart from all those of a different lineage and ancestry. Adopted children take upon themselves the name of their newfound parents and become in all respects as though they had been born in the family. And so it is that the children of Christ, those who are born again, those who are spiritually begotten by their new Father, take upon themselves the name of Christ. By it they are known; in it they are called; it identifies and sets them apart from all others. They are now family members, Christians in the real and true sense of the word. "Do they themselves become Christs? Not in the sense that they are called upon to atone for the sins of others and make immortality and eternal life available for themselves or their fellowmen on this or any world. But they do carry his name and are obligated to bear it in decency and dignity.' (Promised Messiah, p. 363.) DCBM, 4:326), and always remember him When we covenant to "always remember him' we are not only committing ourselves to reflect and ponder upon the mission and teachings of the Lord but also are binding ourselves to follow the teachings of the Master and to seek diligently to walk in his footsteps, to live our lives and to treat our fellowman as we remember the Savior to have done. Elder Dallin H. Oaks has declared that if we are to remember Jesus we must also follow him. He cited several specific ways by which we demonstrate our remembrance of the Savior: "He calls us to take time from our daily activities to follow him and serve our fellowman. Even the greatest among us should be the servant of all. Those who always remember him will straightway assume and faithfully fulfill the responsibilities to which they are called by his servants If we always remember our Savior, we will forgive and forget grievances against those who have wronged us As we always remember him, we should strive to assure that we and our family members and, indeed, all the sons and daughters of God everywhere follow our Savior into the waters of baptism. This reminds each of us of our duties to proclaim the gospel, perfect the Saints, and redeem the dead We should always remember how the Savior taught us to love and do good to one another. Loving and serving one another can solve so many problems!" (Ensign, May 1988, pp. 30-31). DCBM, 4:326-327), and keep his commandments which he hath given them, that they may always have his °Spirit to be with them. (One's faithfulness to the covenants made in baptism and renewed with worthy partaking of the sacrament binds the Lord to his part of the covenant agreement. He has promised that we may have the influence of the Holy Ghost as a constant companion. There are many significant spiritual fruits that come to us as the Lord fulfills this promise to us. The Holy Ghost is a sanctifier, and as a result we are forgiven of our sins and cleansed by the Holy Spirit through worthy partaking of the sacrament. "If we have done wrong; if there is a feeling in our souls that we would like to be forgiven," Elder Melvin J. Ballard declared, "then the method to obtain forgiveness is not through rebaptism; it is not to make confession to man; but it is to repent of our sins, to go to those against whom we have sinned or transgressed and obtain their forgiveness, and then repair to the sacrament table where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls. It will really enter into our being." (Improvement Era, October 1919, pp. 1026-27.) In addition to the cleansing from sin and the spiritual healing that comes by the Holy Ghost, having the Spirit with us yields other great blessings. If we are true to our covenants, the Spirit helps us to speak with power (see D&C 88:137), brings things to our remembrance (see John 14:26), gives us peace and joy (see Galatians 5:22), teaches and testifies of eternal truths (see John 14:26; Moroni 10:5), opens up revelations to our minds (see Alma 5:46), shows us all things that we should do (see 2 Nephi 32:5), strengthens body, mind and spirit (see Romans 8:26), comforts us in times of sorrow (see Acts 9:31), unfolds to us the mysteries of the kingdom (see 1 Nephi 10:19), and brings us many other spiritual blessings. Mortal minds cannot fully comprehend and words cannot fully explain what great things can come to us if we partake worthily of the sacrament and merit the Lord's promise to have his Spirit with us always. DCBM, 4:327) Amen.

Moroni 5

The mode of administering the sacramental wine is set forth. [Between A.D. 400 and 421]

1 THE ^amanner of administering the wine—Behold, they took the cup, and said:

2 O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this ^awine to the souls of all those who drink of it, that they may do it in ^bremembrance of the ^cblood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his ^dSpirit to be with them. Amen.

Moroni 6

Repentant persons are baptized and fellowshipped—Church members who repent are forgiven—Meetings are conducted by the power of the Holy Ghost. [Between A.D. 400 and 421]

PREACH MY GOSPEL: SEARCH THE FOLLOWING SCRIPTURES AND MAKE A LIST OF THE QUALIFICATIONS AND COVENANT OF BAPTISM. DISCUSS HOW TO TEACH THOSE REQUIREMENTS TO OTHERS. 2 Nephi 31:13; Alma 7:14-16; Moroni 6:1-4; Mosiah 18:8-10; 3 Nephi 11:21-41; D&C 20:37 PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4.

1 AND now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth ^afruit meet that they were ^bworthy of it. (The "fruit" of faith and repentance includes not only a willingness to be baptized but also a life that demonstrates that desire and reflects a love for the Savior and for his teachings. Thus an interview is an essential part of preparation for baptism. Repentance and sincere commitment to gospel principles are the indicators of spiritual readiness for the covenant of baptism (see Matthew 3:8; Alma 13:10-13). DCBM, 4:328-29)

2 Neither did they receive any unto baptism save they came forth with a ^abroken ^bheart and a contrite spirit, ("To have a broken heart and contrite spirit," wrote Elder Bruce R. McConkie, "is to be broken down with deep sorrow for sin, to be humbly and thoroughly penitent, to have attained sincere and purposeful repentance" (Mormon Doctrine, p. 161). This kind of humility is not just sorrow for sin but is also an attitude of gratitude for the Savior's sacrifice and a recognition of one's total and complete dependence upon his merits and mercy. DCBM, 4: 329) and witnessed unto the church that they truly repented of all their sins.

3 And none were received unto baptism save they ^atook upon them the name of Christ, having a determination to serve him to the end. (Moroni's description of the qualifications for baptism into the Nephite Church of Christ shows virtually the same conditions as those listed by the Lord through revelation in this dispensation (compare D&C 20:37). Worthiness to be admitted into the kingdom of God on earth is not open to negotiation. These conditions are prescribed by the Lord and are the same from one dispensation to another. DCBM, 4:328)

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 31:20-21; Moroni 6:4; D&C 20:37; Articles of Faith 1:3; John 14:15, 21; Ephesians 4:11-14; Philippians 2:12. **4** And after they had been received unto baptism, and were wrought upon and ^acleansed by the power of the Holy Ghost, (Confirmed and received the gift of the Holy Ghost) they were numbered among the people of the ^bchurch of Christ; and their ^cnames were taken, that they might be remembered (This perhaps has reference to the Nephite Church's equivalent of our modern-day membership record system. Keeping a record of the members of the Church was not done for the sake of reporting statistics or "boasting" in numbers but rather so that each member could be identified and remembered. The purpose is the same today. Members are remembered in that priesthood leaders are kept aware of all those in their units in order that, through priesthood quorums and auxiliaries and through effective home teaching, the Saints can be spiritually ministered to and encouraged to live the gospel to be mindful of the need for prayer, and to more faithfully rely upon the merciful arm of the Savior. We do not know exactly what procedures and/or programs were employed by the Nephite Church to meet these objectives, but we can

clearly see that the responsibilities of fellowshipping and nurturing one another, of being our "brother's keeper," is an age-old requirement of all of the Lord's Saints. (Compare D&C 20:42, 46-55). DCBM, 4:329) and nourished by the good word of God, (President Gordon B. Hinckley: every new convert needs three things: 1. A friend in the Church to whom he can constantly turn, who will walk beside him, who will answer his questions, who will understand his problems. 2. An assignment. Activity is the genius of this Church. It is the process by which we grow. Faith and love for the Lord are like the muscle of my arm. If I use them, they grow stronger. If I put them in a sling, they become weaker. Every convert deserves a responsibility. The bishop may feel that he is not qualified for responsibility. Take a chance on him. Think of the risk the Lord took when He called you. Of course the new convert will not know everything. He likely will make some mistakes. So what? We all make mistakes. The important thing is the growth that will come of activity. As a part of this process of giving responsibility, it is proper and very important that the new convert, if he be a man, is ordained to the Aaronic Priesthood. Then before too many months, he may be ordained to the Melchizedek Priesthood. He will have the fellowship of the elders quorum. He will become one of a vast body of priesthood throughout the world, men of integrity and faith who love the Lord and seek to move forward His work. 3. Every convert must be "nourished by the good word of God" (**Moro. 6:4**). It is imperative that he or she become affiliated with a priesthood quorum or the Relief Society, the Young Women, the Young Men, the Sunday School, or the Primary. He or she must be encouraged to come to sacrament meeting to partake of the sacrament, to renew the covenants made at the time of baptism. I am convinced that we will lose but very, very few of those who come into the Church if we take better care of them. Ensign, May 1999, 108-109.) to keep them in the right way, to keep them continually ^dwatchful unto prayer, ^erelying alone upon the merits of Christ, who was the author and the finisher of their faith. (God the Father is the author of the plan of salvation. Jesus, by divine investiture of authority and as the chief proponent of the Father's plan, is also often referred to as the author of our faith. In some translations of the Bible this term author is translated as captain. Our Savior is indeed the captain of our salvation and the prime mover of our faith and the source of all righteousness. Another word for author is father. Jesus is truly the father or author of the salvation of all who come unto him and are "born again" and thus become his children. Christ is the finisher of our faith in that, through our faith in him, he perfects our faith and perfects us. Through his grace we are saved or, in other words, spiritually finished as to immortality and eternal life. It is upon Christ and his infinite atonement that we should focus our hearts, minds, and strength. He is indeed the light at the "end of the tunnel" — it is he that the scriptures command us to consider as "the end of your salvation" (D&C 46:7). DCBM, 4:330)

PREACH MY GOSPEL: OBSERVE THE LAW OF THE FAST: Omni 1:6; Alma 5:45-46; Alma 6:6; Alma 17:2-3; Moroni 6:5; D&C 59:12-16; D&C 88:76; Matthew 6:1-4, 16-18; Isaiah 58:6-11. CARING FOR THE POOR: Mosiah 4:16-27; Mosiah 18:8-10; Alma 4:12-13; Matthew 25:34-46; James 1:27; Isaiah 58:3-12.

5 And the ^achurch did meet together ^boft, (The value of Church meetings is not in their frequency but rather in that coming together often in the spirit of fasting and prayer helps feed the spirit and keep one close to gospel principles. Just as it is unhealthy and physically dangerous to neglect one's health and nutrition, so is it spiritually life-threatening to go without the spiritual nutrition that comes from meeting together, serving one another, and being taught. Partaking of the sacrament weekly is also an imperative ingredient in a spiritual "balanced diet." President Anthon H. Lund declared: "unless the Saints attend their meetings it will be hard for them to keep alive in the Gospel" (CR, October 1907, p. 9) DCBM, 4:330) to ^cfast and to pray, and to speak one with another concerning the welfare of their souls.

6 And they did ^ameet together oft to partake of bread and wine, in ^bremembrance of the Lord Jesus. ("No man goes away from this Church and becomes an apostate in a week, nor in a month," observed Elder Melvin J. Ballard. "It is a slow process. The one thing that would make for the safety of every man and woman would be to appear at the sacrament table every Sabbath day. We would not get very far away in one week- not so far away that, by the process of self-investigation, we could not rectify the wrongs we

may have done. If we should refrain from partaking of the sacrament, condemned by ourselves as unworthy to receive these emblems, we could not endure long, and we would soon, I am sure, have the spirit of repentance. The road to the sacrament table is the path of safety for the Latter-day Saints." (Improvement Era, October 1919, p. 1028.) DCBM, 4:330-31)

7 And they were strict to observe that there should be ^ano iniquity among them; and whoso was found to commit iniquity, and ^bthree witnesses of the church did condemn them before the ^celders, and if they repented not, and ^dconfessed not, their names were ^eblotted out, and they were not ^fnumbered among the people of Christ.

8 But ^aas oft as they repented and sought forgiveness, with real ^bintent, they were ^cforgiven. (Church discipline too is an important element of the perfection-of-the-saints mission of the Church. Rooting out iniquity from the institutional Church has always been one of the responsibilities of the 'elders' in all dispensations, but there is a more important blessing to the individual that comes from such discipline. The Nephites, like the modern Church, sought not only to preserve the spiritual integrity of the institution but also to help each member repent and walk uprightly before the Lord (see D&C 20:80; D&C 42:80-83; D&C 102:12-23). Those who misunderstand the mission of the Church and the indispensable role of discipline in fulfilling that mission may view excommunication, disfellowshipment, or other formal disciplinary measures as unfairly punitive and humiliating. On the contrary, Elder Theodore M. Burton noted that "the most loving action the Church can take at times is to disfellowship or excommunicate a person" ("To Forgive Is Divine," Ensign, May 1983, p. 70). When deemed necessary through inspiration these repentance remedies can help the sinner fully realize the seriousness of his transgression. If a serious offense is treated too lightly it is more likely to be repeated. Such Church actions can ensure that the necessary price for repentance is paid. They also serve to mercifully protect the errant person from the full weight and responsibility of his covenants, which if left in full force would bring condemnation upon him in his yet unforgiven state. Through Church discipline a wrongdoer can demonstrate to the Lord, to the Church, and to others a sincere desire to repent and be forgiven, whatever the cost. This period of discipline is an opportunity to be retained as a disciple of him who made our repentance possible. If such discipline does not yield repentance, reformation, and forgiveness for the sinner, such discipline still protects the sanctity and purity of the Church. To do otherwise is an offense to God, for he declared: "And him that repenteth not of his sins, and confesseth them not, ye shall bring before the church, and do with him as the scripture saith unto you, either by commandment or by revelation. And this ye shall do that God may be glorified- not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your lawgiver." (D&C 64:12-13.) DCBM, 4:331)

9 And their meetings were ^aconducted by the church after the manner of the workings of the Spirit, and by the ^bpower of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done. (Today, just as in the Nephite Church, our meetings should be filled with the power of the Holy Ghost. To ensure this, leaders should prayerfully seek the guidance of the Lord in planning meetings, in selecting speakers and the topics to be addressed, and in the choosing of the sacred hymns of praise. Meetings should be conducted in a reverential manner that will be conducive to the spirit of true worship. This scriptural injunction to see that meetings are conducted "after the manner of the workings of the Spirit" is not reserved or directed solely to presiding officers. Speakers and teachers should likewise prayerfully seek inspiration that their part will be "led by the Spirit." Congregation members, too, have a sacred obligation to spiritually prepare for meetings and attend them in the proper frame of mind so as to be touched by the power of the Holy Ghost. When all members of the Church recognize him who is the Head and seek to commune with him through reverent worship at Church meetings, then the Spirit of the Lord can be poured out upon the Saints. In these circumstances they "understand one another, and . . . are edified and rejoice together" (see D&C 50:17-22). DCBM, 4:322)

Moroni 7

An invitation to enter into the rest of the Lord—Pray with real intent—The Spirit of Christ enables men to know good from evil—Satan persuades men to deny Christ and do evil—The prophets manifest the coming of Christ—By faith miracles are wrought and angels minister—Men should hope for eternal life and cleave unto charity. [Between A.D. 400 and 421] (Why is this chapter here? Faith, hope and charity were already mentioned in Ether 12. Moroni may not have been well educated. He says in Ether 12 that he is not a good writer, and so he includes the entire talk of his father because this topic is so very important that the words he wrote in Ether are not as good as those written by his father here. Here's another reason these teachings might be here. When the prophets were done teaching the people because they thought it wouldn't be effective anymore, because the prophets knew they weren't going to obey, or because it was too late to change anything, they then talked to the faithful about faith, hope and charity. Each time the civilizations are about to be destroyed in the Book of Mormon, the Jaredites and Nephites, they teach about faith, hope and charity. Also when the Prophet Joseph was about to be killed at Carthage, Hyrum had just read the passage in Ether about faith, hope and charity. Do you notice that the Brethren no longer teach us about preparation for events in the future, but lately their General Conference talk themes have been about faith, hope and charity. It may be getting too late for us to prepare, so we need to have faith in the Lord to get through the challenges that lie ahead.)

1 AND now I, Moroni, write a few of the words of my father Mormon, which he spake concerning ^afaith, hope, and charity; for after this manner did he speak unto the people, as he taught them in the ^bsynagogue which they had built for the place of worship. (Transcript of a talk:)

2 And now I, Mormon, speak unto you, my beloved brethren; and it is by the ^agrace of God the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his ^bcalling (Most likely an Apostle) unto me, that I am permitted to speak unto you at this time.

3 Wherefore, I would speak unto you that are of the ^achurch, (This talk was given to church members. It pertains to us today.) that are the ^bpeaceable followers of Christ, (Inner peace comes from Christ even though the world around us may be in turmoil and at war.) and that have obtained a sufficient ^chope by which ye can enter into the ^drest (fullness of God's glory) of the Lord, from this time henceforth until (in the celestial kingdom) ye shall rest with him in heaven. (President Joseph F. Smith taught that once the Saints of God have gained a testimony which is unshakeable and which will allow them to confront the antagonists of the faith with confidence, they have in this life entered into the rest of the Lord. There is a settled conviction of the truth which comes through their hope in Christ and the faith that he will in time bestow upon them the riches of eternity. (See Gospel Doctrine, pp. 58, 126.) DCBM, 4:333)

4 And now my brethren, I judge these things of you because of your peaceable ^awalk with the children of men. (Remember that this is occurring during the terrible wars between the Nephites and Lamanites)

5 For I remember the word of God which saith by their ^aworks ye shall know them; for if their works be good, then they are good also.

6 For behold, God hath said a man being ^aevil cannot do that which is good; for if he ^boffereth a gift, or ^cprayeth unto God, except he shall do it with **real ^dintent** it profiteth him nothing. (Dallin H. Oaks: Have you ever found yourself doing something you thought was right, but doing it because you "had" to? Did you ever keep a commandment of God with an attitude of resentment or self-righteousness, or even because you expected some immediate personal benefit? I suppose most of us have had this experience. Do you remember your feelings on such occasions? Do you think such feelings will be ignored by a Father in Heaven who gave us the willpower we call agency? Don't such feelings tell us something about the desires of our hearts? under the law of God we are accountable for our feelings and desires as well as our acts. Evil thoughts and desires will be punished. Acts that seem to be good bring blessings only when they are done with real and righteous intent. On the positive side, we will be blessed for the righteous desires of our hearts even though some outside circumstance has made it impossible for us to

carry those desires into action. 1985-86 Devotional and Fireside Speeches, 29, 31)

7 For behold, it is not counted unto him for righteousness.

8 For behold, if a man being ^aevil giveth a gift, he doeth it ^bgrudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

9 And likewise also is it counted evil unto a man, if he shall pray and not with ^areal intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift. (Dallin H.

Oaks: "People serve one another for different reasons, and some reasons are better than others. Perhaps none of us serves in every capacity all the time for only a single reason. Since we are imperfect beings, most of us probably serve for a combination of reasons, and the combinations may be different from time to time as we grow spiritually. But we should all strive to serve for the reasons that are highest and best. . . . "Some may serve for hope of earthly reward. . . . Others might serve in order to obtain worldly honors, prominence, or power. . . . "Another reason for service—probably more worthy than the first, but still in the category of service in search of earthly reward—is that motivated by a personal desire to obtain good companionship. . . . "These first two reasons for service are selfish and selfcentered and unworthy of Saints. . . . Reasons aimed at earthly rewards are distinctly lesser in character and reward than the other reasons I will discuss. "Some may serve out of fear of punishment. . . . Service out of fear of punishment is a lesser motive at best. "Other persons may serve out of a sense of duty or out of loyalty to friends or family or traditions. . . . Those who serve out of a sense of duty or loyalty to various wholesome causes are the good and honorable men and women of the earth. "Service of the character I have just described is worthy of praise and will surely qualify for blessings, especially if it is done willingly and joyfully. . . . " . . . There are still higher reasons for service. "One such higher reason for service is the hope of an eternal reward. This hope—the expectation of enjoying the fruits of our labors—is one of the most powerful sources of motivation. As a reason for service, it necessarily involves faith in God and in the fulfillment of his prophecies. . . . "The last motive I will discuss is, in my opinion, the highest reason of all. In its relationship to service, it is what the scriptures call 'a more excellent way' (1 Corinthians 12:31). "Charity is the pure love of Christ' (Moroni 7:47). The Book of Mormon teaches us that this virtue is 'the greatest of all' (Moroni 7:46). . . . "If our service is to be most efficacious, it must be accomplished for the love of God and the love of his children. . . . "This principle—that our service should be for the love of God and the love of fellowmen rather than for personal advantage or any other lesser motive—is admittedly a high standard. . . . "Service with all of our heart and mind is a high challenge for all of us. Such service must be free of selfish ambition. It must be motivated only by the pure love of Christ" (in Conference Report, Oct. 1984, 14–16; or *Ensign*, Nov. 1984, 13–15).)

11 For behold, a bitter ^afountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he ^bfollow Christ he cannot be a ^cservant of the devil.

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2

Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma

42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN

Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi

10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11

12 Wherefore, all things which are ^agood cometh of God; and that which is ^bevil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to ^csin, and to do that which is evil

continually. (Then he explains what's going on in verses 12-13. Notice the balance here. They're perfectly balanced against each other here, using the same expressions exactly. You're thinking of a person suspended in space, and two planets are trying to pull him in opposite directions to opposite orbits. "For the devil is an enemy unto God, and fighteth against him continually." There is no mention anywhere of God fighting against the devil. He doesn't have to. He could dismiss him like that. There's

no issue there because the devil is phony. He can only react, but he's always fighting against God. You're not called upon to fight God's battles for him, as Mormon tells us here. He has not asked you to do that at all. He has asked you to do what's good. If you do righteously, that's the deadly weapon-not going out and attacking him [Satan] because he's evil. Remember, he's going to have to live with us forever, too, in eternity. We've got to get on with each other eventually. He's going to be forgiven, so there's nothing you can do by going out and trying to eliminate him. He says here, "The devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin [that's his method], and to do that which is evil continually." So it's like a gravitational force, a continual force exerting steady pressure or attraction to pull you over into an orbit where you'll be invited to sin and do evil continually. And with God the same thing: "That which is of God inviteth and enticeth to do good continually." On the other hand, you're continually being pulled in the opposite direction. But the same way, inviting and enticing-the same test. "Wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God." Between the two it's up to you, and the pull is equal. It has to be. Neither one is overwhelmingly powerful-not in this world. If God exerted irresistible force-which Joseph Smith says he will not do-then you would have no choice. I mean it wouldn't be a test at all. As Peter says in the famous Clementine Recognitions, if God forced us to be good, there'd be no merit in that at all. On the other hand, if the devil was absolutely overpowering and you couldn't resist him, we wouldn't be responsible for yielding to him. He'd be much too strong for us. So each of them has a mighty pull. The one is this direction, and the other is phony, but it's a mirror image of the other. There's a great early Christian literature in which the devil is an exact counterpart. He waits for God to act, and then he acts. He makes the same claims to dominion. He is the fisherman of men, too. He does all these other things. He sends out his missionaries. He has the same influence, and so it's up to you to make the choice. You're suspended in space between the two [and you decide] which direction you're going to move in here. Hugh Nibley, Teachings of the Book of Mormon, 4:278-79))

13 But behold, that which is of God inviteth and enticeth to do ^agood continually; wherefore, every thing which inviteth and ^benticeth to do ^cgood, and to love God, and to serve him, (Once God is able to entice us to go good, then we are to be of service to him) is ^dinspired of God. (These verses could easily be misunderstood. It is not that evil persons- or persons with less than noble motives- cannot do good things. They certainly can. It is just that their deeds prove in the end to be a blessing neither to themselves nor to those they serve. That is, so long as good deeds are motivated by selfish or malicious desires they cannot transform and enrich either the giver or the receiver. Unfortunately, such doctrine has caused some members of the Church to conclude, "Well, given the way I feel about going to church right now [or doing my home teaching, or serving at the cannery], it would be better to just stay home!" No, it would not be better to stay home. Giving a gift is one thing. Performing my duties in the Church is another. It is almost always better to do the right thing for the wrong reason than to do the wrong thing-better to go to church or visit my families or show up for the welfare activity with a bad attitude than to remain at home. In most cases the very act of doing my duty (even with a less than celestial motive) results in good feelings and subsequent gratitude for having done the right thing. DCBM, 4:334)

14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is ^aevil to be of God, or that which is good and of God to be of the devil.

15 For behold, my brethren, it is given unto you to ^ajudge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. (Joseph Smith: A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas.... Thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. TPJS, 151.)

SCRIPTURE MASTERY 16 For behold, the ^aSpirit of Christ is given to every ^bman, that he may ^cknow good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ;

wherefore ye may know with a perfect knowledge it is of God. (Bruce R. McConkie: “Christ is ‘the true light that lighteth every man that cometh into the world.’ (D. & C. 93:2; John 1:9.) This enlightenment is administered to all men through the Spirit of Christ, or the Spirit of the Lord, or the Light of truth, or the light of Christ -- all of which expressions are synonymous. This Spirit fills the immensity of space, is in all things, and is not to be confused with the Personage of Spirit known as the Holy Ghost (or Spirit of the Lord). (Doctrines of Salvation, vol. 1, pp. 38-54.) ‘The light of Christ is the Spirit of the Lord which leads men to accept the gospel and join the Church so that they may receive the gift of the Holy Ghost. Men are commanded to ‘live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.’ (D. & C. 84:44-46.) Those who hearken to this Spirit come into the Church, receiving ‘of the Spirit of Christ unto the remission of their sins.’ (D. & C. 20:37; 84:47-48; 47 And every one that hearkeneth to the voice of the Spirit ^acometh unto God, even the Father. 48 And the Father ^ateacheth him of the covenant which he has ^brenewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the ^cwhole world. Alma 19:6; Now, seeing that I know these things, why should I desire more than to ^aperform the work to which I have been called? 26:3; Behold, I answer for you; for our brethren, the Lamanites, were in darkness, yea, even in the darkest abyss, but behold, how ^amany of them are brought to behold the marvelous light of God! And this is the blessing which hath been bestowed upon us, that we have been made ^binstruments in the hands of God to bring about this great work. 28:14 And thus we see the great call of ^adiligence of men to labor in the vineyards of the Lord; and thus we see the great reason of sorrow, and also of rejoicing—sorrow because of death and destruction among men, and joy because of the ^blight of Christ unto life. Men are born again by following the light of Christ to the point where they receive the actual enjoyment of the gift of the Holy Ghost. (Mosiah 27:24-31; Alma 36.) It is because of the light of Christ that all men know good from evil and enjoy the guidance of what is called conscience.” (Mormon Doctrine, pp. 446-7))

17 But whatsoever thing persuadeth men to do ^aevil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

18 And now, my brethren, seeing that ye know the ^alight by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same ^bjudgment which ye judge ye shall also be judged. (We do not find this doctrine so clearly defined in the New Testament as in the Doctrine and Covenants and the Book of Mormon. But we discover this: The Lord has not left men (when they are born into this world) helpless, groping to find the light and truth, but every man that is born into the world is born with the right to receive the guidance, the instruction, the counsel of the Spirit of Christ, or Light of Truth, sometimes called the Spirit of the Lord in our writings. If a man who has never heard the gospel will hearken to the teachings and manifestations of the Spirit of Christ, or the Light of Truth, which come to him, often spoken of as conscience—every man has a conscience and knows more or less when he does wrong, and the Spirit guides him if he will hearken to its whisperings—it will lead him eventually to the fulness of the gospel. That is, he is guided by the Light, and when the gospel comes he will be ready to receive it. This is what the Lord tells us in section 84 of the Doctrine and Covenants. This Spirit of Truth, or Light of Christ, also has other functions. We read this in the revelation: “This . . . glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ, his Son—He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth; Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was

made; As also the light of the stars, and the power thereof by which they were made; And the earth also, and the power thereof, even the earth upon which you stand. And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; Which light proceedeth forth, from the presence of God to fill the immensity of space. Joseph Fielding Smith, Doctrines of Salvation 1:51)

19 Wherefore, I beseech of you, brethren, that ye should search diligently in the **“light of Christ”** (This is an unusual phrase. It seems to mean something like, "Be diligent in following the Light of Christ," or "Search your hearts diligently and pay heed to the light with," or "Search diligently to know the truth and then hearken to the quiet voice within you." DCBM, 4:336. “Mormon’s words indicate the need for effort on our part to obtain the real benefit of the Light of Christ. While this gift is given to everyone, we must be willing to let that light guide and direct our decisions or the light will grow dim. Speaking of this dwindling of the Light of Christ, President J. Reuben Clark explained, ‘It is my hope and my belief that the Lord never permits the light of faith wholly to be extinguished in any human heart, however faint the light may glow. The Lord has provided that there shall still be a spark which, with teaching, with the spirit of righteousness, with love, with tenderness, with example, with living the Gospel, shall brighten and glow again, however darkened the mind may have been.’ (Conference Report, October 1936, p. 114.)” (Clyde J. Williams, Church News, 11/30/96)) **that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a^bchild of Christ.**

20 And now, my brethren, how is it possible that ye can lay hold upon every good thing?

21 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

22 For behold, God ^aknowing all things, being from ^beverlasting to everlasting, (Our God, the Almighty Elohim who is our Father in Heaven, is a man, a glorified man, an exalted Man, of Holiness. Joseph Smith explained in his famous King Follett sermon that that being whom we now worship was once a mortal man who dwelt on an earth, even as we do now (see Teachings, pp. 345-46). How, then, can he be "from everlasting to everlasting" or "from eternity to eternity"? Simply stated, this means "from the spirit existence through the probation which we are in, and then back again to the eternal existence which will follow." (Joseph Fielding Smith, Doctrines of Salvation 1:12; see also Bruce R. McConkie, Promised Messiah, p. 166.) DCBM, 4:337) behold, he sent ^cangels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing. (God always sends angels to his prophets when he wants to restore priesthood authority.)

23 And God also declared unto prophets, by his own mouth, that Christ should come.

24 And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were ^afallen, and there could no good thing come unto them. (Because we are fallen, we, by ourselves could not do good. It is by the help of Christ that we do good.)

25 Wherefore, by the ministering of ^aangels, (Isn’t it interesting that Moroni is writing about angels when he is to be an angel himself in assisting with the restoration of the gospel in the last days?) and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ.

26 And after that he came men also were ^asaved by faith in his name; (The pattern for salvation, the process of faith, was not different for those who lived in the meridian of time than for those who lived in the days of Adam some four thousand years before. Nor is it any different for those who live two thousand years after his coming in the flesh—men and women must exercise faith in his name, repent of their sins, be reborn and renewed through his blood and by the power of the Holy Ghost, and endure faithfully to the end (see D&C 20:25-27: 25 That as many as would ^abelieve and be baptized in his holy name, and ^bendure in faith to the end, should be saved— 26 Not only those who believed after he came in the ^ameridian of time, in the ^bflesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who ^cspake as they were inspired by the ^dgift of

the Holy Ghost, who truly ^ctestified of him in all things, should have eternal life, 27 As well as those who should come after, who should believe in the ^agifts and callings of God by the Holy Ghost, which ^bbearth record of the Father and of the Son;). In so doing they prepare themselves to enjoy "every good thing." DCBM, 4:338) and by faith, they become the ^bsons of God. And as surely as Christ liveth he spake these words unto our fathers, (Christ was taught to all the prophets starting with Adam) saying: ^cWhatsoever thing ye shall ask the Father in my name, which is good, ("And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you" (3 Nephi 18:20 DCBM, 4:338) in faith believing that ye shall receive, behold, it shall be done unto you. Paul taught that "faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Joseph Smith elaborated on this principle when he taught "Faith comes by hearing the word of God through the testimony of the servants of God; that testimony is always attended by the Spirit of prophecy and revelation" (Teachings, p. 148). That testimony may be borne by mortals or by angels. In the earliest ages of the world, "the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost" (Moses 5:58: And thus the ^aGospel began to be ^bpreached, from the beginning, being declared by ^choly ^dangels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.; compare D&C 20:35: And we know that these things are true and according to the revelations of John, neither ^aadding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the ^bvoice of God, or the ministering of angels.). DCBM, 4:337)

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 ATONEMENT 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 THE GOSPEL – THE WAY 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

27 Wherefore, my beloved brethren, have ^amiracles ceased because Christ hath ascended into heaven, and hath sat down on the right hand of God, to ^bclaim of the Father his rights of mercy which he hath upon the children of men?

28 For he hath answered the ends of the law, (See 2 Nephi 2:7 Behold, he offereth himself a ^asacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto ^bnone else can the ^cends of the law be answered. A person answers to the justice of God in one of two ways: (1) perfect obedience to the law, which leads to blessings and joy; (2) disobedience to the law, which leads to suffering and punishment and requires a payment or penalty. Christ answered on both counts. He kept the law perfectly. In addition, he pays the penalty for our sins, which payment becomes efficacious as we repent and trust in him.) and he claimeth all those who have faith in him; and they who have faith in him will ^acleave unto every good thing; wherefore he ^badvocateth the cause of the children of men; and he dwelleth eternally in the heavens. (Mormon is essentially asking, "Since the Atonement has been wrought, the greatest miracle in time or eternity, have miracles ceased, or has Jesus Ceased to minister to us?" DCBM, 4:339)

29 And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have ^aangels ceased to minister unto the children of men. (John Taylor: The angels are our watchmen... Angels ward off evil. One might as well undertake to throw the water out of this world into the moon with a teaspoon, as to do away with the supervision of angels upon the human mind. . . . They are the police of heaven and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials" labeled "*the prayers of the saints.*"— *The Gospel Kingdom*, 31. [Regarding Zion's Camp,] Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate... God was with us, and his angels went

before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them. Joseph Smith, History of the Church, 2:73.)

30 For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of ^agodliness. (Angels are the servants of Christ. They are heavenly messengers sent by the Lord to minister to men and women on earth. Their ministry is not capricious, their service not haphazard. They labor under the Holy Priesthood after the Order of the Son of God. Their ministry- whether seen or unseen- is to those of strong faith. DCBM, 4:340. Joseph F. Smith: When messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred friends, and fellow-beings and fellow-servants. Our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their friends and relatives upon the earth again, bringing from the divine presence messages of love, of warning, of reproof or instruction, to those whom they had learned to love in the flesh. Gospel Doctrine, 435-436.)

31 And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the ^achosen vessels of the Lord, that they may bear testimony of him.

32 And by so doing, the Lord God prepareth the way that the ^aresidue of men may have ^bfaith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: "Faith" Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide "Faith"; Bible Dictionary: "Faith"; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

33 And Christ hath said: ^aIf ye will have ^bfaith in me ye shall have power to do whatsoever thing is ^cexpedient in me.

34 And he hath said: ^aRepent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

35 And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with ^apower and great glory at the last ^bday, that they are true, and if they are true has the day of miracles ceased?

36 Or have angels ceased to appear unto the children of men? Or has he ^awithheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?(Christ would have suffered all he did, even for just one of us.)

37 Behold I say unto you, Nay; for it is by faith that ^amiracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of ^bunbelief, and all is vain.

38 For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

39 But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not ^afit to be numbered among the people of his church.

PREACH MY GOSPEL: PREACH MY GOSPEL: HOPE: WHAT IS HOPE AND WHAT DO WE HOPE FOR? 2 Nephi 31:20; Alma 58:10-11; Ether 12:4, 32; Moroni 7:40-48; D&C 59:23; D&C 138:14; Romans 8:24-25; Hebrews 6:10-20; Topical Guide "Hope". 40 And again, my beloved brethren, I would speak unto you concerning ^ahope. How is it that ye can attain unto faith, save ye shall have hope?

41 And what is it that ye shall ^ahope for? Behold I say unto you that ye shall have ^bhope through the atonement of Christ and the power of his resurrection, to be raised unto life ^ceternal, and this because of your faith in him according to the promise.

42 Wherefore, if a man have ^afaith he ^bmust needs have hope; for without faith there cannot be any hope. (Faith and hope are closely tied. In one sense, a type of hope, what Alma called "a desire to believe" (Alma 32:27), precedes faith. That is to say, before faith in Christ can be firmly established one must begin with some kind of desire to believe. Then as a person gains the quiet assurance that there is a God, gains a correct understanding of the nature and perfections of God, and gains the assurance from the Lord that his course in life is approved, he is on the pathway of faith. When one has faith in Christ—trusts in his almighty power to forgive and lift and lighten and transform the soul— one begins to gain that hope which comes only as a result of believing in and relying upon the merits and mercy of Christ. Hope in this sense is not a weak and whimpering yearning that lacks even the beginning of assurance. It is not expressed in such thoughts as "I hope I can get to heaven one day," or "I hope the Lord will forgive my sins," or "I hope there's a place for people like me in the celestial kingdom." Rather, to have hope in Christ is to have the peaceful assurance that one is on course, the quiet confidence that in general terms the Lord is pleased with one's efforts, the anticipation of happiness here and glory and honor hereafter. Alma encouraged his people to live in such a way as to allow the Spirit of the Lord to cleanse and direct them, "and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering; having faith on the Lord; having a hope that ye shall receive eternal life" (Alma 13:28-29, italics added). DCBM, 4:342)

PREACH MY GOSPEL: SERVICE: CHARITY: Moroni 7:43-48; D&C 88:125; Matthew 22:36-40; 1 Corinthians 13:1-8; CARE FOR THE POOR: Mosiah 4:26; Alma 34:28-29; D&C 52:40; Matthew 25:40. WE ARE TO SERVE: Mosiah 2:17; Mosiah 18:8-10; D&C 42:29; D&C 107:99-100. 43 And again, behold I say unto you that he cannot have faith and hope, save he shall be ^ameek, and lowly of heart.

44 If so, his ^afaith and hope is vain, for none is ^bacceptable before God, save the ^cmeek and lowly in heart; and if a man be meek and lowly in heart, and ^dconfesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary "Charity". HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a. **SCRIPTURE**

MASTERY 45 And ^acharity suffereth long, and is ^bkind, and ^cenvieth not, and is not puffed up, seeketh not her own, is not easily ^dprovoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

(Elder Bruce R. McConkie said: "Both Paul and Mormon expounded with great inspiration about faith, hope, and charity, in many verses using the same words and phrases. If there is any difference between them it is that Mormon expounds the doctrines more perfectly and persuasively than does Paul. It does not take much insight to know that Mormon and Paul both had before them the writings of some Old Testament prophet on the same subjects." ("The Doctrinal Restoration," in The Joseph Smith Translation: The Restoration of Plain and Precious Things, p. 18.) DCBM, 4:343)

46 Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth.

Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

47 But ^acharity is the pure ^blove of Christ, (Hugh Nibley: “Charity gives to those who don’t deserve and expects nothing in return: It is the love God has for us, and the love we have for little children, of whom we expect nothing but for whom we would give everything.” (Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 524)) and it endureth ^cforever; and whoso is found possessed of it at the last day, it shall be well with him. (Above all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. Bruce R. McConkie, Mormon Doctrine, p. 121)

48 Wherefore, my beloved brethren, ^apray unto the Father with all the energy of heart, that ye may be filled with this love, (His love for us) which he hath bestowed upon all who are true ^bfollowers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall ^cbe like him, (Christ carries the scars and wounds from his crucifixion. Maybe we too will carry our scars that were necessary to keep the commandments. Maybe we will be like him in our small versions of suffering) for we shall see him as he is; that we may have this hope; that we may be ^dpurified even as he is pure. Amen.

BIBLE DICTIONARY LIGHT OF CHRIST

The phrase “light of Christ” does not appear in the Bible, although the principles that apply to it are frequently mentioned therein. The precise phrase is found in Alma 28: 14, Moro. 7: 18, and D&C 88: 7. Biblical phrases that are sometimes synonymous to the term “light of Christ” are “spirit of the Lord” and “light of life” (see, for example, John 1: 4; John 8: 12). The “spirit of the Lord,” however, sometimes is used with reference to the Holy Ghost, and so must not be taken in every case as having reference to the light of Christ.

The light of Christ is just what the words imply: enlightenment, knowledge, and an uplifting, ennobling, persevering influence that comes upon mankind because of Jesus Christ. For instance, Christ is “the true light that lighteth every man that cometh into the world” (D&C 93: 2; John 1: 9). The light of Christ fills the “immensity of space” and is the means by which Christ is able to be “in all things, and is through all things, and is round about all things.” It “giveth life to all things” and is “the law by which all things are governed.” It is also “the light that quickeneth” man’s understanding (see D&C 88: 6-13, 41). In this manner, the light of Christ is related to man’s conscience and tells him right from wrong (cf. Moro. 7: 12-19).

The light of Christ should not be confused with the personage of the Holy Ghost, for the light of Christ is not a personage at all. Its influence is preliminary to and preparatory to one’s receiving the Holy Ghost. The light of Christ will lead the honest soul who “hearkeneth to the voice” to find the true gospel and the true Church and thereby receive the Holy Ghost (see D&C 84: 46-48). Additional references are Alma 19: 6; Alma 26: 3; D&C 20: 27.

Moroni 8

Infant baptism is an evil abomination—Little children are alive in Christ because of the atonement—Faith, repentance, meekness and lowliness of heart, receiving the Holy Ghost, and enduring to the end lead to salvation. [Between A.D. 400 and 421] (Why is this chapter in the Book of Mormon? Moroni knew that his time was soon to end. He looked back over the materials he had to see what may have been missing from the plates, so the subject of infant baptism he knew would be necessary for our day. But more importantly, this chapter is about the fall and the atonement.)

1 AN epistle of my ^afather Mormon, written to me, Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying: (This epistle was probably written to clarify doctrinal disputes. Moroni must have held some church position where he was in a position to clarify the doctrine.)

2 My beloved son, Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work.

3 I am mindful of you always in my prayers, continually praying unto God the Father in the name of his Holy Child, Jesus, that he, through his infinite ^agoodness and ^bgrace, will keep you through the endurance of faith on his name to the end.

4 And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should ^adisputations rise among you.

5 For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

6 And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.

7 For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the ^aword of the Lord came to me by the power of the Holy Ghost, saying: (This is a quote from Christ in a direct revelation to Mormon, similar to the language in the Doctrine and Covenants.)

8 ^aListen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the ^bwhole need no physician, but they that are sick; wherefore, little ^cchildren are ^dwhole, for they are not capable of committing ^esin; ("The revelations state that little children 'cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me' (D&C 29:47). All of us know of deeds performed by little children that may only be described as evil. I am aware of a seven-year-old who in an act of rage killed his brother. The act of murder is a heinous sin. But in this case the child's action is not accounted as sin. Why? Because, in the words of God, 'little children are redeemed from the foundation of the world through mine Only Begotten' (D&C 29:46). Christ explained through Mormon that 'the curse of Adam is taken from [children] in me, that it hath no power over them' (Moroni 8:8). Little children are subject to the pull and effects of the Fall, just as everyone is. They are not, however, held accountable for their act. In summary, little children are saved without any preconditions-without faith, repentance, or baptism. Their innocence is decreed and declared by and through the tender mercies of an all-loving Lord. They are innocent through the Atonement, not because there is no sin in their nature." (Robert L. Millet, *Life in Christ* pp. 32-33). DCBM, 4:351-52) wherefore the curse of ^fAdam is taken from them in me, (Even though children have fallen, the atonement covers them) that it hath no power over them; and the law of ^gcircumcision is done away in me. (These verses give the historical context for one of the most significant doctrinal discourses in the Book of Mormon. In the verses that follow, Mormon discusses the doctrine of accountability and the false notion of infant baptism. It appears from this introduction that Moroni had previously been called to an important priesthood position of responsibility. Moroni, in that new stewardship probably wrote to his father concerning an important matter of concern and conflict. In response Mormon gave him some fatherly, as well as some ecclesiastical, counsel concerning a very

important doctrinal dispute that had arisen among the Nephites. The record is silent as to what prompted this doctrinal dispute or how the notion of infant baptism had crept in among the people. Mormon's epistle to Moroni is designed to correct any error that has been made or false doctrines that have been taught and to plainly teach the truth of the matter. DCBM, 4:349-50)

9 And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn ^amockery (This is a mockery of the atonement) before God, that ye should baptize little children. (The washing of little children was a false doctrine instituted in the days of Abraham and refuted by the Lord in a revelation. (JST Gen. 17:3-6. 3 ^aAnd (it came to pass, that) Abram fell on his face: (and called upon the name of the Lord.) And God talked with him, saying, (My people have gone astray from my precepts, and have not kept mine ordinances, which I gave unto their fathers; And they have not observed mine anointing, and the burial, or baptism wherewith I commanded them; But have turned from the commandment, and taken unto themselves the washing of children, and the blood of sprinkling; And have said that the blood of the righteous Abel was shed for sins; and have not known wherein they are accountable before me.) 4 (But) As for ~~me~~ (thee), behold, (I will make) my ^acovenant is with thee, and thou shalt be a ^bfather of many ^cnations. 5 (And this covenant I make, that thy children may be known among all nations.) Neither shall thy name any more be called Abram, but thy name shall be ^aAbraham; (Conversion to Judaism is always accompanied by giving a new name. for men, it is usually Abraham or Ben Avraham (son of Abraham). When blessings are given for health, at marriages, and at other festive occasions, often the “new” or “special” name is used. Old Testament Supplementary Study Materials, p. 13) for a father of many nations have I made thee. 6 And I will make thee exceeding ^afruitful, and I will make ^bnations of thee, and ^ckings shall come ~~out~~ of thee(, and of thy seed.) The Lord on this same occasion made the covenant with Abraham that every male child should be circumcised when eight days old. (Gen. 17:9-12. 9 ¶ And God said unto Abraham, (Therefore) Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. (On April 3, 1836, as part of a magnificent sequence of heavenly manifestations in the newly completed Kirtland Temple, Joseph Smith and Oliver Cowdery experienced a visitation by Elias, who committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. Thus the continuity of the Lord's ancient covenant program was assured in the latter days. The Lord delights in blessing his children. He gives them places of refuge in this world (lands and gathering places, such as the stakes of Zion). He gives them hope for eternal mansions on high. He makes them fruitful in their posterity and gives them the hope of eternal increase through the blessings of temple marriage. He provides the fullness of the everlasting gospel of Jesus Christ and the priesthood of God, with its ennobling and redeeming power to grant immortality and eternal life for the valiant who endure to the end. For all of these extraordinary blessings, he asks only that we walk in righteousness and obey his commandments, sharing our witness to the world through his missionary program. Latter-Day Commentary of the Old Testament, p. 78) 10 (And) This is (shall be) my ^acovenant, which ye shall keep, between me and ~~you~~ (thee) and thy seed after thee; Every man child among you shall be ^bcircumcised. 11 And ye shall ^acircumcise the flesh of your foreskin; and it shall be a ^btoken of the ^ccovenant betwixt me and you. 12 And he that is ^aeight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or ^bbought with money of any stranger, which *is* not of thy seed.) The circumcision being performed at eight days was symbolic of the child becoming accountable at eight years. (see also D&C 68:25-27. 25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin be upon the heads of the parents. 26 For this shall be a law unto the ^ainhabitants of Zion, or in any of her stakes which are organized. 27 And their children shall be ^abaptized for the ^bremission of their sins when ^ceight years old, and receive the laying on of the hands.) Monte S. Nyman, Studies in Scripture, 8:302-03)

10 Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are

^aaccountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little ^bchildren, and they shall all be saved with their little children.

11 And their little ^achildren need no repentance, (They are incapable of repentance) neither baptism. (Joseph Fielding Smith has taught, "Children who die in infancy do not have to be endowed. So far as the ordinance of [marriage] sealing is concerned, this may wait until the millennium." (Doctrines of Salvation, 2:55)) Behold, baptism is unto repentance to the fulfilling the commandments unto the ^bremission of sins.

12 But little ^achildren are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a ^brespector to persons; for how many little children have died without baptism! ("All little children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven." (D&C 137:10.) We have again the warning voice sounded in our midst, which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting. The strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the "world grows weaker and wiser"; if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again. TPJS, p. 196-97. The Prophet Joseph Smith taught: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none." (Teachings, p. 181.) These little children, being pure, did not need to be tested further. Their gaining of earthly experience, another purpose for coming to mortality, will be provided for them in the millennium. (See Gospel Doctrine, pp. 453-54.) See also Joseph Fielding Smith, Doctrines of Salvation, 3 vols., comp. Bruce R. McConkie (Salt Lake City: Bookcraft, 1954-56), 2:56-57; Bruce R. McConkie, "The Salvation of Little Children," Ensign, April 1977, p. 6. Elder Bruce R. McConkie said: There are certain spirits who come into this life only to receive bodies; for reasons that we do not know, but which are known in the infinite wisdom of the Eternal Father, they do not need the testing, probationary experiences of mortality. We come here for two great reasons—the first, to get a body; the second, to be tried, examined, schooled, and tested under mortal circumstances, to take a different type of probationary test than we underwent in the pre-mortal life. There are some of the children of our Father, however, who come to earth to get a body—for that reason solely. They do not need the testings of this mortality. (Funeral address) The Book of Mormon: Fourth Nephi through Moroni, from Zion to Destruction, 11-12)

13 Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

14 Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity; for he hath neither ^afaith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. (If you deny the atonement, you cannot have faith, hope and charity, and you are therefore denying the power of Christ.)

15 For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. (Joseph Smith declared that the mother who laid down her little child, being deprived of the privilege, the joy, and the satisfaction of bringing it up to manhood or womanhood in this world, would, after the resurrection, have all the joy, satisfaction and pleasure, and

even more than it would have been possible to have had in mortality, in seeing her child grow to the full measure of the stature of its spirit.” (Gospel Doctrine, p. 453) Joseph Fielding Smith: “Children who die in childhood will not be deprived of any blessing. When they grow, after the resurrection, to the full maturity of the spirit, they will be entitled to all the blessings which they would have been entitled to had they been privileged to tarry here and receive them. “The Lord has arranged for that, so that justice will be given to every soul.” (Doctrines of Salvation, 2:55)

16 Wo be unto them that shall pervert the ways of the Lord after this manner, for they shall perish except they repent. Behold, I speak with boldness, having ^aauthority from God; and I fear not what man can do; for ^bperfect ^clove ^dcasteth out all fear.

17 And I am filled with ^acharity, which is everlasting love; wherefore, all children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike and ^bpartakers of salvation.

18 For I know that God is not a partial God, neither a changeable being; but he is ^aunchangeable from ^ball eternity to all eternity.

19 Little ^achildren cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his ^bmercy.

20 And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the ^aatonement of him and the power of his redemption.

21 Wo unto such, for they are in danger of death, ^ahell, and an ^bendless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the ^cjudgment-seat of Christ. (It appears that what Mormon is condemning and characterizing as "damning belief" is the rejection of the merciful workings of the Atonement after one understands the role of accountability, the effects of the fall of Adam, and the necessity of the Savior's redemption. When one understands these doctrines and knows the nature of God, yet continues to hold to a view of God as capricious and arbitrary and continues to deny the unconditional aspects of the atonement of Jesus Christ in overcoming both the spiritual and physical deaths that resulted from the Fall, then one will experience a temporary hell until he can repent and acknowledge the saving power and mercy of Christ. DCBM, 4:352)

22 For behold that all little children are ^aalive in Christ, and also all they that are without the ^blaw. (The Lord has made it known by revelation that children born with retarded minds shall receive blessings just like little children who die in infancy. They are free from sin, because their minds are not capable of a correct understanding of right and wrong. Mormon, when writing to his son Moroni on the subject of baptism places deficient children in the same category with little children who are under the age of accountability, they do not require baptism, for the atonement of Jesus Christ takes care of them equally with little children who die before the age of accountability, as follows: For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing. (Moroni 8:22.) Again the Lord has stated: And again, I say unto you, that whoso having knowledge, have I not commanded to repent? And he that hath no understanding, it remaineth in me to do according as it is written. . . . (D. & C. 29:49-50.) Therefore The Church of Jesus Christ of Latter-day Saints considers all deficient children with retarded capacity to understand, just the same as little children under the age of accountability. They are redeemed without baptism and will go to the celestial kingdom of God, there, we believe, to have their faculties or other deficiencies restored according to the Father's mercy and justice. Joseph Fielding Smith, Answers to Gospel Questions, 3: 20-21. Sometimes the questions are raised: Do all little children who die before achieving the age of accountability inherit the celestial kingdom? Will some have to be tested in order to achieve ultimate exaltation? Mormon stresses that all little children and all that "are without the law" are alive in Christ because of His mercy. It is clear from Mormon's words and modern prophetic commentary that all who die without accountability are incapable of sin and repentance and are "redeemed" and "alive in Christ"-meaning they inherit the celestial kingdom. Little children are innocent and pure in this existence and will be pure and innocent in the world to come, and will come forth in the

resurrection of the pure in heart at the appropriate time. At the time of the second coming of Christ, wickedness will be cleansed from the face of the earth. The great Millennium will be ushered in with power and then Satan and his hosts will be bound by the righteousness of the people (see 1 Nephi 22:26 And because of the ^arighteousness of his people, ^bSatan has no power; wherefore, he cannot be loosed for the space of ^cmany years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel ^dreigneth.). During this glorious era of enlightenment the earth shall be given to the righteous "for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation" (D&C 45:58, italics added) But will not the devil be loosed at the end of the Millennium, some may ask? Could not those who had left mortality without trial be tested during that "little season"? Certainly not, for these children will have already come forth from the graves as resurrected and immortal beings. How could such persons-whose salvation is already assured-possibly be tested? To reason otherwise is to place God and all exalted beings in peril of apostasy. In the words of President Joseph Fielding Smith: "Satan will be loosed to gather his forces after the millennium. The people who will be tempted, will be people living on this earth, and they will have every opportunity to accept the gospel or reject it. Satan will have nothing to do whatever with little children, or grown people who have received their resurrection and entered into the celestial kingdom. Satan cannot tempt little children in this life, nor in the spirit world, nor after their resurrection. Little children who die before reaching the years of accountability will not be tempted." (Doctrines of Salvation 2:56-57.) DCBM, 4:353) For the power of ^credemption cometh on all them that have ^dno law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing—

23 But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in ^adead works.

24 Behold, my son, this thing ought not to be; for ^arepentance is unto them that are under condemnation and under the curse of a broken law. (Several important aspects of the doctrine of the Atonement and the ordinance of baptism are emphasized and clarified by Mormon in this epistle. Baptism is for the remission of sins. In order for baptism to be of efficacy there must also be faith in the Lord Jesus Christ and complete repentance. Since little children and those who because of mental or physical deficiencies never mature in the moral or spiritual sense are not accountable (see D&C 20:71 No one can be received into the church of Christ unless he has arrived unto the years of ^aaccountability before God, and is capable of ^brepentance.; D&C 29:49-50; 49 And, again, I say unto you, that whoso having knowledge, have I not commanded to ^arepent? 50 And he that hath no ^aunderstanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.), it is impossible for them to sin. Without accountability there is no sin. Without sin there is no need for repentance and baptism. Because little children cannot sin they cannot bring about their own spiritual "fall" or estrangement from God. The only spiritual death they experience, therefore, is that which comes upon all mankind by reason of the fall of Adam. Thus they are "alive in Christ" because the atonement of Jesus Christ has redeemed all, including little children, from the effects-both temporal and spiritual-of the fall of Adam. Those, then, who die without achieving personal accountability are redeemed and saved by the mercy, goodness, and pure love of Christ as evidenced by his atoning sacrifice. They become heirs of the celestial kingdom. (For an extensive doctrinal discussion of this concept see Elder Bruce R. McConkie, "The Salvation of Little Children," Ensign, April 1977, pp. 3-7) DCBM, 4:350-51) **PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST'S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1**

Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4. PREACH MY GOSPEL: HOW DO I DEVELOP CHRISTLIKE ATTRIBUTES? WHAT DO THESE SCRIPTURES SAY ABOUT FOLLOWING JESUS CHRIST'S EXAMPLE? 3 Nephi 12:48; 3 Nephi 27:21,27; John 13:1-16; 1 Peter 2:21. WHAT IS THE RELATIONSHIP BETWEEN THE FIRST PRINCIPLES OF THE GOSPEL AND CHRISTLIKE ATTRIBUTES? Moroni 8:25-26

25 And the first fruits of ^arepentance is ^bbaptism; (Baptism is evidence of our repentance, and partaking of the sacrament is evidence of our continued repentance.) and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth ^cremission of sins; (President Spencer W. Kimball taught that there is no true repentance if we forsake only some selected sins but continue to embrace sinfulness. "That transgressor is not fully repentant who neglects his tithing, misses his meetings, breaks the Sabbath, fails in his family prayers, does not sustain the authorities of the Church, breaks the Word of Wisdom, does not love the Lord nor his fellowmen. A reforming adulterer who drinks or curses is not repentant. The repenting burglar who has sex play is not ready for forgiveness. God cannot forgive unless the transgressor shows a true repentance which spreads to all areas of his life." (The Miracle of Forgiveness, p 203.) DCBM, 4:355)

26 And the remission of sins bringeth ^ameekness, and lowliness of heart; ("To renew the mind of man is the work of the Holy Ghost," Elder Orson Pratt explained. "The Holy Ghost [changes us] more thoroughly by renewing the inner man, and by purifying the affections and desires, and thoughts which have so long been habituated in the impure ways of sin. Without the aid of the Holy Ghost, a person who has long been accustomed to love sin, and whose affections and desires have long run with delight in the degraded channel of vice, would have but very little power to change his mind, at once, from its habituated course and walk, and to walk in newness of life. Though his sins may have been cleansed away yet so great is the force of habit that he would, "without being renewed by the Holy Ghost, be easily overcome, and contaminated again by sin. Hence, it is infinitely important that the affections and desires should be in a measure changed and renewed, so as to cause him to hate that which he before loved, and to love that which he before hated: to renew the mind of man is the work of the Holy Ghost." (The Holy Spirit," in Orson Pratt: Writings, of an Apostle, p. 57.) DCBM, 4:356) and because of meekness and lowliness of heart cometh the visitation of the ^bHoly Ghost, which ^cComforter ^dfilleteth with hope and perfect ^elove, (Charity and love of others is a gift of the spirit.) which love endureth by ^fdiligence unto ^gprayer, (Charity is a gift that comes by prayer.) until the end shall come, when all the ^hsaints shall dwell with God.

27 Behold, my son, I will write unto you again if I go not out soon against the Lamanites. Behold, the ^apride of this nation, or the people of the Nephites, hath proven their destruction except they should repent.

28 Pray for them, my son, that repentance may come unto them. But behold, I fear lest the Spirit hath ^aceased ^bstriving with them (Chapter 9 shows the result of the spirit ceasing to strive with the people.); and in this part of the land they are also seeking to put down all power and authority which cometh from God; and they are ^cdenying the Holy Ghost.

29 And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior himself.

30 Farewell, my son, until I shall write unto you, or shall meet you again. Amen.

Moroni 9

The second epistle of Mormon to his son Moroni.

Both the Nephites and the Lamanites are depraved and degenerate—They torture and murder each other—Mormon prays that grace and goodness may rest upon Moroni forever. [Between A.D. 400 and 421]

1 MY beloved son, I write unto you again that ye may know that I am yet alive; but I write somewhat of that which is grievous.

2 For behold, I have had a sore battle with the Lamanites, in which we did not conquer; and Archeantus has fallen by the sword, and also Luram and Emron; yea, and we have lost a great number of our choice men.

3 And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to ^aanger one with another.

4 Behold, I am laboring with them continually; and when I speak the word of God with ^asharpness they tremble and anger against me; and when I use no sharpness (It means direct and to the point. It means not couched in soft, comfortable language but focused on what needs to be said more than on how to say it. DCBM, 4:359) they ^bharden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased ^cstriving with them. (Hugh Nibley: “Their awful guilt leaps out in their instant resentment of any criticism of themselves: ‘When I speak the word of God with sharpness they tremble and anger against me’ (Moroni 9:4). They have reached that point of suicidal defiance which the Greeks called Ate, the point of no return, when the sinner with a sort of fatal fascination does everything that is most calculated to hasten his own removal from the scene—he is finished, and now all that remains is to get him out of the way: ‘O my beloved son, how can a people like this, that are without civilization . . . expect that God will stay his hand?’ (Moroni 9:11, 14). Nephite civilization was thus not extinguished at Cumorah. It had already ceased to exist for some time before the final house-cleaning. War had become the order of the day, ‘and every heart was hardened’ (Mormon 4:11), with the military requisitioning the necessities of life and leaving the noncombatants ‘to faint by the way and die’ (Moroni 9:16).” (Since Cumorah, p. 400))

5 For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they ^athirst after blood and revenge continually. (Hugh Nibley: “Mormon and Moroni supply the epilogue to the Book of Mormon, the son drawing freely on his father's notes and letters. The picture that these two paint of their world, which in their minds has a significant resemblance to our own, is one of unrelieved gloom. The situation is unbelievably bad and, in view of the way things are going, quite without hope. The scenes of horror and violence, culminating in the sickening escalation of atrocities by Lamanites and Nephites in the 9th chapter of Mormon, need no news-photographs to make their message convincing to the modern world. The Nephites, like the great heroes of tragedy--Oedipus, Macbeth, Achilles--as they approach their end, are hopelessly trapped by a desperate mentality in which the suppressed awareness of their own sins finds paranoid expression in a mad, ungovernable hatred of others: ‘They have lost their love, one towards another; and they thirst after blood and revenge continually’ (Moroni 9:5).” (Since Cumorah, p. 399))

PREACH MY GOSPEL: DILIGENCE: WHAT DOES IT MEAN TO BE DILIGENT? Moroni 9:6; D&C 10:4; D&C 107:99-100. WHY DOES THE LORD EXPECT YOU TO BE DILIGENT? D&C 75:2-5; D&C 123:12-14; D&C 127:4; D&C 130:20-21; HOW DOES DILIGENCE RELATE TO AGENCY? Mosiah 4:26-27; D&C 58:26-29. 6 And now, my beloved son, **notwithstanding their hardness, let us labor ^adiligently; for if we should cease to ^blabor, we should be brought under condemnation;** for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God. (“This one verse contains an entire

discourse on the importance of enduring to the end and always being found doing one's duty. Both Mormon and Moroni could have easily given up hope on their people, lost the motivation to continue in their prophetic callings, and become fatalistic. Instead, Mormon exhorts Moroni to continue to labor in his divinely inspired duty. From their examples we learn that diligence in doing one's duty is not to be dependent upon the receptiveness of others. We must do our duty, be diligent in fulfilling the Lord's commands, regardless of how others choose to conduct their lives or how they respond to our efforts. To do otherwise is to let go of the iron rod, to cease enduring to the end, which brings one under condemnation (compare 2 Corinthians 5:9; Jacob 1:19)." (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 360) Hugh Nibley: "In this crucible of wickedness the true greatness of Mormon shines like a star as he calls his son to action, telling him that no matter how bad things are, we must never stop trying to do what we can to improve matters, 'for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay' (Moroni 9:6). In this spirit Mormon took over command of the army even when he knew that all was lost, 'for they looked upon me as though I could deliver them from their afflictions. But behold, I was without hope' (Mormon 5:1-2). His is the predicament of the true tragic hero." (Since Cumorah, p. 401))

7 And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children.

8 And the husbands and fathers of those women and children they have slain; and they feed the women upon the ^aflesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.

9 And notwithstanding this great ^aabomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after ^bdepriving them of that which was most dear and precious above all things, which is ^cchastity and ^dvirtue—

10 And after they had done this thing, they did murder them in a most ^acruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

11 O my beloved son, how can a people like this, that are without civilization—

12 (And only a few years have passed away, and they were a civil and a delightsome people)

13 But O my son, how can a people like this, whose ^adelight is in so much abomination—

14 How can we expect that God will ^astay his hand in judgment against us?

15 Behold, my heart cries: Wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face!

16 And again, my son, there are many ^awidows and their daughters who remain in Sherrizah; and that part of the provisions which the Lamanites did not carry away, behold, the army of Zenephi has carried away, and left them to wander whithersoever they can for food; and many old women do faint by the way and die. (Hugh Nibley: "Revenge, [Mormon] said, was the one thing God absolutely would not tolerate (Mormon 3:9-16). For once that starts, there is no ending. Mormon shows us the military power completely out of control, practicing the usual atrocities, requisitioning everything for themselves while 'many old women do faint by the way and die' (Moroni 9:16). (Prophetic Book of Mormon, p. 524))

17 And the army which is with me is weak; and the armies of the Lamanites are betwixt Sherrizah and me; and as many as have fled to the army of ^aAaron have fallen victims to their awful brutality.

18 O the depravity of my people! They are without ^aorder and without mercy. Behold, I am but a man, and I have but the ^bstrength of a man, and I cannot any longer enforce my commands.

19 And they have become strong in their perversion; and they are alike brutal, sparing none, neither old nor young; and they delight in everything save that which is good; and the suffering of our women and our children upon all the face of this land doth exceed everything; yea, tongue cannot tell, neither can it

be written.

20 And now, my son, I dwell no longer upon this horrible scene. Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling; and their wickedness doth^a exceed that of the Lamanites. (“Righteousness and truth result in order, while evil and wickedness lead to confusion and disorder. In describing the depraved state of things at the close of the Nephite narrative, Mormon spoke of his people as ‘without civilization,’ ‘without principle,’ ‘past feeling,’ and, interestingly enough, ‘without order and without mercy’ (Moroni 9:11, 18, 20). Whereas faithfulness and adherence to the light of Christ and to moral codes and standards bring forth peace and decency and enhanced organization among the sons and daughters of God, indifference towards or defiance of divine law bring forth chaos and division. Nephi explained that ‘the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction.’ (2 Nephi 26:11.) Those who no longer enjoy the influence of the Spirit ‘are without Christ and God in the world; and they are driven about as chaff before the wind’ (Mormon 5:16). When the Spirit ceases to strive with men and women, Satan has ‘full power over the hearts of the people’ and they are ‘given up unto the hardness of their hearts, and the blindness of their minds’ (Ether 15:19). The Holy Spirit is an organizing principle, and the nearer we approach our Heavenly Father the greater will be our grasp of reality, our ability to see things as they really are and to value our true relationship to man and God.” (Millet and McConkie, Joseph Smith: The Choice Seer, chapter 17) Hugh Nibley: “Here then is the real calamity that befell the Nephites in all its tragic horror—and there is no mention whatever of enemy action or of anyone belonging to the wrong party: the ultimate catastrophe is not that people are struck down, but that they should be found in any circumstances whatever ‘without order and without mercy, . . . without principle and past feeling.’” (Since Cumorah, p. 400))

21 Behold, my son, I cannot recommend them unto God lest he should smite me.

22 But behold, my son, I recommend thee unto God, and I trust in Christ that thou wilt be saved; and I^a pray unto God that he will^b spare thy life, to witness the return of his people unto him, or their utter destruction; for I know that they must perish except they^c repent and return unto him.

23 And if they perish it will be like unto the^a Jaredites, because of the wilfulness of their hearts, ^bseeking for blood and ^crevenge.

24 And if it so be that they perish, we know that many of our brethren have^a deserted over unto the Lamanites, and many more will also desert over unto them; wherefore, write somewhat a few things, if thou art spared and I shall perish and not see thee; but I trust that I may see thee soon; for I have sacred records that I would^b deliver up unto thee.

25 My son, be faithful in Christ; (In spite of all the horrors of war and the depravity of the people, be faithful in Christ.) and may not the things which I have written grieve thee, to weigh thee down unto^a death; but may Christ lift thee up, (Be optimistic with the hope that Christ will save you in the Celestial Kingdom. Be happy in spite of the troubles that surround us.) and may his sufferings and death, and the showing his body unto our fathers, and his mercy and^b long-suffering, and the hope of his glory and of eternal life, rest in your^c mind forever.

26 And may the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, who sitteth on the^a right hand of his power, until all things shall become subject unto him, be, and abide with you forever. Amen.

Moroni 10

A testimony of the Book of Mormon comes by the power of the Holy Ghost—The gifts of the Spirit are dispensed to the faithful—Spiritual gifts always accompany faith—Moroni’s words speak from the dust—Come unto Christ, be perfected in him, and sanctify your souls. [About A.D. 421] (The word exhort is used nine times in this chapter.)

1 NOW I, Moroni, write somewhat as seemeth me good (Moroni is saying goodbye to us for the third time. This is his last chance to say one more thing to us.); and I write unto my brethren, the ^aLamanites; and I would that they should know that ^{*}more than ^bfour hundred and twenty years have passed away since the sign was given of the coming of Christ.

2 And I ^aseal up ^bthese records, after I have spoken a few words by way of exhortation unto you.

PREACH MY GOSPEL: HOW SHOULD YOU USE THE BOOK OF MORMON IN YOUR MISSIONARY WORK? 1 Nephi 13:39; Moroni 10:3-5; D&C 42:12-14; 2 Nephi 29:8-10; D&C 20:5-16 PREACH MY GOSPEL: PRAY OFTEN: 2 Nephi 32:8-9; Enos 1:1-12; Alma 34:17-28; Moroni 10:3-5; D&C 6:22-23; D&C 8:2-3; D&C 9:7-9; D&C 19:28; 1 Kings 19: 11-12; Bible Dictionary: “Prayer”. 3 Behold, I would exhort you that when ye shall read these things, if it be

wisdom in God that ye should read them, that ye would remember how ^amerciful the Lord hath been unto the children of men, from the creation of Adam (The Bible) even down until the time that ye shall receive these things (The Book of Mormon), and ^bponder it in your ^chearts. (Neal A. Maxwell: “Pondering, for most of us, is not something we do easily. It is much more than drifting or daydreaming, for it focuses and stirs us, not lulls us. We must set aside time, circumstances, and attitude in order to achieve it. In Alma’s words, we must ‘give place’ (Alma 32:27). The length of time involved in pondering is not as important as the intensity given to it. Reflection cannot be achieved in the midst of distraction.” (That Ye May Believe, p. 184)

SCRIPTURE MASTERY 4 And when ye shall receive these things, I would exhort you that ye would ^aask God, the Eternal Father, in the name of Christ, if these things are not ^btrue; and if ye shall ask with a ^csincere heart, with ^dreal intent, (To act upon the truth we know.) having ^efaith in Christ, he will ^fmanifest the ^gtruth of it (The Book of Mormon) unto you, by the power of the Holy Ghost. (Bruce R.

McConkie: “Now I am one who knows by the power of the Spirit that this book is true, and as a consequence I also know, both by reason and by revelation from the Spirit, of the truth and divinity of all the great spiritual verities of this dispensation. For instance: I know that the Father and the Son appeared to Joseph Smith -- because the Book of Mormon is true. I know that the gospel has been restored and that God has established his Church again on earth -- because the Book of Mormon is true. I know that Joseph Smith is a prophet, that he communed with God entertained angels, received revelations, saw visions, and has gone on to eternal glory -- because the Book of Mormon is true. I know that the Bible is the word of God as far as it is translated correctly -- because the Book of Mormon is true. I know that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the one kingdom with legal administrators who can seal men up unto eternal life -- because the Book of Mormon is true. To my testimony of the Book of Mormon I add that of the Lord God himself, who said Joseph Smith ‘has translated the book, . . . and as your Lord and your God liveth it is true.’ (D&C 17:6.) In the name of Jesus Christ. Amen.” (Conference Report, Apr. 1968, p. 21) Joseph Smith: “Search the scriptures...and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation.” (Teachings, p. 11-12 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 531))

PREACH MY GOSPEL: WHAT IS THE HOLY GHOST’S ROLE IN HELPING US LEARN

THE GOSPEL? 2 Nephi 32:5; D&C 11:12-14; John 16:13; Alma 5:45-46; D&C 39:5-6; 1 Corinthians 2:9-14; Moroni 10:5; John 14:26 PREACH MY GOSPEL: KNOWLEDGE: HOW DOES KNOWLEDGE ASSIST IN DOING THE LORD'S WORK? Alma 17:2-3; D&C 88:77-80; HOW CAN YOU OBTAIN KNOWLEDGE? 2 Nephi 32:1-5; Moroni 10:5; D&C 42:61; D&C 76:5-10; D&C 88:118; Bible Dictionary "Knowledge". **5 And by the power of the Holy Ghost ye**

may ^aknow the ^btruth of all things. (In what may be one of the finest explanations of the place of pondering in this process, Elder Bruce R. McConkie explained to the Church: "May I be so bold as to propose a test and issue a challenge. It is hoped that all who take this test will have a knowledge of the Holy Bible, because the more people know about the Bible, the greater their appreciation will be of the Book of Mormon. This test is for saint and sinner alike; it is for Jew and Gentile, for bond and free, for black and white, for all of our Father's children. We have all been commanded to search the scriptures, to treasure up the Lord's word, to live by every word that proceedeth forth from the mouth of God (see D&C 84:44 For you shall ^alive by every word that proceedeth forth from the mouth of God.) This, then, is the test. Let every person make a list of from one hundred to two hundred doctrinal subjects, making a conscientious effort to cover the whole field of gospel knowledge. The number of subjects chosen will depend on personal inclination and upon how broad the spectrum will be under each subject. "Then write each subject on a blank piece of paper. Divide the paper into two columns; at the top of one, write 'Book of Mormon,' and at the top of the other, 'Bible.' "Then start with the first verse and phrase of the Book of Mormon, and continuing verse by verse and thought by thought, put the substance of each verse under its proper heading. Find the same doctrine in the Old and New Testaments, and place it in the parallel columns. "Ponder the truths you learn, and it will not be long before you know that Lehi and Jacob excel Paul in teaching the Atonement; that Alma's sermons on faith and on being born again surpass anything in the Bible; that Nephi makes a better exposition of the scattering and gathering of Israel than do Isaiah, Jeremiah, and Ezekiel combined; that Mormon's words about faith, hope, and charity have a clarity, a breadth, and a power of expression that even Paul did not attain; and so on and so on. "There is another and simpler test that all who seek to know the truth might well take. It calls for us simply to read, ponder, and pray—all in the spirit of faith and with an open mind. To keep ourselves alert to the issues at hand—as we do read, ponder, and pray—we should ask ourselves a thousand times, 'Could any man have written this book?' "And it is absolutely guaranteed that sometime between the first and thousandth time this question is asked, every sincere and genuine truth seeker will come to know by the power of the Spirit that the Book of Mormon is true, that it is the mind and will and voice of the Lord to the whole world in our day." (CR, October 1983, p. 106.) DCBM, 4:363-64)

6 And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: "Faith" Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. **7** And ye may ^aknow that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, ^baccording to the faith of the children of men, the same today and tomorrow, and forever. (*Daniel H. Ludlow*, director of Church Correlation Review. To understand the promise found in Moroni 10:4, a person should read and ponder the verses immediately before and after. In the first edition of the Book of Mormon (1830), Moroni chapter 10 was all written as one paragraph. Let us examine carefully and individually verses 1-5: Verse 1: "Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ." Although Moroni is addressing himself specifically to "the Lamanites," these words, as well as all of the words in the Book of Mormon, apply also to the Jews and the Gentiles. (See title page.) Verse 2: "And I seal up these

records, after I have spoken a few words by way of exhortation unto you.” The words *these records* refer to the records upon which Moroni was then writing (the plates of Mormon), which were later received by Joseph Smith and translated as the Book of Mormon. Verse 3: “Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.” Too frequently this verse is not quoted in connection with verse four and, when quoted, is often misinterpreted. However, it is a key verse to understanding the full promise of Moroni 10:1-5. When analyzed thoroughly, this verse indicates that the honest seeker after truth must do two things: 1. Read the Book of Mormon. The words *these things* in verse three refer back to the words *these records* in verse two—the records from which our present Book of Mormon was translated. 2. “Ponder” the dealings of God with men as recorded in the Book of Mormon, and then compare them with the dealings of God with men as recorded in the Bible. Although the word Bible is not found in this verse, Moroni indicates that the person should “remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things.” The Bible provides a story of the Creation and the history of events from that time forward. However, the account of the Creation and subsequent happenings are not contained in the Book of Mormon. In fact, Moroni had earlier acknowledged that the Book of Mormon would not include this information. In explaining his abridgement of the Book of Ether, Moroni wrote: “And now I, Moroni ... take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether. “And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews— “Therefore I do not write those things which transpired from the days of Adam until that time.” (Ether 1:1-4; italics added.) Thus, if a sincere person hasn’t gained a testimony of the Book of Mormon after reading it, he should—as Moroni seems to suggest here—read the Bible as well, pondering in his heart both scriptural accounts of God’s dealings with his children. Verse 4: “And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.” Note that the word read is not even included in this verse; rather, the verb is receive. In other words, after the person has (1) read the Book of Mormon and (2) pondered the dealings of God with the peoples of the Book of Mormon and the Bible, he must then put himself in a frame of mind where he would be willing to “receive” or “accept” all these things. Then he must ask “with a sincere heart, with real intent, having faith in Christ.” Sincere pondering of the scriptures helps put a person in an appropriate frame of mind to ask for—and receive—divine guidance. The things we should be in a position to receive (accept) may refer not only to the Book of Mormon, but also to everything mentioned in verses two and three. Similarly, the word *it* near the end of verse four (“he will manifest the truth of it unto you”) may refer to the process of God’s dealing with men, along with referring to the Book of Mormon itself. In either case, if a person receives “the truth of it,” he will believe in (accept) the Book of Mormon. Verse 5: “And by the power of the Holy Ghost ye may know the truth of all things.” This verse indicates that the principles contained in the formula for learning truth as explained in verses one through four can also be applied to areas other than learning the truth of the Book of Mormon. As to whether this promise is Moroni’s or the Lord’s, Doctrine and Covenants 68:4 reads: “And whatsoever they [the Lord’s chosen servants] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.” When Moroni “speaks” or writes by the power of the Holy Ghost, his writings represent the “will ... mind ... word ... [and] voice of the Lord.” Thus it is appropriate to say this promise comes from the Lord through the writings of Moroni. When a person follows this divine formula, the results are certain: He will gain a testimony of the Book of Mormon.

God cannot and does not lie, and his promises made through his prophets are sure. Therefore, any person who claims to have followed the various requirements but says he has not gained a testimony should check to see which step he has not followed faithfully or completely: 1. He should read and ponder the Book of Mormon—all of it. 2. He should remember the methods God has used in working with the peoples of both the Book of Mormon and the Bible—and ponder these things in his heart. 3. He should put himself in a frame of mind where he would be willing to accept (receive) all of “these things”—the Book of Mormon, the Bible, and the way God works with men. 4. “With a sincere heart, with real intent, having faith in Christ,” he should ask God, the Eternal Father, in the name of Jesus Christ “if these things are not true.” 5. He should be able to recognize the promptings and feelings which will be evidences to him of the truth of “these things” (including the Book of Mormon) as they are made manifest unto him “by the power of the Holy Ghost.” I Have a Question, Ensign, Mar 1986, p. 50-51)

8 And again, I exhort you, my brethren, that ye deny not the ^agifts of God, for they are many; and they come from the same God. And there are ^bdifferent ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the ^cSpirit of God unto men, to profit them.

9 ^aFor behold, to one is given by the Spirit of God, that he may ^bteach the word of wisdom;

10 And to another, that he may ^ateach the word of ^bknowledge by the same Spirit;

11 And to another, exceedingly great ^afaith; and to another, the gifts of ^bhealing by the same Spirit;

12 And again, to another, that he may work mighty ^amiracles;

13 And again, to another, that he may prophesy concerning all things;

14 And again, to another, the beholding of angels and ministering spirits; (“If a man has power to part the veil and converse with angels and with the ministering spirits who dwell in the realms of light, surely this is a gift of the Spirit. Also, how can anyone discern between the spirits sent of God and the evil spirits that do the devil's bidding except by revelation? Among us there are those so endowed.” (Bruce R. McConkie, New Witness , p. 374). DCBM, 4:368)

15 And again, to another, all kinds of tongues;

16 And again, to another, the interpretation of ^alanguages and of divers kinds of tongues.

17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. (We are counseled in modern revelation to seek earnestly after the best gifts (D&C

46:8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given;), meaning to plead with God in prayer for the gifts of the Spirit, both to avoid deception and to enjoy the sweet fruits of gospel living. President George Q. Cannon scolded the Latter-day Saints for their complacency in this regard. “We find, even among those who have embraced the Gospel,” he observed, “hearts of unbelief.” “How many of you, my brethren and sisters, are seeking for these gifts that God has promised to bestow? How many of you, when you bow before your Heavenly Father in your family circle or in your secret places, contend for these gifts to be bestowed upon you? How many of you ask the Father, in the name of Jesus, to manifest Himself to you through these powers and these gifts? Or do you go along day by day like a door turning on its hinges, without having any feeling on the subject, without exercising any faith whatever; content to be baptized and be members of the Church, and to rest there, thinking that your salvation is secure because you have done this? I say to you, in the name of the Lord, as one of His servants, that you have need to repent of this. You have need to repent of your hardness of heart, of your indifference, and of your carelessness. There is not that diligence, there is not that faith, there is not that seeking for the power of God that there should be among a people who have received the precious promises we have I say to you that it is our duty to avail ourselves of the privileges which God has placed within our reach.... I feel to bear testimony to you, my brethren and sisters,... that God is the same to-day as He was yesterday; that God is willing to bestow these gifts upon His children.... If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man, it is my duty to pray

for charity, which suffereth long and his kind. Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the Gospel. They are intended for this purpose. No man ought to say, 'Oh, I cannot help this; it is my nature.' He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection." (Millennial Star, vol. 56 [1894], pp. 260-61.) DCBM, 4:369-70)

18 And I would exhort you, my beloved brethren, that ye remember that ^aevery good ^bgift cometh of Christ. (By the grace of God — following devotion, faith, and obedience on man's part — certain special spiritual blessings called gifts of the Spirit are bestowed upon men. Their receipt is always predicated upon obedience to law, but because they are freely available to all the obedient, they are called gifts. They are signs and miracles reserved for the faithful and for none else. Moroni says that the gifts of God come from Christ, by the power of the Holy Ghost and by the Spirit of Christ. (Moro. 10.) In other words, the gifts come by the power of that Spirit who is the Holy Ghost, but the Spirit of Christ (or light of Christ) is the agency through which the Holy Ghost operates. Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life in the world to come. Their presence is proof of the divinity of the Lord's work; where they are not found, there the Church and kingdom of God is not. The promise is that they shall never be done away as long as the earth continues in its present state, except for unbelief (Moro. 10:19), but when the perfect day comes and the saints obtain exaltation, there will be no more need for them. As Paul expressed it, "When that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13.) Faithful persons are expected to seek the gifts of the Spirit with all their hearts. They are to "covet earnestly the best gifts" (1 Cor. 12:31; D. & C. 46:8), to "desire spiritual gifts" (1 Cor. 14:1), "to ask of God, who giveth liberally." (D. & C. 46:7; Matt. 7:7-8.) To some will be given one gift; to others, another; and "unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby." (D. & C. 46:29.) From the writings of Paul (1 Cor. 12; 13; 14), and of Moroni (Moro. 10), and from the revelations received by Joseph Smith (D. & C. 46), we gain a clear knowledge of spiritual gifts and how they operate. Among others, we find the following gifts named either in these three places or elsewhere in the scriptures: the gift of knowing by revelation "that Jesus Christ is the Son of God, and that he was crucified for the sins of the world" (D. & C. 46:13), and also the gift of believing the testimony of those who have gained this revelation; the gifts of testimony, of knowing that the Book of Mormon is true, and of receiving revelations; the gifts of judgment, knowledge, and wisdom; of teaching, exhortation, and preaching; of teaching the word of wisdom and the word of knowledge; of declaring the gospel and of ministry; the gift of faith, including power both to heal and to be healed; the gifts of healing, working of miracles, and prophesy; the viewing of visions, beholding of angels and ministering spirits, and the discerning of spirits; speaking with tongues, the interpretation of tongues, the interpretation of languages, and the gift of translation; the differences of administration in the Church and the diversities of operation of the Spirit; the gift of seership, "and a gift which is greater can no man have." (Mosiah 8:16; Alma 9:21; D. & C. 5:4; 43:3-4; Rom. 12:6-8.) And these are by no means all of the gifts. In the fullest sense, they are infinite in number and endless in their manifestations. Bruce R. McConkie, Mormon Doctrine, p. 314. The fact that this information is included in three separate sets of scriptures ought to make us aware of how important these principles are.)

19 And I would exhort you, my beloved brethren, that ye remember that he is the ^asame yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the ^bunbelief of the children of men.
20 Wherefore, there must be ^afaith; and if there must be faith there must also be hope; and if there must

be hope there must also be charity.

21 And except ye have ^acharity ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope.

22 And if ye have no hope ye must needs be in ^adespair; and despair cometh because of iniquity. (Living a righteous life brings hope. Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, the idea that he actually exists. Secondly, a correct idea of his character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ. Joseph Smith, Lectures on Faith)

23 And Christ truly said unto our fathers: ^aIf ye have faith ye can do all things which are expedient unto me.

24 And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be ^abecause of ^bunbelief.

25 And wo be unto the children of men if this be the case; for there shall be ^anone that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

26 And wo unto them who shall do these things away and die, for they ^adie in their ^bsins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ; and I lie not.

27 And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my ^awords unto you, which were written by this man, like as one ^bcrying from the dead, yea, even as one speaking out of the ^cdust?

28 I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall ^ahiss (a signal whistle. When the Book of Mormon comes forth, that is the call for Israel to gather) forth from generation to generation.

29 And God shall show unto you, that that which I have written is ^atrue. (God will testify that the Book of Mormon is true. He has done that)

30 And again I would exhort you that ye would ^acome unto Christ, and lay hold upon every good ^bgift, and ^ctouch not the evil gift, nor the ^dunclean thing. (Avoid evil, temptations)

31 And ^aawake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of ^bZion; and ^cstrengthen thy ^dstakes and enlarge thy borders forever, that thou mayest ^eno more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

32 Yea, ^acome unto Christ, and be ^bperfected in him, (Stephen E. Robinson has described the process as follows: "Perfection comes through the Atonement of Christ. We become one with him, with a perfect being. And as we become one, there is a merger. Some of my students are studying business, and they understand it better if I talk in business terms. You take a small bankrupt firm that's about ready to go under and merge it with a corporate giant. What happens? Their assets and liabilities flow together, and the new entity that is created is solvent.... Spiritually, this is what happens when we enter into the covenant relationship with our Savior. We have liabilities, he has assets. He proposes to us a covenant relationship. I use the word 'propose' on purpose because it is a marriage of a spiritual sort that is being proposed. That is why he is called the Bridegroom. This covenant relationship is so intimate that it can be described as a marriage. I become one with Christ, and as partners we work together for my salvation and my exaltation. My liabilities and his assets flow into each other. I do all that I can do, and he does what I cannot yet do. The two of us together are perfect." ("Believing Christ: A Practical Approach to the Atonement," 1989-90 BYU Devotional and Fireside Speeches, pp. 120-21.) DCBM, 4:373) and ^cdeny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and ^dlove God

with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be ^eperfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God. (Notice that when perfection is mentioned it is to be perfect in Christ. We cannot do it alone. It is only done with Christ's atonement.)

33 And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye ^asanctified in Christ by the grace of God, through the shedding of the ^bblood of Christ, which is in the covenant of the Father unto the remission of your ^csins, that ye become ^dholy, without spot.

34 And now I bid unto all, farewell. I soon go to ^arest in the ^bparadise of God, until my ^cspirit and body shall again ^dreunite, and I am brought forth triumphant through the ^eair, to meet you before the ^fpleasing (Let's hope that for us, the judgment experience will be pleasing to us like it was to be for Moroni.) bar of the great ^gJehovah, the Eternal ^hJudge of both quick and dead. Amen. (Jeffrey R. Holland: "Thus the Book of Mormon ends, flying as it were with Moroni, on the promise of the Holy Resurrection. (Rev 14:6) That is most fitting, for this sacred testament—written by prophets, delivered by angels, protected by God—speaks as one 'crying from the dead,' (v. 27) exhorting all to come unto Christ and be perfected in him, a process culminating in the perfection of celestial glory. In anticipation of that triumphant hour, God has set his hand for the last time to gather Jew, Gentile, Lamanite, and all the house of Israel. The Book of Mormon is his New Covenant memorializing that grand latter-day endeavor. All who receive it and embrace the principles and ordinances it declares will one day see the Savior as he is, and they will be like him. They will be sanctified and redeemed through the grace of his innocent blood. They will be purified even as he is pure. They will be holy and without spot. They will be called the children of Christ." (Christ And The New Covenant, p. 339))

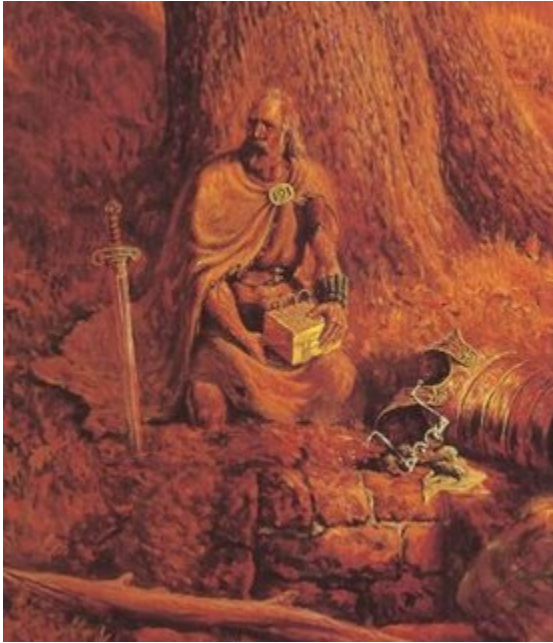
* Verse 1 [About A.D. 421].

THE END

(As we conclude the study of the Book of Mormon, my testimony is that it is true.)

(President Gordon B. Hinckley said: I would like to urge every man and woman... and every boy and girl who is old enough to read to again read the Book of Mormon during this coming year... There is nothing we could do of greater importance than to have fortified in our individual lives an unshakable conviction that Jesus is the Christ, the Living Son of the Living God... That is the purpose of the coming forth of this remarkable and wonderful book. Church News, 4 May 1996, p. 2. President Joseph Fielding Smith said: No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon. CR, Oct, 1961, p. 18. President Ezra Taft Benson: The Book of Mormon is studied in our Sunday School and seminary classes every fourth year. This four-year pattern, however, must not be followed by Church members in their personal and family study. We need to read daily from the pages of the book that will get a man nearer to God by abiding by its precepts, than by any other book. CR, Oct 1988, p. 3.)

The Fate of Moroni



At a meeting at Spanish Fork, Utah Co., in the winter of 1896, Brother Higginson stated in my presence that Thomas B. Marsh told him that the Prophet Joseph Smith told him (Thomas B. Marsh, he being then President of the Twelve), that he became very anxious to know something of the fate of Moroni, and in answer to prayer the Lord gave Joseph a vision, in which appeared a wild country and on the scene was Moroni after whom were six Indians in pursuit; he stopped and one of the Indians stepped forward and measured swords with him.

Moroni smote him and he fell dead; another Indian advanced and contended with him; this Indian also fell by his sword; a third Indian then stepped forth and met the same fate; a fourth afterwards contended with him, but in the struggle with the fourth, Moroni, being exhausted, was killed. Thus ended the life of Moroni.

-Charles D. Evans, LDS Church Archives, as quoted in H. Donl Peterson, Moroni: Ancient Prophet, Modern Messenger, p. 77.