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A Comprehensive Commentary of the Book of 3 Nephi

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A Comprehensive Commentary
of the
Book of 3 Nephi

*together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church*

Written and compiled by
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Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “*MT-C 23.4.5*”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew—*MT-C*
 Mark—*MK-C*
 Luke—*LK-C*
 John—*JN-C*
 Acts—*AC-C*
 Romans—*RM-C*
 1 Corinthians—*1 CO-C*
 2 Corinthians—*2 CO-C*
 Galatians—*GA-C*

Ephesians—*EP-C*
 Philippians—*PP-C*
 Colossians—*CL-C*
 1 Thessalonians—*1 TH-C*
 2 Thessalonians—*2 TH-C*
 1 Timothy—*1 TM-C*
 2 Timothy—*2 TM-C*
 Titus—*TT-C*
 Philemon—*PL-C*

Hebrews—*HB-C*
 1 Peter—*1 PE-C*
 2 Peter—*2 PE-C*
 1 John—*1 JN-C*
 2 John—*2 JN-C*
 3 John—*3 JN-C*
 Revelation—*RV-C*

References to the Commentaries in the books of the Old Testament are as follows:

Genesis— <i>GE-C</i>	2 Chronicles— <i>2 CR-C</i>	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos— <i>AM-C</i>
Deuteronomy— <i>DT-C</i>	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes— <i>ES-C</i>	Nahum— <i>NA-C</i>
1 Samuel— <i>1 SM-C</i>	Song of Solomon— <i>SS-C</i>	Habakkuk— <i>HB-C</i>
2 Samuel— <i>2 SM-C</i>	Isaiah— <i>IS-C</i>	Zephaniah— <i>ZP-C</i>
1 Kings— <i>1 KG-C</i>	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings— <i>2 KG-C</i>	Lamentations— <i>LM-C</i>	Zechariah— <i>ZE-C</i>
1 Chronicles— <i>1 CR-C</i>	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon— <i>WM-C</i>	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as **CR** followed by the year, month and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated **EM** followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*, I include them below:

TPJS—*Teachings of the Prophet Joseph Smith*
GD—*Gospel Doctrine*
MA—*Mediation and Atonement*
FWR—*Far West Record*
DHC—*History of the Church* (7 vols.)
TSWK—*Teaching of Spencer W. Kimball*
MF—*Miracle of Forgiveness*
FPM—*Faith Precedes the Miracle*
MD—*Mormon Doctrine*

PM—*Promised Messiah*
MM—*Mortal Messiah* (4 vols.)
MLM—*Millennial Messiah*
DNTC—*Doctrinal New Testament Commentary* (3 vols.)
JC—*Jesus the Christ*
AF—*Articles of Faith*
DS—*Doctrines of Salvation* (3 vols.)
AGQ—*Answers to Gospel Questions* (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
September 2015

Sequence of Specifically Noted Words and Phrases in 3 Nephi Commentary

1.0.4— <i>Nephi</i>	1.25.58— <i>jot</i>	2.18.5— <i>fourteenth</i>
1.0.8— <i>Nephi</i>	1.25.60— <i>tittle</i>	2.18.10— <i>fifteenth</i>
1.0.14— <i>Helaman</i>	1.25.74–75— <i>same year</i>	2.18.20— <i>Nephi</i>
1.0.21— <i>Helaman</i>	1.26.4–6— <i>ninety and second</i>	2.18.38— <i>Gadianton</i>
1.0.27— <i>Alma</i>	1.26.37— <i>prophets</i>	2.19.5— <i>fifteenth</i>
1.0.33— <i>Alma</i>	1.27.8–10— <i>ninety and third</i>	3.1.10— <i>sixteenth</i>
1.0.38— <i>Nephi</i>	1.27.23— <i>Gadianton</i>	3.1.16— <i>Christ</i>
1.0.44— <i>Lehi</i>	1.28.9–11— <i>ninety and fourth</i>	3.1.17— <i>Lachoneus</i>
1.0.49— <i>Jerusalem</i>	1.28.28— <i>Nephites</i>	3.2.1— <i>Lachoneus</i>
1.0.52–53— <i>first year</i>	1.29.12— <i>Lamanites</i>	3.2.41— <i>suppose</i>
1.0.57— <i>Zedekiah</i>	1.29.53— <i>Zoramites</i>	3.2.53–54— <i>as if</i>
1.1.8–9— <i>ninety and first</i>	1.29.64— <i>Gadianton</i>	3.2.76–77— <i>or that</i>
1.1.17–19— <i>six hundred years</i>	1.30.5— <i>Lamanites</i>	3.3.10— <i>Lachoneus</i>
1.1.24— <i>Lehi</i>	2.1.11–13— <i>ninety and fifth</i>	3.3.59— <i>Nephites</i>
1.1.26— <i>Jerusalem</i>	2.2.62— <i>Christ</i>	3.4.6–7— <i>unconquerable spirit</i>
1.1.34— <i>Lachoneus</i>	2.4.7–9— <i>ninety and sixth</i>	3.4.20–21— <i>everlasting hatred</i>
1.2.2— <i>Nephi</i>	2.4.14–16— <i>ninety and seventh</i>	3.7.34— <i>slaves</i>
1.2.6— <i>Helaman</i>	2.4.21–23— <i>ninety and eighth</i>	3.7.43— <i>substance</i>
1.2.14— <i>Zarahemla</i>	2.4.28–30— <i>ninety and ninth</i>	3.8.14— <i>oath</i>
1.2.20— <i>Nephi</i>	2.5.4— <i>hundred</i>	3.8.37–38— <i>morrow month</i>
1.2.34— <i>records</i>	2.5.13— <i>Mosiah</i>	3.9.5— <i>Giddianhi</i>
1.2.52— <i>Lehi</i>	2.5.22— <i>Nephites</i>	3.9.17— <i>Gadianton</i>
1.2.55— <i>Jerusalem</i>	2.6.11— <i>Lehi</i>	3.9.28— <i>good</i>
1.3.18— <i>Nephi</i>	2.6.13— <i>Jerusalem</i>	3.9.33–34— <i>ancient date</i>
1.4.9— <i>commencement</i>	2.7.23— <i>Christ</i>	3.10.8— <i>Lachoneus</i>
1.4.21— <i>prophets</i>	2.8.3— <i>Nephites</i>	3.10.67— <i>Giddianhi</i>
1.5.24— <i>Samuel</i>	2.8.22— <i>Christ</i>	3.11.8— <i>Lachoneus</i>
1.5.26— <i>Lamanite</i>	2.9.2— <i>Nephi</i>	3.11.21— <i>Giddianhi</i>
1.6.19— <i>Lamanite</i>	2.9.8— <i>Nephi</i>	3.11.30— <i>Nephites</i>
1.9.10— <i>day</i>	2.9.23— <i>Zarahemla</i>	3.12.4— <i>Lachoneus</i>
1.10.8— <i>Nephi</i>	2.10.30— <i>tenth</i>	3.12.34— <i>Giddianhi</i>
1.10.12— <i>Nephi</i>	2.10.35— <i>eleventh</i>	3.14.28— <i>Nephites</i>
1.13.23— <i>sign</i>	2.11.8— <i>thirteenth</i>	3.14.32— <i>Lamanites</i>
1.13.29— <i>morrow</i>	2.11.23— <i>Gadianton</i>	3.15.35— <i>Gadianton</i>
1.13.43— <i>fulfil</i>	2.11.65— <i>Nephites</i>	3.16.12— <i>Lachoneus</i>
1.13.59— <i>prophets</i>	2.11.68— <i>Lamanites</i>	3.17.7— <i>Lachoneus</i>
1.14.12— <i>I</i>	2.12.4— <i>Lamanites</i>	3.17.18— <i>Nephites</i>
1.14.42— <i>Father</i>	2.12.18— <i>Nephites</i>	3.18.19— <i>Nephites</i>
1.14.49— <i>Son</i>	2.12.40— <i>Gadianton</i>	3.18.26— <i>Gidgiddoni</i>
1.15.12— <i>Nephi</i>	2.13.9— <i>thirteenth</i>	3.19.9— <i>Nephites</i>
1.16.15— <i>fell</i>	2.13.15— <i>Nephites</i>	3.19.37— <i>Gidgiddoni</i>
1.17.12–13— <i>shortly appear</i>	2.14.8— <i>Lamanites</i>	3.19.41— <i>prophet</i>
1.18.6— <i>prophets</i>	2.14.14— <i>Nephites</i>	3.20.6— <i>Gidgiddoni</i>
1.20.18— <i>prophets</i>	2.15.16— <i>Nephites</i>	3.21.2— <i>Gidgiddoni</i>
1.23.7— <i>Nephi</i>	2.16.16— <i>Nephites</i>	3.22.8— <i>seventeenth</i>
1.23.15–16— <i>many others</i>	2.16.26— <i>thirteenth</i>	3.22.12–13— <i>latter end</i>
1.24.32— <i>Moses</i>	2.17.11— <i>fourteenth</i>	3.22.20— <i>Lachoneus</i>
1.25.43— <i>whit</i>	2.17.22— <i>Nephi</i>	3.22.36— <i>horses</i>

3.22.39—*chariots*
 3.22.42—*cattle*
 3.22.46—*flocks*
 3.22.49—*herds*
 3.23.11—*Zarahemla*
 3.23.15—*Bountiful*
 3.23.19—*line*
 3.23.29—*Desolation*
 3.24.12—*Nephites*
 3.24.22—*Lachoneus*
 3.24.39—*curse*
 3.25.31—*Lachoneus*
 3.26.11—*Gidgiddoni*
 4.1.13—*eighteenth*
 4.1.63–64—*land south*
 4.1.70–71—*land north*
 4.1.87—*Nephites*
 4.2.19—*Nephites*
 4.3.20—*Nephites*
 4.4.26—*Nephites*
 4.4.63–64—*seven years*
 4.4.86—*eighteenth*
 4.5.9—*nineteenth*
 4.5.11—*Giddianhi*
 4.5.26—*Nephites*
 4.6.21—*Nephites*
 4.6.30—*Giddianhi*
 4.6.38–39—*this year*
 4.7.18–19—*sixth month*
 4.7.38—*girded*
 4.7.49—*lamb-skin*
 4.7.54—*they*
 4.7.63—*shorn*
 4.7.67—*head-plates*
 4.7.81—*Giddianhi*
 4.8.11—*Nephites*
 4.8.21—*Giddianhi*
 4.9.12—*Giddianhi*
 4.9.33—*Nephites*
 4.10.10—*Nephites*
 4.10.32—*Giddianhi*
 4.11.8–9—*sixth month*
 4.11.41—*Lehi*
 4.11.45—*Jerusalem*
 4.12.9—*Giddianhi*
 4.12.14—*Nephites*
 4.13.7—*Gidgiddoni*
 4.14.7—*Giddianhi*
 4.15.11—*Nephites*
 4.15.27—*nineteenth*
 4.15.48—*twentieth*
 4.16.4–6—*twenty and first*
 4.16.38—*Nephi*
 4.17.12—*Zemnaribah*
 4.18.9—*Nephites*
 4.21.3—*Nephites*
 4.22.11—*Zemnaribah*
 4.23.7—*Zemnaribah*
 4.24.3—*Gidgiddoni*
 4.24.45–48—*way of their retreat*
 4.24.56–59—*way of their retreat*
 4.25.21—*morrow*
 4.25.36—*Nephites*
 4.26.27—*Gidgiddoni*
 4.27.15—*Nephites*
 4.28.4—*Zemnaribah*
 4.30.16—*Abraham*
 4.30.21—*Isaac*
 4.30.26—*Jacob*
 4.32.5—*Hosanna*
 4.32.8–10—*Most High God*
 4.32.21–23—*Lord God Almighty*
 5.1.16—*Nephites*
 5.2.10—*Christ*
 5.2.28—*prophets*
 5.7.2—*thus*
 5.7.3—*had*
 5.7.5–7—*twenty and second*
 5.7.13–15—*twenty and third*
 5.7.20–22—*twenty and fourth*
 5.7.25–27—*twenty and fifth*
 5.8.26–27—*this book*
 5.9.24—*Nephi*
 5.10.15—*Nephi*
 5.10.28—*Nephi*
 5.12.6—*Mormon*
 5.12.13—*Mormon*
 5.12.18—*Alma*
 5.13.7–8—*Jesus Christ*
 5.15.15—*Lehi*
 5.15.17—*Jerusalem*
 5.15.22–23—*present time*
 5.16.24–25—*my day*
 5.20.3—*Mormon*
 5.20.6—*pure*
 5.21.8—*Jacob*
 5.21.17—*Joseph*
 5.22.7—*Lehi*
 5.23.14—*Joseph*
 5.24.26—*Jacob*
 5.25.11—*Jacob*
 5.26.10–11—*Jesus Christ*
 5.26.49—*Amen*
 6.1.12—*Nephites*
 6.1.22—*twenty and sixth*
 6.2.59—*north*
 6.2.67–68—*land northward*
 6.2.72–73—*land southward*
 6.3.25—*Lamanites*
 6.4.13–15—*twenty and sixth*
 6.4.17—*seventh*
 6.6.5—*Gidgiddoni*
 6.6.9—*Lachoneus*
 6.10.8–10—*twenty and ninth*
 6.14.26—*thirtieth*
 6.14.45—*Lamanites*
 6.17.8—*thirtieth*
 6.17.22–23—*long time*
 6.19.9—*Lachoneus*
 6.19.13—*Lachoneus*
 6.20.11–12—*sent forth*
 6.20.39—*redemption*
 6.20.55—*Christ*
 6.21.28–29—*chief judges*
 6.21.35–36—*high priests*
 6.21.38—*lawyers*
 6.23.14—*Christ*
 6.25.10—*Zarahemla*
 6.25.24—*prophets*
 6.26.15—*judge*
 6.27.16—*remainder*
 7.1.3—*I*
 7.1.9—*they*
 7.1.25—*thirtieth*
 7.1.37–38—*chief judge*
 7.7.2—*they*
 7.8.3—*six*
 7.9.30—*Jacob*
 7.10.31—*prophets*
 7.10.35—*Jesus*
 7.12.2—*Jacob*
 7.13.29—*thirtieth*
 7.13.40—*Nephi*
 7.14.8–10—*thirty and first*
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A Commentary on the Scriptures
by
Paul Nolan Hyde, Ph.D.

The Third Book of Nephi

0.0 Before embarking on a detailed discussion of the events that led to the signs that appeared to the Nephites at the time of the Savior's birth and death, it seems advisable to treat the assumptions that have heretofore dictated the chronologies that have produced the various dates in these commentaries and in the footnotes of the current edition of the Book of Mormon. They are relatively straight forward and simple, and as such are debatable. We have assumed that the Son of God was born on the 6th of April 1 BC, for reasons that will be given below. All other "fixed" dates in the Book of Mormon correlate with that fundamental assumption. Needless to say there are other opinions. When attempting to dovetail biblical events and secular events into this system there are some extreme difficulties, not for a want of truth, but for a plethora of competing chronological systems that have existed upon the earth for the past three thousand years, not all of which have been compatible with each other, nor do they always facilitate our desire to establish exacting temporal markers with the various cultures that developed them. Attempting to merge the various methods of marking time produces something like unto a chronological train wreck if one insists on having only one track. If we perceive these chronology systems as separate tracks, each with its own train of historical events, we can more readily approximate what happened when, in any given culture and across cultural timelines.

0.1 The first temporal marker is produced by a resort to modern revelation. The precise day upon which the Church of Jesus Christ in this dispensation was to be organized, was designated by the Lord God of Israel in Section 20 of the Doctrine and Covenants. Traditional interpretations of the headnote and the first verse have asserted that the Lord Jesus Christ was born on April 6th, notwithstanding many other assertions putting forward the 25th of December as the date. While the date is generally not in question, the year sometimes is. When the revelation states that it had been "one thousand eight hundred and thirty years since the coming our Lord and Savior Jesus Christ in the flesh", should we understand that to be an exact number of anniversaries since his birth or is it to be understood as a reference to the current calendaring system in use in Western society? For our purposes in these commentaries, we have assumed the former. Taking away 1830 years from the year AD 1830, we are left with the year "zero". For whatever reason, modern historians do not include a "zero" year in their comprehensive calendars, even though other disciplines do. In lieu of a "zero" year, historians state that 1830 years before the year AD 1830 would have been 1 BC. Hence, our date of 6 April 1 BC as that on which the Lord Jesus Christ was born. The secondary extrapolation of this first date, determines that on which Lehi left the city of Jerusalem. Repeatedly, the prophets whose writings are preserved in the Book of Mormon affirm repeatedly the prophecy that Jesus would be born in the land of Jerusalem 600 years after the exodus of Lehi's family. As a result, the footnote dates in the current edition of the Book of Mormon and those dates proposed in these commentaries begin with 600 BC. Unlike the information given in Section 20, however, we are not certain what time of the year Lehi departed. There have been scholars who have suggested that it was exactly 600 years to the day that Lehi left Jerusalem; that is to say, 6 April 600 BC. This is, of course, a warrantless speculation, and would require us to suggest that perhaps the year should be

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rendered 601 BC, given the established date for the birth of Jesus provided above. These are nuances that cannot be established or refined. Thus, in these commentaries, we have assumed 6 April 1 BC as the date for the birth of Christ and sometime during the year 600 BC as the departure of Lehi in all of our calculations. As will be seen, these assumptions will cause a small moment of alarm as events unfold in the opening chapters of 3 Nephi.

0.2 As an aside, we might ask ourselves from whence came the Nephite system for calculating their days, months, and years. At first blush, we might suggest the Jewish system, inasmuch as that would have been the system in place when Lehi and his family left Jerusalem. Unfortunately, we are not absolutely certain as to what the Jewish calendar would have been like about 600 BC. The current Jewish calendar in use today was developed during the Babylonian Exile, between the years 589 BC and 519 BC, and thereafter. How much influence did the Egyptian calendar have on that one used in the land of Israel prior to the Babylonian captivity? We do not know. The ecclesiastical calendar of the Jews was sacrifice- and festival-oriented, as outlined in the writings of Moses. There are hints regarding the names of the months, their order, and the beginnings and endings of years, but there is not sufficient information to speak in any cogent detail. That the Nephites followed a system similar to that of the Jews of the seventh century BC is certain, inasmuch as they were commanded to observe all of the rituals of the Law of Moses in the promised land. The acquisition of the Brass Plates was essential to their accurate observance of that Law. Until the Nephites in the land of Zarahemla established the reign of the judges, all years were computed from the time that Lehi left Jerusalem. That change in government took place 509 years after his departure. Hence, we say that the first year of the reign of the judges included portions of the years 91 and 90 BC. The signs that announced the birth of the Lord Jesus Christ appeared during the commencement of 92nd year of the reign of the judges (see 1.4), which we have suggested would have transpired sometime during the latter part of the year AD 1, making an apparent disparity between the two systems of at least a year. Given the unresolved issues that follow regarding the development of modern calendars, however, this seeming complexity essentially becomes a nonissue.

0.3 The train-wreck between the calendaring systems becomes most apparent when attempts are made to conjoin the Greco-Roman system with the Judeo-Nephite system. Scholars have debated for centuries as to the manner in which this ought to be done and in little have they accomplished anything, except to actually reveal the wreckage that their proposals produce. Modern calendars have gone through several permutations, none of which are clearly understood by most people who dwell on this planet. Suffice it to say, the original 10-month Roman calendar, which antedated the birth of Jesus by several hundred years, was renovated twice, first by Julius Caesar in the year 46 BC and then by Pope Gregory XIII about the year AD 1582. Little confidence can be placed in the pre-Julian calendar inasmuch as the length of months and years were frequently changed for political reasons. There was at least one year that was only six months long, due to the whimsy of one of the Roman rulers. The Julian and Gregorian calendars were devised to account for the disparity between the solar year calendar (365 days) and the lunar calendar (12½ months) that preceded it. Our current system of 28-, 30-, and 31-day months (with an occasional 29-day month) derives from those attempts to rectify the inherent problems. Complicating this fluidity of calendar time were the varying dates which were said to begin a Roman year. The ancient Roman new year occurred on 1 March. During the second and third centuries BC, the new year began 1 May, 15 March, or

1 January, dates set for the new consuls to take office. The Julian calendar established 1 January as the permanent marker for the new year. Notwithstanding this declaration, the Christian church would later choose their own dates for the beginning of the new year: 25 December (the Nativity), 25 March (the Annunciation or Easter), 1 September (in the Byzantine Empire), or 1 March (in Russia). From the 12th to the 18th centuries, the English legal year began on 25 March. The year 1599 in Scotland was a shortened year inasmuch as they changed new year's day to 1 January. In England, the year 1751 had only 282 days because of the shift of the day for new years from March to the first of January. How, then, can anyone speak with absolute certainty as to how much time in days, months, and years has actually passed since the birth of Jesus Christ? The situation becomes even more obfuscated with the addition of the computations of Dionysius Exiduuus and those who followed him.

0.4 Dionysius was a Scythian monk who lived between the years AD 470 and 544. He was one of the most learned men in Rome, a city to which he was invited about the year AD 500. He it was who reputedly invented the *Anno Domini* system of counting years, which informed first the Julian calendar for Christians and then the later Gregorian calendar. Initially, Dionysius' system was supposed to give correct dates for future Easter celebrations in the Julian calendar. The only historical event that connected the Roman calendar and the table was his comment that the year that he published his work was the year of the "consulship of Probus Junior [Flavius Probus]" being 525 years "since the incarnation of our Lord Jesus Christ". He never explained how he determined that particular number of years. Dionysius did not assign a specific year to the birth of Jesus, the word "incarnation" referring to the conception of Jesus rather than to the time he was delivered in Bethlehem. Scholars since the sixth century have attempted to specify the exact year, variously assigning 1 BC and AD 1 depending on the nature of their assumptions and their mathematics. The venerable Bede, a Northumbrian monk of the 7th century, was the first person of record to use a BC designation, choosing "1 BC" rather than "0" as the year of the birth of Christ. That system has prevailed into the modern era.

0.5 In an attempt to reconcile all of the material given above, the following chart is proffered.

Hypothetical "0 Year" System										
-4	-3	-2	-1	0	1	2	3	4	5	
6 April Birth of Jesus Christ										
					← Exactly 1830 years—D&C 20					
Lehi leaves Jerusalem										
600 years to the year Jesus born →										
Year of the Judges										
	88	89	90	91	92	93	94	95	96	97
Year Since Signs of Birth Given										
					1	2	3	4	5	6
Dionysian-Bede <i>Anno Domini</i> System										
4 BC?	3 BC?	2 BC?	1 BC?	AD 1?	AD 2?	AD 3?	AD 4?	AD 5?	AD 6?	

Inserting a “0 Year” into the chronological scheme of things brings all of the inspired dating in the Book of Mormon and the Doctrine and Covenants into complete harmony with one another. The birth of the Savior takes place during that “0 Year” on April 6th. The 600 years from the departure of Lehi from Jerusalem are fulfilled at the inception of the “0 Year”, causing the uproar among the Nephites when the signs did not immediately appear (see 1.5–13). The signs of the Lord’s birth appeared during the first part of the 92nd year of the reign of the judges (see 1.4). The manner of reckoning the Nephite years changed during the 100th year of the reign of the judges. From that time on, the number years since the signs of the Lord’s birth were used (see 2.5–8). We cannot tell at this point if they used the anniversary of the signs as the beginning of their new year or if they maintained their old system for designating the arrival of the new year. As can be easily seen, if a “0 Year” were inserted between 1 BC and AD 1 in the Dionysian system, all would be resolved, for what it would be worth. Bede’s extrapolation is firmly rooted, however, and it is almost impossible for the Western mind to think in any other terms.

0.6 None of the foregoing completely resolves the original issue which had to do with the chronology of the Book of Mormon at the time of the birth of the Lord Jesus Christ. Perhaps there are too many variables to expect a definite conclusion. At the heart of the matter, however, is the eternal fact that the Lord Jesus Christ took upon himself flesh and bone through birth to his mortal mother Mary. He would live upon the earth as a mortal for a period of time, at the end of which he would prepare the means by which all men would be rescued from physical death through the resurrection and would provide the atoning sacrifice by which all men might escape the jaws of eternal hell, even as many as will. As much as we might desire detail as to the timing of his physical birth, we may have to content ourselves with the assurance that it transpired, and that our assumed date is quite close indeed, under the circumstances.

1.0 Mormon understood the difficulty in keeping all of the proper names in the Book of Mormon distinct, particularly when parents chose to honor their ancestors by naming their children after them. It is interesting to reflect on the fact that when Mormon originally composed his narrative, this present book would have been the first named “Nephi”, the four previous books having been named “Lehi”, “Mosiah”, “Alma”, and “Helaman”. The book of “Lehi” was lost with the theft of the 116 pages of manuscript entrusted to Martin Harris (see *TPW-C 1.2*). With subsequent translation of the Small Plates of Nephi, two books attributed to Nephi, the son of Lehi, were named “1 Nephi” and “2 Nephi”. Needless to say, Mormon’s original “Book of Nephi the Son of Nephi”, required numbering as well, and in the first edition of the Book of Mormon is given the title “3 Nephi”. The next section, “4 Nephi”, was named such in the first edition for similar reasons.

1.0.4—*Nephi*—This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

1.0.8—*Nephi*—The history of this son of Helaman and his brother Lehi is recounted in the book of Helaman, chapters 3 through 16. There is no finer missionary named in the text of the Book of Mormon.

1.0.14—*Helaman*—The history of Helaman, the son of Helaman, is recounted in the first three chapters of the book of Helaman.

**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.

3 Ne. 1
AGQ 4:96
MD 490
EM 1:153, 213
EM 2:749

- 1.0.21—*Helaman*—The life of Helaman, his service in the Church and Kingdom of God, and his service to his country during the wars with the apostates Amalickiah and Ammoron, are to be found in the pages of the book of Alma, beginning in chapter 31.
- 1.0.27—*Alma*—The history of Alma the son of Alma may be found in chapters 27 through 29 of the book of Mosiah and in the first 45 chapters of the book of Alma.
- 1.0.33—*Alma*—The history of Alma, one of the priests of King Noah who was converted through the ministry of the prophet Abinadi, can be found in the book of Mosiah chapters 17 through 29.
- 1.0.38—*Nephi*—The life and teachings of Nephi may be found in 1 Nephi and 2 Nephi.
- 1.0.44—*Lehi*—The great prophet/patriarch who was commanded of the Lord God of Israel to depart from the city of Jerusalem just prior to the destruction of the same by the Babylonians 600 years before the birth of Jesus Christ.
- 1.0.49—*Jerusalem*—While Lehi had lived in the land of Jerusalem all of his days, his ancestors had dwelt in the northern kingdom of Israel until its destruction in 721 BC by the Assyrians. He and his family were of the tribe of Manasseh, the eldest son of Joseph the son of Jacob, and originally had their tribal inheritance north of the land of Judah.
- 1.0.52–53—*first year*—This temporal marker establishes one of the few chronological connections between the biblical and Book of Mormon historical narratives. According to the chronologies produced by historians and other biblical scholars, the first year of the reign of Zedekiah began in 598 BC. As has been seen, however, the year must have been at least two years before. The time between Lehi’s departure from Jerusalem to the year of the birth of the Lord Jesus Christ is consistently given as precisely 600 years. Assuming Jesus was born in Bethlehem on 6 April 1 BC, the departure from Jerusalem must have transpired no later than 600 BC. Inasmuch as we do not know the exact amount of time Lehi spent prophesying to the people of Jerusalem, we cannot with certainty mark 600 BC as the first year of Zedekiah’s reign. It may have been a year or more earlier.
- 1.0.57—*Zedekiah*—The last king of Judah before the Babylonian captivity. He was named Mattaniah by his parents, Josiah and Hamutal, but was renamed Zedekiah by Nebuchadnezzar at the age of twenty-one. When Zedekiah proved unsatisfactory during the eleventh year of his reign, most of the sons of the king were put to death as he stood with them, then the king of Babylon had Zedekiah’s eyes thrust out. One of his sons had escaped the vengeance of Nebuchadnezzar, however, and with a group of supporters eventually crossed the ocean to settle in the land of Zarahemla. These Jewish colonists have been traditionally called the Mulekites. It was among the people of Mulek that the sole survivor of the Jaredite civilization, Corinatumr, lived out his last days. More than three hundred years later, the Nephites fleeing from the Lamanites would come in contact with the Mulekites in Zarahemla and the two peoples would become a single nation.

{Chapter I}
(Chapter 1)

{9—1830}

1.1 It is fascinating that the names of the chief judges from the days of

1 NOW it came to pass that the 3 Ne. 1:1

Seezoram to Lachoneus are missing from Mormon’s narrative, a period lasting over 20 years. It is probable, given the wickedness of the Nephites, that none of the men who sat in the judgment seat during that time were worthy of the calling. Lachoneus himself may have been less than stellar until after the signs of the birth of the Lord Jesus Christ were given.

- 1.1.8–9—*ninety and first*—The 91st year of the reign of the judges included portions of the years 1 BC and AD 1, if our chronologies be correct. For our own purposes we have supposed a “0” year between the BC and AD dates in order to take into consideration the probable difference between the end of the Nephite calendar year and the appearance of the signs of the Savior’s birth.
- 1.1.17–19—*six hundred years*—There would be those among the Nephites, antagonists of the Church of Christ, who would attempt to destroy the disciples of Christ because the signs of the Savior’s birth did not transpire exactly on the day that the six hundred years were completed. Needless to say, there are similar sorts of niggers in the modern era who would take any opportunity to destroy the faithful around them.
- 1.1.24—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.
- 1.1.26—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.
- 1.1.34—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord’s birth had been given. It is to be wondered, however, where Lachoneus was when the unbelievers were preparing to murder all of the Christians (see 1.9).

1.2 We are never informed precisely when Nephi had received the records from his father Helaman, even though we may suppose that the transfer took place sometime before Helaman’s death some forty years before (see *HE-C 3.37*).

- 1.2.2—*Nephi*—One of the sons of Helaman, the son of Helaman. He and his brother Lehi were extraordinary prophets, seers, and revelators who restored peace and prosperity to the land of Zarahemla through their effectual ministries. He succeeded his father in the judgment seat of the land of Zarahemla.
- 1.2.6—*Helaman*—We know little of the youth of this great prophet of God except to say that he was entrusted with the custody of the records of the Nephites when he was very young, perhaps no older than 28 years of age (see *AL-C 63.10–13*). As has been seen, Helaman was a goodly man in whom both God and the Nephites had great confidence.
- 1.2.14—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and

ninety and first year had passed away and it was six hundred years from the time that Lehi left Jerusalem; and it was in the year that Lachoneus was the chief judge and the governor over the land.

DNTC 1:91
 JC 103
 EM 1:169, 171
 3 Ne. 1:1–9
 EM 1:171
 3 Ne. 1:1,4, 19
 EM 1:170

2 And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem.

3 Ne. 1:2
 MD 103
 EM 1:201
 EM 3:1006

<p>Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.</p>		
<p>1.2.20—<i>Nephi</i>—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).</p>		
<p>1.2.34—<i>records</i>—In reference certainly to the vast collection of historical records which is generally referred to as the Large Plates of Nephi. The sword of Laban, the Liahona, the Small Plates of Nephi, the 24 gold plates of Ether, and many other artifacts would have been entrusted to him as well.</p>		
<p>1.2.52—<i>Lehi</i>—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.</p>		
<p>1.2.55—<i>Jerusalem</i>—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.</p>		
<p>1.3 The departure of Nephi from the land of Zarahemla would prove to be as mysterious as that of Alma the younger (see <i>AL-C 45.18–19</i>), giving rise to the assertion that he, too, may have been translated.</p>	<p>3 Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people.</p>	<p>3 Ne. 1:3 EM 3:1005</p>
<p>1.3.18—<i>Nephi</i>—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).</p>	<p>{9—1830}</p>	
<p>1.4 Mormon does not tell us explicitly what was happening among the Nephites that was perceived as fulfillment of prophecy. It is clear, however, that those of the membership of the Church of Jesus Christ who had eyes to see and ears to hear were being strengthened and edified against the coming persecution. The celestial signs of the coming of the Messiah were yet to be manifested.</p>	<p>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 greater signs and greater miracles wrought among the people.</p>	<p>3 Ne. 1:4–14 MM 1:341 3 Ne. 1:4–21 DNTC 1:97 JC 52, 101 3 Ne. 1:4–22 EM 3:1310 3 Ne. 1:4–23 EM 2:730</p>
<p>1.4.9—<i>commencement</i>—The beginning of the 92nd year of the reign of the judges transpired sometime during the latter part of the year AD 1, or during the year 0, depending on the nature of the concatenating chronologies.</p>		
<p>1.4.21—<i>prophets</i>—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.</p>		
<p>1.5 Samuel the Lamanite had delivered his discourses to the people of the city of Zarahemla during the 86th year of the reign of the judges, a period of time</p>	<p>5 But there were some who began to say that the time was past for the</p>	<p>3 Ne. 1:5–7 CR84-A 30</p>

that would have included portions of the years 6 and 5 BC (see *HE-C 14.2*). Since we know so little about the Nephite calendar of the day, we are hard-pressed to say just exactly how the antagonists of the Christian Church were making their calculations. No doubt they were using definitions which favored their cause and justified the wholesale slaughter of thousands of faithful saints. We do not know how Samuel perceived the intervening five years, but it is clear that those opposed to the Church were twisting his words. Once the signs did appear, however, everyone understood precisely what Samuel meant and how the apostates had misrepresented the truth.

1.5.24—*Samuel*—A Lamanite prophet who appeared in the land of Zarahemla during the ministries of Nephi and Lehi, the sons of Helaman. He correctly foretells all that would transpire prior to the appearance of the Lord Jesus Christ to the Nephites and the eventual destruction of the Nephite civilization.

1.5.26—*Lamanite*—Specifically one of the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.6 It is clear that the apostate Nephites were lying. The most dramatic prophecies that Samuel the Lamanite had uttered had not yet transpired, but the fact of the matter was that the time was close. Many of his pronouncements had taken place, however, but most of these had been personally experienced by the disciples rather than the population as a whole. The “time” had not passed, as would be seen, but the apostates had established a “time” of their own choosing, a “straw-man” argument, which they then attributed to the disciples of Christ. Vilifying the falsehood was easy.

1.6.19—*Lamanite*—Specifically one of the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.7 Shouting down the faithful in every corner of the land was the prevailing sport of the apostates. They were strident and crude, abusive in their mockery, dismissing any other interpretation of the teachings of Samuel the Lamanite as frivolous and mere apologetics. Every generation of the disciples of Christ has had to suffer the malignancy of these sorts of people.

1.8 The 36 hours of daylight would be the final arbiter between the faithful and the blasphemers. The faith of the saints would be tested to its extremity.

1.9 What a curious development for a people who once abided by enlightened and just laws. At the beginning of the judicial period, some 90 years before, the apostate Nehor was put to death, not for his religious convictions, but because he had taken the life of Gideon. Mormon’s observation at the time

words to be fulfilled, which were spoken by Samuel, the Lamanite.

6 And they began to rejoice 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 that 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.

{*1830*}

9 Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to

3 Ne. 1:5–21
AF 84

* p. 453

3 Ne. 1:9
JC 101
EM 3:1259
3 Ne. 1:9–11

that men in those days were judged by their actions and not for their beliefs (see *AL-C 1.15–17*). Certainly the proposal to murder all of the Christian believers was not an act of justice or according to established law. This was the product of vile religious bigotry perpetrated by a fallen and wicked people.

1.9.10—*day*—It would be interesting to know how the apostates settled on that particular day. We might then know something more of the Nephite manner of calculating time and something more definitive about their calendar.

1.10 We may rest assured that Nephi was not overly agitated about the eternal fate of the disciples of Christ. Nephi was aware that the threat of death might persuade some of the members of the Church to deny their faith, just at the moment when it was about to be justified. He was also concerned for the souls of those who were determined to wreck havoc on the Church of Christ, for clearly they were about to destroy their souls and proscribe their eternal prospects.

1.10.8—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

1.10.12—*Nephi*—One of the sons of Helaman, the son of Helaman. He and his brother Lehi were extraordinary prophets, seers, and revelators who restored peace and prosperity to the land of Zarahemla through their effectual ministries. He succeeded his father in the judgment seat of the land of Zarahemla.

1.11 Nephi had little or no political power. We are not certain on which side Lachoneus was aligned, but hostilities being as they were, it is difficult to imagine that the chief judge was openly pro-Christian at the time. Nephi was out of practical options; there was no power on earth that could extricate him and his fellow disciples from the impending doom that faced them. Having done all that he could do as a man, he turned to God for deliverance, a practice that had never failed him before.

1.12 The prophet sought counsel and deliverance from the Lord God of Israel diligently, with full intent of purpose. Like Enos (see *EN-C 1.1–4*), he willingly stayed in an attitude of prayer until he understood the mind and will of the Lord on the matter.

1.13 The Lord Jesus Christ was about to be born; within 24 hours he would take his first mortal breath upon the earth. Whether this was his own voice that came to Nephi or the voice of an angel is irrelevant to the timing of the nativity; the effect was the same. Students of the scriptures should also be aware that this verse does not determine the moment of independent life of an unborn child, even though there have been those who have asserted that this is the case.

1.13.23—*sign*—The specific sign among many to which the Lord is referring here, is the night which would be bright as day.

1.13.29—*morrow*—The English word “morrow” invariable means the “next day, within 24 hours”, notwithstanding all assertions to the contrary. As an aside, there is little to be gained by attempting to figure out exactly the hour of the Savior’s birth by reckoning the time difference between the land of Zarahemla and the city of Bethlehem.

1.13.43—*fulfil*—However the prophecies may have been twisted and

death except the sign should come to pass, which had been given by Samuel the prophet.

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, all that day; and behold, the voice of the Lord came unto him, saying:

13 Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.

MD 801
3 Ne. 1:9–15
EM 3:1164

3 Ne. 1:11
MD 541

3 Ne. 1:12–21
JC 101

3 Ne. 1:13
AF 197
MD 124
DNCTC 1:85
FPM 73
PM 460
MLM 27
EM 2:727
EM 4:1668
CR82-O 95
CR94-A 111

misinterpreted by the enemies of the Church, once the signs appeared, no one could deny that the prophecies and the fulfillments were compatible.

1.13.59—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

1.14 Nephi could not have been comforted to any greater degree.

1.14.12—*I*—The content of this communication to Nephi derived from the mind and heart of the Lord Jesus Christ, regardless of the medium by which it was delivered to the prophet. Before he took upon himself mortal flesh, Jesus resided in the presence of God the Father and executed his will in all things. Jesus, as the Lord God Jehovah, was instrumental in the creation of the earth and providing it with all manner of life. Before the fall, communication between Adam and Eve and the Father was clear and unimpeded. After the fall, our first parents were cast out of the Garden of Eden into the lone and dreary world. Their ability to communicate with the Father was constrained. A Mediator, an Advocate, therefore, was given to the children of men, in whose name they might approach the throne of God in prayer. Jehovah, the premortal Son of God, was he who was chosen to provide mediation. The will of God the Father was made manifest to the prophets of old by the mouth of Jehovah, all prophecies were made in his name, everything pointing to the time in which the grandest Mediation and Advocacy of all would be made in behalf of a lost and fallen world.

1.14.42—*Father*—Jesus may be considered the Father on many counts, not the least of which is the divine investiture of authority wherein the Savior could do all things for the salvation of man. Thus, Jesus is the Father of Heaven and Earth because he was given the responsibility by the God the eternal Father to be the practical Creator of all that exists upon this planet. Through the atoning sacrifice, an act made possible also by divine investiture of authority from God, the children of men may become begotten sons and daughters of Jesus Christ, thereby becoming heirs of God and joint-heirs with Christ.

1.14.49—*Son*—Jesus was the Firstborn Son of all of the spirit children of God the Father who pertain to this earth. Much of that which has been commended into his hands was given because of this role in the premortal councils of Heaven, before the foundations of the earth were laid. As the child of Bethlehem, Jesus is the Only Begotten Son of the Father in the flesh, the only child born upon this earth with sufficient power from God the Father to bring about the resurrection of the death and the redemption of men from their sins.

1.15 How does one describe the joy that comes into the hearts and minds of those whose faith and patience have been vindicated? How does one describe the abject terror that penetrates every fiber of the wicked when their expectations crumble into dust and the light of day shines upon their own foolishness and perfidy? At the moment of prophetic fulfillment, no man could deny the events that were playing out before their very eyes. The reaction of each man and women in the land of Zarahemla defined them as to their degree of personal faith and righteousness. The coming of the Lord Jesus Christ in glory will provoke the same sorts of reactions in the hearts and minds of the inhabitants of the earth. That day will either be “great” or “dreadful” depending on the spiritual attitude of those who witness his coming.

14 Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of 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.

3 Ne. 1:14
PM 371

{~~9~~—1830}

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 sun there was no darkness; and the people began to be astonished because there was no darkness when the night came.

3 Ne. 1:15–20
MM 1:345
3 Ne. 1:15,19
EM 2:836
CR00-O 80

1.15.12—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

1.16 Falling to the earth was more than just an expression of petulant frustration by the wicked. They had been proponents of murder, perpetrators of vicious lies and false accusations. Did they fear retributions, legal or otherwise? Were they awakened to the fact that they were damned in their present state? Were they brought into the depths of humility, desiring to repent of their wickedness and be reconciled with their brethren in the bonds of the covenant?

1.16.15—*fell*—Samuel had expressly prophesied this effect (see *HE-C 14.7*).

1.17 The righteous must have felt a great relief as well, knowing that they had escaped imminent death at the hands of the unbelievers. They no doubt fell to the earth in order to express their deep gratitude for having been delivered from the hands of their enemies. We do not know how widespread the proposal to kill the Christians was; perhaps only in the land of Zarahemla. The sign, however, was seen throughout the whole of the western hemisphere, from the sea east to the sea west, throughout the land of Desolation that lay north of the narrow neck of land and throughout the land of Lehi that lay to the south. We do not know how widely circulated the explicit prophecies of Samuel the Lamanite had become. The inexplicable 36 hours of daylight, however, was unnerving in every place that it was seen, whether or not it was perceived as a fulfillment of Samuel's words.

1.17.12–13—*shortly appear*—The Savior would come into the world within 24 hours. He would visit those at the Temple in Bountiful within 35 years.

1.18 Clearly others besides Samuel had predicted the events that were appearing on every hand, and these were almost universally known. The ancient testimonies came alive for the inhabitants of the western hemisphere as the signs confirmed all that had been said, including the coming of a Messiah and the necessity for a redemption from death and hell. Sin could no longer be dismissed as a tradition established to control and humiliate the weak-minded. Sinners in denial had their cloaks of iniquity stripped away and they began to see themselves as they really were. Distressing and terrifying prospects lay before them.

1.18.6—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

1.19 The descending sun did nothing to decrease the intensity of the light nor did the rising of the sun augment the brilliance of the morning. One would think that this singular event would have been extremely persuasive to those who had been standing idly by while the apostates plotted the murder of thousands of the disciples of Christ.

16 And there were many, who had not believed the words of the prophets, who fell to the earth and became as if they were dead, for they knew that the great plan 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 west 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.

{~~9~~—1830}

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

3 Ne. 1:16
CR93-O 32
CR96-O 104

* p. 454

1.20 Accompanying the 36 hours of daylight were a multitude of lesser signs which intensified the joy or the distress of all those who witnessed them. The body of divine testimony continued to increase, announcing in unequivocal terms that the Son of God had come into the world and was about to provide the means by which salvation might come to fruition in the lives of the children of men.

1.20.18—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

1.21 We are not told precisely when the new star appeared in the heavens, but certainly once the sun went down for the second time and night descended, the star would have been easily seen (see *HE-C 14.5*).

1.22 One wonders what sorts of straws in the winds Satan provided the truculent sinners that they could bring themselves to dismiss the great multitude of signs that had announced the birth of Jesus Christ. The devil had successfully employed this tactic a short time before (see *HE-C 16.13–23*), but on this occasion the evidence was overwhelming. Needless to say, those who denied the significance of the celestial signs and dismissed the other spiritual manifestations before them were deliberately choosing wickedness over righteousness, fully knowing where the truth lay.

1.23 We do not know what percentage of the inhabitants of the land of Zarahemla were already members of the Church, but after the signs, more than half of the unbelievers were converted, exercising faith, repenting of their sins, and seeking out those who could administer the ordinances of the Gospel unto them. With the vast majority of the population living under the covenant of Christ, including, as we may suppose, the chief judge Lachoneus, all open hostilities came to an end.

1.23.7—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

1.23.15–16—*many others*—That is to say, many other disciples of Christ who had received authority from God to teach the principles of the Gospel and to perform the ordinances of salvation.

1.24 The central question in the argument regarding the Law of Moses had to do with when the Law would be fulfilled. Some apparently contended that the Savior's birth was a sufficient justification for leaving that ancient Law behind. The correct interpretation prevailed, however, that the Law would be in effect until after the Lord's atoning sacrifice and resurrection from the dead were complete. One can readily understand how some of the saints were led astray. A great number of traditions and commandments were coming to a head all at the same time. Those who were living in the midst of those tumultuous years had some difficulty perceiving the broader picture.

born, because of the sign 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 star did appear, according to the word.

22 And it came to pass that from this time forth there began to be lyings sent forth among the people, by Satan, to harden their hearts, to the intent that they might not believe in those signs and wonders which they had seen; but notwithstanding these lyings and deceivings the more part of the people did believe, and were converted unto the Lord.

23 And it came to pass that Nephi went forth among the people, and also many others, baptizing unto repentance, in the which there was a great remission 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 scriptures that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures.

3 Ne. 1:21
MD 765
DNTC 1:103
JC 99
3 Ne. 1:21–22
MM 1:356
3 Ne. 1:22
CR02-O 16

3 Ne. 1:23
AF 124, 132,
135
AGQ 1:51
3 Ne. 1:23–25
AGQ 1:126

3 Ne. 1:24
AF 254, 455
EM 1:204
3 Ne. 1:24–25
MA 118
EM 1:161
3 Ne. 1:24–26
MLM 695

1.24.32—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

1.25 There must have been some outward appeal to foregoing the rituals of the Law of Moses. One would hope that it was something more than just a covetousness on the part of some to preserve their flocks and herds from the altars of sacrifice.

1.25.43—*whit*—The English word “whit” derives from ancient English roots which at one time meant “man”, “whit” being a shortened form of the word “wight”, itself meaning “creature, being, thing”. It has come to mean “the smallest particle” like unto a “jot” or a “tittle” in writing.

1.25.58—*jot*—The word used in the Greek New Testament is “iota”, the name of the ninth and smallest letter of the Greek alphabet, which on its own has come to mean something of minimal significance. This corresponds and is historically related to the smallest letter in the Hebrew alphabet, “yodh”. “jot” is an English transliteration of “iota” through Latin, but it is often explained as transliteration of “yodh”, which is true enough but one step removed. The letter “i” is also the smallest letter in the contemporary English alphabet. Remove or change in any fashion the letter “i”, “iota”, or “yodh” and the meaning of any text in their respective languages would be changed dramatically. We do not know the name or kind of character in Reformed Egyptian that would correspond to the “jot”.

1.25.60—*tittle*—The Greek word used in the New Testament is “keraia” which generally is rendered as “horn”, thus the allusion to the apex of many Hebrew letters. Interestingly enough, this word derives from another which means “hair”, a single strand, the kind that not one of which will be lost to any man. The English word derives from the Latin word “titulus” which means “title or label” and by analogy, any diacritical mark. This is the direct root for the mark for the double “n” in Spanish which is called a “tilde”. By merely changing the nature of the “horn” of a Hebrew character the patent meaning of a passage can easily be corrupted or even reversed, as many scholars have demonstrated. We do not know the name or kind of character in Reformed Egyptian that would correspond to the “tittle”.

1.25.74–75—*same year*—That is to say, the 92nd year of the reign of the judges, the year in which the Lord Jesus Christ was born.

1.26 During this year, the birth of Christ had transpired and the promise of salvation from both death and hell was on the cusp of fruition. There could be no gladder tidings than these.

1.26.4–6—*ninety and second*—The 92nd year of the reign of the judges corresponds to portions of the years AD 1 and 2, or portions of the years AD 0 and 1, depending on the nature of the concatenating chronologies. For our purposes, we will assume the intervening “zero” year from this point on.

1.26.37—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

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 fulfilled, 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; therefore in this same year were they brought to a knowledge of their error and did confess their faults.

26 And thus the ninety and second year did pass away, bringing glad 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.

{*1830*}

1.27 The Gadianton robbers were last mention by name some thirteen years before in connection with a Nephite attempt to eradicate the secret band (see *HE-C 11.24–34*). That they were active in the machinations against both the Lamanites and the Nephites is clear. We may assume that the efforts to quiet Samuel the Lamanite were in part instigated by members of that secret society. The hardening of the hearts of the people against the initial phase of the Lord’s signs regarding the birth of the Savior would have been aided and abetted by the robbers and their agents (see *HE-C 16.13–23*). The lawless acts of terrorism launched against the Christians in the land of Zarahemla, including the day set aside for the murder of all of the believers, implicates the men involved as probably associated in some fashion with the Gadianton robbers. As the signs became more and more compelling, the robbers became more and more belligerent.

1.27.8–10—*ninety and third*—The 93rd year of the reign of the judges corresponds to portions of the years AD 1 and 2 (see 1.26.4–6).

1.27.23—*Gadianton*—Kishkumen’s successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.

1.28 We may surmise that most of the dissenters from the Nephites were those who were willing to believe the lies that Satan had sent abroad in the land to harden the hearts of the people (see 1.22). The increase of the merciless camp of robbers meant more discomfiture to the Lamanites and Nephites who lived on the borders by the wilderness mountains.

1.28.9–11—*ninety and fourth*—The 94th year of the reign of the judges corresponds to portions of the years AD 2 and 3 (see 1.26.4–6).

1.28.28—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

1.29 The last time that the Zoramites were mentioned by name was in conjunction with the war instigated by Amalickiah and Ammoron more than 70 years before (see *AL-C 48.5*). It is intriguing that these apostates had survived for so long among the Lamanites, notwithstanding the great spiritual rejuvenation that had taken place among them at the hands of Nephi and Lehi, the sons of Helaman. It is clear that the Gadianton robbers had long since made inroads among their number.

1.29.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.29.53—*Zoramites*—Zoram was an apostate who settled himself and his people in the land of Antionum. Alma and his associates served a mission to the people and were, for the most part, soundly rejected by the Zoramites. Eventually, the Zoramites joined with the marauding Lamanites army under the command of Zerahemnah, which was defeated at the waters of Sidon by Moroni and his men. The Zoramites were later integrated into the hierarchy of the Lamanite military at the behest of Amalickiah and Ammoron. They apparently enjoyed some prestige among the Lamanites ever after.

1.29.64—*Gadianton*—Kishkumen’s successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able

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 mountains, who did infest the land; 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.

*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 led away by some who were Zoramites, by their lyings and their flattering words, to join those Gadianton robbers.

* p. 455

3 Ne. 1:29
EM 1:193
EM 4:1629
CR99-A 29
CR00-A 33, 90

to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.

1.30 In many respects, the Lamanites had become, on the whole, a far more righteous people than the Lamanites. That seems to be part of the reason why Samuel was sent to the land of Zarahemla. Yet, for whatever cause, the children of the righteous Lamanites began to reject the traditions of their repentant fathers and apparently were persuaded by the Zoramites to revert back to the old traditions that alienated the Lamanites from the Nephites since the days of Laman and Lemuel.

1.30.5—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.1 From our perspective, we may find the lapse of the Nephites and the Lamanites somewhat mystifying. How could a people who had been inundated with one miraculous event after another not five years before “forget” the impressions that were made upon their minds and their hearts? Yet these were a people who were afflicted from day to day by the affairs of their civilization, which at that time included a rising generation of apostates and an increasingly hostile band of robbers pillaging the countryside. Those who were not spiritually grounded soon tired in their efforts to be righteous because of signs. It must be observed as well that the forsaking of sin is not fully facilitated by outward manifestations, no matter how spectacular they are.

2.1.11–13—*ninety and fifth*—The 95th year of the reign of the judges corresponds to portions of the years AD 3 and 4.

2.2 Satan has no power over a man who is attuned to the Spirit of God. Spiritual sensitivity is hampered by sin; sin brings about blindness and an unwillingness to exercise faith and to repent. Men begin to think that those things which they have done to offend the spirit are not all that bad. The earth continues to turn, the sun shines, the natural world seems to prosper, and the comforts of life do not appear to diminish. The physical world appears to be fine. The hardening of the heart, the deafening of the ears, and the blinding of the eyes all take place in the spiritual realm, and eventually the sinner comes to accept that there is no such thing as eternal principles or divine counsel. Most of all, the natural man concludes that there is no call for redemption.

2.2.62—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings

30 And thus were the Lamanites afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the rising generation.

{Chapter 1; continued}
(Chapter 2)

{¶—1830}

1 AND it came to pass that thus passed away the ninety and fifth year also, and the people began to forget those signs and wonders 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 Imagining up some vain thing in their hearts, that it was wrought by men and by the power of the devil, to lead away and deceive 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 foolish and a vain thing.

3 Ne. 1:30
CR97-O 54
CR99-A 29

3 Ne. 2
AGQ 4:96
EM 1:153, 165

3 Ne. 2:1
MD 184, 714
DNTC 2:81
JC 722
CR88-A 8

and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

2.3 Samuel and the others prophets of the Lord had predicted two sorts of outward signs that would befall the Nephites. The first set had, for the most part, already transpired. The celestial signs were benign, inflicting no real hardships upon the inhabitants of the land of Zarahemla. The extended time of daylight had passed into memory. The new star had either disappeared or had simply become commonplace. The angels of God were not appearing unto the wicked in any event. Satan's success among the people came about as a direct result of the Nephites wanting to have the divine tokens explained away by anyone, in any plausible manner whatsoever. Thus it has been in every generation.

2.4 The increasing wickedness of the Nephites, the increasing numbers of the Gadianton robbers, and the diminishing righteousness of the Lamanites as a whole continued.

2.4.7–9—*ninety and sixth*—The 96th year of the reign of the judges corresponds to portions of the years AD 4 and 5.

2.4.14–16—*ninety and seventh*—The 97th year of the reign of the judges corresponds to portions of the years AD 5 and 6.

2.4.21–23—*ninety and eighth*—The 98th year of the reign of the judges corresponds to portions of the years AD 6 and 7.

2.4.28–30—*ninety and ninth*—The 99th year of the reign of the judges corresponds to portions of the years AD 7 and 8.

2.5 During the first year of the reign of the judges, both Alma the elder and King Mosiah passed away (see *MS-C 29.44–47*). The difficulty with all Nephite chronology generally occurs during transition times between one era and another, particularly in civil matters. Did the election of the first chief judge mark the beginning of the judicial period, or did the actual death date of King Mosiah? (See *MS-C 29.11*.) We do not know exactly. Did a judicial year begin as an anniversary of either event, or did the year begin as an aspect of the established Nephite calendar? Again, we do not know. The problem is exacerbated by our not knowing precisely how the Nephite calendar correlates with our own modern calendars. We have accepted some basic assumptions regarding general chronology (see 0.0–6), which have directed us throughout this commentary from the very beginning. The assumptions are debatable, but we have attempted to be consistent throughout, accounting for the seeming anomalies along the way.

2.5.4—*hundred*—The 100th year of the reign of the judges corresponds to portions of the years AD 8 and 9.

2.5.13—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

2.5.22—*Nephites*—In reference to the posterity and followers of Nephi,

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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 go 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 Mosiah, who was king over the people of the Nephites.

3 Ne. 2:5–8
EM 1:170
3 Ne. 2:8
JC 58
EM 1:169
3 Ne. 2:9
EM 3:1005

the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.6 The following table extends the one given in 0.5. Again, the problem with the various chronologies is that it is almost impossible to align the various “years” into vertical columns because we do not know precisely when any given “year” began; that is to say, what season of the year, whether winter, spring, summer, or fall, marked the new year. Note that the Dionysian-Bede system does not clarify anything with regard to the Nephite system (see 0.3–4). Be aware also that the “0 Year” system is informing our own dating system given in the notes.

Hypothetical “0 Year” System										
0	1	2	3	4	5	6	7	8	9	
6 April Birth of Jesus Christ										
<— Exactly 1830 years—D&C 20										
Lehi leaves Jerusalem										
<—600 years to the year Jesus born					6	7	8	9	10	
Year of the Judges										
92	93	94	95	96	97	98	99	100	101	102
Year Since Signs of Birth Given										
	1	2	3	4	5	6	7	8	9	
Dionysian-Bede <i>Anno Domini</i> System										
AD 1?	AD 2?	AD 3?	AD 4?	AD 5?	AD 6?	AD 7?	AD 8?	AD 9?	AD 10?	

2.6.11—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

2.6.13—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

2.7 We cannot at this point be absolutely certain if the Nephite new year began on the anniversary of the appearance of the 36 hours of daylight, or whether they simply counted the number of years since that time using their established calendar. For the sake of the table, we have assumed that the first year was completed on the anniversary of the sign that saved the lives of the believing Nephites.

2.7.23—*Christ*—Simply put, the name “Christ” is the Greek translation of

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.

the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

2.8 By referring to the chart, we may easily see that the ending of the 9th year since the 36 hours of daylight transpired sometime during the 101st year of the reign of the judges and sometime during the 610th year of the reign of the judges. This would correspond to sometime during the year AD 9. The 10th year after the sign would correspond to portions of the years AD 9 and 10, according to our reckoning. Note that this brings us within a few months of the Dionysian-Bede system, notwithstanding its vagaries.

2.8.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.8.22—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

2.9 Nephi, the son of Helaman, had disappeared some eleven years before, during the 91st year of the reign of the judges (see 1.2). His rather mysterious disappearance has given rise to the notion that he, too, may have been translated.

2.9.2—*Nephi*—One of the sons of Helaman, the son of Helaman. He and his brother Lehi were extraordinary prophets, seers, and revelators who

8 Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ; therefore, nine years had passed away.

9 And Nephi, who was the father of Nephi, who had the charge of the records, did not return to *the land of Zarahemla, and could nowhere be found in all the land.

* p. 456

restored peace and prosperity to the land of Zarahemla through their effectual ministries. He succeeded his father in the judgment seat of the land of Zarahemla.

2.9.8—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

2.9.23—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

2.10 For more than five years the wickedness of the Nephites had intensified, those who had been initially stunned by signs accompanying the birth of Jesus Christ lapsed into spiritual darkness, pursuing the lusts of the natural man.

2.10.30—*tenth*—The 10th year since the appearance of the signs of the Savior's birth would correspond to portions of the years AD 9 and 10.

2.10.35—*eleventh*—The 11th year since the appearance of the signs of the Savior's birth would correspond to portions of the years AD 10 and 11.

2.11 As the wickedness of the Nephites and Lamanites increased, the people as a whole found themselves exposed to the full weight and measure of the antagonism of their enemies. Their dwindling spirituality meant that they were forced to rely upon their own strength of arms rather than the protection of the God of their fathers. Any hesitancy to attack the strongholds of the Nephites and Lamanites that the Gadianton robbers may have had prior to this time was replaced with a militant boldness that devastated the land. The wickedness of the Nephites had made them weak like other men and they fell before the viciousness of the secret combination.

2.11.8—*thirteenth*—The 13th year since the appearance of the signs of the Savior's birth would correspond to portions of the years AD 12 and 13.

2.11.23—*Gadianton*—Kishkumen's successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.

2.11.65—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.11.68—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.12 We are not told how this unity took place, but it would appear that those Lamanites living at a distance from the Nephite settlements abandoned their own lands and fled to the land of Zarahemla for protection. With the defection of the Lamanite youth to the ranks of the Gadianton robbers, the Lamanite armies were considerably diminished. We might observe here as well that the Nephites were greatly benefited by the arrival of the Lamanites into their

{*9—1830*}

10 And it came to pass that the people did still remain 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 Gadianton robbers had become so numerous, 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, 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 safety of their lives and their women and their

3 Ne. 2:11–13
EM 1:170

3 Ne. 2:12
AF 412
MLM 65
3 Ne. 2:12,14–16
EM 2:804

communities, inasmuch as the Lamanites were far more observant of the law of God than were the Nephites at that time.

2.12.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.12.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.12.40—*Gadianton*—Kishkumen’s successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.

2.13 Notwithstanding the influx of righteous Lamanites into the Nephite fold, the Nephites were hard-pressed to make any progress in their attempt to subdue the Gadianton robbers. Samuel’s prophecies regarding the utter destruction of the Nephites if they did not repent must have been ringing in the ears of those who had chosen to forget the great manifestations that had come only a few years before in fulfillment of that same prophet’s words. Extinction was staring them in the face.

2.13.9—*thirteenth*—The 13th year since the appearance of the signs of the Savior’s birth would correspond to portions of the years AD 12 and 13.

2.13.15—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.14 The union between the Lamanites and the Nephites came primarily because of their belief system. They were both Christian peoples, those who observed the Law of Moses in anticipation of their redemption from death and hell. They were determined together to maintain their rights, their freedom to worship as they chose, and to continue in the form of government that had been established among them by righteous men.

2.14.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.14.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.15 While we may devote vast amounts of time and space to the tokens associated with the curse that befell the Lamanites, we must remember that the fundamental nature of the curse was spiritual. Laman, Lemuel, and their posterity had rejected the leadership of their father and the prophets that the Lord God had chosen to lead the them. The Lamanites were cut off from the presence of God because they had wielded the spiritual knife themselves. They chose wickedness over righteousness, they hardened their hearts against the God of their fathers, and they became an indolent and vicious people. They lusted for power and authority over those who chose to abide by the commandments of God, and were not above resorting to any kind of deception to bring about their nefarious goals. The skin coloring that was given to the

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 liberty.

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 curse was taken from them, and their skin became white like unto the Nephites;

3 Ne. 2:14–16
MD 529

3 Ne. 2:15
EM 1:191
3 Ne. 2:15–16
MD 429

Lamanite peoples served as a warning to the Nephites that the traditions among that fallen people were so powerful that intermarriage would overwhelm the righteous Nephite traditions almost immediately (see 2 *NE-C* 5.20–25). How that change in skin coloring transpired has been the subject of much discussion. We frankly do not know. We do not know whether it was an immediate effect or whether the change took place over a period of time. It is bootless to speculate. We are therefore also at a loss as to determine how the Lamanites lost their skin coloring after they joined together with the Nephites. Was this an immediate change, or a generational one? We do not know, but we can rest assured that it was a miraculous experience for all that observed the effect. The significance of the lifting of the token of the curse was that the Nephites could know that they were in no danger of subversion from those faithful saints who had joined with them in their war against the Gadianton robbers.

2.15.16—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.16 We may quibble about the wording of this verse. Are we to understand that the coloring of the fathers and mothers of these young men and women did not change at all? That was probably the case. The divine message being sent by the Lord to the Nephites was that intermarriage would not destroy their posterity through false traditions. These young people became living witnesses and tokens of the fulfillment of promises of God, both to their parents and to the Nephites.

2.16.16—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.16.26—*thirteenth*—The end of 13th year since the appearance of the signs of the Savior's birth would correspond to the first part of the year AD 13.

2.17 One might attribute the success of the Nephites over the Gadianton robbers to improved tactics and organization, but it is far more likely that the Nephites themselves were strengthened in their wisdom and force of arms through personal and collective righteousness. The fear of impending doom, the support and example of the righteous Lamanites, together with the marvelous change in the appearance of the Lamanite children must have contributed a great deal to the improved spirituality of the Nephites, even though that improvement would prove to be fleeting.

2.17.11—*fourteenth*—The 14th year since the appearance of the signs of the Savior's birth would correspond to portions of the years AD 13 and 14.

2.17.22—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

2.18 Civil disturbances among the Nephites had been their bane since the very beginning. The disturbances came about primarily because of various factions of their community chose to engage in practices unbecoming a righteous people. Hardly a war ever occurred between the Lamanites and the Nephites without there first being some sort of internal struggle within the Nephites. Typically, one of the factions would seek the aid of the Lamanites in an attempt to enforce their political or religious views.

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.

{*9*—1830}

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.

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

- 2.18.5—*fourteenth*—The end of 14th year since the appearance of the signs of the Savior’s birth would correspond to the first part of the year AD 14.
- 2.18.10—*fifteenth*—The 15th year since the appearance of the signs of the Savior’s birth would correspond to portions of the years AD 14 and 15.
- 2.18.20—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.
- 2.18.38—*Gadianton*—Kishkumen’s successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.

2.19 It is disturbing to observe a people who once enjoyed the full confidence of the Lord God of Israel, waver and stumble at almost every step. It must have been disturbing to them as well. It would have been for them a continuing drifting in and out of slumber, being regularly startled by the afflictions that beset them.

- 2.19.5—*fifteenth*—The end of 15th year since the appearance of the signs of the Savior’s birth would correspond to the first part of the year AD 15.

3.1 Giddianhi was a bold robber who thought to bully the Nephites into a total and complete surrender of all that they held dear. Like most villains, he underestimated the resolve of his opponents.

- 3.1.10—*sixteenth*—The 16th year since the appearance of the signs of the Savior’s birth would correspond to portions of the years AD 15 and 16.
- 3.1.16—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.
- 3.1.17—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man

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 sword of destruction did hang over them, insomuch that they were about to be smitten down by it, and this because of their iniquity.

*{*Chapter II}*
(Chapter 3)

{¶—1830}

1 AND now it came to pass that in the sixteenth year from the coming of Christ, Lachoneus, 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:

* p. 457

3 Ne. 3
EM 1:153, 164,
165

after the signs of the Lord's birth had been given (see 1.1)

3.2 Giddianhi is a silver-tongued devil. His flattery is transparent and it is hard to imagine anyone with a modicum of the Spirit of God ever taking him seriously. One wonders if Giddianhi took himself seriously. Did he actually think that his ingratiating of Lachoneus would ever bear fruit? The letter, in part, reflects Giddianhi's frustration at not having conquered the Nephites prior to this. His frustration no doubt had doubled when the righteous Lamanites joined themselves completely with the Nephite people, an act that made his task even more onerous than it already was. Giddianhi's approach with Lachoneus is quite similar to the mocking rhetoric and charged innuendo used by the anti-Christ Korihor, casting doubt on the existence of God and the sanity of the Nephites.

3.2.1—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord's birth had been given (see 1.1)

3.2.41—*suppose*—Giddianhi brooks no "right" or "liberty" save that which he can bestow as the leader of the Gadianton robbers. In his view, the Nephites had fabricated the illusion that they were an independent people.

3.2.53–54—*as if*—This is an interesting concession on Giddianhi's part. He admits that which cannot be denied: the Nephites had driven his forces out of their lands in a summary manner. He "understood" how the Nephites might attribute this victory to the hand of God, but he simply pours on more flattery, stating that it was the cleverness and the actual force of arms that had defeated the robbers in the field.

3.2.76–77—*or that*—Giddianhi asserts that, in reality, the Nephites have no liberty, property, or country, that these could be taken from them in a trice. One wonders from whence derives this superabundant optimism on Giddianhi's part; did he actually believe his own press?

3.3 In this statement Giddianhi actually reveals a part of his own concern, and hence the reason for the letter. Giddianhi's forces had just suffered an ignominious defeat at the hands of the Nephites, having been driven back into the wilderness from the land of Zarahemla. Who actually was foolish and vain, under the circumstances? What gave Giddianhi the notion that he would do any better the second time? Mere bravado this. The Gadianton robbers may indeed be experiencing anxiety at the thought of being sent once more against the combined Nephite and Lamanite army, but we may be assured that it is not ebullience that they are experiencing. We may be certain that copies of Giddianhi's letter were circulated among the ranks of the robbers and were intended to stir up the troops against the Nephites.

3.3.10—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord's birth had been given (see 1.1).

3.3.59—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.4 This is all propaganda designed to confirm Giddianhi's forces in their desires to exact "vengeance" upon the Nephites. All that had been proven on the battlefield of late was that the robbers could lose.

3.4.6–7—*unconquerable spirit*—This is somewhat of a hyperbole if not an outright lie. It is hard to imagine that the survivors of the last conflict between them and the Nephites could be feeling "unconquerable". To

2 Lachoneus, most noble and chief governor of the land, 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 maintaining that which ye suppose to be your right and liberty; 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 Ne. 3:2–10
EM 1:183

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 destroy them.

4 And I, knowing of their unconquerable spirit, having proved them in the field of battle, and knowing of their everlasting hatred towards you because of the many wrongs which ye have done unto them,

what set of circumstances could they possibly blame for their defeat?
3.4.20–21—*everlasting hatred*—Here Giddianhi reverts to the old traditions of the Lamanites for his invective. The Gadianton robbers wished to be the offended ones, the persecuted victims of a civil war. It did not matter to them that they had been the ones who had violently opposed the established government of the people. They had become disaffected because they were not the majority; they had not been powerful enough politically to work their will. Thus, they had turned to criminal activity, but blaming the Nephites for all of their theft and murder.

3.5 Giddianhi professes concern for the welfare of the Nephites, but the fact is that the leader of the Gadianton robbers felt no concern for anyone other than himself. He again concedes that the Nephites constitute a force to be reckoned with. He accuses them of a wrong-headedness from which he himself suffers.

3.6 A hollow threat at best. The Nephites had spent generations developing the land, beautifying their homes and cultivating their fields. Many of them were devout in their Christian faith, rejoicing in the freedoms which had been assured unto them by their laws. These were not elements of the Nephite society that could be willingly forfeited because of intimidating and bravado.

3.7 It is hard to imagine a scenario in which Giddianhi's promises would manifest themselves by any advantage that would come to the Nephites. What was to be gained by becoming acquainted with the secret works of the robbers? The robbers wielded power because of their works of assassination, through their infiltration of the established order of society, through theft and open pillaging. If everyone of the Nephites joined the secret society, how could they effectively practice their newly acquired knowledge? This was a pyramid scheme, a fraud that would benefit no one of the Nephites

3.7.34—*slaves*—Methinks that the robber protests too much.

3.7.43—*substance*—The only possessions that the Gadianton robbers had were those things which they had originally pilfered from the Nephites. There would be no net gain for the Nephites if they were to surrender all of their possessions and then “share” the whole in conjunction with all of the robbers.

3.8 Genocidal mania seems to be the last resort of all madmen. It is a resort that they relish, primarily because they suppose that such a merciless threat would strike abject fear into the hearts of all those that heard it.

3.8.14—*oath*—The Gadianton robbers were not noted for their ability to keep an oath, even those that they made among themselves.

3.8.37–38—*morrow month*—That is to say, the very next month

3.9 Murder, robbery, marauding, and immorality of every description does not constitute good, particularly when the testator is promoting his own self-

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 secret works, and become our brethren that ye may be like unto us—not our slaves, but our brethren and partners of all our substance.

8 And behold, I swear 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 Giddianhi; and I am the governor of this the

3 Ne. 3:6
EM 2:461

3 Ne. 3:8
EM 1:164

3 Ne. 3:9
EM 1:204

interest.

- 3.9.5—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.
- 3.9.17—*Gadianton*—Kishkumen’s successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.
- 3.9.28—*good*—Giddianhi is an extraordinarily vicious and corrupted man.
- 3.9.33–34—*ancient date*—We are not privy as to which of the ancients Giddianhi is referring, but we may suppose that he refers to the works of Cain and his co-conspirators.

3.10 Is it not wonderful that all of the villains and criminals of Nephite society had a defender, one who would selflessly carry the banner of the morally defunct into the fray?

- 3.10.8—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord’s birth had been given (see 1.1).
- 3.10.67—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

3.11 Lachoneus was no fool. He knew that Giddianhi was perpetrating a baseless fraud, but he also knew that this sort of rhetoric was sufficient to whip the members of the Gadianton robbers into a frenzy. He did not doubt that the Gadianton robbers would descend upon the land of Zarahemla sometime during the next month and that they would be the means of bringing about much sorrow, death, and misery to the Nephite people.

- 3.11.8—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord’s birth had been given (see 1.1).
- 3.11.21—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.
- 3.11.30—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.12 Lachoneus knew that the Nephite army would fight manfully and could quite possibly send tens of thousands of the secret organization into the nether worlds, but it would also be a war of attrition for the Nephites, who no doubt would lose thousands of men to the swords of the robbers. Being a spiritual man, well versed in the scriptures, the chief judge correctly surmised that the only effectual defense that the Nephites could have against their enemies would be through the wisdom and protection of the Lord God of Israel. He knew that that wisdom and protection would come as the Nephites themselves became more spiritually self-aware. For their part, the Nephites knew that they were in dire straits, but suffered from a lack of faith unto salvation. Lachoneus

secret society of Gadianton; which society and the works thereof I know *to be good; and they are of ancient date and they have been handed down unto us.

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 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.

{*¶*—1830}

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 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 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 strength against the time that the robbers should

3 Ne. 3:9–10
DS 2:300
* p. 458

perceived that by sending his people to their God in prayer, that they might very well awaken to the true cause of their troubles. In this he was admirably successful.

3.12.4—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord's birth had been given (see 1.1).

3.12.34—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

3.13 Lachoneus was no less practical than he was spiritual. Being a righteous man, filled with the power and influence of the Holy Ghost, he was receptive to the divine instruction that would bring about the salvation of the Nephites on a physical level as well. The psychological effect on the Gadianton robbers was to be a bonus. At first they would sense a spectacular victory which would completely evaporate when they realized that possession of the land was not sufficient. There was no plunder to be had and they would find themselves more at risk on every side.

3.14 What is astonishing about these preparations is that they occurred in less than thirty days. The details of the fortifications are not given, but if the defensive works erected by Moroni are any indication, we might expect the great ditches, the earthen mounds, the timbers on the top of the mounds, the pickets and towers. We may not know precisely how many entryways there were along the wall, but no doubt they were strategically placed in order to give the Nephites opportunities to make flank attacks when some other part of the wall was under attack. We might also suggest that the barrier was considerably shorter in the north than it would have been further south.

3.14.28—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.14.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.15 Lachoneus made it perfectly clear that the continuing existence of the inhabitants of the land of Zarahemla depended upon their personal righteousness. The great wall and the resorts thereof could not bear the entire burden of Nephite salvation, any more than the bulwarks of the Nephites cities had guaranteed the temporal salvation of the people during the days of Moroni and Nephihah. The physical defenses must have a spiritual counterpart.

3.15.35—*Gadianton*—Kishkumen's successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.

3.16 Mormon does not inform us as to the activities of Nephi the son of Nephi during this period of time. We can rest assured, however, that he was actively preaching and teaching the principles of salvation to all those who would listen to him. The Church of Christ, however, constituted a faint whisper in the ears of the wicked. Lachoneus' voice was of another sphere, the voice of the temporal civil sphere, but it served as a second witness to a wicked

come down against them.

13 Yea, he sent a proclamation among all the people, that they should gather together their women, and their children, their flocks and their herds, and all their substance, save it were their land, unto one place.

14 And he caused that 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.

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 no wise be delivered out of the hands of those Gadianton robbers.

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

and somewhat recalcitrant people. This cry of repentance was effective in the lives of those who would not hearken to the whisperings of the Spirit.

3.16.12—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord's birth had been given (see 1.1).

3.17 One wonders what the organization of the Nephite military had been like prior to this and what effect that state of disorganization had had upon the defense of the land of Zarahemla.

3.17.7—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord's birth had been given (see 1.1).

3.17.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.18 Gidgiddoni would serve as the chief captain of the Nephite armies for a minimum of eleven years, from the 16th to the 27th year after the appearance of the signs announcing the birth of the Lord Jesus Christ (see 6.4–6).

3.18.19—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.18.26—*Gidgiddoni*—This chief captain of the Nephites during the reign of Lachoneus the elder ought not to be confused with Gidgidonah who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

3.19 Both Lachoneus and Gidgidoni were devout disciples of the Lord Jesus Christ, men who had received the principles of salvation and exaltation with all of their hearts, together with all of the ordinances of the Gospel of Jesus Christ.

3.19.9—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.19.37—*Gidgiddoni*—This chief captain of the Nephites during the reign of Lachoneus the elder ought not to be confused with Gidgidonah who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

3.19.41—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

3.20 For all of their prayer and repentance, the people of the land of Zarahemla still harbored up many sentiments which define the natural man. They were determined to wreck vengeance upon the Gadianton robbers for all of their wicked abuse of the Nephites. With the entire population safely ensconced behind the great bulwarks built, these men must have felt free to take the fight to Giddianhi. These men did not understand the purpose of gathering all of the people together behind the wall. The robbers would have to come to them and that effort would place them at a military disadvantage. The second object for the gathering was to minimize the Nephite casualties. To race into the wilderness against the robbers in their strongholds would have done nothing to improve their circumstances.

3.20.6—*Gidgiddoni*—This chief captain of the Nephites during the reign

of Lachoneus.

{9—1830}

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.

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 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 spirit of revelation and also prophecy; therefore, this Gidgiddoni was a great prophet among them, as also was the chief judge.

20 Now the people said unto Gidgiddoni: Pray 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.

* p. 459
3 Ne. 3:19
EM 1:163
3 Ne. 3:19–20
EM 4:1548

of Lachoneus the elder ought not to be confused with Gidgidonah who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

3.21 One of the reasons that the Nephites had suffered so much at the hands of the Gadianton robbers is that they had become lax in their worship of the God of Heaven. They had become weak like unto the strength of men because they were acting like the weak children of men in a lost and fallen world. The strength of the Nephites lay in their determination to live as the children of God, abiding by every word that proceeded forth from the mouth of God.

3.21.2—*Gidgiddoni*—This chief captain of the Nephites during the reign of Lachoneus the elder ought not to be confused with Gidgidonah who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

3.22 We can only speculate as to how long this gathering took, but it must have been precipitous, given the time table. As the people gathered, the engineers were constructing the defenses. As to the total number of Nephites who responded to Lachoneus' call, again we may only speculate. No doubt we should understand that there were cities with populations of "thousands" and there were others with populations that amounted to "tens of thousands". If we knew the numbers of cities in each category we could make an educated guess as to the aggregate number. We should probably propose that the total number of Nephites gathered behind the defensive bulwarks were many hundreds of thousands.

3.22.8—*seventeenth*—The 17th year since the appearance of the signs of the Savior's birth would correspond to portions of the years AD 16 and 17.

3.22.12–13—*latter end*—This would have transpired sometime during the first part of the year AD 17. The letter from Giddianhi would have arrived the month before.

3.22.20—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord's birth had been given (see 1.1).

3.22.36—*horses*—Many anti-Mormons have ridiculed the notion that the Nephites found horses in the Western Hemisphere, believing that the horse was not introduced into the Americas until the coming of the Europeans. Apologists have suggested that the nomenclature used by Nephi reflected general classes of animals based on appearance or function rather than popular or scientific terminology. Be that as it may, there will yet come a time when the truth of the matter will prove to be that there were "horses" among the Jaredites and among the posterity of Lehi not much different than those which now graze in pastures from Canada to Argentina.

3.22.39—*chariots*—Notwithstanding the absence of evidence, the truth of the matter is that the inhabitants of the ancient Americas were in possession of the concept of the wheel. How could they not be? The Nephites and Lamanites were descendants of a people who were familiar with the wheeled chariots of many nations, including those of the House of Israel.

3.22.42—*cattle*—The English word "cattle" derives from the same sources as the word "chattel" and in many settings "cattle" does indeed refer to general possessions rather than just domesticated animals. The 19th-

21 But Gidgiddoni saith unto them: The Lord forbid; for if we should go up against them the Lord would 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.

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 horses, 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 place which had been appointed that they should gather themselves together, to defend themselves against their enemies.

3 Ne. 3:21–26
EM 1:173

3 Ne. 3:22
EM 1:173

century usage of “cattle” varied in the English-speaking world. In its broad primary sense, “cattle” would include beasts or quadrupeds in general, such as camels, horses, asses, all horned bovine, sheep, goats, and perhaps swine. We might assume that curuloms and cumons (see *ET-C 9.19*) would be considered cattle. How the Nephites distinguished cattle, flocks, and herds in their own language, we cannot say with certainty.

3.22.46—*flocks*—This English word is usually reserved for collections of smaller domesticated animals, such as sheep or goats. It is also used to describe gatherings of fowls. How the Nephites distinguished cattle, flocks, and herds in their own language, we cannot say with certainty.

3.22.49—*herds*—This word is primarily reserved for animals which are “driven” from one place to another for pasturage. How the Nephites distinguished cattle, flocks, and herds in their own language, we cannot say with certainty.

3.23 Mormon is not specific enough for us to determine exactly where the defenses had been built. We may assume, however, that when the “land of Zarahemla” is referenced that Mormon is speaking of the “city” of Zarahemla and environs rather than the entire nation north of the narrow strip of wilderness. The same should be said of the “land of Bountiful”. The eastern and western coasts of the land of Zarahemla drew closer to one another the further north a person traveled, until they nearly converged at the narrow neck of land. We do not know if the walled cities of Zarahemla and Bountiful were part of the defenses, or whether the wall was built north of their locations. Certainly the topography of those regions would have dictated clearly how the defenses were to be built to the best effect.

3.23.11—*Zarahemla*—The capital city of the land of Zarahemla lay to the north in the land of Zarahemla, the river Sidon being on the east, and the Hermounts on the west.

3.23.15—*Bountiful*—The city and land of Bountiful had been the northernmost citadel of the Nephites in the land of Zarahemla, just south and slightly east of the narrow neck of land.

3.23.19—*line*—Escape into the land north of the narrow neck of land, into the land of Desolation and beyond, was not feasible because of the “curse” that had come upon that land. Thus, at some point in the narrow passage was the northern boundary of the gathering place of the Nephites of Zarahemla.

3.23.29—*Desolation*—A region located just north of the narrow neck of land in which the abandoned ruins of the Jaredite peoples had been discovered first by the Mulekites when they first landed in this hemisphere (see *AL-C 22.29–31*) and then later by the errant servants of King Limhi when they were seeking the city of Zarahemla (see *MS-C 21.25–26*).

3.24 Thus, the Nephites congregated in the wedge-shaped region between the narrow neck of land and the wall of defense that had been built near the cities of Zarahemla and Bountiful. We may assume that the wall, in conjunction with any natural barriers in the area, constituted a blockade across the entire continent, from the sea East to the sea West.

3.24.12—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.24.22—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a

23 And the land which was appointed was the land of Zarahemla, and the land which was between the land Zarahemla and the land Bountiful, yea, to the line which was between the land 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 southward, because of the great curse which was upon the land northward.

good man after the signs of the Lord's birth had been given (see 1.1).

3.24.39—*curse*—Mormon does not inform us regarding the nature of the curse that had come upon the land north of the narrow neck of land at that time. It probably came about as the result of the wickedness of the people who dwelt there. One wonders if defenses had been built across the narrow neck of land for protection against the people in the land of Desolation.

3.25 Slowly but surely the inhabitants of the land of Zarahemla were putting off the natural man and were drawing nearer to their God. It would have been far better for them if they had done so without the threat of utter destruction.

3.25.31—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord's birth had been given (see 1.1).

3.26 Like Moroni, Gidgiddoni was interested in preserving the lives of his comrades in arms, using every resource available to him.

3.26.11—*Gidgiddoni*—This chief captain of the Nephites during the reign of Lachoneus the elder ought not to be confused with Gidgiddoni who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

4.1 All of the regions of the land of Zarahemla, from the sea east to the sea west were invaded and occupied by the Gadianton robbers. All of the cities south of Bountiful and Zarahemla had been abandoned to Giddianhi and his minions.

4.1.13—*eighteenth*—The latter end of the eighteenth year since the appearance of the signs of the Messiah's birth transpired in the first part of the year AD 18.

4.1.63–64—*land south*—Most likely in reference to those regions of the land of Zarahemla that lay just to the north of the narrow strip of wilderness, including locations like Antionum, Manti, and Minon.

4.1.70–71—*land north*—Most likely in reference to those regions of the land of Zarahemla that lay just to the south of the cities of Zarahemla and Bountiful, including places like Mulek, Gideon, and Judea. The Gadianton robbers did not invade the land of Desolation.

4.1.87—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.2 The land of Zarahemla, from the narrow strip of wilderness to the south to the passage that separated the land of Desolation from the land of Zarahemla,

25 And they did fortify themselves against their enemies; and they did dwell in one land, and in one body, 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 prayers 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 weapons of war of every kind, and they should be strong with armor, and with shields, and with bucklers, after the manner of his instruction.

{Chapter II; continued}
(Chapter 4)

{9—1830}

1 AND it came to pass that in the latter end of the eighteenth *year those armies of robbers 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 secret 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 deserted by the Nephites, and the cities which had been left desolate.

2 But behold, there were no wild beasts nor game in those lands

3 Ne. 4
EM 1:153, 165,
173
* p. 460

had been urbanized or cultivated for centuries by the Nephites and the Mulekites. For the most part, the wild beasts of the field had long since been driven into the wilderness areas of the land. All of the domesticated animals, of course, were behind the great fortifications near the cities of Bountiful and Zarahemla.

4.2.19—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.3 All of the Nephite improvements, the cities, the homes, the pastures, the farms, the roads, and the rest of the infrastructure were available to the robbers, much as Giddianhi had demanded, but it was a fool's paradise. The robbers may have been adequate hunters, but there was nothing to hunt. They may have been robbers, but there was no one to plunder. The frustration must have been enormous when Giddianhi and his people finally realized what had happened.

4.3.20—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.4 The Gadianton robbers were sneaks; they were fundamentally cowards. They preyed upon those who were easily entrapped or ambushed. They scavenged the outlying areas where farmers and herdsmen made their living. In direct conflict they had prospered some because they had been in their own element, ensconced as they were in the mountains and wilderness. They had never willingly entered into battle with the armies of the Nephites unless they estimated that their forces considerably outnumbered the opposition.

4.4.26—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.4.63–64—*seven years*—One wonders at the nature of the provisions. Had there been great grain reserves in the land of Zarahemla before the gathering to the land of Bountiful that the people brought with them? Did they anticipate being able to provide feed for the animals during that period of time? Certainly the cattle and flocks could have been consumed if the Nephites were put to extremity. The point to be made here is that the Nephites apparently were prepared to face such an eventuality as the Gadianton invasion, even though they had little advance warning. One does not produce a seven-year's supply of goods for a vast people in just a month. The provisions already existed. No doubt there had been inspired counsel given long before that the Nephites had followed as an act of faith.

4.4.86—*eighteenth*—The eighteenth year since the appearance of the signs of Jesus' birth would have included portions of the years AD 17 and 18.

4.5 Giddianhi was faced with a serious conundrum. While there may have been game in the northern spurs of wilderness that bordered the land of Zarahemla on the east and on the west, there was not sufficient to maintain his entire army, a body of men which had been gathered out of a wide geographical area. Not only were his supply lines stretched out over great distances, the supplies at the other end were minimal at best. Even though he was loath to do so, Giddianhi knew that his only hope for success was to breach the defenses of the Nephites

4.5.9—*nineteenth*—The 19th year since the appearance of the signs announcing the birth of the Son of God included portions of the years

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 horses and cattle, and flocks of every kind, that they might subsist for the space of seven 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.

{*¶*—1830}

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 no way that they could subsist save it were to plunder and rob and murder.

3 Ne. 4:5,11–15
EM 1:170

AD 18 and 19.

4.5.11—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

4.5.26—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.6 One has to ask the question as to how many men were in Giddianhi's army. How much land would have to be under cultivation in order to provide for the villains during the time of their war against the Nephite defenses? Certainly this would not have been just a field or two. We cannot imagine that the Nephites would have idly watched from the bulwarks of their great wall as the crops grew and ripened for harvest. Burning the fields would have been just as effective as attacking the erstwhile farmers.

4.6.21—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.6.30—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

4.6.38–39—*this year*—That is to say, the 19th year since the signs of Jesus' birth had been given.

4.7 The personal attire of each of the robbers was designed to strike fear into the hearts and minds of their enemies

4.7.18–19—*sixth month*—Because we do not know precisely how the Nephites divided their years into months or precisely when the Nephite new year began, we can only speculate about how the sixth month of the 19th year corresponds to the modern calendar. We should expect that the sixth month occurred at the end of the year AD 18 or at the very beginning of the year AD 19.

4.7.38—*girded*—While not exactly a uniform, the garb of the robbers was distinctive and particularly useful in close combat for identification.

4.7.49—*lamb-skin*—It is unlikely that this was the only clothing or armor that the Gadianton robbers wore.

4.7.54—*they*—That is, the exposed skin of the robbers was dyed, probably their faces, arms, and legs. In this, the robbers followed the example of the people of Zoram who marked their foreheads in red so as to not be confused with the rest of the Nephites. The robbers were a composite of both Lamanites and Nephites as were the Nephite defenders. Giddianhi could easily tell his men from those of the defenders in case there was a counterattack. It is grammatically possible for the lamb skins to have been dyed, but the last part of the verse suggests that this was not what Mormon was referring to.

4.7.63—*shorn*—The Lamanites in the land of Nephi-Lehi had done the same (see *MS-C 10.8*).

4.7.67—*head-plates*—Mormon is not clear as to the other pieces of armor that the Gadianton robbers wore, but is unlikely that they exposed their bare skin to the stones, arrows, and swords of the Nephite army. No one had attempted that kind of foolishness since the days of Zerahemnah (see *AL-C 43.19–22*).

4.7.81—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

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.

{*9—1830*}

7 And it came to pass that they did come up to battle; and it was in the sixth month; 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 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.

4.8 The Nephites were not shaken by the outward appearance of the Gadianton robbers; they saw the approaching men and knew that their only hope for survival was for the strength of the Lord to come upon them. Many of the defenders had recently come to their spiritual senses. Others were worried that their faith would not strong enough to give them the victory. All of the Nephite soldiers knew that they as a people were in this predicament because of their personal and collective wickedness. They prayed for forgiveness and temporal deliverance.

4.8.11—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.8.21—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

4.9 If the fortifications of the Nephites had been patterned after that devised by Moroni, then the great mound would have been topped with timbers and pickets behind which the defenders could rain down death upon the attackers. No doubt many Nephites were standing behind those pickets, partially visible to Giddianhi and his men. In kneeling to pray, the Nephites would have disappeared from view. In their arrogance, the robbers assumed that the defenders had been frightened from their posts.

4.9.12—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

4.9.33—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.10 Because the robbers had misinterpreted the disappearance of the Nephites, they rushed upon the bulwarks in huge numbers only to discover that they had exposed themselves to the Nephites defenders who suddenly arose from prayer and began pouring death down upon them.

4.10.10—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.10.32—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

4.11 There had been other battles among the Nephites in the which tens of thousands had perished. We cannot know at this point how many thousands had been gathered by Gaddianhi nor are we privy to exactly how many died in their assault against the wall. In the aftermath, however, the Nephite armies tracked the robbers down and slew them in the open by thousands and tens of thousands (see 4.21).

4.11.8–9—*sixth month*—That is, the sixth month of the 19th year.

4.11.41—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

4.11.45—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah

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.

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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 fear them; but they did fear their God and did supplicate him for protection; 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 slaughter thereof, insomuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem.

for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

4.12 Giddianhi had made his terrible oaths in his original letter to Lachoneus (see 3.8). We are not told how many of the Nephite defenders had died in the battle, but it is unlikely that there were very many, given the manner in which they were protected, both temporally and spiritually. The death toll fell mainly on the Gadianton robbers.

4.12.9—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

4.12.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.13 The assault upon the ramparts established by the Nephites near the cities of Bountiful and Zarahemla proved to be a debacle for the Gadianton robbers. Some of the disaster was certainly precipitated by the misinterpretation of the Nephite fall to prayer when their enemies first appeared. The robbers thought that the defenders had fled the walls and in the enthusiasm generated by that misapprehension stormed the bulwarks with little or no organization. The Nephites arose from prayer and showered down death on every hand. The attackers were committed to the forlorn hope by that time and many thousands were cut down at close range. At some point the robbers realized that they could not possibly succeed in their assault. Their enthusiasm waned, fear struck them to the very core, and then the ranks broke completely, fleeing back to the wilderness to regroup. At that point the Nephite army exited their stronghold and pursued the lot, but only through the developed regions that pertained to the land of Zarahemla. Mormon does not tell us how many thousands or tens of thousands died in the flight, but we may assume that a considerable number of the defeated army suffered death at the hands of the Nephites. The robbers who made it to the security of the wilderness were pursued no further.

4.13.7—*Gidgiddoni*—This chief captain of the Nephites during the reign of Lachoneus the elder ought not to be confused with Gidgidonah who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

4.14 Giddianhi was an arrogant man, devoid of the spirit of God. He no doubt was strong as to the strength of men, large in stature and glib of speech, as most of the antagonists of the righteous had been. Without the influence of the Holy Ghost, however, these sorts of men inevitably overestimate their own skills and always underestimate the intelligence of their opponents. Some are moderately successful nonetheless in their grasp for power, but when they come up against the servants of God and against a people determined to keep the commandments of God, their arrogance and ignorance doom them to ignominious failure. Such was the case with Giddianhi.

4.14.7—*Giddianhi*—The leader of the Gadianton robbers during the ministry of Nephi, the son of Nephi, and the rule of Lachoneus the chief judge.

12 And notwithstanding the threatenings and the oaths which Giddianhi had made, behold, the Nephites did beat them, insomuch that they did fall back from before them.

{¶—1830}

13 And it came to pass that Gidgiddoni 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.

{¶—1830}

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.

{¶—1830}

4.15 Mormon does not tell us exactly how many of the Gadianton robbers had been slain during the first battle led by Giddianhi. We may assume that the loss was considerable. During the intervening time of relative peace, the robbers selected a new governor of their band and gathered more of their society in anticipation of the siege led by Zemnariyah.

4.15.11—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.15.27—*nineteenth*—The 19th year since the appearance of the signs that announced the birth of Christ correspond to portions of the years AD 18 and 19.

4.15.48—*twentieth*—The 20th year since the appearance of the signs that announced the birth of Christ correspond to portions of the years AD 19 and 20.

4.16 It is clear that the robbers had no intelligence as to what Lachoneus and his people had done to escape destruction at the hands of their enemies. All of their livestock and provisions were sufficient to maintain the entire Nephite population for seven years. If our math skills are accurate here, the Nephites were prepared to hold out another seven years, assuming they were not cultivating land north of the great wall of defense. The siege was a fool's errand from its inception, as subsequent events would demonstrate.

4.16.4–6—*twenty and first*—The 21st years since the appearance of the signs of Jesus' birth correspond to portions of the years AD 20 and 21.

4.16.38—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

4.17 Zemnariyah would turn out to just as arrogant and ignorant as his predecessor. The siege could not possibly work. The penalty for his character flaws, including his lack of spirituality, would come at the end of a Nephite gibbet.

4.17.12—*Zemnariyah*—The captain of the Gadianton robbers after the death of Giddianhi. He led the siege against Lachoneus and Gidgiddoni and their people. After his defeat he died an ignominious death.

4.18 The defensive wall was relatively short. As a result, the defenders had no trouble posting men along its entire length from the sea east to the sea west. On the other hand, the entire fortification could also be watched by the besiegers. Zemnariyah and his men assumed that the Nephites were faced with the same problem as themselves: the shortage of food would require them to travel southward from the line of defense into the wilderness or other places to obtain food. In this assumption the robbers did err.

4.18.9—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.19 We are not told how long Zemnariyah thought his siege would have to be maintained in order to bring about the desired results, but we may assume that he imagined that it would be less than a year. Mormon does not inform us how long the siege was maintained, but it may have taken as much as five years (see 5.7).

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 lands, 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.

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 much provision 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;

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4.20 How long would it have taken for the robbers to have decimated the wild game? How long would it have taken the wild game to realize that their kind was not prospering in that part of the country?

4.21 We may assume that the defensive battlements of the Nephites included several well-defended entrance points, by which their armies were able to sally forth and fall upon the encamped robbers. The destruction of the Gadianton robbers must have been horrifying to behold. How many thousands and tens of thousands of the besiegers died before the rest could discern that the Nephites were prepared and capable of ravaging them all?

4.21.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.22 It would appear that the Gadianton robbers were losing confidence in their governor.

4.22.11—*Zemnarihah*—The captain of the Gadianton robbers after the death of Giddianhi. He led the siege against Lachoneus and Gidgiddoni and their people. After his defeat he died an ignominious death.

4.23 We do not know exactly how the Nephite bulwarks were laid out across the landscape, but it seems certain that Zemnarihah was attempting to make his escape toward the northwest. To the northeast lay the waters of the river Sidon and the impenetrable fortress of Bountiful. Zemnarihah may have thought that a concerted attack on the wall near the sea west would be successful. If we imagine that the western spur of wilderness extended from the south almost to or perhaps including a portion of the narrow neck of land, then that point of wilderness may have seemed a likely place to breach the defenses of the Nephites. The wall itself may have built more on a northwest line rather than an east-west line at that place, defining a pocket of territory into which Zemnarihah brought his forces.

4.23.7—*Zemnarihah*—The captain of the Gadianton robbers after the death of Giddianhi. He led the siege against Lachoneus and Gidgiddoni and their people. After his defeat he died an ignominious death.

4.24 We need not ask how the Nephite chief captain knew what Zemnarihah was about. Both he and Lachoneus were deeply spiritual men and prophets in their own right (see 3.16 and 3.19). The flanking army sent by Gidgiddoni pinned the Gadianton robbers against the great wall to the north and west. It is certain that Gidgiddoni also sent a second army on the northern side of the wall to defend the robbers' intended escape route.

4.24.3—*Gidgiddoni*—This chief captain of the Nephites during the reign of Lachoneus the elder ought not to be confused with Gidgidonah who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

4.24.45–48—*way of their retreat*—That is to say, the track of the Gadianton robbers which Zemnarihah hoped would eventually give them access to the land of Desolation and beyond. This Nephite army would make the penetration of the wall essentially impossible.

4.24.56–59—*way of their retreat*—The first “way of retreat” was that which Zemnarihah and his men took after they gave up on the siege.

20 And it came to pass that the wild 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 Zemnarihah to withdraw from their design, because of the great destruction which came upon them by night and by day.

{*9*—1830}

23 And it came to pass that Zemnarihah 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.

The second way of retreat would have been that which the robbers would have taken once they discovered that the northwestern portion of the wall was too heavily defended. This road was therefore blocked by Gidgiddoni's flanking army.

4.25 It would appear that there was an entrance way in the northwestern portion of the wall as well, by which the Nephite army was able to confront Zemnarihah's men. The southern flanking army was in place as well, the whole of the Gadianton robber forces caught in a pincher movement.

4.25.21—*morrow*—This word always refers to a 24 hour period.

4.25.36—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.26 There was no escape of any kind available to the robbers, save death or surrender.

4.26.27—*Gidgiddoni*—This chief captain of the Nephites during the reign of Lachoneus the elder ought not to be confused with Gidgiddoni who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

4.27 Mormon does not provide us with an account of the battle that ensued or when the prisoners surrendered. We are not told which body of men constituted the majority, whether the living or the dead.

4.27.15—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

4.28 We are not told how Zemnarihah came into the custody of the Nephites, whether he was captured in the heat of battle or whether he was turned over by his own men. This execution of Zemnarihah by hanging is the only one explicitly described in the text of the Book of Mormon.

4.28.4—*Zemnarihah*—The captain of the Gadianton robbers after the death of Giddianhi. He led the siege against Lachoneus and Gidgiddoni and their people. After his defeat he died an ignominious death.

4.29 Like Moroni before him, Gidgiddoni had been given the power of summary execution in military matters. Zemnarihah was the leader of an anti-government movement, guilty of treason and a manifold of other crimes against the Nephites. The visual effect on the hearts and minds of both the Nephites and the robbers must have been a powerful one indeed.

4.30 The Nephites knew from whence their salvation had come. They knew for themselves that their deliverance from the hands of their enemies had come about in part because of their own personal repentance from sin, their humility and attendant faith in the God of Heaven.

4.30.16—*Abraham*—The undisputed "Father of the Faithful". Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God's noblemen, whose faith and confidence in the divine word are

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.

28 And their leader, Zemnarihah, 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:

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 God of Abraham, and the God of Isaac, and the God of Jacob, protect this people in righteousness, so long as they shall call on the name of their God for protection.

3 Ne. 4:27–28
DS 135
3 Ne. 4:28
EM 1:162
3 Ne. 4:33
EM 2:663

equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham's ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

4.30.21—*Isaac*—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah's barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered during those early years has not completely abated, even into modern times. Isaac was an active participant in the "sacrifice" required by God of his father Abraham.

4.30.26—*Jacob*—The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

4.31 We are not privy to the sorts of hymns or songs would have sung at that particular moment. They were, of course, familiar with the Psalms of David that had been recorded upon the Plate of Brass. They may have had additional hymns that had been written and preserved over the centuries. The important aspect of this scene, however, is the unity of joy which they expressed in one voice. We might expect with justification, that their expressions were motivated and directed by the Spirit of God.

4.32 The Nephites had prayed for salvation and were rewarded for their faith. Their expressions of joy and gratitude are sincere.

4.32.5—*Hosanna*—This English word was brought into the language through Latin and Greek transmutations of the Hebrew phrase "*hosiah nna*", meaning "save now, we pray". The Hebrew phrase is universally translated in other ways in the Old Testament, the word "Hosanna" appearing only in the New Testament. Note that "*hosiah*" is the source for the Old Testament name "Joshua" and the New Testament name "Jesus".

4.32.8–10—*Most High God*—A frequently used term for the God of Israel in the Old Testament.

4.32.21–23—*Lord God Almighty*—A phrase to be found in the books of Genesis and Revelation in the Bible. It is commonly used in the text of the Book of Mormon.

4.33 The Nephites had perceived the hand of God in all of their affairs.

31 And it came to pass that they did break forth, all as one, in singing, *and praising 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 to the Most High God. And they did cry: Blessed be the name of the Lord God Almighty, the Most High God.

33 And their hearts were swollen with joy, unto the gushing out of many tears, because of the great

* p. 463

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.

{Chapter II; continued}
(Chapter 5)

5.1 The threats that had been leveled at the Nephites by Giddianhi and the Gadianton robbers had awakened the Nephites somewhat to their lack of spiritual strength. The effect of the wisdom of their divinely inspired leaders had been initial protection from the ravages of the wicked. The appearance of the robbers in their battle array had convinced any doubters among them that their civilization would have been crushed had it not been for the planning of Lachoneus and others. Their deliverance from Giddianhi and then later from Zemnarihah opened their eyes to the protective hand of God during the seven years that they had defended themselves behind their fortifications. Lachoneus and Gidgiddoni had not been bashful about sharing their testimonies regarding the inspiration of the Almighty. If these two men had been invariably correct in their temporal instructions to the people, how could the Nephites not anticipate all that had been prophesied regarding the coming of the Lord Jesus Christ?

5.1.16—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

5.2 Less than twenty-five years had passed since the appearance of the glorious celestial signs announcing the birth of the promised Messiah. Many of those who had survived the onslaught of the Gadianton robbers had witnessed those signs and yet had allowed them to pass away from their consciousness in favor of the lusts of the natural man. The miraculous events surrounding the deliverance of the Nephites from the hands of Giddianhi and Zemnarihah had spiritually reawakened the people to their dependence upon their God and the reality of the promises that had been extended to them by His inspired servants. Samuel the Lamanite had been quite candid about the signs that would attend the death and resurrection of the Savior (see *HE-C 14.20–28*). Even though Samuel had not predicted the exact length of the Lord’s mortal sojourn upon the earth, yet it must have been clear to the Lamanites that many of them would probably live to see the fulfillment of those terrible prophecies.

5.2.10—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in

1 AND now behold, there was not a living soul among all the people of the Nephites who did doubt 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.

3 Ne. 5
EM 1:153

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.

similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

5.2.28—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

5.3 The destruction of the wicked and the great upheaval of the land by storms, earthquakes, and other natural disasters were drawing closer by the hour. The Nephites were not so much motivated by fear as they were by a desire to honor Him who had preserved them from their enemies. The sins they had been entertaining, however, were grievous indeed.

5.4 It would appear that during the final attempt to overcome the Nephites, Zemnariyah had gathered all of the robbers from the wildernesses, the mountains, and the secret resorts so that when this body was conquered there were no more ensconced anywhere else in the land. Tens of thousands of the Gadianton robbers had been slain over the course of the war. We have no idea as to how many survivors there were. With the robbers in prison, unable to inflict their will upon the Nephites, Lachoneus and Gidgiddoni thought that the best course of action was to redeem as many of their erstwhile enemies from their wickedness. There were some who responded favorably. We are not told, however, of their success rate, nor are we informed as to what standards were used to determine when a prisoner had fully repented of his sins and had willingly entered into the covenant of nonaggression. We should probably assume that the covenant was similar to the one made by the people of Ammon and all those who subsequently joined the converts of the sons of Mosiah.

5.5 These would be a truculent body of men, indeed, who would suffer imprisonment and death in lieu of confessing their crimes and pleading for mercy from their captors. It is interesting that they were not able to dupe their captors into believing that they were ready to rejoin the society of a faithful and righteous people. Perhaps the hardened robbers could not imagine being good long enough in order to convince the Nephites that they were reformed. They were murderers, thieves, and plunderers, unused to laboring with their own hands for their own support. They were too filled with wickedness and viciousness in order to fool anyone into believing that their intentions were any different than they had ever been. We should probably assume that these recalcitrants were executed according to the law of the land.

5.6 Inasmuch as all of the robbers had either been slain or taken into custody, when the matters were settled with the prisoners of war, the matter of the secret combination of Gadianton was resolved at the same time. The members had either repented or had died at the hands of the judiciary.

5.7 The grammar of this sentence, especially the nature of the tense structure, allows us to observe this period of time in a couple of different ways. The

3 Therefore they did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night.

{*¶*—1830}

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 enter into a covenant that they would murder no more were set at liberty.

5 But as many as there were who did not enter into a covenant, and who did still continue to have those secret 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.

7 And thus had the twenty and second year passed away, and the

3 Ne. 5:4–5
EM 1:164

battle initiated by Giddianhi against the Nephite fortifications had begun in the middle of the 19th year (see 4.7). The army raised by Zemnariyah came face to face with the armies of Gidgiddoni during the 21st year when the siege began (see 4.16). Moroni does not tell us how long the forays against the besieging robbers lasted, but it was sufficient time for there to have been thousands and tens of thousands of Gadianton casualties (see 4.21). Some time afterwards, Zemnariyah made his attempt to slip by the Nephite defenses to gain control of the land northward; we are not told by Mormon exactly when this was attempted. After the battle and the imprisonment of the survivors of the final battle, considerable time was taken to teach and judge the erstwhile robbers. Some scholars have concluded, for reasons of their own, that the defeat of Zemnariyah took place during the 21st year, suggesting that the Nephites remained behind their defensive bulwarks for another four years or so before returning to their cities and land. This seems unlikely. It is far more likely that from the 21st year until the 25th, the Nephites resisted the robbers, decimating their ranks, finally cutting off their escape routes, putting Zemnariyah to death, teaching the robbers in prison, and then judging them according to their crimes. Once all these matters were resolved, then the Nephites felt that they were free to return to their lands and cities.

5.7.2—*thus*—An adverbial modifier referring to the series of events recounted in the previous passages.

5.7.3—*had*—An extremely important tense marker indicating completion of the events during the period of time described; that is, during the 22nd to the 25th year.

5.7.5–7—*twenty and second*—The 22nd year after the appearance of the signs announcing the birth of the Lord Jesus Christ corresponds to portions of the years AD 21 and 22.

5.7.13–15—*twenty and third*—The 23rd year after the appearance of the signs announcing the birth of the Lord Jesus Christ corresponds to portions of the years AD 22 and 23.

5.7.20–22—*twenty and fourth*—The 24th year after the appearance of the signs announcing the birth of the Lord Jesus Christ corresponds to portions of the years AD 23 and 24.

5.7.25–27—*twenty and fifth*—The 25th year after the appearance of the signs announcing the birth of the Lord Jesus Christ corresponds to portions of the years AD 24 and 25.

5.8 Mormon is confronted with a similar problem that John the Beloved had. How does one find enough time and space to write down everything accomplished by the Lord God of Israel, even in as short a time as four years? (see *JN-C 21.25*) Mormon has told us little of the ministry of Nephi the son of Nephi during the twenty-five years since the appearance of the signs attending the birth of the Savior.

5.8.26–27—*this book*—That is to say, the book that Mormon wrote upon plates, much of which is published today as the Book of Mormon. Specifically, of course, Mormon is speaking of his book of 3 Nephi.

5.9 Mormon acknowledges that he has had access to two major sources for the history of this period of time. The first we should probably think of as the Large Plates of Nephi, that more secular accounting of the day to day activities of the Nephite people. The second was the private journal of his ministry kept by Nephi the son of Nephi during the same period of time.

5.9.24—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead,

twenty and third year also, and the twenty and fourth, and the twenty and fifth; and thus had twenty and five years passed away.

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 hundredth part of what was done among so many people in the space of twenty and five *years;

3 Ne. 5:8
EM 2:845
CR86-A 75
CR99-O 89
3 Ne. 5:8–11
AF 264
3 Ne. 5:8–26
EM 1:200
* p. 464

9 But behold there are records which do contain all the proceedings of this people; and a shorter but true account was given by Nephi.

3 Ne. 5:9–10
EM 1:197

during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

5.10 We are at a loss to determine which of the two records Mormon primarily drew his own narrative. We are tempted to suggest that the small account made by the disciple of Jesus Christ is what is meant, but if so, Mormon has been somewhat general in his abridgement of Nephi's record, inasmuch as the disciple of Christ is only mentioned by name in the first chapter of 3 Nephi. Thus, the history of the Nephites for that twenty-five year period has little of Nephi's personal ministry included. As difficult as it is to accept, it is likely that Mormon is referring primarily to the Large Plates of Nephi being kept by Lachoneus and his administration.

5.10.15—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

5.10.28—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.11 Mormon, of course, is referring to the small collection of plates upon which he was engraving his 1,000-year history of the Nephite civilization. The record is published today as the Book of Mormon.

5.12 In another place we discover that Mormon's father was called by the same name (see *MM-C 1.5*). The land of Mormon was to be found in the land of Lehi-Nephi, south of the narrow strip of wilderness, where a colony of Nephites had been established during the days of Zeniff. Either Zeniff or his son Noah had named the region, presumably because of the good hunting reserve it had become (see *MS-C 18.4–8*). After he had been driven from the presence of King Noah, Alma, the father of Alma the first chief judge of the land of Zarahemla, began teaching those who wished to receive the truth of God. Eventually, he established a Church of Christ among them, baptizing more than 200 individuals in the waters of Mormon (see *MS-C 18.16–17*). Alma and his people eventually were forced to flee into the wilderness, to the land of Helam, and subsequently to the land of Zarahemla. Mormon does not explain precisely why his family favored that personal name, but we may rest assured that they were faithful in their discipleship to the Lord Jesus Christ (see also *MS-C 18.30*).

5.12.6—*Mormon*—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.

5.12.13—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

5.12.18—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to

10 Therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi.

3 Ne. 5:10–11
EM 1:200

11 And behold, I do make the record on plates which I have made with mine own hands.

12 And behold, I am called Mormon, being called after the land 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.

as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

5.13 Mormon lived more than 300 years after the birth of the Lord Jesus Christ in Bethlehem. For many years he served as the chief captain of the Nephite peoples in their fruitless war against the Lamanites. He commanded their armies at the final battle at the hill Cumorah. He was also divinely chosen to serve as the custodian of the vast collection of plates upon which was recorded the history of the Nephite nation. He hid these up within the hill Cumorah before the destruction of his people. He was also charged with the responsibility of making an abridgement of the Large Plates of Nephi, a record which was ultimately completed by his son Moroni. A large portion of this synopsis has been published in our day as the Book of Mormon. As far as his own ministry in the Gospel of Jesus Christ is concerned, there is hardly another servant of God to whom we could point who had a more frustrating task as did the prophet Mormon.

5.13.7–8—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

5.14 In their anxiety for their posterity, the ancient prophets of the Nephite people pled with the Lord God of Israel that there might be a record preserved by which their children might have an opportunity to hear and understand the principles of eternal life (see *EN-C 1.13–18*). Mormon’s abridgement constitutes part of the Lord’s promise to these great, good, and holy men.

5.15 Father Lehi left the city of Jerusalem about the year 600 BC. The permanent record of Nephi was begun once he and his people were ensconced within the mountain fastness of the land of Nephi. The Large Plates of Nephi and many ancillary texts were handed down from generation to generation until the prophet Ammaron entrusted the lot to Mormon about 320 years after the birth of Jesus Christ. We are not certain exactly when Mormon embarked on his composition of the Book of Mormon.

5.15.15—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

5.15.17—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

5.15.22–23—*present time*—We cannot identify with precision exactly what Mormon means by “present time”. The first writing of any kind that Mormon produces was apparently engraved upon the Large Plates of Nephi during his 24th year of age (see *MM-C 2.16–19*), or about

13 Behold, I am a disciple of Jesus Christ, the Son of God. I have been called of him to declare his word among his people, that they might have everlasting life.

3 Ne. 5:13
CR91-O 7, 10
CR92-A 67, 113
CR94-A 107
CR95-A 25
CR95-O 68, 104
CR97-O 58
CR98-O 67

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 record of these things which have been done—

3 Ne. 5:14–19
AF 264

15 Yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time.

the year AD 345. The final battle at the hill Cumorah transpired about the year AD 384 (see *MM-C 6.5*). We might conclude, then, that Mormon began his own encapsulation of Nephite history sometime during the period between the years AD 345 and 384 and had written the body of the Book of Mormon up to this point in his history

5.16 Again, Mormon draws upon the collected records of the Nephite people that had been accumulating since the days of Lehi and his son Nephi, throughout the ages for about a thousand years.

5.16.24–25—*my day*—Mormon was born about the year AD 311 (see *MM-C 1.6*). Ammaron hid up the body of plates about the year AD 320 (see *4 NE-C 1.48*) and approached the boy Mormon about that same time. Note that Mormon would have been no more than nine or ten years old.

5.17 When Mormon was about 24 years of age, or about the year AD 335, he contributed his observations about the decline of the Nephite people at that time to the Large Plates of Nephi. We do not know when he began the narrative of the Book of Mormon in earnest, but he continued until he arrived at his own birth and early contact with Ammaron. The first seven chapters of the book of Mormon in the larger Book of Mormon recount those things which he had observed, some of which was a synopsis of that which he had written earlier.

5.18 We may only speculate about Mormon's apology here. What appears to be the case is that there were certain aspects of Nephite history which could not be translated into Reformed Egyptian, the language in which the Nephites prophets recorded their accounts. The fault seems to be with the symbols that were used, rather than with those who employed them. Without a complete description of the language itself, we cannot know much regarding the limitations to which Mormon refers. His testimony is, however, that those things which he had preserved upon his plates were true and an accurate representation of what had happened among them for that long period of time.

5.19 In short, Mormon is going to return to his narrative of those events transpiring during the years immediately following the Savior's birth, after he adds his personal testimony.

5.20 Mormon was not ignorant of the fact that there would come a day in which the Nephite civilization would come to an end. He may have already known that it would come in his own day. Yet for all of the prospects of annihilation looming on the horizon, Mormon was conscious of the marvelous and magnificent events that had transpired among his people during their thousand year sojourn in the promised land. Millions of souls had been received into the paradise of God because of the labors of the servants of God who lived among them. In addition, the future held promise as well; the coming forth of the Nephite history to the world would be the means of bringing tens of millions more into the fold of Christ. Had Lehi and his family remained in the land of Jerusalem, no doubt that family line would have ended in the havoc perpetrated upon the Jews by the Babylonians. Even if they had survived, their lot would not have been much different than that which befell the rest of the House of Israel who remained in the land. Lehi's family had been set apart in an unknown land, preserved and protected by the hand of God, and given every opportunity, generation after generation, to

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 record of the things which I have seen with mine own eyes.

18 And I know the record which I make to be a just and a true record; nevertheless there are many things which, according to our language, we are not able to write.

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 descendant 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 no 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.

accept the fullness of the Gospel of the Lord Jesus Christ. Mormon had every reason to be grateful.

5.20.3—*Mormon*—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.

5.20.6—*pure*—It is difficult to determine exactly what Mormon has in mind here. Of one thing we may be certain, he is not referring to his personal character as being “pure”; our prophet/historian was painfully aware of his own shortcomings and labored throughout his life to please God in all that he did. It seems unlikely that he would have been declaring that none of his ancestry had derived from Lamanite or Mulekite blood; he was also painfully aware of the great distress and bloodlettings that had come when his people had indulged in that sort of thinking. It is most likely that he was suggesting that his direct ancestors, one way or another, had always associated with those to whom the principles of truth and light were of greatest importance, that they all had been disciples of Jesus Christ, that they had all been Nephites in the sense that Jacob had defined them (see *JA-C 1.13–14*).

5.20.9—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

5.21 Other remnants of the House of Israel had been given equal opportunities for eternal life and salvation as they were led away from Palestine into the four quarters of the earth. Jesus had been quite explicit about them when he visited with the Nephites at the Temple in Bountiful (see 15.12–24 and 16.1–3). One day their written records will come forth unto the children of men, testifying of the goodness of God and the pure love of His Son.

5.21.8—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

5.21.17—*Joseph*—The firstborn son of Jacob and Rachel who was sold into slavery by his brethren. While in Egypt, he and his wife gave birth to two sons, Ephraim and Manasseh. Lehi was a scion of the elder son Manasseh; Ishmael was a descendant of Ephraim. Thus, the colonists who came to the western hemisphere six centuries before the birth of Christ represented the entire tribe of Joseph.

5.22 God the Father has always been true and faithful to His portion of any covenant entered into by His children.

5.22.7—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

5.23 Much of that which Mormon accomplished during his lifetime would be the means by which this promise would be kept. The Book of Mormon has

21 Surely he hath blessed the house of Jacob, and hath been merciful unto the seed of Joseph.

3 Ne. 5:21
MD 637
EM 1:191
3 Ne. 5:21–26
AF 334

22 And insomuch as the children of Lehi have kept his commandments he hath blessed them and prospered them according to his word.

3 Ne. 5:22
CR85-A 16
3 Ne. 5:23–26
AF 343

23 Yea, and surely shall he again bring a remnant of the seed of

been one of the major instruments in gathering first the remnants of the posterity of Ephraim, and then has proven effective in attracting vast numbers of the tribe of Manasseh into the Church and Kingdom of God in these last days.

5.23.14—*Joseph*—The firstborn son of Jacob and Rachel who was sold into slavery by his brethren. While in Egypt, he and his wife gave birth to two sons, Ephraim and Manasseh. Lehi was a scion of the elder son Manasseh; Ishmael was a descendant of Ephraim. Thus, the colonists who came to the western hemisphere six centuries before the birth of Christ represented the entire tribe of Joseph.

5.24 The gathering of the House of Israel will be directed by the posterity of Joseph, he who held the birthright of his father Jacob. This is a great and marvelous work and a wonder which will be accomplished through the holy priesthood of God, attended and sustained by the Spirit of God working upon the hearts of the nations of the earth.

5.24.26—*Jacob*—The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

5.25 All that the Lord God of Israel has promised to His chosen servants and His covenant people will be accomplished in His own due time. No blessing will remain unbestowed.

5.25.11—*Jacob*—The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

5.26 Every people who have entered into covenants with the God of Heaven, have received promises of inheritance. Some of these blessings have to do with substantive possession, such as a geographical location wherein they might safely raise their children and dwell in happiness. The House of Israel, for example, received by covenant that land which we currently refer to as Palestine and surrounding regions. The posterity of Lehi received the western hemisphere in conjunction with the other remnants of the family of Joseph. The same may be said regarding all those who were led by the hand of God to promised locations around the world. These promises will all, ultimately, be honored and the rightful inheritors will be given dominion in their own places. This will be completely fulfilled when the earth is exalted and takes its rightful place in the eternities as a Celestial world. All of the righteous will have a permanent and perpetual inheritance in that glorious sphere.

5.26.10–11—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

5.26.49—*Amen*—The harmony between the Father and the Son is per-

Joseph to the knowledge of the Lord their God.

24 And as surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth.

25 And as he hath covenanted 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 restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them.

26 And then shall they know 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.

* p. 465
3 Ne. 5:25
MD 637
CR95-A 45

3 Ne. 5:26
AF 335

fectured in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

6.1 The gathering of the Nephites behind their northern fortifications took place toward the end of the 17th year (see 3.22). Initially, the Nephites had enough in store for a period of seven years (see 4.4). Unless the Nephites had figured out a way to supplement their reserves during the time they lived north of the fortifications, they were on minimal subsistence by the time they returned to their abandoned cities and lands. Given their initial estimates, their entire seven-year’s storage would have been almost completely exhausted by the time they returned home. More than eight years would have passed.

6.1.12—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

6.1.22—*twenty and sixth*—The 26th year after the appearance of the signs that attended the birth of the Lord Jesus Christ corresponds to portions of the years AD 25 and 26.

6.2 Here we have an unheralded miracle mentioned in passing. Notwithstanding the fact that the Nephites had been ensconced behind their fortifications since the year 17, a period of time involving portions of 10 calendar years, yet they did not consume all that they had brought with them. This fact could not possibly been lost on the disciples in exile; they must have known that they had been tacitly blessed by the Lord God of Israel.

6.2.59—*north*—Previously, this terminology of “north” and “south” was to be understood as meaning the northern and southern regions of the Land of Zarahemla (see 4.1). That is to say, the territory between the narrow strip of wilderness on the south and the fortifications located at the cities of Zarahemla and Bountiful on the north.

6.2.67–68—*land northward*—This is no doubt in reference to the land north of the narrow neck of land that separated the land of Lehi and the land of Desolation. Whatever faithful may have lived in the land northward had come south to the appointed location because of a great curse that had reigned supreme in the Land of Desolation prior to the attack of the Gadianton robbers (see 3.24).

6.2.72–73—*land southward*—In reference to all of the lands south of the narrow neck of land, including the lands of Zarahemla and Nephi.

6.3 A number of the Gadianton robbers who had survived the war, who had entered into a nonaggression pact with the Nephites, were not necessarily converted to Christianity as a result of their experiences, wishing to be known as unbelieving Lamanites rather than Nephites. This must have been somewhat of a disappointment to the Nephites, but we should note their generosity nonetheless.

6.3.25—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

{Chapter III} (Chapter 6)

{¶—1830}

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 horses and his cattle, and all things whatsoever did belong unto them.

3 Ne. 6
EM 1:153
3 Ne. 6:1–4
EM 1:170

2 And it came to pass that they had not 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 entered into a covenant 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.

3 Ne. 6:3
EM 2:804

6.4 At the core of their governmental system were the laws that had been instituted during the reign of their three great kings, Mosiah 1, Benjamin, and Mosiah 2. These had been modified somewhat at the time that the judiciary was formed, accommodating the hierarchy of judges in place of the monarchy. We do not know what sorts of ancillary laws were imposed during the time that the Gadianton robbers lay siege to the Nephites. Perhaps there was a form of martial law behind the fortifications, given the close quarters and the length of time they were forced to dwell together. Once the people returned to their own lands, such ancillary laws would have been rescinded, but other laws would have been enacted to protect the remnants of the Gadianton robbers who were willing to leave the Nephites in peace.

6.4.13–15—*twenty and sixth*—The 26th year after the appearance of the signs that attended the birth of the Lord Jesus Christ corresponds to portions of the years AD 25 and 26.

6.4.17—*seventh*—Meaning, of course, the twenty-seventh year. The 27th year after the appearance of the signs that attended the birth of the Lord Jesus Christ corresponds to portions of the years AD 26 and 27.

6.5 The Nephites had been established in their righteousness and they had seen to the freedoms and rights of their erstwhile enemies. Only by deviating from the path that had been pointed out to them by the servants of God would they ever fall into chaos and conflict again. They would enjoy peace and harmony for about two years.

6.6 Gidgiddoni and Lachoneus were inspired men, filled with wisdom and the power of God. Working together, they had brought the Nephites into an enviable situation, one that could have endured for many generations had the people been willing.

6.6.5—*Gidgiddoni*—This chief captain of the Nephites during the reign of Lachoneus the elder ought not to be confused with Gidgidonah who served as a general during the final conflict between the Lamanites and the Nephites at the hill Cumorah (see *MM-C 6.13*).

6.6.9—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord's birth had been given (see 1.1).

6.7 The war with the Gadianton robbers had not diminished the numbers of the Nephites significantly during the eight years or so that they had lived in exile. Places of habitation had to be found for those who had returned to their lands and for those of the rising generation as well. We may only speculate as to what the elements had done to the existing buildings in the absence of their inhabitants.

6.8 It seems reasonable to assume that these roads and highways were built for commercial purposes rather than military ones, given the political circumstances during the time period immediately following the return of the Nephites to their lands.

6.9 The end of the 28th year of after the appearance of the signs announcing the birth of Jesus Christ would have transpired sometime during the first half of the year AD 28.

6.10 The lands of the Nephites had laid fallow for eight years or more. The fecundity of the soil and the availability of other natural resources would have

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 order in the land; and they had formed their laws according to equity and justice.

5 And now there was nothing in all the land to hinder the people from prospering continually, except they should fall into transgression.

6 And now it was Gidgiddoni, and the judge, Lachoneus, and those who had been appointed leaders, who had established this great peace in the land.

{9—1830}

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 highways 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

Ne. 6:4
AF 295
MD 231, 548

3 Ne. 6:8
EM 1:173

3 Ne. 6:10–16
EM 4:1498

increased during that time. Increased communications and transportation fostered commercial adventures of all kinds, most of which enhanced the material wealth of the people. Some of Nephites, perhaps because of their diligence and industry, prospered more than others. For whatever reason, a portion of the wealthy began to take note of their own prosperity and rather than humbling themselves by coming to the aid of those less fortunate than themselves, resorted to social stratification and elitism.

6.10.8–10—*twenty and ninth*—The 29th year after the appearance of the signs that attended the birth of the Lord Jesus Christ corresponds to portions of the years AD 28 and 29.

6.11 Mormon specifically mentions the merchants, lawyers, and public officials as those who contributed most to the beginning turmoil among the people. The fact that this disintegration of the Nephite society took place in just a matter of a few years, would imply that some of the problems were carryovers from the time prior to the uprising of the Gadianton robbers. Unabated commercialism, social agitation coupled with litigation, and corruption in those who had been entrusted with the public good, were bringing about inequalities and injustices that Gidgiddoni and Lachoneus could not have countenanced.

6.12 The potential for the distinguishing ranks had been in place for many years. Preexisting riches had made it possible for some of the Nephites to be educated. When the time of great prosperity came, admittedly in large measure because of the sophistication of a unique minority, the problems were exacerbated.

6.13 At the heart of the matter was the abandonment of fundamental Christian principles that had served to moderate the hearts and minds of the disciples of Jesus Christ. Those who were faithful were abused by those who were not, in subtle and not quite so subtle ways. The wealthy and powerful minority essentially became a godless minority. This development has not been unique to the Nephites.

6.14 Within three years since their divine deliverance from the brink of national disaster, the Nephites forsook much of that which they knew to be true in an extraordinary grasp for power, wealth, and notoriety. We cannot know precisely how the breaking up of the Church of Christ took place, but if Nephite history may serve us well, we might easily conclude that many segments of society began to isolate themselves from the “undesirables”. The Zoramites provided us with the quintessential example of this sort of thinking when they would not allow the poorer members of their society to attend their religious services (see *AL-C 32.1–3*).

6.14.26—*thirtieth*—The 30th year after the appearance of the signs that attended the birth of the Lord Jesus Christ corresponds to portions of the years AD 29 and 30.

6.14.45—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

to be some disputings among the people; and some were lifted up unto pride and boastings because of their exceedingly great riches, yea, even unto great persecutions;

11 For there were many merchants in the land, and also many lawyers, and many officers.

12 And the people began to be distinguished by ranks, according to their riches and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches.

13 Some were lifted up in pride, and others were exceedingly humble; some did return railing for railing, while others would receive railing and persecution and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God.

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 they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord.

* p. 466

3 Ne. 6:12
CR87-A 3
CR89-A 6
CR00-A 90
3 Ne. 6:12–14
CR92-O 100

3 Ne. 6:14
CR87-A 3
3 Ne. 6:14–30
EM 1:170

6.15 Satan’s techniques for entangling the children of men in his web of destruction do not change much from generation to generation. His appeal is directed at the natural man, that aspect of mortality that clings to that which is carnal, sensual, and devilish. The temptation to acquire wealth, power, and fame at the expense of others constitute the lures to which Lucifer himself succumbed in the premortal existence.

6.16 The devil gains power over the hearts of men by degrees, small degrees that lead from one piece of wickedness to another. Men empower Satan in their lives through thinking that they are able to commit small rebellions against the law of God, little transgressions which do no one any harm. This constitutes vanity and pride in the human condition, a lofty overestimation of human willpower in a lost and fallen world. Every act of voluntary disobedience tightens the grasp that the devil has on the souls of men.

6.17 We may assume that the peace that reigned throughout the land of Zarahemla took place because of the willingness of the Nephites to keep the commandments of God after their near brush with annihilation. Three short years after the Nephites resolved all of the issues relating to the Gadianton robbers, however, they began again to succumb to the lusts of the flesh. This would continue to increase during the succeeding four years until the great destruction. The “long time” that the Nephites were delivered up to the power of the devil would be no less than seven years.

6.17.8—*thirtieth*—The commencement of the 30th year since the appearance of the signs attending the birth of the Savior corresponds to the latter part of the year AD 29.

6.17.22–23—*long time*—The destruction of the Gadianton robbers as a military force had come about no more than eight years before. At that time, the people forsook all of their sins and abominations (see 5.1–3)

6.18 The conscious wickedness of the people was intolerable. No doubt the righteous were deeply grieved at their conduct. Certainly Lachoneus and Gidgiddoni were mortified at the turn of events; Nephi the son of Nephi could not have looked upon the breakup of the Kingdom of God upon the earth without suffering in his mind and heart for the sins of the people whom he had hoped to bring unto Christ.

6.19 We are not told precisely when Lachoneus the son of Lachoneus began his reign as the chief judge of Zarahemla, but he apparently had taken that high station by the commencement of the thirtieth year or the latter part of the year AD 29.

6.19.9—*Lachoneus*—We do not know why the son of Lachoneus came to power. There is no account given to us by Mormon as to when the elder Lachoneus might have died or retired from the judgment seat. This second Lachoneus was murdered while in office.

6.19.13—*Lachoneus*—We do not know exactly when Lachoneus was elected the chief judge in all of the land. He appears to have been a good man after the signs of the Lord’s birth had been given (see 1.1).

6.20 The message of the servants of God was twofold. The Nephites had cause to repent because of the many sins, abominations, and whoredoms that were among them. The second aspect of their teachings had to do with the physical

15 Now the cause of this iniquity of the people was this—Satan had great power, 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 riches, 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 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 in the commencement of this, the thirtieth year, they were in a state of awful wickedness.

18 Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God.

19 And now it was in the days of Lachoneus, the son of Lachoneus, for Lachoneus did fill the seat of his father and did govern the people that year.

20 And there began to be men inspired from heaven and sent forth, standing among the people

3 Ne. 6:15
CR82-A 36
CR87-A 3

3 Ne. 6:17
MD 782
DNTEC 3:248

3 Ne. 6:18
AGQ 3:45
MF 42
CR87-A 3
CR89-A 3
CR01-O 98

3 Ne. 6:20
AF 386

resurrection of Jesus Christ which would ultimately bring them all before the judgment seat of God to be judged of their iniquity.

6.20.11–12—*sent forth*—It is impossible to believe that these men operated independently from Nephi the son of Nephi.

6.20.39—*redemption*—In the context of the verse, the redemption spoken of is the redemption of the physical body from the grave, the first fruits of which would be the Lord Jesus himself.

6.20.55—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

6.21 The literal resurrection of the body and the remission of personal sins, even the existence of personal sins, had long been a bone of contention between the disciples of Christ and those who would have the people follow their lead into corruption.

6.21.28–29—*chief judges*—The chief judges were those who wielded the secular power in the land of Zarahemla. It is clear that the people’s wickedness had caused the appointment of some men of rather dubious character to govern the affairs of the land of Zarahemla.

6.21.35–36—*high priests*—These were apostate ecclesiastical leaders whose teachings served to support the people in their wickedness. Obviously, the teaching of the truth did nothing to prosper them in their course of life.

6.21.38—*lawyers*—Whether arguing theology or politics, the truculence of these erstwhile scholars was the same.

6.22 The governor of the land at the time was Lachoneus, the son of Lachoneus. It seems that the chief judge was oblivious to the actions of the lower judges.

6.23 The conduct of these wicked men is so like that of the Gadianton robbers that one wonders if all that had motivated the secret combination had truly been forsaken by the Nephites.

6.23.14—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who

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 death and sufferings.

* p. 467

21 Now there were many of the people who were exceedingly angry because of those who testified of these things; and those who were angry were chiefly the chief judges, and they who had been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things.

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 who testified of the things pertaining to Christ who testified boldly, who were taken and put to death secretly by the judges, that the knowledge of their death came not unto the governor of the land until

has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

6.24 Lawyers and judges who would set aside the statutes of the land in order to prosper their own affairs were guilty of subversion and, ultimately, treason. This did not seem to trouble them much.

6.25 The boldness of the apostates and rebels became so blatant that there was no question in the minds of the people who had perpetrated the murders. The assassins were quite confident that their peers would not convict them.

6.25.10—*Zarahemla*—The capital city of the land of Zarahemla lay to the north in the land of Zarahemla, the river Sidon being on the east, and the Hermounts on the west.

6.25.24—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

6.26 We are not told what manner of men were responsible for the apprehension of the murders who were judges, former high priests, and lawyers. It is clear, however, that this cabal of wicked men did not have complete control of the government in their region of the country

6.26.15—*judge*—Meaning, most likely, Lachoneus the son of Lachoneus.

6.27 This was the grand moment that Satan and his minions seized upon. The friends and families of those taken into custody were appalled at the developing scene. It is possible that these people were initially ignorant of the activities of the wicked judges, and thus were shocked at the conduct of the central government. Any sensibilities toward justice that any of these people might have had were soon swept away by the power and influence of the secret combination.

6.27.16—*remainder*—That is to say, the rest of the accomplices of those who had been arrested and arraigned before Lachoneus

6.28 What may have begun as a committee to support the supposed wrongs against their friends and kindred, soon became a scourge borne of ill-will, anger welling up in the hearts of the combination until they were willing to take the lives of any who opposed them. Plundering and self-aggrandizement constituted an added attraction for those who wished to wealth, power, and ease.

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 death, not according to the law.

{*¶*—1830}

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 law 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 covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the

3 Ne. 6:27–30
EM 3:1291

6.29 The switch from filial concern to homicidal mania was made possible in large measure because those who pertained to the secret combination were already guilty of heinous transgressions against the commandments of God. It was not much of a step to organized sin.

6.30 This, of course, is the same song that has been sung by the wicked since the beginning of time. If the government was such that would not support a man in his crimes, then the malefactors simply defied the law. If the government persisted in enforcing the just law, those who opposed obedience rose up to overthrow the government so that they might impose their own standard of morality on their fellow men, subjugating and oppressing the innocent and weak in an ignoble fashion. Every time such men succeeded, the people suffered or perished at the hands of their enemies. In the present case, however, the Gadianton robbers would be frustrated.

7.1 Note that Mormon's narrative is unbroken in the first edition of the Book of Mormon; it is all one paragraph. It appears that the secret combination murdered the chief judge while he sat in the judgment seat in much the same fashion that Seantum had murdered his brother Seezoram (see *HE-C 8.26-28*).

7.1.3—*I*—Our narrator is Mormon.

7.1.9—*they*—That is, the corrupt judges, their friends, and kindred who were secretly putting to death the prophets of the Lord.

7.1.25—*thirtieth*—The 30th year after the appearance of the signs that attended the birth of the Lord Jesus Christ corresponds to portions of the years AD 29 and 30.

7.1.37-38—*chief judge*—This was Lachoneus, the son of Lachoneus (see 6.19).

7.2 No doubt the members of the secret combination had a man waiting in the wings to be put forward as the next ruler of the land of Zarahemla. Jacob was undoubtedly the combination's choice (see 7.9). He apparently was the sort of personality that did not fill the general population with confidence. Lachoneus and Gidgiddoni had proven themselves in the time of crisis. Lachoneus had been chosen to succeed his father in large measure because of the latter's reputation. The whole of the society was poised on the brink of anarchy because of the personal spiritual anarchy of the majority of the inhabitants of the land. The Nephites were indulging in sin, ignoring the servants of God, and in that state were refusing the sovereignty of God. It was only a matter of time before that unwillingness to be governed by truth and righteousness would spill over into the temporal realm.

7.3 In their wickedness, the people had no sense of spiritual stability. Their unity as a people had evaporated and the divisions between the tribes were part of the outward manifestation of their spiritual degeneration. The narrative makes it quite clear that there were hostilities on every hand; this was not a

devil, to combine against all righteousness.

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 king over the land, that the land should no more be at liberty but should be subject unto kings.

{Chapter III; continued}
(Chapter 7)

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.

3 Ne. 7
EM 1:153
3 Ne. 7:1-2
EM 1:173
3 Ne. 7:1-13
EM 1:170

2 And the people were divided one against another; and they did separate 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.

3 Ne. 7:2-4
EM 1:193

* p. 468

3 And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes.

peaceful fragmentation of Nephite society. There were no wars, as yet, but there was a deep and infectious contention between the tribes.

7.4 We are left to speculate as to whether the divisions were personality based or whether there were conflicting religious or political philosophies involved. Once the collapse of the central government was irreversible, no doubt many of the smaller groups or tribes began to align themselves with the larger bodies for the sake of protection and security.

7.5 Satan is a slanderer, a spirit determined to destroy the unity of the heart and mind of any and every people, whether of a nation or of a family. The members of the various factions of the Nephite peoples could not express confidence in leaders that they did not personally know.

7.6 The murder of Lachoneus did not bring about the desired results of the secret combination; the Nephites did not turn to the villains for guidance and leadership.

7.7 The members of the combination that had destroyed the central government were not just political activists. They were also proactive sinners, flaunting their many violations of the law of God. No doubt they were openly immoral and grasping, taking advantage of the innocent and weak. They brought about unworthy and unholy desires in the hearts and minds of their fellow citizens, those who were susceptible to the desires of the natural man. As open sinning became more flagrant, the society tolerated more wickedness until all manner of iniquity became prevalent. There were, however, men who maintain their personal integrity in the midst of corruption and abomination.

7.7.2—*they*—That is to say, the members of the secret combination.

7.8 True conversion brings about a renewal of character, a forsaking of the natural man, and a deliberate partaking of the divine nature through the atonement of Jesus Christ. The Nephites acted like dogs and swine because they had not completely abandoned those characteristics when they passed through the great tribulations that had faced them ten years before.

7.8.3—*six*—Six years before the collapse of the central government, the Nephites had been resolving all of the issues regarding the destruction of the Gadianton robbers (see 5.1–7). Their conduct had been laudable then, but it would appear that conversion was not complete. Jacob and his minions were able to find many willing adherents for their proposals.

7.9 With the central government in disarray and, it is assumed, the military equally ineffective, the combination made its move.

7.9.30—*Jacob*—The leader of the great secret combination that brought about the destruction of the judicial government of the land of Zarahemla in the days of Nephi the son of Nephi the son of Helaman.

7.10 Although we cannot speak with certainty, it is not unlikely that Jacob had once served as a judge among the people, one who had no hesitancy in secretly executing the prophets of God. He no doubt was a partaker of all of the sins running rampant in the land.

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 because they did yield themselves unto the power of Satan.

6 And the regulations of the government were destroyed, because of the secret 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 vomit, 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;

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

7.10.31—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

7.10.35—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

7.11 Although we are not privy to all of the motivations that caused the various tribes to be at odds with one another, yet we do know that the most singular unifying aspect of most of the inhabitants of the land of Zarahemla was their hatred of the secret combination which had brought about the death of Lachoneus. Jacob’s party was certainly not as great as the rest of the people, and it probably was not as large as any one of the great tribes that had been formed in the aftermath of destruction of the government. They could not usurp authority over the whole and it was unlikely that any of the factions could be persuaded to join them. It was just a matter of time before one or more of the various tribes decided that it was time to rid the land of Jacob’s people.

7.12 Others had attempted to do as Jacob proposed, Zemnarihah and Morianton among them (see 4.22–23 and *AL-C 50.25–31*). In these cases, however, there were civil and military leaders who were able to deal with the threat.

7.12.2—*Jacob*—The leader of the great secret combination that brought about the destruction of the judicial government of the land of Zarahemla in the days of Nephi the son of Nephi the son of Helaman.

7.13 Jacob and his people escaped the land of Zarahemla into the lands northward. Although we do not know exactly where their city was built, we do know that Jacobugath was burned with fire at the time of the Savior’s crucifixion and death (see 9.9).

7.13.29—*thirtieth*—The end of the 30th year since the appearance of the signs of Jesus birth would have transpired sometime during the first half of the year AD 30.

7.13.40—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

7.14 During the initial time of the breakup of the central government after the murder of their chief judge, the Nephites fragmented into hostile bands, filled with rancor toward the combination that had brought about the collapse. Their dissatisfaction with Jacob and his people was accompanied by a mutual rancor for the other parties that had formed among the people. Again, we do not know the issues that divided the people, whether religious or political, but feelings ran high, almost to the point of war. Clearly, each of the tribes

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 destroy 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 kingdom, 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.

{*¶*—1830}

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

* p. 469

differed philosophically from one another, probably in rather radical ways, given the differences in the laws each body devised for itself. Each tribe was independent, but it became clear that there would have to be some sort of respectful cooperation if they did not wish to participate in wars of attrition. The laws of the various chiefs and leaders were absolute within the sphere of their influence. Any agreements made between those potentates would be observed by the members of the respective tribes on pain of death. Thus, the outward hostilities were moderated somewhat. Yet notwithstanding the pause, the peace came through fear and not faith. The Nephites had become a wicked, vicious people, who flagrantly ignored or mocked the laws given by their righteous fathers. They would not abide the cry to repentance.

7.14.8–10—*thirty and first*—The 31st year since the signs attending Jesus’ birth appeared corresponds to portions of the years AD 30 and 31.

7.14.114—*stone*—It was during one of these acts of violence that Timothy, the bother of Nephi was killed. Nephi had been present to restore his life to him (see 7.19 and 19.4).

7.15 Nephi, the son of Nephi, has not been an active character in Mormon’s narrative since the first chapter of 3 Nephi. More than thirty years have passed without a reference to the prophet’s activities. During that time, great wars and dissensions had prevailed among the Nephites, the Church of Christ had broken up, the disciples of Christ scattered, and the prophets of God were murdered. How had Nephi managed to survive emotionally each passing year? Here Mormon gives us a thumbnail depiction of the blessings bestowed upon Nephi that helped him through a distressing period, perhaps the most depressing period of Nephite history up to that point. Mormon and Moroni would be partakers of the same bitter cup and we may expect that they were sustained in their labors in much the same fashion as was Nephi.

7.15.7—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

7.15.26—*eyewitness*—A closed reading of this verse reveals that Nephi was privileged to witness for himself much of that which was transpiring in the land of Palestine with Jesus and his disciples in open vision.

7.15.42—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

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 prophets and did cast them out from among them.

{*¶—1830*}

15 And it came to pass that Nephi—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;

3 Ne. 7:15–19
MD 201
DS 1:162

<p>7.15.46—<i>eyewitness</i>—Nephi was not ensconced somewhere for safety’s sake. He was out among the people doing his best to bring them to repentance. Certainly he was among those who were stoned and cast out from among the people (see 7.14).</p>		
<p>7.16 We cannot overestimate the significance of the world “boldly” in this verse.</p>	<p>16 Therefore, being grieved 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.</p>	
<p>7.16.22–23—<i>same year</i>—That is to say, the 31st year after the appearance of the signs of the Savior’s birth, or sometime during the latter part of AD 30 and the first part of the year AD 31.</p>		
<p>7.16.28—<i>boldly</i>—No timid soul, Nephi, even in the face of violence and depravity.</p>		
<p>7.16.39–40—<i>Jesus Christ</i>—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.</p>		
<p>7.17 Nephi wrote a personal account of his ministry among the tribes at this time and no doubt Mormon had access to it. It was not enough to choose a part; he would have to include all that Nephi taught to do it justice. Since he did not have space to do the latter, he consciously chose to gloss over the disciple’s labors and teachings, knowing that one day Nephi’s ministry would receive the recognition that it should have</p>	<p>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 power and with great authority.</p>	<p>3 Ne. 7:17–18 CR91-O 38 CR98-O 50</p>
<p>7.17.30–31—<i>this book</i>—That is to say, the composition that Mormon was making from the Large Plates of Nephi, much of which we have today as the Book of Mormon.</p>		
<p>7.17.33—<i>Nephi</i>—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).</p>	<p>{<i>¶</i>—1830}</p>	
<p>7.18 We cannot but believe that the various tribes sought to kill Nephi just as they had sought to slay the other prophets of God who came among them. They were unsuccessful; perhaps in the same way that the people of the city of Zarahemla had been unsuccessful in depriving Samuel the Lamanite of his life (see <i>HE-C 16.1–4</i>). The raising of Timothy from the death certainly must have unnerved those who had participated in his stoning. But above and beyond all this was the undeniable power of Nephi’s teachings, immoveable and irresistible. Who could dare raise a voice in opposition to that which Nephi taught? This was a people who a few years before would have accepted everything that Nephi was saying as the truth. He tore away the veil with which they had masked their eyes and they were exposed to the full light of eternal truth. They were exceedingly unhappy with the revelation.</p>	<p>18 And it came to pass that they were angry with him, even because he had greater power than they, for it were not 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.</p>	<p>3 Ne. 7:18–20 DNCTC 1:256 DNCTC 3:218 3 Ne. 7:18–26 MD 71 DS 2:336 3 Ne. 7:19–22 EM 1:204 3 Ne. 7:19 AF 104 MD 185 EM 3:1192</p>
<p>7.18.40–41—<i>Jesus Christ</i>—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.</p>		
<p>7.19 The willful wickedness of the people was so great that the minions of the devil were able to take possession of many of the earthly tabernacles of the people. Wherever and whenever it was possible, Nephi commanded the spirits of the evil one to depart from their erstwhile homes, bringing many of the Nephites to a further realization as to how low they had fallen into iniquity.</p>	<p>19 And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people.</p>	
<p>7.19.6—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>		
<p>7.19.18—<i>brother</i>—Certainly in reference to Timothy, he who would serve</p>		

with the Nephite apostles when the Lord Jesus Christ appeared to the people at the temple in Bountiful (see 19.4).

7.20 Notwithstanding the power and clarity of Nephi's teachings, notwithstanding the miraculous manifestations of the priesthood of God at his hands, the rebellious among the Nephites were a determined lot, ripening in sin, preparing themselves for the temporal destruction that awaited them if they did not repent.

7.20.38—*Jesus*—If the previous accounts of the Nephite people is any indication, the Nephites at this point in the history of the nation had long since rejected the notion of a promised Messiah, a Savior who would redeem the people from their sins. The repeated manifestations of divine power in the name of the Son of God must have been aggravating in the extreme.

7.21 Those who were converted unto the Lord Jesus Christ during this time came unto the Son of God through faith in Christ, sincere repentance from all sin, baptism by immersion for the remission of those sins, and the reception of the Gift of the Holy Ghost by which they were able to withstand all of the fiery darts that Satan and his followers were able to level at them.

7.21.8–10—*thirty and first*—The end of the 31st year since the signs announcing the birth of the Messiah transpired sometime during the first part of the year AD 31.

7.21.53–54—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

7.22 One of the great promises of having been healed by the power and authority of the priesthood of God, through faith, is that a forgiveness of sins would be forthcoming. The power and influence of the Holy Ghost filled these repentant souls, cleansing them from all iniquity, filling them with hope and charity. They continued in their faith, pressing forward in righteousness, until the power and authority of God was manifested in them as well and, thus, the saints of God began to prosper among the people, ever so slightly among their wicked brethren. These wonders brought to pass a rising generation that was prepared to receive the Lord Jesus Christ after his resurrection from the dead.

7.23 The only viable message to such a recalcitrant people as were the Nephite at that hour was "Repent and be baptized, every one of you!" As we shall see, Nephi was aided by many others who held the authority of God. We may assume that those chosen to serve as the Lord's officers of the Church of Christ among the Nephites, the Twelve Disciples, were a prominent part of this missionary labor.

7.23.1—*Thus*—That is to say, the preaching of the Gospel and the administrations of the priesthood of God.

7.23.5–7—*thirty-second*—The 32nd year since the signs attending Jesus' birth appeared corresponds to portions of the years AD 31 and 32.

7.23.11—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

7.23.22–24—*thirty and third*—The end of the 33rd year since the signs

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 many more miracles, in the sight of the people, in the name of Jesus.

{*¶*—1830}

21 And it came to pass that the thirty and first year did pass away, and there were but few who were converted unto the Lord; but as many as were converted did truly signify unto the people that they had been visited by the power and Spirit of God, which was in Jesus Christ, in whom they believed.

22 And as many as had devils cast out from them, and were healed 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.

{*¶*—1830}

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.

3 Ne. 7:21
CR87-A 3

3 Ne. 7:22
AF 234
* p. 470

3 Ne. 7:23–26
AF 144
JC 744

announcing the birth of the Messiah transpired sometime during the first part of the year AD 33.

7.24 The first fruit of sincere repentance is a willingness to enter into covenants with the God of Heaven. Faith in Christ had motivated the believing Nephites to change their lives, to put off the natural man and embrace righteousness in their daily walk and talk. The more these faithful abandoned their former lives, the more they came to realize how unacceptable they were in the presence of goodness and mercy. They therefore sought for the opportunity to be reborn, to start afresh, having all past sins forgiven through the atoning sacrifice of their Savior. Therefore, they sought for baptism and the gift of the Holy Ghost at the hands of those who had been commissioned to preach the principles of salvation and to administer the ordinances thereof.

7.25 Nephi was the presiding officer of the Church and Kingdom of God upon the earth. He held the keys of salvation in his day and was authorized to select good men to serve with him in the ministry. As the desire for righteousness began to prevail in the hearts and minds of the Nephites, more men were ordained to aid in the growth of the Church of Christ.

7.25.6—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

7.26 We are not told how many of the Nephites turned to Christ during these three years, but there were a goodly number of saints who were prepared to receive the Savior when the Lord appeared unto to them a few months later.

7.26.9–10—*this year*—That is to say, the beginning of the 33rd year since the appearance of the signs denoting the birth of Jesus Christ, or sometime during the second half of the year AD 32.

7.26.17—*thus*—That is to say, there continued to be a growing number of people who exercised faith, repented of their sins, and sought for the blessings of the covenants of Christ.

8.1 At this point in his narrative, Mormon becomes extraordinarily careful in his declarations regarding the precise time when the signs accompanying the death of the Lord Jesus Christ transpired. We are not certain as to his motivations; we do not know why precision pre-occupied him. Although it is not impossible, it seems unlikely that Mormon was concerned about the calendaring systems of our day, that somehow his account would conflict with the prevailing notions of the modern era. It seems far more likely that he was determined to pinpoint with the highest degree of accuracy, the time that the two most important events in the salvation of mankind took place. The reality of the resurrection was witnessed by thousands, but the first burning question for those who were not present in Palestine or at Bountiful for those appearances by the Savior would have been: when did all these things take place? The same would have been true for the atoning sacrifice that began in the garden of Gethsemane and culminated on the cross at Calvary: when did this glorious event transpire? Mormon dismisses any notion that Nephi might have fabri-

24 Now I would have you to remember also, that there were none who were brought unto repentance who were not baptized with water.

25 Therefore, there were ordained of Nephi, men unto this ministry, that all such as should come unto them should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission 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.

{Chapter IV} (Chapter 8)

{1830}

1 AND now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name 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—

3 Ne. 7:24–26
AF 124
3 Ne. 7:25
EM 3:1211

3 Ne. 8
AF 278, 518
MD 212, 402,
405
MM 4:307
EM 1:154, 213
EM 3:1310
EM 4:1598
3 Ne. 8:1
MD 147, 507
DNTC 1:417,
481
PM 160
MM 3:83
3 Ne. 8:1–4

cated his account, but he does allow that the circumstances at the time were tumultuous, filled with wars and dissensions of all kinds. Persecution of the members of the Church of Jesus Christ was rampant on all sides. This would be followed by the natural upheavals that would devastate the western hemisphere. Giving the distress surrounding the exact moment of the Lord's death, did Nephi get the timing exactly right. Mormon knew that at least in one instance, the disciples had inadvertently left out a vital account of those who had been resurrected at the time Jesus had come forth from the tomb. Jesus had mildly censured them for not having written down that particular fulfillment of Samuel the Lamanite's prophecy (see 23.7–13).

8.2 The 33rd year since the appearance of the signs that announced the birth of the Lord Jesus Christ corresponds to portions of the years AD 32 and 33.

8.3 It is interesting that the Nephites focused on this particular sign, especially since Samuel had given many others in conjunction with the three days of darkness. It seems unlikely that the people had anything like unto an "animated desire" regarding the storms, earthquakes, toppling mountains, destroyed highways, and desolated cities (see *HE-C 14.20–31*). It should not surprise us that of all the prophesied signs, the three days of darkness was the most benign.

8.3.8—*earnestness*—The meaning of the English word "earnestness" implies "ardor or zeal in pursuit of anything, eagerness, animated desire, anxious care, solicitude, intensity of desire, fixed attention, seriousness".

8.3.19—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

8.3.20—*Samuel*—A Lamanite prophet who appeared in the land of Zarahemla during the ministries of Nephi and Lehi, the sons of Helaman. He correctly foretells all that would transpire prior to the appearance of the Lord Jesus Christ to the Nephites and the eventual destruction of the Nephite civilization.

8.3.22—*Lamanite*—Specifically one of the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

8.4 Given the details Samuel had given regarding the signs accompanying the death of the Savior, one would think that the Nephites would have better things to do than quibble and contend about the one sign that would do them no serious personal damage. Samuel clearly testified that those things which would come, would winnow the inhabitants of the land, the wicked being swept away by the various catastrophic events. The people were filled with the spirit of the devil and as a result were continually in the thick of thin things.

8.5 We have concluded long since that the Lord Jesus Christ was born 6 April 1 BC, according to our modern manner of calculating time (see 0.1). We have been somewhat ambivalent about how the Nephites decided to mark the Savior's birth in their own calendar (see 2.7). Was the original Nephite

2 And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away;

3 And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land.

4 And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

{*¶*—1830}

5 And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an

MM 3:343

3 Ne. 8:2–25
EM 1:170

3 Ne. 8:3–25
AF 84
PM 544

3 Ne. 8:4
CR84-A 30

3 Ne. 8:5
AGQ 4:25, 26
EM 1:170
3 Ne. 8:5–18

calendar oriented such that the signs appeared during that period of time that was already considered to be the first month of their year? Was the starting point of the Nephite new year changed as a result of the signs? We do not know precisely, but it is clear that by the time the signs of Jesus' death took place, the anniversary of the birth signs marked the beginning of the Nephite year. For our purposes, we will assume that the beginning of the Nephite year occurred near the beginning of the month which we call April.

8.5.8–10—*thirty and fourth*—The 34th year since the appearance of the signs announcing the birth of the Lord Jesus Christ corresponds to portions of the years AD 33 and 34.

8.5.14–15—*first month*—We may assume here that the “new year” for the Nephites did not begin at the same time as our modern calendar. The differences between the various calendaring systems used in the world before and after the birth of Christ have been discuss in some detail above (see 0.0–6).

8.5.18–19—*fourth day*—While we have precision here indeed, this exactness does not necessarily translate well into the modern calendar.

8.5.27—*storm*—The English word “storm” derives from Germanic roots that suggest “excessive noise, rush, raging, violent agitation”. We are at a loss to determine precisely how the “storm” of this verse compared with the “tempest” of the next. Dictionaries of the 20th century declare the two words to be virtually synonymous. Noah Webster’s Dictionary of American usage in the first part of the 19th century, however, asserts that the word “storms” should not be used for weather systems that were accompanied by precipitation, but that “tempests” might very well be attended by rain, snow, or hail. See also 8.6.9.

8.6 If we have correctly concluded that the “thunder” was generated by the “tempest”, then we must assume that the torrents of rain and hail must have been prodigious. The violence of the wind and rain was sufficient to wreck havoc on the vegetation. Men and animals without sturdy protective shelter would have been hardpressed to survive. These had been specifically prophesied by Samuel the Lamanite (see *HE-C 14.21–23*).

8.6.9—*tempest*—The English word “tempest” derives from Latin roots that refer to “time, season, falling, drive, rush”. In the beginning of the 19th century, a “tempest” was considered an “excessive current of wind, steady of long continuance, tornado”. We might suggest that while the “great storm” was something that had not occurred before, the seasonal tempests were familiar to the Nephites. See also 8.5.27.

8.6.14—*thunder*—If we accept Webster’s observation that the primary difference between a “storm” and a “tempest” is that the latter is more likely to be accompanied by precipitation, then mentioning the “thunder” in conjunction with the “tempest” would be completely consistent with 19th century American usage.

8.7 The extraordinary lightning strikes, the brilliance and frequency of such, would have been in conjunction with the inordinate tempest and the thunder that accompanied the entire display. These had been specifically prophesied by Samuel the Lamanite (see *HE-C 14.21*).

8.8 We are not told precisely how the city of Zarahemla was set ablaze, particularly in such a downpour. Some scholars have suggested the great lightning strikes contributed to the conflagration, but there may have been other causes as well. Once the fires began, however, the tumultuous winds would have caused a consuming firestorm that would have gutted everything in its path.

one as never had been known in all the land.

6 And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.

7 And there were exceedingly sharp lightnings, such as never had been known in all the land.

8 And the city of Zarahemla did take fire.

EM 1:178
3 Ne. 8:5–25
JC 723
MM 4:224

8.8.5—*Zarahemla*—The capital city of the land of Zarahemla lay to the north in the land of Zarahemla, the river Sidon being on the east, and the Hermounts on the west.

8.9 We are not told exactly what transpired here, that which swept the city into the sea. There may have been a radical sinking of the coastline caused by the breakup of the subterranean strata (see *HE-C 14.21–22*). Part of the destruction may have been caused by a storm surge or a tsunami.

8.9.5—*Moroni*—The city of Moroni was located on the extreme southeast coast of the land of Zarahemla. It had been built as a defensive fortress near the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. It formed part of a defensive network that spanned the continent, from the sea east to the sea west.

8.10 We are not certain if this city were destroyed by geological disturbances caused by the earthquakes or if it were destroyed as the result of volcanism. This sort of event had been specifically prophesied by Samuel the Lamanite (see *HE-C 14.23*).

8.10.11—*Moronihah*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Moronihah is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. It was no doubt built in honor of the son of Moroni who served as the chief captain of the Nephites after the death of his father.

8.11 We are left to surmise which region of territory is specifically referred to here. At first blush we might be tempted to conclude that Mormon is referring to the southern part of the land of Zarahemla. Yet one could not have gotten any farther south in Zarahemla than the city of Moroni which was mentioned above (see 8.9). The second possibility might be that Mormon was describing the ruin that took place in the land of Nephi, south of the narrow strip of wilderness. However, Mormon is fairly consistent in his use of the phrases “land southward” and “land northward” as having reference to the vast territories separated by the narrow neck of land. Thus, the “land southward” would consist of the lands of Zarahemla and Nephi while the “land northward” would refer to the land of Desolation and the regions north of those Jaredite ruins.

8.12 Many of the Lamanites and Nephites had migrated north of the narrow neck of land in the days of Hagoth (see *AL-C 63.4–10*). Jacob and his dissidents also managed to escape into the land northward only two or three years before the devastation (see 7.9–13). Their city of Jacobugath was destroyed by fire during the three hours of destruction (see 9.9). Of the sixteen cities that the Lord mentions by name in his rehearsal of the divinely inspired natural disasters, only three can be identified with cities in the land of Zarahemla (see 9.3–12). The others, presumably, were located north of the narrow neck of land.

8.13 The destruction of the highways had been specifically prophesied by Samuel the Lamanite (see *HE-C 14.24*). These disrupted roads, however, seemed to be located primarily in the land northward.

8.14 The cities became desolate through loss of life and through abject fear. Obviously any city burned, buried, or sunk beneath the waves was uninhabitable. The cities shaken to the ground provided little or no protection from

9 And the *city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.

10 And the earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain.

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 whole 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 highways were broken up, and the level roads were spoiled, and many smooth places became rough.

14 And many great and notable cities were sunk, and many were burned, and many were shaken till

* p. 471

3 Ne. 8:12
CR87-A 3

3 Ne. 8:14
CR87-A 3

the elements and would continue as lonely, abandoned ruins.

8.14.8—*sunk*—The Savior mentions nine of these cities by name. Moroni, Onihah, Mocum, and Jerusalem were buried in the depths of the sea (see 9.4–7). Gadiandi, Gadiomnah, Jacob, and Gimginno were sunk into the earth (see 9.8). A tenth city, Moronihah, might be said of have been sunk, except that the Lord states that it was covered with a mountain (see 9.5).

8.14.12—*burned*—The Savior mentions six cities by name which he caused to be burned. Zarahemla (see 9.3) and the cities of Jacobugath, Laman, Josh, Gad, and Kishkumen (see 9.9–10) suffered that fate.

8.14.16—*shaken*—We are not told the number of those cities destroyed by the earthquakes, but given the nature of the trembling of the earth, it seems unlikely that any of the Nephite communities escaped unscathed.

8.15 Cities like Bountiful were severely damaged, but remained habitable. The falling rubble from the earthquakes, the flying debris of the storms and tempests, and exposure to the elements, however, resulted in innumerable casualties.

8.16 If Noah Webster’s observations about the 19th century usage of the “tempest” be correct (see 8.6.9), then the “whirlwind” mentioned here would have been in conjunction with that peculiar natural force. We are not told if any of those who were carried away in the cyclone survived the experience.

8.17 The destruction of the Nephite cities would have been sufficient to justify Mormon’s description here, but when one factors in the effect of the winds on the flora and fauna of the land, the whole ecosystem of the area would have been adversely affected. The geological disturbances coupled with the topographical changes would have added to the astonishment of any and all of the survivors.

8.18 Again, Samuel the Lamanite had been quite specific about these geological changes (see *HE-C 14.21–22*).

8.19 The three hours completely unnerved the inhabitants of the land. It is unlikely that anyone was being particularly prosaic about the experience they were passing through, particularly if they had been awakened in the middle of the night by the earthquakes and storms.

8.19.37–38—*three hours*—It is tempting to surmise that these three hours correspond to the three hours of darkness recorded in the New Testament, the last three hours of the Savior’s agony on the cross (see *MT-C 27.45–50*). The three hours mentioned extended from the sixth hour (about noon) to the ninth hour (about 3:00 in the afternoon). Assuming an eight-hour difference between the land of Palestine and the land of Zarahemla, the great storm and other devastating events would have begun about 4 o’clock in the morning and would have continued until

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 whirlwind; 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 found in broken fragments, and in seams and in cracks, upon all the face of the land.

{¶—1830}

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 three hours; 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 darkness upon the face of the land.

3 Ne. 8:18–19
DNTC 1:831

3 Ne. 8:19–23
MLM 409

about seven o'clock. Sunrise during the early part of the month of April occurs about 6:15 or so in the geographical region of the land of Zarahemla. It is unlikely that any of the Nephites saw daybreak that day. At seven o'clock in the morning, the darkness would have been complete. There is the possibility, however, that the three hours of destruction did not begin until the moment that the Savior's spirit left his body, or about 3:00 PM. In this case, the destruction would have begun shortly after sunrise and would have continued until about ten o'clock when the darkness would have descended upon the land.

8.20 Many scholars have tried to explain how it is that a darkness could be felt. A similar event took place during the time that the ten plagues were being wrought in the land of Egypt by the hand of Moses see *EX-C 10.21–23*). Biblical historians have supplied numerous chronological equations with one sort of natural disaster after another in order to explain the phenomenon felt in Egypt. Students of the Book of Mormon have proposed the same. Neither have done so with good effect. Was the darkness caused by volcanic ash? It hardly seems likely. The Egyptians were without light, but the Israelites dwelling among them had no trouble providing for themselves. The Nephites were all without light because for the most part they had been conducting themselves like the ancient Egyptians rather than the ancient Israelites.

8.21 We are not told how the vapor "felt". Was it cold? Was it moist? Did it cling to the flesh? Mormon does not elaborate. Whatever it was, it would not allow anything to ignite, not matter how protected the fire-lighting materials may have been protected during the storms. It is clear, too, that the darkness caused many Nephites to perish because of its effects (see 10.13).

8.22 Had it not been for the fact that the vapor and mists of darkness could be felt, the surviving Nephites might have concluded that they had been smitten blind. It should not surprise us to learn that there was many a Nephite heart that was turned to their father's experience in the land of Egypt. They understood perfectly what the darkness implied about their conduct. We might expect that transformations of heart and mind took place during the three days, just as they had in the hearts and minds of Alma, the sons of Mosiah, King Lamoni, and many other converts to the Gospel of Jesus Christ.

8.23 No doubt there were many injured among the living, and these would have been deeply affected by the darkness, inasmuch as it would have not been easy to be treated. The emotional trauma would have been enormous. The people may not have known at the time how great and widespread the devastation had been, but they were privy to their own circumstances; they knew that their personal possessions had been destroyed; they knew that they were exposed to the elements. The darkness would have exacerbated the whole experience. Deprived of their vision, they were forced to imagine the worst, and they undoubtedly did.

8.24 Regret is inevitable. Clearly, the people who had perceived the destruction of Zarahemla were also aware that they had lost friends and family in the conflagration.

8.24.3–4—*one place*—We would have to conclude that this particular location was situated quite close to the city of Zarahemla. If those living in the suburbs had streamed from their homes after the first terrifying

{*¶*—1830}

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 feel the vapor 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 fire 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.

{*¶*—1830}

*23 And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling 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 before this great and terrible day, and then would our brethren have been spared, and they would not have been burned

3 Ne. 8:20
CR00-O 80
3 Ne. 8:20–23
DNTEC 1:828
EM 2:836

3 Ne. 8:21
TSWK 424
3 Ne. 8:21–23
CR00-O 80

3 Ne. 8:22–23
AGQ 3:44

* p. 472
3 Ne. 8:23,25
CR87-A 4
3 Ne. 8:24–25
MD 315
3 Ne. 8:28–29
MD 661

moments, they may have seen the city in flames.

8.24.41—*Zarahemla*—The capital city of the land of Zarahemla lay to the north in the land of Zarahemla, the river Sidon being on the east, and the Hermounts on the west.

8.25 We have to ask ourselves the question as to how these folks escaped the burial of the city of Moronihah. Mothers, daughters, and other children had been consumed, but those raising their voices in distress were not. Who were they and how did they come to be in another location when the doomed city disappeared? Some readers of the Book of Mormon have suggested that the mountain was the product of a volcanic eruption. This would explain in part how the burial of Moronihah came to be seen in the middle of the night and also how it was that some of the inhabitants made it to relative safety. The regret certainly must have included the embarrassment that the survivors felt having fled the eruption without aiding their nearly helpless women and children.

8.25.3–4—*another place*—We may only imagine the circumstances that revealed the loss of the city of Moronihah. We do not know from whence came the mountain that buried the city, but sometime before the fall of the darkness, it was clear to the observers that the nearby town was no more.

8.25.31—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

8.25.60—*Moronihah*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Moronihah is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. It was no doubt built in honor of the son of Moroni who served as the chief captain of the Nephites after the death of his father.

9.1 Three times a divine communication would come to the survivors of the great destruction that befell the land. The first two would prove to be the voice of the Lord Jesus Christ. The third would be the voice of God the eternal Father announcing the appearance of His victorious Son to the Nephites who had gathered at the temple in the city of Bountiful.

9.2 Could there have been a more sorrowful people in mortal life than the Nephites in the midst of the terrible darkness that covered the face of the entire land? All that they had taken for granted had been stripped away. Any material wealth was gone. The security of a shelter from the elements was no more. The availability of food was questionable, given the great storms that had swept the land. Many if not most of those who could be called friends, neighbors, and relatives no longer responded. The solidarity of the ground was gone; any confidence that the inhabitants of the land had that their world was durable had been shattered by the earthquakes. The most terrifying aspect of all that had happened in the previous three hours was that tens of thousands, perhaps millions of Nephites had been ushered into the spirit world unprepared to meet their God. They had willfully rejected the Gospel of Christ,

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 Moronihah. And thus were the howlings of the people great and terrible.

{Chapter IV; continued} (Chapter 9)

{¶—1830}

1 AND it came to pass that there was 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 repent; for the devil 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 Ne. 9
AF 253, 278,
518
MD 402, 405
DNTEC 1:645
JC 723
PM 544
EM 1:154, 170
EM 2:750
EM 3:1310
EM 4:1598
3 Ne. 9:1–14
MD 212
3 Ne. 9:1–16
EM 1:394
3 Ne. 9:1–22
MM 4:245
3 Ne. 9:2

persecuted and murdered the servants of God, and had embraced the corruptions and abominations of the wicked, fully knowing that they were offending God. They had filled up the cup of their iniquity and were compelled to drink it in the company of devils.

9.3 No matter the mechanical aspects that brought about the destruction of the city of Zarahemla, the Lord clearly had withdrawn his protective hand and had allowed the conflagration to take place. The city had been swept from the face of the earth because there was no other recourse. Salvation could come to no one, neither man, woman, or child in that place because the influence of evil was so great. It had become like unto the cities of the plains that were destroyed in Abraham's day.

9.3.5—*Zarahemla*—The capital city of the land of Zarahemla lay to the north in the land of Zarahemla, the river Sidon being on the east, and the Hermounts on the west.

9.4 The wickedness of Moroni and her suburbs were washed from the land as surely and for the same reason that the entire earth had been cleansed of her corruption and wickedness in the days of Noah. The Nephites there thought upon evil continually and any children born into that society would have been lost forever because of the rebellion of their fathers.

9.4.6—*Moroni*—The city of Moroni was located on the extreme southeast coast of the land of Zarahemla. It had been built as a defensive fortress near the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. It formed part of a defensive network that spanned the continent, from the sea east to the sea west.

9.5 Moronihah was spiritually dead and needed only to be covered over. Had the wicked survived the great destruction, the appearance of the Lord Jesus Christ in glory would have caused them to cry out for the mountains to cover them, as John the Beloved testified would take place at the time of the second coming (see *RV-C 6.12–17*). The inhabitants of Moronihah were completely unprepared to be benefited in any way by the ministry of the resurrected Christ, so they were sent elsewhere. They were rebels and murderers.

9.5.6—*Moronihah*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Moronihah is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. It was no doubt built in honor of the son of Moroni who served as the chief captain of the Nephites after the death of his father.

9.6 The city of Gilgal was swallowed up by the earth for rebellion, just as Korah, Dathan, and Abiram for their opposition against Moses. They sought to overthrow the prophet of God and place themselves in his stead before the people. We may speculate that there were those who had thought to do the same to Nephi and his associates.

9.6.6—*Gilgal*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Gilgal is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. It ought not be confused with the Jaredite location of the same name.

9.7 It is likely that Onihah, Mocum, and Jerusalem were also cities that had been built on the shores of the sea east or the sea west and, like Moroni, were washed into the sea by the turbulence of the ocean. There is also the distinct

3 Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.

4 And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

5 And behold, that great city Moronihah have I 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 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 Mocum and the inhabitants

AF 118
MD 432
CR96-O 55
3 Ne. 9:2–5
DS 3:41

3 Ne. 9:6–14
DS 3:41

possibility that the changes of the topography of the land also changed the courses of the various waterways in the land, creating new lakes and other inland seas which buried these cities. The inhabitants of these cities were also willful murderers of the innocent.

9.7.6—*Onihab*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Onihah is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.7.15—*Mocum*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Mocum is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.7.24—*Jerusalem*—This may or may not be the same city built in the land of Nephi by the Amalekites and the Amulonites. The ministry of Aaron, the son of Mosiah, had been rejected in this part of the land.

9.8 Gadiandi, Gadiamnah, and Gimjimno were cities of great violence and vice. The servants of God and the disciples of Christ had suffered martyrdom within their walls continually until there were no righteous left to preserve the inhabitants thereof. They were destroyed in the same fashion as Gilgal (see 9.6).

9.8.6—*Gadiandi*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Gadiandi is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.8.11—*Gadiomnah*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Gadiomnah is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.8.16—*Jacob*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Jacob is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.8.21—*Gimjimno*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Gimjimno is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.8.68—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

9.8.70—*saints*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means

thereof, and the city of Jerusalem and the inhabitants thereof; and waters have I caused to come up in the stead thereof, 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.

8 And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimjimno, all these have I caused to be sunk, and made hills and valleys in the places thereof; and the inhabitants thereof have I 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.

* p. 473

“those not of the earth”.

9.9 The inhabitants of Jacobugath had been instrumental in the assassination of the chief judge of the land of Zarahemla, even Lachoneus the son of Lachoneus (see 7.1–13). Because of the collapse of the civil government and unified military in the aftermath, Jacob and the members of his secret combination were able to escape from the land of Zarahemla north of the narrow neck of land into the land of Desolation and beyond. We do not know precisely where the city of Jacobugath was built. It appears that the inhabitants of the city were no less vicious in their new home than they had been dwelling among their brethren in the land southward. They suffered the same fate as the inhabitants of the city of Zarahemla.

9.9.6—*Jacobugath*—A city founded by the Gadianton apostate and his people in the land northward that was destroyed in the great upheaval that took place at the time of the death of the Lord Jesus Christ upon the cross at Jerusalem.

9.9.15—*Jacob*—The leader of the great secret combination that brought about the destruction of the judicial government of the land of Zarahemla in the days of Nephi the son of Nephi the son of Helaman.

9.10 The cities of Laman, Josh, Gad, and Kishkumen were destroyed in the same fashion as the cities of Zarahemla and Jacobugath for much the same reasons. We do not know where these cities were built, whether north of the narrow neck of land or south of it.

9.10.6—*Laman*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Laman is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.10.11—*Josh*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Josh is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.10.16—*Gad*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Gad is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward.

9.10.21—*Kishkumen*—This is the only place in the narrative of the Book of Mormon, the account of the great destruction, where the city of Kishkumen is mentioned. We, therefore, are not certain where in the land of Zarahemla the city had been built. There is a distinct possibility that the town might have been in the land of Nephi or even in the land northward. It would seem likely that this was a community related to the founder of the secret combinations among the people of Nephi.

9.10.42—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

9.11 The cities of Sodom and Gomorrah were consumed by fire from heaven

9 And behold, that great city Jacobugath, which was inhabited by the people of king Jacob, have I caused to be burned with fire because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to 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 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.

11 And because they did cast

once Lot and his family were forced to flee for their lives because of the wickedness of the inhabitants thereof. The city of Ammonihah was left in ruins once they had driven out the honest in heart from among them and had murdered the weak and innocent women and children who remained behind unprotected. The wicked at the time of the Savior's death were summarily dismissed from mortal life because continuing in the world would have benefited them in no manner whatsoever.

9.11.41—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

9.11.44—*saints*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means “those not of the earth”.

9.12 Many other cities were destroyed by the shifting of the earth, the earthquakes which caused the buildings to collapse upon those who dwelled within them. We might suppose that those who lived in stone houses would have thought to weather the great storms in relative peace, but in this they were disappointed.

9.13 The Nephites who survived the devastation sat in the midst of an impenetrable darkness, afraid to move from one place to another. Many were injured, without aid and comfort from those who might have relieved them in their tribulations. All had been awakened to the untenable position that they had been in prior to the destruction. Most had been cavalier in their relationship to God, even though they had not actively persecuted the disciples of Christ. Few had defended the prophets of God for fear that their own lives would be taken. They had not been valiant in their faith, and thus they had fallen into a spiritual stupor. As is his wont, the Lord Jesus Christ extended his invitation, his covenant, unto the inhabitants of the land. He invited them to forsake the natural man, to abandon the lusts of the flesh and the inordinate desires of the mind. He invited them to become as he was, and he promised that he would help them to overcome all despair, distress, and affliction.

9.14 Jesus cannot save us while we are willing to embrace sin, but he will facilitate our willingness to abandon sin and have our past transgressions redeemed. He is patient and kind, even to those who have fallen time and again from truth and light. So often as we are willing to seek him out, he will receive us gladly.

9.15 Before the foundations of the earth were laid, the Father gathered all of His spirit children unto Himself and proposed that they be given an opportunity to progress into maturity, a maturity that would require them to take upon themselves physical bodies. The proposal was met with loud acclaim. The eldest of the spirit sons of God was he who was called Jehovah; none greater could be found among the spirit posterity of the Father. He was made Executor of the Father's will in the company of all of his brethren. He and others were charged with bringing the earth into existence and filling it with life of all kinds. In that created state, which we would call Terrestrial, all living

them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them might not cry unto me from the ground against them.

12 And many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

{~~9~~—1830}

13 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?

14 Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

15 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 Ne. 9:13
AGQ 4:26
MD 346
DNTC 1:159
MF 317, 349
CR87-A 4
CR91-A 89
CR92-A 8
CR93-O 115
CR94-A 10
3 Ne. 9:13–14
CR02-A 29

3 Ne. 9:14
EM 1:184
CR88-A 72

3 Ne. 9:15
AF 197
AGQ 4:26
MD 742
JC 13, 34
FPM 71
PM 57, 119
EM 2:720, 739
CR87-A 4

things and the earth itself would continue forever, nothing changing. As part of the plan of happiness, men would be required to pass through a probationary state during which they would learn to have governance over their bodies, learn to resist the effects of a lost and fallen world. That fallen state would be what we call a Telestial state or the world in which we now live. The transition from the Terrestrial to the Telestial conditions was brought about when Adam and Eve partook of the fruit of the Tree of the Knowledge of Good and Evil. The fall brought with it a great variety of ills, not the least of which was the susceptibility of men to temptation, sin, disease, and death. All of this was comprehended by the foreknowledge of God and was provided for by him who would be responsible for the physical and spiritual redemption of all those who would pertain to this planet. Again, the Firstborn spirit child of the Father was chosen to bring about the salvation of creation. The plan insured that in the Meridian of Time, Jehovah would be clothed upon, through natural birth, with a physical body. In that mortal form, Jesus Christ accomplished his mission to establish his Church and Kingdom among men, and provided the means by which all men might be saved from both death and hell. Through his atoning sacrifice, every man may find salvation from sin and the possibility of eternal life. Through the power of the resurrection, every soul who has breathed a breath on this earth, will be brought forth from the grave to enjoy the blessings of immortality. In all of his labors, Jesus fulfilled the will of the Father and by so doing became more like unto Him than any other spirit child in eternity.

9.15.4–5—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

9.16 From the time of Adam and Eve, the Lord caused that the principles of eternal life be taught to His children upon the earth. Those who hearkened to those teachings entered into eternal covenants with Heaven. Adam, Enoch, Noah, and Abraham were only a few of the many millions who have taken upon themselves the name of Christ, have promised to remember him always, and to keep his commandments. The Patriarchal triad of Abraham, Isaac, and Jacob established a longstanding, multigenerational covenant people commonly known as the House of Israel. Without rehearsing the entire history of Israel, suffice it to say that when Jesus was born in Bethlehem, the remnants of that covenant people in Palestine were primarily confined to the descendants of one of the sons of Jacob. Mary was a Jew, a scion of the house of David who was himself a Jew. The Twelve Apostles and most of the early disciples of Jesus Christ were Jews. The Pharisees, Sadducees, and other religious and political bodies in the land of Palestine were also Jews, and many of these sought the life of Christ, culminating in his crucifixion outside the walls of Jerusalem. Many of the events of his mortal life had been prophesied, including the manner of his death, so that by the time Jesus appeared to the Nephites in the city of Bountiful, he could say with certainty that all that had been spoken of his mortal ministry had been accomplished by himself.

9.17 When a man or woman accepts the fullness of the Gospel of Jesus Christ, together with all of the saving and exalting ordinances, he or she becomes a child of Christ. The sons and daughters of Christ are the heirs of God just as Jesus is the Heir of God; their inheritance comes because they have become joint-heirs with Christ. The need for the Law of Moses, a covenant given to the House of Israel during their sojourn in the wilderness of Sinai, was obviated when the atoning sacrifice made the principles and ordinances of the Gospel eternally effectual in the lives of the children of men.

16 I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled.

17 And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

CR88-A 34
 CR93-A 34
 CR95-A 45
 3 Ne. 9:15–16
 FPM 78
 3 Ne. 9:15–22
 AGQ 3:205
 MD 201
 DS 1:162
 DS 2:336
 DS 3:84
 3 Ne. 9:15–16,
 18, 20–22
 CR99-O 91

3 Ne. 9:16
 PM 43
 EM 2:727
 EM 3:1163
 CR96-O 48
 3 Ne. 9:16–17
 PM 97, 353
 3 Ne. 9:17
 DNTC 1:719
 EM 1:107
 EM 2:746
 CR97-O 33
 3 Ne. 9:17–18
 PM 424
 3 Ne. 9:17–20
 JC 727
 EM 3:1069
 3 Ne. 9:17–21
 CR02-O 38
 3 Ne. 9:17–22
 PM 238

<p>9.17.46—<i>Moses</i>—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.</p>	<p>18 I am the light and the life of the world. I *am Alpha and Omega, the beginning and the end.</p>	<p>*p. 474 3 Ne. 9:18 MD 443, 448 FPM 78 PM 167, 208 CR93-O 48 CR97-O 34 3 Ne. 9:18–20 EM 3:1244</p>
<p>9.18 Men would have no inherent knowledge of God, the existence of truth, an awareness of right and wrong were it not for the light of Christ that is given to every man that is born into the world. The very existence of the earth has come to pass through the power of the creation vested in the Lord Jesus Christ.</p>	<p>18 I am the light and the life of the world. I *am Alpha and Omega, the beginning and the end.</p>	<p>*p. 474 3 Ne. 9:18 MD 443, 448 FPM 78 PM 167, 208 CR93-O 48 CR97-O 34 3 Ne. 9:18–20 EM 3:1244</p>
<p>9.18.13—<i>Alpha</i>—The first letter of the Greek alphabet. We might correctly conclude that the use of this word is an example of translation into English rather than a reflection of the language uttered by the Savior to the Nephites. No doubt the language of the Nephites also had an alphabet of some kind, the letters of which are unknown today and would have been meaningless to the modern reader had they been used.</p>	<p>18 I am the light and the life of the world. I *am Alpha and Omega, the beginning and the end.</p>	<p>*p. 474 3 Ne. 9:18 MD 443, 448 FPM 78 PM 167, 208 CR93-O 48 CR97-O 34 3 Ne. 9:18–20 EM 3:1244</p>
<p>9.18.15—<i>Omega</i>—The last letter of the Greek alphabet. We might correctly conclude that the use of this word is an example of translation into English rather than a reflection of the language uttered by the Savior to the Nephites. No doubt the language of the Nephites also had an alphabet of some kind, the letters of which are unknown today and would have been meaningless to the modern reader had they been used.</p>	<p>18 I am the light and the life of the world. I *am Alpha and Omega, the beginning and the end.</p>	<p>*p. 474 3 Ne. 9:18 MD 443, 448 FPM 78 PM 167, 208 CR93-O 48 CR97-O 34 3 Ne. 9:18–20 EM 3:1244</p>
<p>9.19 Jehovah had introduced animal sacrifice to Adam and Eve, a practice that continued among the covenant people until it was incorporated into the Law of Moses in a rather complex way. The sacrifice of animals had served as types, foreshadowing the consummate sacrifice to be made by the Son of God. Once that ultimate sacrifice had been accomplished in the Meridian of Time, the nature of the sacrifice and the symbols thereof changed. Broken hearts and contrite spirits were expected and the symbols confined to the emblems of the Sacrament. Animal sacrifice conforming to the Law of Moses had been practiced among the Nephites since the days of father Lehi in the Arabian wilderness. Those many rituals had been performed under the auspices of the Melchizedek priesthood which embraces all of the power and authority of the Aaronic priesthood.</p>	<p>19 And ye shall offer up unto me no 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.</p>	<p>3 Ne. 9:19 EM 4:1464 3 Ne. 9:19–20 MD 542, 666 DNTC 1:719 DNTC 2:292 DNTC 3:187, 242, 292 DS 3:94 PM 380 MM 1:504 MM 4:66 EM 3:1013, 1028, 1248, 1249, 1412</p>
<p>9.20 Metaphorically speaking, the man of the earth is hardly more than a being of clay, filled with the impurities and weaknesses of the world. Vessels of honor are those which are made of refined materials. It may very well be that the “clay” holds the potential gold or silver metal, but rather drastic measures must be taken in order obtain it. The metaphor suggests that mortal life by itself is not conducive to the refinement of the soul toward eternal life, but requires an outside power to strip away the dross and preserve the gold. This is the purpose of the Holy Ghost, to aid the children of God to put away the natural man and to prepare them to receive the riches of eternity.</p>	<p>20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And 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.</p>	<p>3 Ne. 9:20 MD 74, 161, 280 DNTC 2:85 EM 2:563 EM 3:1132, 1217 EM 4:1449 CR82-A 38 CR89-A 6 CR92-A 108 CR93-A 100 CR94-A 22 CR96-O 81 CR97-A 103 CR00-A 9</p>
<p>9.20.11–12—<i>broken heart</i>—Emotionally speaking, a broken heart is one that suffers great sorrow. Godly sorrow brings a man to repentance. Hardened hearts must be broken up in order that they might be softened, pliable and receptive.</p>	<p>20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And 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.</p>	<p>3 Ne. 9:20 MD 74, 161, 280 DNTC 2:85 EM 2:563 EM 3:1132, 1217 EM 4:1449 CR82-A 38 CR89-A 6 CR92-A 108 CR93-A 100 CR94-A 22 CR96-O 81 CR97-A 103 CR00-A 9</p>
<p>9.20.15–16—<i>contrite spirit</i>—A contrite spirit is one that dwells in the depths of humility and gratitude. There is no pride or vanity, but a indwelling of charity, the pure love of Christ, for one’s fellow men.</p>	<p>20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And 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.</p>	<p>3 Ne. 9:20 MD 74, 161, 280 DNTC 2:85 EM 2:563 EM 3:1132, 1217 EM 4:1449 CR82-A 38 CR89-A 6 CR92-A 108 CR93-A 100 CR94-A 22 CR96-O 81 CR97-A 103 CR00-A 9</p>
<p>9.20.33—<i>baptism</i>—The baptism of water provides the opportunity for the remission of sins. The baptism of fire purges away all desire for sin. The</p>	<p>20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And 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.</p>	<p>3 Ne. 9:20 MD 74, 161, 280 DNTC 2:85 EM 2:563 EM 3:1132, 1217 EM 4:1449 CR82-A 38 CR89-A 6 CR92-A 108 CR93-A 100 CR94-A 22 CR96-O 81 CR97-A 103 CR00-A 9</p>

baptism of the Holy Ghost brings an undeniable testimony of the power and love of God into the hearts of those who experience it

9.20.39–40—*Holy Ghost*—Those who have come to Christ with broken hearts and contrite spirits willingly enter into the waters of baptism for the remission of sins, for the which they are given the Gift of the Holy Ghost. What begins as a cleansing from the effects of past sins, becomes a purification of every aspect of human nature until it is perfected in Christ.

9.20.44—*Lamanites*—Most readers of the Book of Mormon suppose that the Savior is referring to those men who had participated in the occupation of the city of Zarahemla in the days of Nephi and Lehi, the sons of Helaman. In their persecution of the disciples of Christ, 300 of these men assembled themselves in the prison where Nephi and Lehi were being held captive. A series of extraordinary experiences took place which eventually brought about a complete conversion of the disciples' antagonists (see *HE-C 5.40–52*).

9.21 The Nephites who sat in darkness certainly had need for the blessings that the Lord had to offer them.

9.22 The voice of Christ was heard throughout all the land. Not everyone who heard the voice would be present at the Temple in the city of Bountiful, but the call to repentance was universal. Those who received the Lord Jesus Christ at Bountiful would be sent into the land northward and the land southward to bring the message of salvation and exaltation with accompanying ordinances, so that the very ends of the earth as the Nephites knew and understood them would have the opportunity to do that which the Christ had asked of them.

10.1 The great destruction began in the early morning hours of the fourth day of the first month of the thirty-fourth year since the appearance of the signs that attended the birth of the Lord Jesus Christ. Three hours of earthquakes, tempests, storms and other natural disasters transpired, eliminating, for the most part, much of the infrastructure of the Nephite civilization. After the three hours, a long period of palpable darkness descended upon the land. We may assume that that period of time lasted approximately 72 hours, inasmuch as the darkness would dispel in the morning of the seventh day of the 34th year (see 10.9). We do not know precisely when during the three days of darkness that the voice of Jesus Christ came to the people as recorded in 3 Nephi 9. Nor do we know how long the survivors contemplated in silence that which had been spoken of their fallen brethren.

10.1.38–39—*many hours*—We may only fruitlessly speculate about the length of time.

10.2 Some scholars have pointed to the traditions of the Semitic peoples to formally mourn for the loss of their death in rather extravagant ways to explain the scene as it played out after the destruction among the Nephites. While there certainly is a connection between the ancient traditions of the Jews and

21 Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

22 Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

{Chapter IV; continued}
(Chapter 10)

{9—1830}

1 AND now behold, it came to pass that all the people of the land did hear 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

CR00-O 5
CR02-O 35
3 Ne. 9:20–22
EM 1:385
EM 2:557
EM 3:1211
CR98-A 77

3 Ne. 9:21
AF 94
FPM 78
3 Ne. 9:21–22
PM 303
CR86-A 12
3 Ne. 9:22
MD 630
DNTEC 2:110

3 Ne. 10
EM 1:154
EM 1:170
EM 3:1310

the posterity of father Lehi, yet it seems unlikely that the Nephites in the midst of their horror would think to prosaically exaggerate their sentiments in the midst of the darkness. These lamentations were expressions of the heart and mind, products of mental and physical pain, the result of abject agony and anxiety. These Nephite activities were not studied traditional responses to death; they were the real thing. The survivors were experiencing more than a bad case of the vapors.

10.3 After a long silence in the land, during which the Nephite survivors contemplated the meaning of that which Jesus had spoken to them, the voice of the Savior came again. In his first speech, the Lord had given the Nephites a rather detailed account of that which they had not as yet seen with their own eyes. While it is true that those who lived near the city of Zarahemla had watched something of its destruction by fire and those who survived the burial of Moronihah were somewhat aware of the specifics in that case, yet for the most part, the Nephites did not know the extent of all that which had occurred during the three hours of the violence of the storms and the upheavals of the earth. Once the Nephites were aware of the universal nature of the destruction, they were struck dumb. In the second instance of the Savior's voice, the Lord confirms that their analysis of the cause of the death and destruction was correct (see 8.24–25).

10.4 The Nephites were part of a covenant people whose ancestors had been given great promises regarding their posterity. As a result the Lord God of Israel had been willing to be extraordinarily tolerant with them, laboring with them, sending prophets, seers, and revelators among them that they might express faith in Christ and repent of their sins. In many instances the people had responded positively and had been spared.

10.4.15—*Jacob*—The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

10.4.23—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

10.4.32—*hen*—This is a familiar metaphor used by Jesus during his mortal ministry (see *MT-C 23.37*).

10.5 In spite of the tender solicitations of the Lord and His servants, there had been vast numbers of the people who had rejected the word of the Lord in all of its forms and had died miserably as a result. In the case of the Nephites, their refusal to hearken to the voice of the Lord had rendered them completely unprotected during a time of prophesied disaster. The tenor of the Lord's words here would lead the reader to understand that not only were the living in the Americas privy to the voice, but also in other parts of the earth where there had been remnants of the House of Israel, who had placed before them the opportunity to accept or reject salvation. We should also understand that the Lord is speaking to the spirits of the dead as well, many of which had just exited mortality and found themselves ensconced with the damned.

been slain; therefore there was silence in all the land for the space of many hours.

{9—1830}

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 great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you.

3 Ne. 10:4–6
EM 1:331

5 And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ye 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.

3 Ne. 10:5
CR97-A 31
3 Ne. 10:6–7
EM 3:1412
3 Ne. 10:6
CR97-A 20
3 Ne. 10:6
CR99-A 23
3 Ne. 10:14
CR84-A 32
3 Ne. 10:14

10.5.27—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

10.5.44—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

10.6 The Lord extends the promise to the living survivors here, that he is willing to seek after their welfare even though they have been recalcitrant in the past. In the case of the surviving Nephites, their repentance and faith would be exemplary in every aspect.

10.6.5—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

10.7 The promises were to be conditional and would last until they or their posterity fully reject the principles of eternal life and salvation. Three hundred and fifty years after the Lord's pronouncement, the Nephite people would fall into utter destruction at the hill Cumorah, their once beautiful cities abandoned and left to natural ruin. But even so, there were promises that remained to be fulfilled in a latter time.

10.7.6—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

10.8 The grief of the Nephites was extreme, and although they were extended some grace in the day of their troubles, they understood that their dead friends and relatives were in far more dire straits than themselves.

10.9 Again, we are not privy as to exactly when the two communications from the Savior to the Nephites transpired during the three days of darkness. We have assumed that a full seventy-two hours had passed from the time it had first fallen upon the inhabitants of the land. If the storms had begun at the time that the darkness fell in the land of Jerusalem, or about noon, then the darkness would have fallen about seven in the morning in the land of Bountiful. If the storms began at the time the Savior's spirit left his body on the cross, then the darkness would have fallen about ten in the morning. In either case, the darkness would have cleared away sometime between sunrise and ten in the morning.

10.9.37—*tremble*—The implication of this word and the surrounding text is that there were minor tremors of the earth during the three days of darkness, even though the major destructive upheavals had long since

6 O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart.

7 But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers.

{9—1830}

8 And now it came to pass that after the people had heard these words, behold, they began to weep and howl again 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, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.

CR93-A 15
3 Ne. 10
AF 253, 518
MD 402, 405
JC 724
3 Ne. 10:1–8
PM 544
MM 4:245
3 Ne. 10:6
AF 118
3 Ne. 10:7
AF 321

3 Ne. 10:8–16
PM 545
*p. 475

3 Ne. 10:9
DNTPC 1:831
3 Ne. 10:9–10
MD 212
3 Ne. 10:9–17
MM 4:259

passed (see 8.19). This would account in part for the continuing anxiety and distress expressed by the Nephites in the aftermath of the destruction.

10.10 With the light of day, with the earth once again somewhat stable under their feet, the surviving Nephite sensed a spark of hope, a feeling that maybe they would indeed, be the recipients of the blessings promised by the Lord during his second message in the darkness (see 10.6).

10.10.47–48—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

10.11 Both Lehi and Nephi had specifically mentioned in their writings that which had transpired during the preceding three days (see *1 NE-C 12.4–6* and *1 NE-C 19.10–12*). However, these visions had been recorded primarily upon the Small Plates of Nephi which did not have great currency among the Nephite people as a whole. We might more easily point to the prophecies of Samuel the Lamanite that he had delivered to the people nearly forty years before (see *HE-C 14.14–31*). In his preaching, Samuel had been quite specific about the future reality of the resurrection from the dead, the atonement of Jesus Christ, and the power and efficacy of repentance from all sin through faith in the Lord Jesus Christ. All this was in conjunction with his rather pointed description of the destruction that would come upon the Nephites at the time of the Savior’s death. The surviving Nephites would have taken great hope from the promise of salvation that Samuel had extended to them in the name of the Lord God of Israel.

10.11.14—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

10.12 Nephi and his fellow ministers of the Gospel of Jesus Christ had some success in preaching the truth to the Nephites, even though they were completely rejected in some regions of the land. We should understand, then, that those cities that had been summarily dismissed from mortality with utter destruction had unequivocally rejected the Lord and His servants.

10.12.21—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

10.12.38—*saints*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means “those not of the earth”.

10.13 Some of the survivors of the destruction were members of the Church of Christ, but a goodly number, perhaps the majority of them, were not. They were simply those Nephites who had not taken an active role in the slaughter of the prophets of God and the disciples of Christ.

10.13.54—*overpowered*—The implication seems to be that the palpable darkness was the cause of further fatalities during the three days of darkness (see 8.20–23).

10 And the earth did cleave together again, that it stood; and the mourning, 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 praise and thanksgiving unto the Lord Jesus Christ, their Redeemer.

11 And thus far were the scriptures fulfilled which had been spoken by the prophets.

12 And it was the more 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

3 Ne. 10:10
MD 623

3 Ne. 10:12
MD 562

10.14 No doubt Mormon had access to all of the records of the Nephites, including the Plates of Brass, and had perused them all. Thus, he could speak as an eminent authority of that which the ancient prophets of Israel had said regarding the signs surrounding the death of the Lord Jesus Christ and the significance of them.

10.14.65—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

10.15 The prophets that had been raised up among the posterity of father Lehi were no less explicit in their teachings. Men like Samuel the Lamanite could not have been more exacting in their testimonies regarding the fate of the wicked and the blessings that would befall those who were more righteous. In terms of the timeframe in which Nephi the son of Nephi lived, there were many prophecies made to the which Mormon referred but did not articulate. Mormon had expressed his desire to write more of Nephi’s ministry but was constrained by the amount of material available to him and the lack of space which he had upon his own plates (see 7.17).

10.15.17—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.15.20—*slain*—Zenos was slain for his testimony of the Lord Jesus Christ (*HE-C 8.19*). Zenock undoubtedly suffered martyrdom because of his faith and testimony of Jesus Christ, but nothing of his demise is recorded in the scriptures currently in our possession.

10.16 One of the primary reasons that the writings of Zenos and Zenock were preserved upon the Brass Plates was because they were members of Joseph’s family, and the great ancestors of father Lehi and probably of Ishmael as well.

10.16.4—*Zenos*—An Israelite prophet who, like Zenock, was a scion of Joseph, he who was sold into Egypt, and one of the direct ancestors of the family of Lehi. Nephi testified that the prophet knew many of the outward signs to be given during the life and ministry of the Savior (see

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 search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening 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 slain because they testified of these things.

16 Yea, 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 Ne. 10:14–16
EM 3:1166
3 Ne. 10:14–17
EM 4:1623

3 Ne. 10:15
EM 4:1624

3 Ne. 10:16
AF 512
AGQ 4:139
MD 454
EM 4:1623

1 *NE-C 19.12–17*). Jacob, the brother of Nephi quotes the entire Allegory of Zenos in his writings in order to explain how a people who once having rejected the Son of God could ever be established again as a covenant people (see *JA-C 4.15–18* and *JA-C 5–6*). Alma cites Zenos in order to demonstrate to the Zoramites that they did not need a synagogue in order to worship God (see *AL-C 33.2–11*). He also uses that same prophet to inspire them to believe in the coming of the Son of God (see *AL-C 33.12–15*). Amulek refers to Zenos as well (see *AL-C 34.7*) in conjunction with the atonement of Jesus Christ. Nephi testifies of the martyrdom of Zenos (see *HE-C 8.19*). Samuel bears witness that Zenos prophesied that there would come a time when the Lamanites would come to a knowledge of the truth, no doubt in conjunction with the Allegory of Zenos recorded by Jacob in his testimony of the same effect.

10.16.12—*Zenock*—A prophet of the Lord God of Israel whose prophecies were engraved upon the Brass plates. He was undoubtedly of the loins of Joseph, either through Ephraim or Manasseh. Nephi the son of Lehi referred to the prophecy made by Zenock that Christ would be lifted up, or crucified (see *1 NE-C 19.10*). Zenock was cited by Alma and Amulek in order to help the poverty-stricken Zoramites in the land of Antionum to believe in the coming of the Son of God to redeem mankind (see *AL-C 33.15–16* and *AL-C 34.7*). Nephi, the son of Helaman, also resorted to the writings of Zenock to prove to the people of Zarahemla that the coming of a Savior was a prophecy testified to by a host of holy men (see *HE-C 8.20*).

10.17 Moroni, the chief captain of the Nephite armies had cited this revelation given to Jacob regarding the preservation of Joseph’s posterity, even when he thought initially that his heir was dead because of the report of his other sons (see *AL-C 46.23–27*). Moroni was obviously quoting from the Brass Plates.

10.17.4—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

10.17.14—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

10.17.46—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

10.17.50—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from

17 Behold, our father Jacob also testified concerning a remnant 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?

3 Ne. 10:17
MD 103

the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

10.18 Some scholars have used this particular verse to speculate that the Savior’s visit to the Nephites took place at the end of the 34th year rather than at the beginning of the 34th year when the Savior initially arose from the dead. We may rest assured, however, that Mormon’s meaning is made completely clear at the end of the verse when he specifies that the appearance took place shortly after his ascension into heaven. Whether Mormon is speaking of the ascension the Jesus made shortly after his appearance to Mary Magdalene the morning of the resurrection (see *JN-C 20.11–18*) or to the ascension of Jesus from the Mount of Olives forty days later (see *AC-C 1.1–14*) is irrelevant to the issue at hand, inasmuch as either ascension would have taken place before the end of the second month of the 34th year and not at the end of the 34th year. What Mormon is emphasizing in this verse is that the visit of the Savior at the beginning of the 34th year brought about a complete regeneration of the Nephite people by the end of the 34th year, a regeneration that would endure for nearly 200 years.

10.18.12–14—*thirty and fourth*—The 34th year after the appearance of the signs of the birth of the Lord Jesus Christ include portions of the years AD 33 and 34.

10.18.26—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

10.18.37—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

10.18.64—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been

18 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—

3 Ne. 10:18
AGQ 4:25
MD 54
JC 724
3 Ne. 10:18–19
AGQ 4:27
MM 4:307

* p. 476

designed to bring us all back into the presence of God as he is.

10.19 The resurrected Savior appeared to the Nephites at the temple in Bountiful in corporeal form, nothing doubting. About 2,500 men, women, and children were given the opportunity to touch the Savior as a witness that he was who he said he was (see 11.13–17 and 17.25).

10.19.12—*account*—Oddly enough, the account follows in the next verse.

10.19.27—*end*—We do not know what motivated Mormon to take a hiatus from his writing, but it is clear that he did. Neither do we know how much time passed between the writing of this verse and the incising of the next.

11.0 In the first edition of the Book of Mormon the chapterization of the account of the 3 Nephi was as follows. Note that the chapters with asterisks begin and end with chapter divisions that appear in the current edition.

- Chapter I*—3 Nephi 1:1 to 3 Nephi 2:19
- Chapter II*—3 Nephi 3:1 to 3 Nephi 5:26
- Chapter III*—3 Nephi 6:1 to 3 Nephi 7:26
- Chapter IV*—3 Nephi 8:1 to 3 Nephi 10:19
- Chapter V—3 Nephi 11:1 to 3 Nephi 13:24
- Chapter VI—3 Nephi 13:25 to 3 Nephi 14:27
- Chapter VII*—3 Nephi 15:1 to 3 Nephi 16:20
- Chapter VIII*—3 Nephi 17:1 to 3 Nephi 18:39
- Chapter IX—3 Nephi 19:1 to 3 Nephi 21:21
- Chapter X—3 Nephi 21:22 to 3 Nephi 23:13
- Chapter XI—3 Nephi 23:14 to 3 Nephi 26:5
- Chapter XII—3 Nephi 26:7 to 3 Nephi 27:22
- Chapter XIII—3 Nephi 27:23 to 3 Nephi 29:9
- Chapter XIV*—3 Nephi 30:1 to 3 Nephi 30:2

The specific teachings of the Lord Jesus Christ to the people gathered at the temple in Bountiful are recounted in Chapters V through XI in the first edition, or chapter 11 through the first five verses of chapter 26. The remainder of chapter 26 recounts Mormon's observations about how difficult it was to select from a vast body of material those things that would be of best benefit to the reader, after which he generalized that which he had not been able to inscribe in detail upon his plates. The ministry of Jesus Christ among the Nephites also includes chapter 27 and the first half of chapter 28, although they recount a subsequent visit of the Savior to his disciples at an undisclosed time in an undisclosed place.

11.0.1–2—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

11.0.10—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

11.0.20—*Bountiful*—The city and land of Bountiful had been the northernmost citadel of the Nephites in the land of Zarahemla, just south and slightly east of the narrow neck of land.

11.0.36—*Comprising*—This word and the accompany phrase does not

19 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.

{Chapter V} (Chapter 11)

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 shew himself unto them. Comprising chapters 11 to 26 inclusive.

- 3 Ne. 11
- AF 253, 386, 387
- DS 2:271
- JC 724
- PM 151, 281, 609
- MM 2:118
- MM 4:293, 306
- EM 1: 4, 98, 106, 140, 142, 154, 155, 159, 170, 199, 202, 213
- EM 2:736, 743, 749, 804
- EM 3:1013, 1166, 1225
- EM 4:1513
- CR84-A 27
- CR87-O 23
- CR89-A 17
- CR90-A 5
- CR00-A 37
- CR01-O 78

appear in the first edition of the Book of Mormon, for obvious reasons. The fact that the headnote specifies the city of Bountiful as the location is what justifies, in part, the last sentence in the italicized material. Technically speaking only the first five verses of chapter 26 should be included, as is indicated by the original chapter division of the first edition of the Book of Mormon.

11.1 The Lord Jesus Christ had addressed the inhabitants of the western hemisphere two times during the great darkness that prevailed for three days upon the face of the land. There was not a living soul who was not aware of his voice on those occasions (see 9.1, 10.1, and 10.3). His first appearance to the Nephites, however, was restricted to the 2,500 men, women, and children who had gathered to the temple in the city of Bountiful (see 17.25). His second appearance, which took place the following day, transpired before a greatly enhanced body of survivors that had been gathered by the 2,500 (see 19.1–3). We cannot suppose, however, that this increased crowd represented all of the survivors of the destruction. No doubt there were even more survivors who managed to be present on the third day of his visit (see 26.13). Again, those who were finally gathered to Bountiful to be taught by Jesus represented a small fraction of all those who survived the devastation that ravaged the western hemisphere. These others had been prepared by the voice of the Lord, and the eyewitnesses at Bountiful were certainly tasked with the responsibility to teach those who had not seen the Savior in person.

11.1.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

11.1.29—*Bountiful*—The city and land of Bountiful had been the northernmost citadel of the Nephites in the land of Zarahemla, just south and slightly east of the narrow neck of land.

11.1.49—*change*—Much of the geological and topographical changes in the land had taken place before the three days of darkness settled upon the Nephites, but in the midst of the upheaval they were somewhat distracted. Once the darkness cleared, however, they were in a position to marvel and wonder at what had taken place. Mormon does not specify what particular changes had taken place in the land of Bountiful, but we may readily imagine, given the general destruction that was described elsewhere.

11.2 We may only speculate as to the nature of their conversations. Many of those who survived the devastation were not yet disciples of the Lord Jesus Christ.

11.2.8–9—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

11.3 The voice of the Lord Jesus Christ had been readily understandable both times that he spoke to the Nephites during the three days of darkness. When a voice came from heaven on this third occasion, the Nephites gathered at the temple in Bountiful had some difficulty comprehending what was being said. Some scholars have suggested that the inability of the people to discern what was being spoken was due to the fact that they were distracted by their renewed ability to see, that prior to this moment, while they were cloaked in obscurity, they could be more attentive. While this conclusion has some

{*¶*—1830}

1 AND now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

3 Ne. 11:1
AGQ 4:27
DS 2:237
3 Ne. 11:1–2
CR87-A 33
3 Ne. 11:1–16
CR01-O 78
3 Ne. 11:1–17
AF 84
3 Ne. 11:1–19
PM 563

2 And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

{*¶*—1830}

3 And it came to pass that while they were thus conversing one with another, they heard a 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;

3 Ne. 11:3
AGQ 4:27
CR85-A 39
CR87-A 4
CR87-O 24
CR88-A 79
CR01-O 78
3 Ne. 11:3,5–7

appeal, it is far more likely that the nature of the communication had changed, together with the personage who was actually uttering the words. The voice was that of God the eternal Father, rather than that of His Son. The voice of the Savior had been strictly auditory so that everyone dwelling in the land could comprehend what was being said regardless of the level of their spiritual sensitivity. When the Father spoke, His words were directed specifically toward the 2,500 people gathered at the Bountiful. His intent was twofold: first, He was introducing His Son to them; and second, He was helping them to fine-tune their spiritual sensitivity so that Jesus' teachings would not fall on deaf ears. If they could hear the voice of the Father, they would be able to comprehend and believe all that the Savior had to say to them. All this was facilitated through the power and the influence of the Holy Ghost, the still small voice, as quick and as powerful as a two-edged sword.

11.4 Note that the consternation of the audience is not merely linguistic. They may not have understood precisely what was being said, but they knew that the message was affecting them in ways that could not easily be articulated. Their physical forms were moved; their emotional state was being stirred. Each time the voice spoke, it was the same.

11.5 We may believe that the physical ears of the Nephites were functioning proper throughout the entire episode. Their spiritual ears and their spiritual eyes had cause to be opened before they could discern the truths of eternity which the Lord was about to present to them. By the third time that the Father spoke, they had determined that the "sound" originated from heaven.

11.6 We may only speculate about the content of the first two messages given by the Father prior to the Nephites understanding the words. Did the Father say the same thing three times, or were the first two instances invocations of blessings that helped them to understand what would be said on the third occasion?

11.7 Since the fall of Adam and Eve, most communication from Heaven have been conducted by the voice of the Lord Jesus Christ. There have been notable exceptions, including this one recorded here. If the corpus of the scriptures be any indication, it would appear that the Father has reserved unto Himself the responsibility to open each major dispensation by introducing His Only Begotten Son to those erstwhile faithful who would be instrumental in bringing forth the Church and Kingdom of God upon the earth. Thereafter, the Lord Jesus Christ would act as the Father, speaking for and in His behalf.

11.8 The appearance of the glorified Christ to the Nephites stunned those gathered at the temple. Notwithstanding the fact that they had understood the words of the Father that had emanated from Heaven, yet their comprehension was still limited. The voice had clearly stated that he who was about to appear would be the Son of God. The Savior had already spoken to them directly, indentifying clearly who and what he was (see 9.15–18). When the motions of the earth had cease disconcerting the people, all of the inhabitants of the earth had given praise and thanksgiving to the Lord Jesus Christ (see 10.10). Clearly the events of the day were confounding the people. The effects of the previous three days were mounting. They had been subjected to three hours of natural distress, three days of disconcerting darkness, a vision of a land with which they had once been familiar but could not longer recognize, a voice which

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.

4 And it came to pass that again they heard the voice, and they understood it not.

5 And again the third time they did hear the voice, and did open 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 Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

{9—1830}

8 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, and wist not what it meant, for they thought it

CR81-O 95
3 Ne. 11:3,6–8,
10–11
CR90-O 102

3 Ne. 11:5–7
CR87-A 4, 33

3 Ne. 11:6–11
CR88-A 79

3 Ne. 11:7
AF 394
MD 82
DS 1:208
JC 39, 725
FPM 334
PM 72, 151, 182
MM 4:426
EM 1:272
EM 2:549, 579,
750
CR81-O 97
CR82-O 108
CR83-A 87
* p. 477
CR84-O 11
CR85-A 76
CR85-O 26
CR86-O 66
CR91-A 31
CR93-A 108

stirred their souls so that their bodies trembled and their hearts burned. To us, sitting in the comfort of our homes, the appearance of the Lord Jesus Christ is comprehensible and reasonable; the Nephites, however, were having trouble working out these simplest of sequences.

11.8.22—*Man*—This noun was not capitalized in the first edition, a lapse long since rectified.

11.8.33–34—*white robe*—No doubt Jesus wore the garments of Heaven when he appeared to the Nephites. His clothing at the second coming will be scarlet, representing his victory over the sins of the world through the cleansing power of his own blood.

11.8.80—*angel*—To give the people credit, Jesus certainly was an angel in every sense of the word, even though they had not yet figured out exactly who he was.

11.9 The appearance of the resurrected Lord to the Nephite nation had been prophesied since the days of father Lehi and his son Nephi (see *1 NE-C 12.4–6*).

11.10 At first blush we might receive the first words from the mouth of Jesus as being redundant, but in fact they were necessary. The Nephites at Bountiful had not yet put the events of the previous moments together; they did not know who the angel was, even though the Father had just introduced him (see 11.8).

11.10.4–5—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

11.11 Jesus testifies that he is the Creator and he who had sustained the creation since the beginning. His victory over death had enabled him to continue in that role, being the means by which all life would ultimately have immortality.

11.11.20–21—*bitter cup*—The metaphorical representation of the atoning sacrifice during which the Savior took upon himself the punishment for all sin (see *MT-C 26.39*). Jesus also refers to the cup as having to do with all of the untoward events of the final hours of his life (see *JN-C 18.11*).

11.11.58—*beginning*—That is to say, since before the foundations of the earth were laid, when the sons and daughters of God received Jesus as the Firstborn, as the Only Begotten of the Father in the Flesh, and as the Lamb of God to be sacrificed for a lost and fallen world.

11.12 After all that had been spoken in their ears for the preceding three days, it was finally at this point that the Nephites had the appropriate epiphany. They had been shaken physically, distressed emotionally, and touched spiritually, but when the Savior uttered his first words they finally acquired comprehension. It is clear that these were a far better informed body of men and women than those who quibbled over Samuel the Lamanite’s prophecies shortly before the appearance of the signs of Jesus’ birth (see *HE-C 16.15–22*). Before the time of Samuel, both Alma and Amulek clearly taught that Jesus would appear after his resurrection (see *AL-C 16.20*). There are many others from among the Nephite prophets that might be cited as well.

11.12.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

11.12.31—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been

was an angel that had appeared unto them.

{*¶—1830*}

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 light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

{*¶—1830*}

12 And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

CR94-A 12
CR98-A 98
CR99-A 93
CR00-A 88
3 Ne. 11:7–8
CR85-A 39
3 Ne. 11:7–11
EM 2:546
3 Ne. 11:7–14
FPM 79
3 Ne. 11:7–15
CR82-A 8
3 Ne. 11:7–17
MD 322
CR87-A 8
3 Ne. 11:7–40
MD 201
DS 1:162
3 Ne. 11:8
CR87-A 4
3 Ne. 11:8
EM 2:750
3 Ne. 11:8–10
PM 97
3 Ne. 11:9–10
CR93-O 7
3 Ne. 11:9–11
CR87-A 4
3 Ne. 11:10
AGQ 1:18
DS 1:27
PM 43
CR85-A 39
CR90-O 79
CR93-A 34
CR94-A 12
CR95-A 45
3 Ne. 11:10–11
MA 11
EM 2:731
CR82-O 108
CR85-A 76
CR87-O 76
CR88-A 64
CR93-A 108
CR93-O 87
CR96-A 76
3 Ne. 11:10–14
PM 165
3 Ne. 11:10–15
EM 1:159
CR87-A 34
3 Ne. 11:10–17
DS 2:292
3 Ne. 11:10–40

anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

11.13 No doubt there were questions remaining in the minds and hearts of the Nephites in the city of Bountiful. Were the people having an open vision? Was the being that descended from Heaven a spirit or an exalted man? Jesus anticipated their concerns and dealt with them immediately.

11.14 There is no need to become distressed at the presence of the wounds inflicted by the crucifiers upon the body of the resurrected Christ. It was needful that those signs be apparent and real so that the Nephites might know for themselves that this Man who appeared to them was indeed the living Christ who had overcome death and sin. When the Savior appears to the Jews in the days just prior to the second coming, those very same wounds will be visible as a witness to them that he is their very Christ (see *ZE-C 13.6* and *DC-C 45.51-53*).

11.14.15—*side*—The wound made by the spear that pierced the Savior’s heart (see *JN-C 19.33-37*).

11.14.29—*hands*—Nails were driven into the palms of the Lord’s hands and then into his wrists to secure him.

11.14.33—*feet*—Many have quibbled about whether one or two nails were used to secure the Lord’s feet to the cross. It is a macabre question at best and need not trouble us at all.

11.14.44—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

11.15 Mormon sets the total number of people who were present at this occasion at 2,500 men, women, and children (see 17.25). Needless to say, Jesus endured this sacred intimacy for several hours so that his people might know for a certainty that that which they had experienced was real, was outwardly tangible. These 2,500 would be an effective cadre of missionaries that would bring the remainder of the inhabitants of the land to eternal life and salvation by their irrefutable witness.

11.15.82—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

{9—1830}

13 And it came to pass that the Lord spake unto them saying:

14 Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

15 And it came to pass that the multitude went forth, and thrust their hands into his side, and did 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, 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.

AGQ 3:205
 DS 2:336
 3 Ne. 11:10–11,
 14, 27, 32–36
 EM 3:1013
 3 Ne. 11:11
 AF 94, 394
 MD 443, 448
 DNTC 1:775
 JC 614
 PM 208, 291,
 333
 EM 2:550, 726
 CR89-A 6
 CR89-A 77, 79
 CR90-O 79
 CR93-O 48
 CR95-A 33
 CR95-O 29, 112
 CR01-A 77
 3 Ne. 11:12
 AF 387
 MD 54
 JC 725
 3 Ne. 11:13–14
 JC 38
 3 Ne. 11:13–17
 EM 2:736
 3 Ne. 11:13–14,
 16–17
 CR88-A 64
 3 Ne. 11:14
 MA 54
 AGQ 1:18
 MD 324
 DNTC 1:373,
 835
 DNTC 2:354
 DS 1:27
 PM 108, 122
 MM 4:236
 EM 1:378
 EM 2:741
 CR84-A 101
 CR85-A 39
 CR87-O 79
 CR99-O 91
 CR00-A 16
 3 Ne. 11:14–15
 AGQ 5:43
 JC 664
 CR85-A 92
 CR88-A 19
 3 Ne. 11:14–16
 AF 394

11.16 With this shared experience, the Nephites gathered at the temple in Bountiful were bound together in a fellowship that would never be broken during their lifetimes. At that moment, their unity was fully expressed as they honored the Lord God of their fathers with one voice, filled as they were with the power and influence of the Holy Ghost.

11.17 With the word “Hosanna” the Nephites gathered at the temple in Bountiful expressed their desire to be received into the fold of Christ. Having thus expressed their faith in the Savior and their willingness to repent of all of their past transgressions against the law of God, the people were prepared to receive the ordinance of baptism. Jesus then moved to provide them with that covenant.

11.17.1—*Hosanna*—The English word “Hosanna” actually derives from a Hebrew root which means to “be open, wide, free, succor” and a particle of incitement and entreaty usually associated with the imperative, usually translated as “pray of, beseech of”. In this context, it conveys the meaning “We beseech thee to free us, to succor us”. The word was most frequently employed in association with the altar of sacrifice.

11.17.20—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

11.18 Since the beginning of 3 Nephi, Mormon has not informed us precisely where Nephi focused his labors as a proselyting disciple of Jesus Christ. What we understand from this present account is that Nephi was in or near the city of Bountiful when the signs attending the death of the Savior took place, that he had spent the three days of darkness in the company of those who would eventually be drawn to the temple after daylight returned. Although there must have been some damage to the buildings of the city, it is clear that Bountiful was spared much of the destruction that had befallen other major communities. This was no doubt a result of their reception of Nephi and his brethren as they taught the fundamental principles of the Gospel of Christ. During the 33rd year after the signs appeared announcing the birth of Jesus, Nephi and his companions had been instrumental in bringing many souls to Christ (see 7.25–26).

11.18.10—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

11.19 Nephi had already been part of the multitude that had been invited to touch the wounds of the Lord’s body. The second invitation was overwhelming.

11.19.2—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

11.20 We cannot imagine that this was done without great emotion on the part of Nephi.

{*¶*—1830}

16 And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

17 Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

{*¶*—1830}

18 And it came to pass that he spake unto Nephi (for Nephi was among the multitude) and he commanded him that he should come forth.

19 And Nephi arose and went forth, and bowed himself before the Lord and did kiss his feet.

20 And the Lord commanded him that he should arise. And he arose and stood before him.

EM 4:1570
3 Ne. 11:14–17
MM 4:288
CR94-A 12
3 Ne. 11:14–19
MD 174
3 Ne. 11:15
FPM 79
EM 1:396
EM 2:734, 750
CR87-A 5
CR93-A 108
CR95-O 91
CR00-A 16
CR00-O 37
3 Ne. 11:16–17
CR87-A 5
3 Ne. 11:17
AF 412
EM 4:1456
CR85-A 76

3 Ne. 11:18–12
EM 3:1006
3 Ne. 11:18–41
DS 3:158
EM 1:61, 93
EM 2:736

3 Ne. 11:19
DNTEC 1:228

3 Ne. 11:20
EM 1:37
3 Ne. 11:20–22
CR86-O 39

11.21 Nephi had been ordained long before through the instrumentality of the great high priests of the Church of Jesus Christ to perform the ordinances of salvation. By this authority, he and his predecessors had performed baptisms and many other ordinances in behalf of the people. The Nephites had performed the ordinances pertaining to the Law of Moses by the authority of the Melchizedek priesthood that had been invested in father Lehi and his sons. With the atoning sacrifice and resurrection of the Lord Jesus Christ, a new dispensation was established, one that was to be separate and distinct from that which had preceded that hour. The ordinances of the Aaronic priesthood associated with the Law of Moses would no longer be performed; no animal sacrifices would take place as part of the Savior's establishment of the Church of Christ among them.

11.21.22—*ascended*—The baptisms of the twelve Nephite disciples into the Church of Jesus Christ took place the following day, before the Savior appeared for the second time at the temple at Bountiful (see 19.10). The ascension spoken of here is recorded in 3 Nephi 18:38–39. The Savior ascended into heaven for the second time after teaching the people during the second day (see 26.15). On the following day, the third since the appearance of the Lord Jesus Christ, the disciples who had been baptized at the beginning of the second day began baptizing the remained of those who had witnessed the appearance of their Lord (see 26.17–19).

11.22 We do not know exactly how the Nephite baptisms had been performed prior to this new institution given by Jesus at this time. It is clear that it was different, however, or there would have been no need for the Savior to explicitly remark upon possible disputations. The only other account that we have of a baptismal ordinance is in association with Alma's baptism of Helam at the waters of Mormon (see *MS-C 18.13–14*). We might expect that the articulation of the ordinance continued in that vein until the new instructions were given by Jesus.

11.22.6—*others*—These other eleven men together with Nephi were to form the presiding body of the Church of Jesus Christ among the Nephites. Their names are given below (see 19.4).

11.23 Faith in Christ, sincere repentance, and a desire to be baptized constitute the requirements for baptism into the Church of Jesus Christ and for the remission of sins. Note that the same humility required to bring a man or a woman into the waters of baptism is required of him who performs the baptism; both enter into the water.

11.24 Every ordinance of the Gospel of Jesus Christ must individually sought and individually received in the name of him or her who desires the blessing. There are few group ordinances, the Sacrament being one.

11.25 The modern English wording for the ordinance of baptism varies slightly in vocabulary from that given here, but the sentiment and details are exactly the same.

11.25.6–7—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

11.25.26—*Amen*—The harmony between the Father and the Son is

21 And the Lord said unto him: I give unto you power that ye shall baptize this people when I *am again ascended into heaven.

22 And again the Lord called others, 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 no disputations among you.

23 Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand 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 authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

3 Ne. 11:21
AGQ 3:205
CR01-O 78
* p. 478
3 Ne. 11:21–22
EM 1:202
3 Ne. 11:21–28
AF 142

3 Ne. 11:22
EM 1:61
EM 2:543
3 Ne. 11:22–25
AF 132
3 Ne. 11:22–26
AF 156
3 Ne. 11:22–27
DNTC 2:250
3 Ne. 11:22–29
EM 2:736
3 Ne. 11:22–41
AGQ 1:51

3 Ne. 11:22–28,
36
EM 4:1498
3 Ne. 11:22,29
CR01-O 101
3 Ne. 11:23
EM 1:93
3 Ne. 11:23–26
EM 1:92, 142

3 Ne. 11:23–27
AF 141
3 Ne. 11:23–28
JC 726
EM 1:93
3 Ne. 11:23–39
EM 1:394
3 Ne. 11:24
MM 4:32
3 Ne. 11:25

<p>perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.</p>		<p>AF 51, 168 EM 1:95 3 Ne. 11:25–26 EM 1:94</p>
<p>11.26 Baptism is by complete immersion. There is no other way to symbolize the resurrection of Christ or the rebirth of the disciple as a son or daughter of Christ.</p>	<p>26 And then shall ye immerse them in the water, and come forth again out of the water.</p>	<p>3 Ne. 11:26 PM 390 3 Ne. 11:26–27 EM 1:202</p>
<p>11.26.4—<i>ye</i>—The pronoun “ye” is, of course, a plural pronoun. This does not imply that more than one priesthood bearer should be in the water each time a convert is baptized. Note that throughout the instructions given by the Savior, he is addressing the Nephite Twelve. These are generalized instructions as to how each of the Apostles should perform the ordinances.</p>		
<p>11.27 The disciple is baptized in the name of the Father, the Son, and the Holy Ghost, symbolically representing the unity that should exist between the convert and the established membership of the Church of Christ. The saints are to be as the Godhead in their unity. Other ordinances are performed in the name of the three separate entities of the Godhead in the expectation that the participants would view the covenants entered into with the same unity in mind.</p>	<p>27 And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.</p>	<p>3 Ne. 11:27 AF 40:51 3 Ne. 11:27–30 AF 144 3 Ne. 11:27–36 PM 119 3 Ne. 11:27,32–36</p>
<p>11.28 We are not privy to any of the details regarding any contentions concerning the manner in which baptisms or any other ordinances performed by the Nephites saints, nor are we privy to any contentions that might have arisen regarding points of doctrine, save for the continuance of the observance of the Law of Moses that was resolved shortly after the birth of the Lord (see 1.24–25).</p>	<p>28 And according as I have commanded you thus shall ye baptize. And there shall be no disputations 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.</p>	<p>EM 2:546 EM 3:980 3 Ne. 11:28 AGQ 3:205 EM 1:319 3 Ne. 11:28–29 AF 73 CR83-A 21 3 Ne. 11:28–30</p>
<p>11.29 These instructions constitute a continuation of the theme introduced by Jesus in reference to the unity of the Godhead and the covenant of baptism (see 11.27). The finest manifestation of the Kingdom of God on the earth is the establishment of Zion, where the people are of one heart and mind, dwell in righteousness, and have no poor among them. Satan’s minions represent the antithesis of Zion and the saints of God.</p>	<p>29 For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.</p>	<p>AGQ 1: (15) DNCTC 3:104 MD 161 CR87-O 81 CR89-A 37 CR94-A 82 CR02-A 23 3 Ne. 11:28–33</p>
<p>11.30 Nephi’s rendition of the Vision of the Tree of Life specifically illustrates this anger between men as the fountain of filthy water, the river from which leads to the depths of hell (see <i>1 NE-C 12.14–16</i>). The fountain of filthy water was in direct opposition to the fountain of living water, or the Tree of Life (see <i>1 NE-C 11.25</i>). In the midst of Jesus’ great intercessory prayer, the Savior petitions the Father that his disciples might be one, even as he and his Father were one (see <i>JN-C 17.20–24</i>).</p>	<p>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 should be done away.</p>	<p>JC 744 3 Ne. 11:28–40 EM 3:1284 3 Ne. 11:29 DNCTC 2:450 MM 2:141 EM 1:319 CR81-O 93 CR82-O 85 CR83-O 64 CR87-O 25 CR90-A 79 CR98-A 86, 105 CR01-O 103 3 Ne. 11:29–30 CR89-A 86</p>
<p>11.31 The doctrine of Christ is to have faith in Jesus as the Son of God, sincerely repent of all wrongdoing, receive baptism by immersion at the hands of those authorized to do so, and receive the gift of the Holy Ghost by the laying on of hands of the priesthood of God.</p>	<p>31 Behold, verily, verily, I say unto you, I will declare unto you my doctrine.</p>	
<p>11.32 The fullness of the Gospel of Jesus Christ has been declared to the children of God and to the children of men since before the foundations of the earth were laid. The Father has no other doctrine for His children that</p>	<p>32 And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear</p>	

differs from that which He has committed unto His Son. The Holy Ghost will bear record of no other truths save those which have been committed unto men by the hand of the Lord Jesus Christ. The unity of the Godhead in this matter is absolute.

11.33 Only those who are cleansed by the blood of the Lord Jesus Christ will find salvation and exaltation in the Celestial kingdom of God. All those who have reached the age of accountability will submit to baptism or they cannot receive the blessings reserved for them in the presence of God the Father and His Son.

11.34 Those who refuse the blessings of the Father and the Son have few prospects in the eternities.

11.35 Those who consciously choose to receive the principles and ordinances of the Gospel of Jesus Christ will be sustained and purified by the power and influence of the Holy Ghost. Thus will a saint be supported by the testimony of the three divine beings who comprise the presidency of the universe, even the Godhead.

11.36 Could a man be any more certain about anything in existence, if he enjoyed the confidence and testimony of the Father, the Son, and the Holy Ghost?

11.37 Those who have become as little children while in mortality are those who have put off the natural man, the lusts of the flesh. Unless a man is willing to live by the promptings of the Spirit of God, there is no point in his being received into the Kingdom of God by baptism.

11.38 There are no exemptions from this law: only little children and those who have become like little children in their innocence and faith can find salvation in the presence of God.

11.39 The principle that quickens the Gospel of Jesus Christ is personal revelation. Faith unto salvation cannot be acquired without the revelation of the existence of God, His attributes, and His evaluation of our course of life being acceptable before Him. True repentance can only come when we have revealed to us wherein we have erred. The power and authority to perform any of the saving ordinances of the Gospel of Christ cannot spontaneously generated among the children of men; it is revealed from Heaven by messengers empowered and commissioned to bestow the priesthood upon those who have been prepared to receive it. The power and influence of the Holy Ghost is, by definition, the spirit of revelation. The revelation of Christ is the rock upon which a faithful

record of the Father, and the Father beareth record of me, and the 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 baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

34 And whoso believeth not in me, and is not 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 believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.

36 And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father *and me; for the Father, and I, and the Holy Ghost are one.

37 And again I say unto you, ye must repent, and become as a little 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 child, or ye can in nowise inherit the kingdom of God.

39 Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

CR98-A 106
 3 Ne. 29–41
 MD 204
 3 Ne. 11:30
 EM 1:319
 CR87-O 25
 CR98-A 106
 3 Ne. 11:31–34
 JC 726
 3 Ne. 11:31–35
 EM 3:1055
 CR97-O 115
 3 Ne. 11:31–40
 EM 1:94
 3 Ne. 11:31–41
 EM 2:556
 3 Ne. 11:32
 AF 42, 162
 EM 2:553
 EM 4:1569
 CR83-O 12
 CR91-A 14
 3 Ne. 11:32–33
 EM 1:394
 EM 2:736
 CR87-A 34
 3 Ne. 11:32–34
 CR83-O 100
 3 Ne. 11:32–36
 EM 2:550
 * p. 479
 3 Ne. 11:32–37
 EM 1:68
 3 Ne. 11:32,38–39
 EM 1:202
 3 Ne. 11:33
 AF 135
 3 Ne. 11:33–34
 DNTC 1:869
 DNTC 2:424
 MM 2:42
 3 Ne. 11:33–35
 AF 117
 3 Ne. 11:33–36
 AF 169
 3 Ne. 11:34
 PM 340
 3 Ne. 11:35
 AF 158, 183
 MD 73
 EM 1:202
 CR83-O 100
 3 Ne. 11:35–36
 EM 4:1497
 3 Ne. 11:36

man can successfully built his house of faith (see *MT-C 7.24–25*).

11.40 Clearly the Lord is teaching his disciples that the content of their own instruction must follow in the same vein. To teach more or less than the fullness of that which has been delivered unto men by the Father, through the Son, and borne witness of by the Holy Ghost, is to establish the erstwhile saints on a foundation that cannot stand (see *MT-C 7.26–27*).

11.41 The Nephite Twelve were hereby commissioned to take the fullness of the Gospel unto all those who dwelt in their hemisphere, from the sea east to the sea west, from the land southward to the land northward. Three of the disciples would have an opportunity to serve in a larger venue.

12.0 Before commenting in detail upon the sermon given to the Nephites gathered at the temple in the city of Bountiful, it seems wise to make a few general remarks regarding the obvious connection between the record preserved by Nephi and that handed down to us from the pen of Matthew, one of the original Twelve Apostles chosen from among the Jews in Palestine. First, there can be no doubt that the Savior delivered both addresses; the content is much the same, though adapted to the circumstances of those who provided the audience. To the Jews in Galilee, Jesus would have spoken in Aramaic, a current Hebrew dialect at the time of his mortal ministry. To the Nephites he would have used the spoken language of the day, which probably was a modified form of the Hebrew dialect spoken in Jerusalem at the time father Lehi and his family left for the promised land, or about 600 BC. It is unlikely that the two dialects were the same. Second, each of the accounts has been translated or transcribed at least twice since being originally recorded. Matthew undoubtedly originally wrote his account of the mortal ministry of the Lord Jesus Christ in Aramaic. His text was subsequently translated into biblical Greek and in that form has come down to us into the modern era. The King James version of the Gospel according to Matthew was published at the beginning of the seventeenth century. It is generally assumed that the account that we have of the Savior's teachings to the Nephites was originally written down by Nephi the son of Nephi. Mormon drew upon that record as he composed his own account of the Nephite civilization, an account written in a language known as Reformed Egyptian, about which we know but little. The Book of Mormon was translated into modern English during the first third of the nineteenth century. The similarity between the translations, the wording and style of the Sermon on the Mount and the Sermon at the Temple in the English language, is not accidental. We are meant to perceive the similarity so that we might more easily comprehend the differences. In noting the differences, we learn more about the doctrines themselves, together with an improved understanding of the varying people to whom Jesus delivered the two talks. Finally, to conclude that Jesus Christ limited his preaching of the fundamental principles of his Gospel to two venues is to insult the divine origin and the significance of that which was taught. No doubt the Savior gave similar instruction on many occasions during his mortal ministry and many times during his teaching of the remnants of scattered Israel after his resurrection from the dead.

40 And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.

41 Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

{Chapter V; continued}
(Chapter 12)

AF 40, 51
DNTC 3:405
3 Ne. 11:37
CR94-A 41
CR99-A 23
3 Ne. 11:38
MA 148
CR87-A 5
CR88-A 94
CR02-A 8
3 Ne. 11:38–39
CR93-A 109
3 Ne. 11:39
AGQ 1:98
MD 304
CR83-O 6
3 Ne. 11:39–41
JC 727
3 Ne. 11:40
EM 1:393
3 Ne. 11:41
EM 1:61
3 Ne. 12
AF 253, 386
MD 703
DNTC 1:214
DS 2:271
JC 230, 724, 727
GD 128
PM 151, 281,
609
MM 2:118
MM 4:306, 308
EM 1: 98, 106,
140, 142, 154,
155, 159, 162,
170, 199, 202,
213
EM 2:731, 736,
743, 749, 804,
869
EM 3:1012,
1013, 1166,
1236, 1283,
1298
CR87-O 23

12.1 After having addressed the Twelve disciples in private, the Savior turns his attention to the rest of the multitude. At the time that the 2,500 had been permitted to touch the prints of the nails and the sword wound in his side, they had all cried out in unison “Hosanna”, which being interpreted means “Oh save us now we pray!” These were a people who had acquired great faith in the Lord Jesus Christ and were prepared to forsake all sin that they might be found worthy to enter into the Kingdom of God. In response to their inspired request, Jesus called the Twelve disciples and ordained them to officiate in the ordinances of the priesthood, specifically on this occasion, the ordinance of baptism. With his servants prepared in all things, the Savior extends the promises of eternal blessings to those with sufficient faith to receive baptism at the hands of the Apostles.

12.1.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

12.1.11–12—*these words*—The specific instruction given to the Nephite Twelve is to be found in 3 Nephi 11:21–41, in which the matter and manner of baptism by immersion is described in some detail.

12.1.14—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

12.1.39—*twelve*—The Nephite disciples are named later in the text (see 19.4).

12.2 The 2,500 would be blessed through the ordinances they would receive, including the gift of the Holy Ghost. Their lives had been graced by being present at the Lord’s appearance to them after his resurrection from the dead. No doubt every person in the audience who had reached the age of accountability would be baptized and remain faithful to the covenants which they had taken upon themselves as the Lord’s behest. Jesus’ observation, however, is that those who hearkened to the testimony of the 2,500 would have even greater blessings because their faith had not been directly infused by the physical presence of the Lord. They would believe because of their faith in the words of those who were eyewitnesses, a task that required far more spiritual sensitivity. In a superior translation of Matthew’s Gospel, a similar observation by Jesus is to be found (see *MT-C 5.1–2*).

12.3 Here begin the traditional beatitudes, a word, by the way, which does not occur in the Bible or the Book of Mormon, but does derive from the Latin word “*beatus*” which means to be “happy”. Beatitude refers, then, to a state of happiness, which certainly would be a blessed state. The clarity of other manuscripts and documents in relation to the Sermon on the Mount are of great usefulness in understanding the intent of the Savior’s declarations. This same passage in Matthew omits the phrase, “who come unto me”. This lapse has fomented egregious commentary which contributes little or nothing to an understanding of the Gospel of Jesus Christ. See also *MT-C 5.3*.

12.3.5–7—*poor in spirit*—To assert that those who are spiritually bankrupt are worthy of a glory incomprehensible is foolishness. To assert that those who are so beaten down as to have no moral courage are likewise recipients of the ultimate blessings of God is a travesty of justice. To equate poverty of spirit with humility is to do violence to the concept of teachableness. This far more trustworthy version of this beatitude assure us that those who do find themselves without courage, who are spiritually dissolute, or without hope in this world need only come

1 AND 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 baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen 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.

2 And again, more blessed are they who shall believe 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 believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

3 Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

3 Ne. 12:1
EM 1:61, 88, 98,
202
EM 3:1298
CR96-O 9
3 Ne. 12:1–2
AF 132
AGQ 4:93
MD 73
DNTC 1:212
DS 3:158
EM 1:98
EM 3:1298
3 Ne. 12:1–12
JC 230
MM 2:118

3 Ne. 12:2
AF 135, 158,
183
AGQ 1:51
PM 340
EM 1:98
EM 3:1211
CR93-A 108,
109
CR01-A 30
3 Ne. 12:2–12
EM 2:869

3 Ne. 12:3
JC 743
EM 3:1283,
1299
CR89-A 96
3 Ne. 12:3–8
CR88-O 90
3 Ne. 12:3–9
EM 1:155

unto Christ with full purpose of heart. In approaching Christ with a broken heart and a contrite spirit they will find the riches of eternity and sufficient faith to overcome the evils of their own lives. It is the first principle of the Gospel to have faith in the Lord Jesus Christ; it is the first step toward entrance into the Kingdom of God.

12.3.11–13—*kingdom of heaven*—The Church of Christ upon the earth and that of our Heavenly Father in the Celestial realms.

12.4 Having once obtained faith unto salvation, a firm unshakable confidence in the atonement of the Lord Jesus Christ, a man is prepared to make and keep resolutions regarding his own life. Repentance literally means “to be sorry again”. When a person transgresses the law of God, whether he is privy to that law or not, he feels a pang of sorrow for that act. Needless to say, the sorrow for unwitting transgression is not as great as that of the knowing rebellion that usually accompanies sin, but the grief is there nonetheless. Repentance for either action takes one “back to the pain” that is felt when one’s eternal soul, a being of light and truth, has been abused by darkness and deceit. When we realize the gravity of our conduct, the precarious situation that we find ourselves in, our fear and our doubt begin to consume us. At this point, the man who has unfailing confidence in the Son of God will reach out in his grief to his Master for forgiveness and mercy. His appeal will not go unrewarded. See also *MT-C 5.4*.

12.4.8—*mourn*—Grief for sin that springs from our recognition that we have offended God and have done ourselves great spiritual damage.

12.4.13—*comforted*—There are two Comforters. The first is the Holy Ghost which breathes peace to our soul as we strive for a remission of our sins. The second is the Lord Jesus Christ himself, who may reveal to us, in his own due time, our acceptability before him and before his Father, bringing to us the ultimate comfort that we may experience in this life. This latter Comforter is not attained in a day.

12.5 The earth has abided by the law of the Celestial Kingdom, and having done so will be glorified and exalted like unto that sphere whereupon the God of Heaven has his throne. Those who are heirs of the Celestial Kingdom through their own obedience and through the merits of the Lord Jesus Christ, will be heirs of God and joint-heirs with Christ, inheritors of the earth in its exalted station. Entrance into this place of joy and security by those having reached the age of accountability is initiated through the saving ordinances of the Gospel of Christ, specifically baptism by immersion for the remission of sins. See also *MT-C 5.5*.

12.5.5—*meeek*—An Old English word which literally means “companion or equal”. Baptism as an ordinance brings us into a community of believers which depend on and support one another. In the words Alma the elder, we become part of the fold of God, bearing one another’s burdens, mourning with those in sorrow, comforting the comfortless, and constantly giving fervent witness regarding the mercy and kindness of God and His Son in order to raise the faith and hope of the down-trodden (see *MS-C 18.8–11*). As Paul the Apostle would say, we are functional parts of the body of Christ, serving one another, providing for one another. The word “contrite” conveys the same idea, that we all feel a common sentiment regarding our failure to please God, and our mutual dependency upon him. There is no differentiating pride exhibited among those who have taken upon themselves the name of Christ.

4 And again, blessed are all they that mourn, for they shall be comforted.

3 Ne. 12:4
MD 519
DNTC 1:212

5 And blessed are the meek, for they shall inherit the earth.

3 Ne. 12:5
MD 474
DNTC 2:484
CR89-A 3

3 Ne. 12:6

12.6 Once a disciple enters in upon the path leading toward eternal life through faith, repentance, and baptism, he must continue, pushing forward in faith, seeking the mind and will of God, and conforming his life to the principles of perfection. There are no spectators in the Kingdom of God; all are active participants with eyes single to the glory of God, being continually nourished by the power and influence of the Spirit of God through their faith in Christ. This beatitude in Matthew omits the phrase, “with the Holy Ghost”. A lack of understanding of and a lack of experience with the Holy Ghost constitutes a lethal blow to the progression of anyone who wishes to be a true disciple of Jesus Christ. See also *MT-C 5.6*.

12.6.4—*all*—This word is missing from the King James version.

12.6.8–10—*hunger and thirst*—There is hardly a more apt metaphor for the necessity of feasting upon the words of Christ, living by every word that proceeds forth from the mouth of God. The nourishment of the soul is not to be attempted half-heartedly; it is a life-long endeavor of constancy.

12.6.17—*filled*—Faith, repentance, and baptism prepares the disciple of Christ to be an appropriate vessel into which the Holy Ghost may bestow all of the gifts attendant to righteousness, and that to overflowing. As was mentioned above, one of the primary blessings is the comfort and consolation that come with the remission of sins, and the effectual sweeping away of one’s guilt so that those misdeeds are no more brought to the mind or to the heart to hurt or to make afraid.

12.7 Gratitude is the primary emotion felt by that disciple who has passed through the rigors of coming to a knowledge of his unworthy status before God and Heaven, especially when that awareness has been accompanied by a conscious victory over himself and consequent communion with the infinite. Once the promise of forgiveness has been extended and received, the heart of the penitent soul turns to his peers who have not as yet felt the rich blessings that accompany the remission of sins. Having himself been forgiven of heinous crimes against eternity, the disciple willing extends forgiveness to others when they seek it at his hands. As shall be seen, we are to forgive our debtors in the same fashion that our kind and loving Father has forgiven us. In so doing, we instill a mutual gratitude and humility in one another. Whereas justice requires exacting compensation; mercy is the expression of compassion. See also *MT-C 5.7*.

12.7.10—*mercy*—Our English word derives from the Latin “*miser cordia*” which literally means “pain of the heart”; that is to say, the merciful one understands perfectly the distress of the person upon whom his mercy has fallen, most likely because the merciful one has experienced the same suffering that he sees in the other. Is this not true of the Savior’s mercy toward us? Having experienced the weighty burden of the punishment for all sin as the atonement began in Gethsemane, Jesus knows perfectly well the pain of the heart experienced by the sinner. If we are offended by another who then suffers for his wrongdoing, are we not obligated, because of our own redemption from sin, to breathe peace to him whose pain galls his soul?

12.8 Zion is the most perfect of societies that has ever existed upon the earth. Established by prophets for the dwelling place of those who have become spiritually gifted through the power of the Holy Ghost; Zion ever is the residence for the pure in heart. Their purity derives from obedience to the laws and ordinances of the Gospel of Jesus Christ. The happiness of their community comes because of their unity in Christ. The inhabitants of Zion are, as

6 And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

7 And blessed are the merciful, for they shall obtain mercy.

8 And blessed are all the pure in heart, for they shall see God.

EM 1:98
EM 3:1299
CR83-O 62
CR89-A 96
CR90-A 99

3 Ne. 12:8
MD 613
PM 576
MLM 286
CR88-A 93

has been described by them of old, of one heart and mind, dwelling in righteousness, having no poverty of any kind among them. Zion was constituted for a body of believers whose attendance to the principles of righteousness were such that they were able to see in the lives of those around them, the same peace, love, and happiness that governed their own lives. The Nephites were on the cusp of establishing a Zion society which would endure for nearly two hundred years. See also *MT-C 5.8*.

12.8.4—*all*—This word is missing from the King James version.

12.8.10–13—*they shall see God*—Surely the inhabitants of Zion saw the qualities of godliness that were exhibited in the lives of those around them. They loved their fellowmen as well because of the potential for salvation and exaltation that was apparent. Those whose hearts have been purified have the power to see, even in the most dismal of characters, that which might be their destiny if they would but choose to accept the principles that govern eternal life. Additionally, as has been testified anciently, the establishment of Zion has been attended by the personal companionship of the powers of Heaven: the Father and the Son making their abode with those sanctified children of God. The pure in heart ultimately will enjoy the presence of God for eternity, possessing all of the attributes which grace divinity.

12.9 Once a haven of peace, love, and security has been established as a place of gathering for those who would be righteous, the emissaries of God are clothed with power, and are sent forth into the nations to cry repentance from war and contention, that they too might enjoy the blessed state of Zion. We live in a time when the forces of Lucifer seem to run rampant throughout the earth. There are wars and rumors of wars. And yet we know and are sure that the coming of our Lord and Savior will usher in a millennial reign during which the nations of the earth will learn war no more, and Zion will cover the earth in all of its glory. Should we wait upon that blessed event, or should we be active participants in preparing the children of men to be the children of God? The answer is clear. Bringing peace to the earth is done, in part, by bringing peace to the hearts of men one soul at a time. The Nephites would do so within the first two years after the appearance of the Lord Jesus Christ (see *4 NE-C 1.1–3*). See also *MT-C 5.9*.

12.9.4—*all*—This word is missing from the King James version.

12.9.6—*peacemakers*—The Greek word, which is here translated as “peacemaker”, literally means “connecting into one”; in other words, one who establishes and sustains Zion.

12.9.13–15—*children of God*—The work and glory of God is to bring about the immortality and eternal life of his sons and daughters. Those who aid in that task acquire the same godly attributes that He has, and for that reason He will own them. The children of God do the works of God.

12.10 The lot of the servants of God in a fallen world is that they are confronted with forces that are bent on the destruction and dissolution of the happiness of mankind. Lucifer and his minions are forever miserable and in their anguish of spirit they oppose all that is good and holy, mostly out of a spite that is fueled by a ferocity of anger that is beyond human comprehension. The cry of repentance, the call to righteousness, is anathema to the devil and his cohorts. Satan’s attempts to quell the voices of the prophets has continued unabated since the days of Adam and Eve, and terrible has been the effects on the lives of holy men. Fear has reigned in the hearts of men when those who labor for the Kingdom of God have been mocked, abused, and

9 And blessed are all the peacemakers, for they shall be called the children of *God.

3 Ne. 12:9
CR89-A 88
CR02-O 42
* p. 480

10 And blessed are all they who are persecuted for my name’s sake, for theirs is the kingdom of heaven.

3 Ne. 12:10
EM 1:98
3 Ne. 12:10–12
MD 570
PM 41
CR81-O 94

deprived of life. Could there be any greater backhanded compliment from the forces of evil than to be marked for destruction? See also *MT-C 5.10*.

12.10.4—*all*—This word is missing from the King James version.

12.10.10–12—*my name's sake*—The King James' version of this beatitude has "righteousness' sake" in this place. A simple equation this: the conduct of the Son of God is the flawless and premiere example of righteousness given unto men to emulate. Trials and tribulations come into the lives of men for a variety of reasons, not all of which may be equated with righteousness or discipleship. Nor is there any blessing associated for any persecution that comes for self-righteousness' sake.

12.10.17–19—*kingdom of heaven*—It is intriguing that the reward for the poor in spirit who come unto Christ is the same as those who are persecuted for righteousness sake. The act of coming unto Christ is fraught with difficulty, not the least of which is the ire of the evil one.

12.11 If the congregation listening to the Savior's discourse had not made any mental application of the principles being taught, to themselves, Jesus made it clear here. The Son of God stated that the world will treat his disciples no better than it will treat him. The Redeemer of mankind, the greatest benefactor of the children of men save the Father only, would be reviled in the extreme, persecuted in every way imaginable, and slandered viciously. Knowing that the hostility of earth and hell awaited the convert to the Primitive Church, one wonders why any of those who heard Jesus speak thusly accepted the invitation to enter into the Kingdom of God. One can only conclude that some inner part, some eternal part of the souls of those men and women was rekindled in such a fashion that they were willing to forsake all and suffer all things, if necessary, in order to please God and return to Him. See also *MT-C 5.11*.

12.11.8—*revile*—A word that derives from the Latin language and means "to be considered cheap or common, repeatedly". To be reviled is to be devalued. Instead of being viewed as one of the children of God, one is considered barely human; as Lucifer would say, "Son of man, worship me, for I am the Son of God". All opprobrium fits into this category; every vulgarity, every curse, every foul utterance is intended to cast aspersions on the divine potential of mankind.

12.11.21—*falsely*—Again, if we are justifiably accused of evil doing, there is no blessing.

12.12 Someone has wisely said that the disciples of Christ were the heirs of the ancient prophets of Israel. In every conceivable way that is the case, both in the land of Canaan and in the Americas. The prophets bore the holy Priesthood of God and testified of the coming of a Savior, a Redeemer who would sanctify and purify his people. They were seers and revelators who had beheld all that the Father had done for His children. They were called upon to teach the children of men that the God of Heaven had their best interests at heart, and would provide for their necessities, particularly the remission of their sins and transgressions against the laws of eternity. The disciples here were being invited to join a labor that had been ongoing for thousands of years upon this earth. The magnitude of this perfect work would dwarf the efforts of the adversary to destroy them. See also *MT-C 5.12*.

12.12.1—*For*—The initial phrase in Matthew is "Rejoice, and be exceeding glad". The distinction here is subtle. Whereas the disciples in Galilee would suffer persecution almost immediately, the Nephites would enjoy great internal peace and harmony for nearly two hundred years. Persecution for them, for the most part, was in the distant future.

11 And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;

3 Ne. 12:11–12
JC 231

12 For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.

12.12.116—*reward*—How can one really earn a reward in Heaven? It is, as is the case with all other blessings, a gift that attends the perfectly generous love of God for His dutiful children. Blessings are predicated upon law, however little may be required, and our acts of faith foster our personal development to the point where we can enjoy those blessings through the atonement of Jesus Christ.

12.13 In another phasing of this principle, the Lord tells his servants that true disciples are “accounted the salt of the earth and the savor of men”. This verse, following on the heels of the assertion that Satan and the world of sin would be arrayed against them, is a positive and encouraging one. The Nephite disciples were assured by their Master that notwithstanding the wicked nature of a fallen world, there would be many who would hearken to and rejoice in their words. Perhaps in this same fashion there would be some who would say, “This doctrine tastes good; it delights my spiritual palate.” The spirits of all men once dwelt in the realms of light and truth, and in fact are themselves the products of light and truth. When a man sincerely entertains the words of the apostles and prophets of God, there is a resonance that takes place within his eternal self in which he rejoices. This is caused in part by the power and influence of the Holy Ghost that rests down upon the man as he listens to a servant of God filled with that same spirit. There is no other way to lead the children of men out of darkness and depravity into the light of the Gospel of Christ. If a man who has accepted the covenant of Christ loses that power, the presence of the Holy Ghost that gives him utterance, how effective would he be in bringing a sincere heart into the Kingdom of God? Such a man would soon find that his power to guide and direct the affairs of the Saints had waned, and if he does not soon repent, he would be cast out and turned over to the buffetings of Satan, despised and rejected by the world at large. This, of course, literally was the fate of the anti-Christ, Korihor. See also *MT-C 5.13*.

12.13.10—*you*—Jesus is addressing his remarks to the 2,500 Nephites who had gathered to the temple in Bountiful after the great destruction.

12.13.14–17—*salt of the earth*—The obvious aspects of flavoring and preservation come to mind when pondering the metaphorical equation between the servants and saints of God and salt. More specifically, the promised coming of Elijah was to herald the turning of the fathers to the children and the children to their fathers prior to the coming of the Messiah lest the whole earth be smitten, or wasted, at his coming. It is the power and influence of the priesthood keys given to men which preserves the children of men on the earth from death and hell, if they will but hearken to the voice of those who bear those keys.

12.13.25—*savor*—The tragedy of a fallen priesthood bearer beggars description. The loss to the Church, the loss to the community of believers who have looked to such a leader for guidance in faith, the loss to a world beleaguered by fear and doubt cannot be measured. A man called to serve before the foundations of the earth were laid who neglects or otherwise betrays that calling is at cross purposes with his reason for existence. What may one do with an instrument which has been designed to serve in a specific way, which cannot or will not be employed? That is a broken tool.

12.14 A fallen world such as ours is beset with ignorance and poverty of spirit. Darkness and fear abound. How may men press forward in any productive fashion in an atmosphere which blinds their eyes, hardens their hearts, and predisposes them to be led away by the temptations of Satan and his followers? There must be a source of enlightenment, examples of purity and faithfulness

13 Verily, verily, I say unto you, I give unto you to be the salt 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.

3 Ne. 12:13
MD 668
JC 248
CR80-A 60
3 Ne. 12:13–16
MM 2:127
3 Ne. 12:13–20
JC 232

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.

3 Ne. 12:14–16
MD 448

which may instill into the hearts and minds of a benighted people sufficient confidence in the words of the Father and the Son that they too might have eyes to see, ears to hear, and hearts that understand. Such are those men and women who have been called and set apart to minister to the inhabitants of the world. Their very presence infuses a spirit of trust and love, a resonance with the eternal nature of every man. The power and influence of the Holy Ghost within a sanctified child of God cannot be cloaked. It radiates into the darkness of men's minds and stirs faint memories of eternity. See also *MT-C 5.14*.

12.14.10—*you*—Jesus is addressing his remarks to the 2,500 Nephites who had gathered to the temple in Bountiful after the great destruction.

12.14.14–17—*light of this people*—The truth that has been placed by revelation into the souls of those who have been called of God by those in authority to do so. That light is reflected by the righteousness of all those who accept that light and reflect it through their righteous living. The 2,500 eyewitnesses of the appearance of the resurrected Christ had received a wondrous assignment to draw the remnants of Lehi's family into the fold of Christ

12.14.26–28—*cannot be hid*—There is no avoiding the attention of the world once the covenant has been successfully entered into. Such souls are marked for good. Those whose hearts are filled with evil will despair and fret themselves as the reality of their spiritual status is unveiled by the light of the lives of the faithful. A member of the Church of Christ, again, cannot be in the wings of the world; he or she must needs be at center stage. The 2,500 would serve in that role to the rest of the children of Lehi.

12.15 The purpose of a lamp is to give light; there is no other function for such an appliance. To be a lamp without oil or wick serves not the economy of God. A well-lit lamp hidden beneath a basket bodes no good. A man who has entered into a covenant with the Father through Jesus Christ has made a promise to be a witness of God and his truth in all places and at all times. In other words, he has promised to be filled with the light of the Holy Ghost so that the darkness around him, within his family and among his acquaintances, may be dissipated by his righteous living and through his bright and burning witness of the truth. Great evil will befall all those who would suppress the awareness that they have of the truth, and the workings of the spirit within them. To proffer darkness when light might be available leads to the cankering of a soul that otherwise might have been profitable to himself and to his fellows. See also *MT-C 5.15*.

12.15.6—*candle*—The word in English derives from a Latin source that means “to shine”. The word in Greek derives from a root which means “white, or brilliant”. Neither word specifies a tallow or wax fuel. They merely signified a source of illumination from whatever media. In the days when Jesus walked the earth, the common source of light was a small lamp with a spout which was filled with olive oil. The oil was drawn up to the tip of the spout by way of a wick which burned at the tip of the spout. The only other occurrence of this word in the Book of Mormon is to be found in 3 Nephi 8:21.

12.15.12—*bushel*—A small container that typically held grain or flour. Would a lamp be placed under the basket or bowl out of fear of derision, persecution, or possibility of death? Notice that the light is not snuffed out, only hidden. This is the only occurrence of this word in the text of the Book of Mormon.

12.15.17—*candlestick*—A tall stand upon which a lamp may be put in

15 Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;

order to provide light for a wider area, making the source of light more like a candelabra than a mere table lamp. The role of light-bearer is not solely for personal illumination, as Lucifer learned for himself. This is the only occurrence of this word in the text of the Book of Mormon.

12.16 The lamp itself is not to be praised so much as the hand that crafted the receptacle, made and placed the wick, and filled the lamp to the brim with precious oil. The purpose of the covenant is to provide witnesses to the love and generosity of a loving Father in Heaven, whose wisdom is manifested through his mortal children who have accepted the principles of salvation and who hunger and thirst after His righteousness in their lives. It is the disciples' day-to-day living of the Gospel of Christ that instills hope and faith into the hearts of the children of men. By setting the practical application of the law of God and through the natural exhibition of the joy and happiness that follows obedience, the servants of God inspire the world and lead them in a life filled with peace and harmony, light and truth, love and joy. See also *MT-C 5.16*.

12.16.8–9—*this people*—The King James version has “men” in this place. The 2,500 eyewitnesses were commissioned to be the light that would illuminate the entire Nephite people.

12.16.15–16—*good works*—Some may quibble about the nature of faith and works, and which is more effective in producing salvation. Faith is that quality of spirit which looks forward to a redemption of the body and the spirit through the atoning sacrifice of the Lord Jesus Christ. Good works follow that faith as the day follows the rising of the sun. There is no other product of true faith in Christ than good works. The question then arises as to how many works of goodness will produce salvation. This of course is irrelevant. It is the fundamental nature of the child of God that is to be judged. To say that a man may be exalted by his faith only, without proper conduct manifested in his life, is to assert mere whimsy. There is no such thing in time or in eternity. To assert that the acts of the body determine a man's fate without consideration of the desires of his heart while performing any such action, condemns all men, for mortal man can never do enough to justify the price that has been paid by the Lord Jesus for his soul. Baptism, an outward act of the body, has no eternal value at all if it is not accompanied by faith and repentance. It is by the grace of the Jesus Christ, that we are saved. The birth of faith in our hearts is a gift from God, and we are supported by the power of His spirit as we manifest our faith in our conduct toward each other. It is by grace, the gift of God through His Son, that we are saved, but we are nonetheless expected to do all that we capable of in order to implement the principles of the Gospel in our lives. What then serve these good works, if their merits do not exalt us? They serve to knit us together as a community. The good works are primarily performed in each other's behalf. As we serve one another, the tenderness of Christian love shines as a light to others who are lonely and filled with despair. They are drawn to our example as to a light in a dark place. As these are brought into the community of Christ, their salvation and exaltation are made certain, the purposes of God, His work and His glory, are accomplished.

12.16.18—*glorify*—The obedience of others, brought about by our example and our witness of the truth, is the measure of our faith and good works.

12.17 The law referred to by Jesus is, of course, the Law of Moses, that which was delivered unto the House of Israel as they journeyed in the wilderness of

16 Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.

17 Think not that I am come to destroy the law or the prophets. I

3 Ne. 12:17
AF 94

the Sinai peninsula prior to entering into the Promised Land. The law given to Moses was a lesser law governed under the auspices of the Aaronic Priesthood, a body of authority created specifically for that purpose. The Gospel of Jesus Christ had repeatedly been revealed to mankind since the days of Adam and Eve, and the priesthood by which the ordinances of salvation were performed was the Holy Priesthood after the Order of the Son of God, otherwise referred to as the Melchizedek Priesthood. With the rebellion of the House of Israel in the wilderness, the lesser law was implemented in order to provide the covenant people with a governance which they were capable of observing at that time. With the mortal ministry of the Lord Jesus Christ, a restoration of the Gospel which had been preached to the ancients prior to Moses took place. The Aaronic Priesthood did not cease to exist simply because the Melchizedek Priesthood could perform all of its functions; it merely became subservient to the authority of the greater. Likewise, the essence of the Law of Moses, the eternal truths which pointed Israel to the eventual fullness, would not come to an end when the Gospel began to be preached. Indeed, the embodiment of the Aaronic Priesthood and the Law of Moses was to be found in the person of John the Baptist, who declared his unwavering testimony that He who followed after him, Jesus of Nazareth, was greater than anything he, John, could have possibly represented. The principles by which the Aaronic Priesthood guided the affairs of Israel for nearly eighteen hundred years constituted a preparatory Gospel of faith, repentance, and baptism. Although there were times when those principles were neglected in favor of the outward, archetypal tokens of the Law, yet all in all, the Law of Moses kept the House of Israel within acceptable parameters of conduct so that when Jesus began his ministry, there were many who recognized the purpose for which the Law had served. Some of the Nephites had incorrectly assumed that the birth of Jesus Christ had brought the observance of the Law of Moses to an end, but they were so brought to a knowledge of the truth by the leadership of the Church of Christ at the time (see 1.24–25). See also *MT-C 5.17*.

12.17.8—*destroy*—Jesus was fully obedient to the requirements of the Law of Moses during his mortal ministry, and commanded his disciples so to do, until after his atonement had been completed, once he had been resurrected from the dead. The Law had been given to unite Israel into a viable community of believers. The Gospel of Christ would do no less, surely, but in addition would enhance that unity and create bonds of love and compassion where once there had been strict observance of carnal commandments. Even though the Nephites had been the beneficiaries of the fullness of the Gospel of Jesus Christ since the days of father Lehi, they were still required to observe all of the principles and ordinances of the Law of Moses until the Lord told them otherwise.

12.17.13—*prophets*—The servants of God in every dispensation have testified of Christ, the Messiah, and for that witness they were given the title of prophet. We are clearly told that he who has a testimony of Jesus as the Christ is filled with the spirit of prophecy.

12.17.22—*fulfil*—It is the function of the rest of the Sermon at the Temple to make clear the enhancements that the Gospel of Christ makes to the Law of Moses. The word in Hebrew which is often translated as “fulfill” means “to teach” as well. In this light, Jesus and his disciples had a commission to present the fullness of the Gospel before the Law of Moses could be subsumed. This is the case with all true ministers of the Gospel of Christ; the better house of faith is built before the invitation to move is made.

12.18 The earth and its temporal heavens will one day be transformed into the

am not come to destroy but to fulfil;

18 For verily I say unto you, one

3 Ne. 12:17–18
MD 436
DNTC 2:142
EM 1:378
EM 2:812
3 Ne. 12:17–19
DNTC 1:517
EM 1:297
3 Ne. 12:17–20
PM 424
3 Ne. 12:17–28
MD 24
3 Ne. 12:17–48
EM 3:1028

3 Ne. 12:18

glorious sphere which will serve as the habitation for those who will inherit the Celestial Kingdom, for this planet has not as yet been perfected and exalted from its fallen state. It serves for now as a place of probation wherein the children of God may learn from their own experience to distinguish between good and evil, and make faithful and determined decisions to follow the plan of happiness until all that can be revealed is revealed. The Law of Moses likewise would serve until the greater law was in place and activated in the minds and hearts of the Saints of God. In the Meridian of Time, that moment would come once the potential for salvation and exaltation had been assured through Jesus completed ministry among the living and the dead. With regard to the combination “jot or tittle” there is a great body of historical evidence to suggest that this reference to the Hebrew alphabet was in existence prior to the time of the Savior’s ministry. However, see immediately below. See also *MT-C 5.18*.

12.18.8—*jot*—This corresponds and is historically related to the smallest letter in the Hebrew alphabet, “yodh”. “jot” is an English transliteration of the Greek word “iota” through Latin, but it is often explained as transliteration of “yodh”, which is true enough but one step removed. The letter “i” is also the smallest letter in the contemporary English alphabet. Remove or change in any fashion the letter “i”, “iota”, or “yodh” and the meaning of any text in their respective languages would be changed dramatically.

12.18.11—*tittle*—The English word “tittle” derives from the Latin word “titulus” which means “title or label” and by analogy, any diacritical mark, including the dots over the letters “i” and “j”. “Titulus” is also the direct root for the name of the mark for the double “n” in Spanish which is called a “tilde”. Many scholars have suggested that by merely changing the nature of the “horn” or apex of a Hebrew character, the patent meaning of a passage can easily be corrupted or even reversed.

12.19 Before the Savior physically appeared to the Nephites, he spoke to them and gave them instructions as they contemplated their circumstances during the three days of darkness (see 9.1–22 and 10.4–7).

12.19.8—*law*—That is to say, the law of the fullness of the Gospel of Jesus Christ, that all men should exercise faith in Christ unto salvation, sincerely repent of the transgressions and sins, receive baptism at the hands of those who possessed the keys of the Kingdom of God, and prepare themselves in every way to receive the gift of the Holy Ghost (see 11.21–41).

12.19.35–36—*broken heart*—This spiritual attitude was to take the place of the animal sacrifices that had been part of the covenant before the atonement of Christ had been realized (see 9.19–20).

12.19.39–40—*contrite spirit*—This spiritual attitude was to take the place of the animal sacrifices that had been part of the covenant before the atonement of Christ had been realized (see 9.19–20).

12.19.50—*law*—In reference to the Law of Moses, that which had been fulfilled in the atoning sacrifice and resurrection of the Lord Jesus Christ (see 9.17–19)

12.20 The primary commandment that had been given up to this point was to repent and be baptized. No person, having reached the age of accountability, can obtain a place in the Church and Kingdom of God without receiving the ordinances required, primarily the ordinance of baptism by immersion for the remission of sins.

jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.

{*9—1830*}

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 broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.

20 Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of

DS 3:84
 JC 727
 EM 3:1298
 3 Ne. 12:18–19
 AGQ 3:205
 DS 2:336
 3 Ne. 12:18–20
 DNTC 1:219
 MM 2:131
 EM 3:1028

3 Ne. 12:19
 MD 161
 EM 1:98, 283
 EM 2:663, 736
 EM 3:1132
 EM 4:1464
 CR89-A 6
 CR93-A 100
 CR96-O 81
 CR97-A 80
 3 Ne. 12:19–20
 EM 1:385

3 Ne. 12:20
 MD 686
 DNTC 2:424
 DNTC 3:314
 DS 2:14, 98, 185
 EM 1:345

12.21 Here begins in earnest the several distinctions which Jesus makes between the temporal principles of the Law of Moses and those of the fullness of the Gospel. The relationship between the two inspired standards becomes clearer as Jesus proceeds to give several examples of the fundamental differences between the two. The constraints of the Law of Moses, that which governed the natural desires of men to behave in a selfish manner, were external. That is to say, if a man were to violate some aspect of the Law, there was a direct physical consequence for his actions. It was the outward threat of violence or constraint of his personal freedom that constituted the deterrent. Fear of punishment was the single most important aspect of the rationale for obedience to God and His Law. The constraints of the Gospel of Christ were internal and anticipatory. Temptation was going to come into every man's life, yet how could a man effectively resist the temptations before they were manifested as sin? Jesus taught that before active sin is entertained, there is a process through which the spirit must pass before sufficient degeneracy is attained to commit the outward sin. Jesus suggests that there is a sin of the heart before there is a sin of the body. Jesus taught that whether or not judgments are made because of conduct or thought, the goal of the child of God is to avoid sins altogether, and that thwarting the temptation in its formative stage is far more effective than waiting until the cusp is upon us. See also *MT-C 5.21*.

12.21.10–13—*them of old time*—At first blush one might conclude that Jesus was speaking of Moses and those who followed him in administering the affairs of the House of Israel, and that is true enough for its own part. “Thou shalt not kill” is one of those dictums which we call the Ten Commandments. Noah, however, was taught a similar principle when he and his family emerged from the ark after the great Flood, as is recorded in Genesis. We may correctly surmise that all of the sons and daughters of God were taught these fundamental principles from the beginning of time. Equally certain is the fact that God was willing to reveal truth to any nation, kindred, tongue, or people who were willing to abide by it. If mankind in general had been counseled to avoid taking the life of another, regardless of their status of a covenant people, then the difficulty of living that principle would need to be clarified as well, together with the guiding principles that would all but guarantee successful observance of the law.

12.21.18—*written*—The Nephites had access to the Plates of Brass which contained the Law of Moses, but they also had the civil law delivered unto them by their righteous kings and judges which were based on the ecclesiastical law.

12.21.22–25—*Thou shalt not kill*—There are several words in both Hebrew mean “to kill”, but the word used in Moses’ discourse to the Children of Israel means “to murder”. This distinction is essentially the same as the legal difference today between “murder” and “manslaughter”. The Law of Moses dealt with each act differently. What is specifically condemned here is the willful taking of life.

12.21.36—*judgment*—The word in Hebrew which is usually translated as “judgment” means both “to exercise justice” and “to deliver from oppression”. The context here, however, makes clear what the Lord is suggesting. There will be for the murderer, a tribunal featuring accusation, condemnation, and vengeance.

12.22 The central question here is how a man arrives at an emotional point such that he is prepared to viciously take the life of another human being.

heaven.

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 kill, and whosoever shall kill shall be in danger of the judgment of God;

22 But I say unto you, that whosoever is angry with his brother

EM 3:1299

3 Ne. 12:21
DNTC 1:222
CR85-A 16
3 Ne. 12:21–37
MM 2:135
EM 4:1469
3 Ne. 12:21–45
EM 3:1298
3 Ne. 12:21–48
JC 234

3 Ne. 12:22
MD 350

Jesus says the best that a man can naturally expect from a person with whom he is angry is reciprocal anger, together with his personal accusation, condemnation and vengeance. Jesus then suggests that anger, if left untended will become contempt, the result of which is typically manifested as petty name-calling. For such unsubstantiated slander a man might be hailed before the courts of the day and condemned. Contempt in its turn, if not curtailed in some fashion, will become hatred, a mindless state in which mortal enmity thrives. As the rest of the passage indicates, however, most of the burden of reconciliation resides with the person who is the object of the anger, contempt and hatred. It would appear that there is some responsibility that devolves upon the person who could be killed violently by a maddened enemy to rescue his fellow from his murderous intent. However justified our innocence might be, if it is within our power to ameliorate our enemy's temper, we ought to do so. See also *MT-C 5.22*.

12.22.12—*brother*—Note that in the King James version, this word is followed by the unfortunate phrase “without a cause”. Whether or not another is angry with us for justifiable reasons, we still have the task of reconciliation before us.

12.22.18–19—*his judgment*—That is to say, the judgment of him with whom the person is angry. If you are on the receiving end of a fit of anger, the natural reaction is to respond in kind, which of course helps nothing.

12.22.27—*Raca*—The Hebrew source for this word implies one who is a “vain, empty, worthless fellow, a shallow brains”. It is a term of great contempt for the which a man might be brought to justice. If so, however, nothing is accomplished except the outward execution of the Law. The man is still angry and contemptuous even though he has been censured by his peers.

12.22.34—*council*—We are not certain how this particular aspect of the Nephite judiciary would apply here. In the temporal circumstances of the disciples assembled in Bountiful, however, the “council” probably refers to the ecclesiastical councils of the Church of Christ.

12.22.39–40—*Thou fool*—The opprobrium is a terrible one, probably derived from the Hebrew “marah” meaning a gross “apostate” from all that is good. In some Semitic cultures the person using the term would have his tongue cut out and a hot iron thrust into his mouth. The question is whether you, as the aggrieved party, would allow someone to become incensed enough to use that term against you and thereby incur the wrath of the community. This would be of particular concern in a Zion society, upon which the Nephites were about to embark.

12.22.46–47—*hell fire*—In many Semitic societies, if someone unjustifiably accused another of apostasy, his punishment was to be burned alive. One can only imagine the spiritual and eternal fate of a man who purposefully disturbed the love, peace, and harmony of a Zion society.

12.23 Jesus here teaches that if you find that you are subject to anger, contempt, or hatred, you have a responsibility to the one who considers you to be an object of derision, no matter how great your personal righteousness may be. Although you may desire to receive all of the saving ordinances of the Gospel of Jesus Christ, to bring your broken heart and contrite spirit to the Son of God, he who distains you for whatever reason ought to be approached and peaceably mollified. See also *MT-C 5.23*.

12.23.1—*Therefore*—As is almost always the case, this word signals a conclusion of all that has gone on before. Given all of the possible contentions that might be generated between two people, from one extreme to

shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

EM 1:319
EM 3:1299
CR98-A 106
3 Ne. 12:22–24
CR02-O 42

3 Ne. 12:23–24
AF 111
FPM 195
3 Ne. 12:23–25
EM 1:319

another, if they two were as deeply concerned about the spiritual welfare of the other as they were about their own pride and self-esteem, none of the bad feelings that degenerate into murder would ever be allowed to get out of hand. There would always be reconciliation before the deed was done.

12.24 Jesus is saying that we have a duty to our fellowmen which is just as demanding and rigorous as is our duty to God himself. The Law exacts a certain kind of conduct from us which is spelled out in some detail in the scriptures. The Gospel is a law of principles which lead the covenant soul toward Zion, where all of the inhabitants are of one mind and one heart. Every aspect of the Gospel points us in that direction, and therefore requires us to do more than administer justice; we must administer mercy, just as the Son of God administered it. The notion that the second great commandment, “to love thy neighbor as thyself” is somehow miles below that of “loving God” is a misconception that will lead a man or woman to spiritual confusion and destruction. It is the capacity to be concerned for one’s enemy, for one who would destroy you that is the genius of the Gospel of Jesus Christ. Note that in this verse and the one previous, that the Lord Jesus did not use the imagery related to the altars of sacrifice that pertained to the Law of Moses. This Law had been fulfilled in him and no longer could inform the doctrine of the Church. See also *MT-C 5.24*.

12.25 Jesus counsels his disciples that the sooner an altercation is resolved, the better things will be for all concerned. The passage is clear, however, that the burden is upon the person who is the object of anger as much as it is on the person who is angry. In fact, it is self-evident from the context that by not making a reconciliation with the offending person, the saint is endangering his own salvation, because he has allowed the offender no recourse but to pursue his self-destruction. The second danger is that the saint may succumb to the same emotional state as his adversary, reflecting back the same kind of anger, contempt, and hatred. Jesus suggests that the sooner a man relieves the atmosphere through reconciliation, the less likely he himself will fall victim to the same attitudes as his enemy. For if a man were to express like sentiments and become embroiled in the developing altercation, he would be in danger of all of the punishments outlined in the previous verses. The additional problem for the erstwhile disciple is that he should have known better, inasmuch as he had been counseled as to how he should react to anyone casting aspersions. It is given unto us to forgive all men, and the greater punishment is reserved for him who could have made the situation less volatile. See also *MT-C 5.25*.

12.25.4—*adversary*—The one who has breathed out the anger, contempt, or hatred.

12.25.18—*he*—Certainly if one were to respond in kind to an enemy as described above, that enemy would have no hesitancy in bringing the full weight and measure of the Law down upon his head.

12.26 The essence here is, if one decides to follow the Law in its exactness, the Law will extract all that it is due to it for justice’s sake. The value of the Principle of Mercy is that indebtedness is obviated, insults and rancor are left behind, and reconciliation makes an appeal to justice unnecessary. If one, in selfish mercilessness, chooses to allow his enemy to destroy himself with anger, contempt, and hatred, there will be a price to be paid for that lapse as well. Blessed are the merciful, for they will obtain mercy, the Savior has said, and the application of that principle is clearly articulated here. We, as disciples of the Lord Jesus Christ ought to be prepared to be at harmony with one

24 Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.

25 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.

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 senine? Verily, verily, I say unto you, Nay.

3 Ne. 12:24–26
DNTC 1:222

* p. 481

3 Ne. 12:26
EM 3:1299

another, to love one another, and bring peace and good will to all men. See also *MT-C 5.26*. One confined in a prison of any kind has little or no access to the means to pay that which he owes.

12.26.21—*senine*—Notice that the Savior uses the coinage of the Nephites rather than anything that would have been extant in Palestine at the same time. It is interesting that Jesus chose the smallest measurement of gold to make his point, rather than the smallest coin that the Nephites had ever used, the Leah of silver (see *AL-C 11.1–19*). We may only speculate as to why.

12.27 Again Jesus makes the stark contrast between the letter of the Law of Moses and the spirit of the Gospel of Christ. He resorts to the list of commandments given by the Lawgiver regarding the sexual relationship between a man and a woman. At issue is not whether that relationship is primarily physical or primarily spiritual, but rather which is first. In the creation of the earth, all that exists materially came into being first in a spirit form. Thus all life forms are infused with individual spirits whose distinctive natures are reflected in their physical form. Thus the Lord God has established a pattern which metaphorically can be applied to human relationships. In the beginning physical attraction is held in abeyance until the spiritual relationship is firmly established. To do otherwise is to invite a temporary carnality which would prove antithetical to the development of the eternal union that should exist between a man and a woman. To step outside a proper union between husband and wife not only destroys the spiritual aspect of the relationship, but damages the potential of either party to establish a future relationship in an appropriate way. When the spiritual nature of a relationship is driven from a marriage, the physical aspect may become more and more corrupt until one or the other of the couple finds the situation intolerable. Divorce then seems inevitable unless a great deal of repentance is forthcoming. The effect of the loss of the spiritual union in a marriage is just as distressing to the sensibilities as are the effects on a decomposing physical body are when the spirit permanently exits. Hence, the commandment to maintain at all costs, perfect abstinence before marriage and absolute fidelity after marriage. See also *MT-C 5.27*.

12.27.6–9—*them of old time*—One need not be infused by the Holy Ghost from moment to moment to sense that marital fidelity is vital to the body politic. Almost every people, from the most primitive to the most sophisticated, has proscribed in some fashion the relationship between the sexes. Jesus, however, is referring directly to the Law of Moses and the civil laws of the Nephite nation, notwithstanding the fact that the principles of modesty and chastity had been taught from the days of Adam and Eve (see 12.21.10–13).

12.28 As the sin of murder begins in the heart of man, so also the sin of marital infidelity. The act of lusting is an unrelenting desire to possess, regardless of the consequences. The fantasy of that unfulfilled desire may in time overpower the legal and natural constraints placed to deter a man or a woman from infidelity. Hence, the damning nature of pornography in all of its manifestations. The effects of such immoral conduct on a spiritually founded relationship are devastating. The spirit flees, the degeneration of the marriage begins, dissatisfaction increases with both partners, and dissolution is almost unavoidable if the offenders do not immediately seek repentance and forgiveness. Jesus clearly points out here that the spiritual deviation will ultimately manifest itself in a physical way, and even though the physical act of adultery may not have taken place, the essential life force of the marriage is rapidly being destroyed by the lustful thoughts alone. Reality, especially righteous

27 Behold, it is written by them of old time, that thou shalt not commit adultery;

28 But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.

3 Ne. 12:27–28
EM 1:21, 265

3 Ne. 12:28
MD 461
CR96-A 20
CR00-O 21
3 Ne. 12:28–29
EM 2:487

reality, cannot match the perversions of a lustful heart. In addition, the whole spiritual life of a man can and will be destroyed if he does not relent, forsaking all that which would lead him away from truth and light. This can be true whether or not he ever succumbs to the temptation to physically consummate his wickedness. One cannot long entertain illicit desire without finding himself on a slippery slope that leads to the precipice of destruction. See also *MT-C 5.28*.

12.29 Anger and lust are to be avoided at all cost, a task that requires the full weight and measure of the Holy Ghost operational in the life of the child of God.

12.30 The Savior is quite clear that he understands the difficulty of the effort required to put aside reciprocal anger and the desires of the natural man. Anger toward an offender is a natural response in this lost and fallen world. The spirit within each of us expects fairness and immediate justice, and when that is not forthcoming, we wish to administer justice which is often beyond our ability to meet out. Jesus admits that bearing the imposed burden is like unto carrying a cross to the place of one's own execution. It must be borne, however. The lusts of the flesh also seem to be the norm in this Telestial world. The purpose of the commandments given by the Father, however, is to indicate to us that those things which seem natural and acceptable are really destructive to the eternal destiny of the spirit. Again, subduing that aspect of our mortal nature required an effort like unto bearing a heavy cross to death. The Savior assures his disciples that such efforts are worth making, given that the alternative brings eternal misery in the company of the damned.

12.31 In other places in the scriptures the Lord clarifies his teaching here. In Jesus' day, both in Palestine and among the Nephites, the apparent solution for excessive lust, in order not to physically break the carnal commandment to not commit adultery, was to divorce the one with whom no satisfaction could be found. The justification for these dissolutions was a provision in the Law of Moses which permitted divorce under certain circumstances. That provision had, by the time of Jesus' mortal ministry, been couched in endless arguments and precedents established by long tradition, effectively traducing the original intent of the Law. It had become "criminal excess", as one writer has put it. Apparently the Nephites had taken advantage of the supposed allowances as well. While one may cite similar weaknesses that permeate our society as the excuse for the plague of divorce that infects our civilization, yet in the beginning, as the Lord says, it was not so. The fullness of the Gospel of Christ does not allow the separation of a man and woman in the bonds of eternal marriage except for marital infidelity. Any deviation to that fundamental principle is a sad reflection on the spiritual and moral status of any society. Marriage is a divine and eternal institution that serves as the capstone for the existence of the earth. There is no eternal happiness, nor fullness of joy, without the ordinances of eternal life in place between a loving husband and wife whose children are part of that new and everlasting covenant. See also *MT-C 5.31*.

12.32 To the dissolute and those who would excuse them, this verse is a bitter pill. One cannot escape the denunciation of capricious divorce that is articulated here. Sexual immorality on the part of a spouse is declared the only justification for separation. As a sidelight, it is intriguing that the major responsibility for this wickedness seems to fall upon the man. Divorce is permissible if the woman is unfaithful. Admittedly, the terminology may not be perforce

29 Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart;

30 For 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.

31 It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement.

32 Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth

3 Ne. 12:29–30
DNTC 1:224
MF 70

3 Ne. 12:30
CR87-A 88
CR88-O 40
CR89-A 4

3 Ne. 12:31–32
MD 24, 203
DS 2:84
EM 1:391

gender specific, but if one were to tally the number of immoral women as opposed to number of immoral men, perhaps one might learn something of the differing natures of men and women. As is almost always the case, one sin follows another, and the Lord suggests that the man that frivolously discharges his wife may very well be the direct cause of bringing her soul to destruction. Given the discussion regarding murder (see 12.22–12.24), and the responsibility of the despised one to do everything in his power to bring about reconciliation between himself and his enemy, it is consistent to observe that the divorcing husband is heaping insult upon injury. Additionally, he is bringing into disrepute any other man who would have compassion on his former wife such that he would take her unto himself as a companion. To be responsible for one’s own sins is a burden of inordinate proportions. To be responsible for the sins of another when they could have been avoided is more grievous still. See also *MT-C 5.32*.

12.32.19—*fornication*—The word “fornication” in English is almost always used in reference to the illicit relationship between unmarried parties. We could mince words here, of course, given the number of terms used for various sexual crimes, but sexual immorality by any name is incalculably damaging to the lives of those who so indulge themselves.

12.33 Although an exact quotation from the Old Testament cannot be found which matches perfectly with the statement given here by Jesus, certainly the substance of the idea embodied in his declaration can be found throughout the writings of Moses. In addition, the civil laws of the Nephites certainly must have contained injunctions against lying. Simply put, the instruction is to not make a promise that you are not going to keep. If you do make such a promise, than everything within one’s power should be done to see to it that the commitment is fulfilled. The influence and orientation of the Law of Moses is clearly apparent here. Since there was an inherent breakdown in the proposed Zion society that Moses was prepared to deliver to the House of Israel, something had to be substituted for the trust and mutual confidence that would have existed in such a society. Since their God was trustworthy and knew the hearts and minds of His children, swearing by His knowledge and faithfulness supported the integrity of their daily transactions with one another. Since God Himself was being invoked to bear testimony that all was well in the agreement, to violate that invocation was to cast doubt upon any of the dealings that Israel had among themselves. Clearly any progress toward the Zion society could not be achieved if the people would not honor their commitments to God and to their fellowmen. See also *MT-C 5.33*.

12.33.9—*forswear*—Essentially the same meaning as “perjury”, which itself means “to swear detrimentally”; that is, the person who makes such an unfulfilled oath has hurt himself.

12.34 In the process of time, niggling erudites within the House of Israel began to make distinctions between oaths according to the nature of the aspect of deity that was invoked. Such distinctions gave rise to the notion that one oath could be more binding than another, or an oath could be completely obviated by another oath more “potent”. Children in our day effect the same kind of logic when they “cross their fingers” when they are supposed to be telling the truth, supposedly justifying the lie. Jesus’ counsel is to avoid the whole game by simply and truthfully stating that which you will or will not do. If a people are truly of “one heart and one mind” there would be no need for oaths of any nature, for expressions of pure intent without guile would predominate. See also *MT-C 5.34*.

adultery.

33 And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;

3 Ne. 12:33
DNTC 1:226
3 Ne. 12:33–37
MD 538

34 But verily, verily, I say unto you, swear not at all; neither by heaven, for it is God’s throne;

12.34.14—*heaven*—Invoking heaven to stand as a witness of the truth of what one is saying would be unnecessary if the Kingdom of Heaven were upon the earth and if the peace of that Kingdom dwelt in the heart of every citizen. The power of the Spirit, the comforting influence of the Holy Ghost, is sufficient recommendation to any parties who are within the covenant of Christ. To require more, would be to assert that the Holy Ghost had departed from one or the other, implying insult or self-incrimination.

12.35 Jesus also implies in these verses that the tokens evoked cannot serve as surety for failure to comply. Neither heaven or the earth belonged to any man. How, then, could a man extend them to another as part of any promissory note? All of these belonged to God Himself. One cannot mortgage another's property in order to obtain a loan on his own account. Oaths of this kind were grossly presumptuous at best, and had no legal merit whatsoever. See also *MT-C 5.35*.

12.35.4—*earth*—One might argue that swearing by the earth as the future exalted residence of the one making the oath has some merit. But the act of making such an oath would deprive that man of his inheritance, since oaths of this kind were antithetical to the spirit of Zion. Additionally, those oaths would be offensive to God and His covenant people. How could spiritual unity be achieved with a man who held these principles so lightly?

12.36 Even the possession of one's own soul as a marker for some contract is expressly forbidden, inasmuch as we are not our own, but have been bought with a price. Our spirits were engendered by our Heavenly parents; we did not spontaneously appear as an act of our own. Our bodies are composed of the dust of an earth which does not legally pertain to us as well. We hold not legal title to either our body or our spirit, except as it has been granted to us by a loving Father in Heaven. Additionally, we are in debt to God for our multitudinous transgressions and sins against Him and His law. Our indentured status has been ameliorated by the atonement of Christ and, to some degree, we have been liberated from that. Once having been freed from slavery to sin, to subsequently offer our heads as surety for some menial agreement constitutes a mockery of the suffering of the Redeemer in our behalf. See also *MT-C 5.36*.

12.36.14—*hair*—Of course, to protest that we, in this modern age, have the means to change the color of our hair and therefore have dominion over ourselves sufficient to make oaths by our person, is to admit of an ignorance or perversity so profound as to defy description. The process of aging is what is being implied by the Savior; that we neither have the power to force ourselves to age preternaturally nor to reverse the ravages of time. Our mortality is such that we can do nothing to change this state that we are in. Through the miracle of the resurrection and the effects of salvation, all things are possible according to the will of God.

12.37 As divorce decrees had been allowed because of the hardness of the hearts of the House of Israel, so also the making of oaths had been permitted under the Law of Moses. Recalling that the Law had been added because of transgression against the fullness of the Gospel, we are given to understand that it is the weak and the truculent who are given to such means and ends. Therefore, we are counseled to live after the manner of the ancients, the prophets and saints of old who lived together in peace, righteousness, and harmony. Those who speak the truth have their hearts knit together with those

35 Nor by the earth, for it is his footstool;

36 Neither shalt thou swear by thy head, because thou canst not make one hair black or white;

37 But let your communication be Yea, yea; Nay, nay; for whatsoever cometh of more than these is evil.

3 Ne. 12:37
DNTC 1:226

of a like mind and spirit. Those who speak lies or hint that others are prone to utter untruths, are slanderers of their brethren, adversaries to the principles of unity, and breathe of that spirit of the evil one who is the master of deceit, discord, and disunity. See also *MT-C 5.37*.

12.37.6–9—*Yea, yea; Nay, nay*—All assertions or denials are to be spoken in truth, sincerity, and solemnity, so as to leave no doubt or misunderstanding.

12.38 One of the signal aspects of the Law of Moses was its continual resort to justice, and to the reconciliation that was expected between the offender and the offended one. Were a beast stolen, it was to be restored manifold in order that the heart of the victim might be softened toward the offender, that the victim might sense the sincerity of the one who had done him harm. One might say that the effect of having to restore an item or animal fourfold or fivefold was to provide a deterrent for theft and for the victim to feel that the perpetrator had been punished sufficiently so as to bring the balance of justice to parity. Certainly this latter view was the one that the House of Israel took, almost to the exclusion of all others. The Law of Moses, in this vein, was intended to produce empathy rather than fulfilled anger, but in their apostasy and loss of the spirit, the Jews took satisfaction in exacting revenge. Hence, their overweening desire to produce at least as much hurt in the life of the perpetrator of the crime as theirs had been. Jesus' Gospel provided another way of looking at the resolution of the altercation; one based in love rather than vengeance, mercy laboring with justice, an atonement in lieu of personal sacrifice, and forgiveness of transgression and sin in the stead of death and hell. See also *MT-C 5.38*.

12.38.5—*written*—Another citation from the writings of Moses, this time from Leviticus: “And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God” (Leviticus 24:17–22).

12.39 Here Lord Jesus teaches us that spiritual self-injury is to be avoided in the face of personal affront or injustice. It is better to suffer any injury than to succumb to the temptation to return in kind. That is to say, we cannot afford to replicate the same anger or malice in our hearts that produced the offence in the first place. The spirit of vengeance does not save and edify the soul; the spirit of contention is not of God. This is particularly true if we are being persecuted for righteousness' sake. To lash out at a mocker with clever repartees, soils the soul of the clever one and does nothing to bring the mocker to repentance or reconciliation. It is better to suffer than to do evil; do not repel one outrage with another. See also *MT-C 5.39*.

12.39.10—*resist*—For a lengthy discussion of the use of this word in the King James version of Matthew, please see *MT-C 5.39.8*.

12.40 What can be said for injury, insult, and injustice may also be said for legal action taken against the disciples. Litigation, by its very nature, inspires mistrust and hard feelings. These are antithetical to the spirit of God and to indulge in them for any purpose does not bode well for one who desires to have the Holy Spirit with him at all times. Rather than lose that Spirit and the

38 And behold, it is written, an eye for an eye, and a tooth for a tooth;

3 Ne. 12:38–42
MD 557
DNTC 3:272

39 But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also;

3 Ne. 12:39,44
EM 1:194

40 And if any man will sue thee at the law and take away thy coat, let him have thy cloak also;

influence which the third member of the Godhead would have in one's life, it would be better to suffer any loss that might be perpetrated by an adversary. The issue with the coat and the cloak implies that adhering by the strict requirements of the judgment does little or nothing to bring the recalcitrant soul to repentance, whether it be the plaintiff or the defendant. See also *MT-C 5.40*.

12.40.15—*coat*—We do not know precisely what garment worn by the Nephites would have corresponded to the word “coat”. Most biblical scholars, however, have concluded that this was an outer garment, although there is some disagreement. See *MT-C 5.40.15* for a lengthy discussion of the use of this word in Palestine.

12.40.20—*cloak*—We do not know precisely what garment worn by the Nephites would have corresponded to the word “cloak”. Most biblical scholars, however, have concluded that this was an undergarment, although there is some disagreement. See *MT-C 5.40.20* for a lengthy discussion of the use of this word in Palestine.

12.41 The considered opinion of scholars regarding the compelling one to go a mile has concluded upon the concept involving the official commandeering of persons or property to carry out governmental tasks. Not much can be gained from resisting the powers of a nation. The slapping of one's cheek constitutes insult and injury, but not abject abuse. The despoiling of one's goods at the hands of the law is onerous to be sure. The pressing of one's body into undesirable service seems distressingly inconvenient, however justifiable it may be. In any and all of these circumstances, the disciple was to maintain his aplomb, and not engage in any of the expected histrionics and vituperations. The child of God cannot allow evil feelings, divisiveness, or retaliation to come into his life, for that would mark the end of his ability to survive vexatious treatment; he would be bereft of his Comforter. See also *MT-C 5.41*.

12.41.13—*twain*—An archaic form of the word “two”, related to the word “twin”.

12.42 Jesus suggests here that much offense, litigation, and confiscation could be avoided if the disciple would simply respond generously in the first petition. It is clear that this verse serves as part of the resolution for the preceding four verses. Jesus instructs his disciples how to conduct themselves if they find themselves at odds with their neighbors, the law, or the government, and then proceeds to tell them how they could have avoided the unseemly events altogether. Prudence, however, ought to be coupled with charity and any lending practices. In all of these negotiations the disciple in Christ is to maintain brotherly kindness and forbearance. See also *MT-C 5.42*.

12.43 This is undoubtedly one of the most profound passages attributed to the Lord Jesus Christ during his earthly ministry, in some respects one of the least understood, and certainly the least observed. It is the capstone to all that has gone before. Who commits murder or adultery if not an enemy? Who requires onerous oaths or upon whom does natural law require revenge, if not an adversary? All that the Law directed was an attempt toward achieving balance in justice, equilibrium in settling the disagreements among men, logical outward solutions founded in fairness. Christ is teaching his Nephite disciples that ultimately fairness is impossible because of the nature of the world and the hardness of men's hearts. The solution has to do with generosity, godly generosity which transcends the desire to even the score. Until men are willing to forgo their sense of justice in favor of reconciliation, enmity will reign supreme in the world and Lucifer will continue to stir up the hearts of

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn thou not away.

43 And behold it is written also, that thou shalt love thy neighbor and hate thine enemy;

3 Ne. 12:41
CR93-O 58
CR02-O 52

3 Ne. 12:43–48
EM 1:296

men one towards another. The question remains as to who should make the first move toward reconciliation. The answer is simple enough: anyone who would be a true disciple of the Son of God. See also *MT-C 5.43*.

12.43.5—*written*—There are two passages from the writings of Moses that have been concatenated here. The first phrase is extracted from a rather telling passage in Leviticus:

Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. (Leviticus 19:11–18)

The second phrase is extrapolated from Deuteronomy where Moses, speaking of the Ammonites and the Moabites, commanded Israel: “Thou shalt not seek their peace nor their prosperity all thy days forever.” Since the House of Israel had rejected the greater law of the Gospel of Christ and were relegated to the lesser Law of carnal commandments, they were not then capable of loving their enemies, so the Lord did not require it of them at that time.

12.43.12—*neighbor*—Much was made anciently regarding what truly constituted one’s neighbor; the irrational dispute has not abated. Some scholars have tried to linguistically show that the word in Hebrew should have been translated as “friend”, rather than “neighbor”. Knowing that “friend” derives from roots which suggest a “blood relative”, and “neighbor” derives from roots which signify “one who dwells nearby” does nothing to shed light on the issue. The kind of person alluded to is one with whom you would naturally get along, and that is the sum and substance of the matter.

12.43.16—*enemy*—As in the case discussed immediately above, knowing that the word “enemy” derives from a combination of Latin morphemes which means “not-friend”, does not directly aid in our understanding of the Law, except to say that whoever the enemy is, he has become such as the result of the influence of a fallen world. Jesus clarifies this issue in the subsequent verses.

12.44 Some mocking rogue commented on this dictum of the Savior by saying, “If we love our enemies, how then should we feel towards our friends?” Here, of course, is displayed the wisdom of the world. For the carnally minded man, besotted by pride and vanity, the goal of life is accumulation which creates distinction, whether of wealth or acclaim. Is our love merely a reward for someone having espoused our friendship? Or is love that which spontaneously springs from the soul of a regenerated child of God. The son or

44 But behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you;

3 Ne. 12:44
MD 570, 585
CR81-O 94
CR83-O 32
CR86-O 28
CR92-A 45
CR99-A 23

daughter of God who has been purified in his or her heart is given the ability to see the divinity within every being on the earth (see 12.8.10–13). Because the disciple of Christ hungers and thirsts after the righteousness of God, when he sees that same potential in the lives of his fellowmen, he rejoices in their goodness as well. That sentiment transcends, or ought to transcend, any difficulties by which brethren may have gotten crosswise one with the other. The ability to perceive the embryonic righteousness in those around him will spur the righteous man to cultivate those divine qualities until they have fully matured. What Jesus ultimately is saying is that we are to have no enemies, that we are all to be of one mind and heart, dwelling together in righteousness, and having no poverty of any kind among us. Those who have the eyes to see, have the responsibility to do all within their power to aid the clear vision of others. Much of that enmity evaporates when others perceive the honesty, integrity, and charity of the disciples of Christ. Loving those that oppose us, in spite of their rancor, is required in order to bring that about. See also *MT-C 5.44*.

12.44.10—*bless*—The instruction is to return good words for those evil things which have been said. If one who is being vilified is praising the laudable virtues the one speaking evil, what might those within earshot conclude? How long can the vocalized friendship be ignored? In such a devoted disciple can be seen the optimism of God Himself who labors with us in spite of our faults and follies.

12.44.15–16—*do good*—As a wise man has said, “Give your enemy every proof that you love him.” What humility of heart and mind could bring a man to perform Christian service for one who despises and loathes him? One who has felt the love of the Son of God in his own life. Jesus did not blanch at the first sign of rejection, but suffered for all those who had offended God and would at some point relent of their wickedness.

12.44.23—*pray*—There are some men whose embrace of the world is so tenacious that they are not persuaded by the righteousness of others. Only the power of God may touch such a man. Therefore, when such an impasse has been reached, the salvation of the enemy’s soul is commended to God Himself. The effectual prayer of a righteous man will avail much, as the scriptures repeatedly attest.

12.44.27–28—*despitefully use*—The English word here means literally “to look upon with contempt”. The notion of “militant contempt” is, however, at the heart of the meaning.

12.45 For all of traditional Christianity’s protests to the contrary, what is ultimately expected of the true disciple of Christ? Is it not to become as our Father in Heaven is? This does nothing to degrade the object of our worship. In fact, one wonders at the almighty power of God who can provide a way whereby we frail mortals may dwell comfortably in His presence. The resurrection from the dead brings about a perfection of body, immortal and sanctified, but that resurrection does little for the spirit of man which has need to be exalted and glorified as well. Hence, the instructions revealed from Heaven which we call commandments, which are all designed to bring about a purification of attitude and a perfection of understanding such that the eternities do not overwhelm us. The beginning point is in our relationships with those with whom we are out of favor. God’s mercy and kindness is our example, an example which we are commanded to emulate at all costs. God will determine a time when the mortal experience of mankind will be at an end. In the meanwhile, He is patience and loving to the extent that He is willing to provide all of the nurturing necessary to provide life for the wicked as well as those who

45 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good.

have accepted His covenants. Why does He do so? Because He, being wise and knowing all things concerning His children, is willing to extend blessings to the truculent until they repent. He would destroy evil, but His methods preserve rather than destroy. He will love His children until they relent or until they destroy themselves of their own free will and choice, as did the Son of the Morning. See also *MT-C 5.45*.

12.45.27—*good*—It is interesting to note that Jesus does not include in his teachings to the Nephites, the additional phrase that follows this word, attributed to him in the King James version of Matthew.

12.46 The contrast between the Law of Moses and the Gospel of the Lord Jesus Christ closes, the Lord commending the latter to the Nephites who were gathered to hear him at the Temple in Bountiful.

12.47 The atoning sacrifice of the Savior and his resurrection from the dead establish a newness of life, a promise of immortality and eternal life that is symbolized in the manner in which the Nephites were to proceed from day to day. We look forward to another renewing that will be ushered in at the time of the second coming of the Lord Jesus Christ in glory.

12.48 In a discussion with a traditional Christian minister, I made reference to this verse as it reads in the Gospel according to Matthew, as an example of what the Father and Son expected of us as disciples. Said he, “Oh that is not what it means! God gives us commandments that we cannot keep in order to keep us humble.” I told the man that I thought his god somewhat lacking in compassion and somewhat flawed that he must keep us so subjected. I told him that I much preferred a God who was willing, as the scriptures clearly state, to make us His heirs and joint-heirs with His Son. I said that I thought that I would have to be far more worthy than I was then in order to be able to accept such an inheritance, and that I was willing to strive for whatever goal that He chose to place in front of me. If He commands me to be perfect, it is because He expects it of me. Otherwise there would be duplicity in Him, which I do not believe is the case. Acknowledging that I am literally His spirit child, strengthens my determination and my faith in the fact that all of those qualities which He possesses are within me and are capable of growth and development into maturity. If I expect to be party to the Celestial Zion which has been promised to the faithful, it would seem reasonable that I should do as much as I can to establish Zion within my own family, my community, and in the world. This is no light matter, a task worthy of all who would seek salvation and exaltation. See also *MT-C 5.48*. Note that after his resurrection from the dead and his ascension into Heaven, Jesus may present himself as worthy and example of perfect as His Father.

12.48.8—*perfect*—While one may quibble about the meaning of “perfection” or whether that constitutes part of what it means to be “complete”, yet the command remains: whatever God the Eternal Father is like, we must be as He is. The English word “perfect” even though it derives from Latin, literally means “to be completely made”. If we are to be “completely made” as God is, it would seem reasonable to assume that we ourselves are works of perfection in progress. It is a matter of moving forward and completing the task that has already begun. Let no man doubt that which God the Father has placed within him.

46 Therefore those things which were of old time, which were under the law, in me are all fulfilled.

47 Old things are done away, and all things have become new.

48 Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

3 Ne. 12:46
EM 3:1298
3 Ne. 12:46–47
DNTC 1:219
JC 727
PM 424
MM 2:131

3 Ne. 12:48
MD 568
DNTC 1:231
DS 2:18
MF 209
PM 54
MM 2:135
EM 2:724, 750,
856, 958
EM 3:1074,
1298
EM 4:1592
CR81-O 75
CR86-A 45
CR86-O 25
CR87-A 36
CR87-O 10
CR88-A 62
CR88-O 101,
102
CR89-A 97
CR90-A 35
CR92-O 89
CR93-O 18
CR95-A 91
CR95-O 118,
119
CR96-O 100
CR98-A 18
CR99-A 23
CR99-O 32
CR00-A 92
CR00-O 48
CR01-O 36
CR02-A 93

{Chapter V; continued}
(Chapter 13)

13.1 Note that the Savior here clears up a longstanding doctrinal dispute about the advisability of giving to the poor. The Zoramites, as one example among many, thought that they would offend their God were they to give something away that he himself was unwilling to bestow. In a Zion society, the saints are of one heart, one mind, dwell in righteousness, and have no poor among them. Throughout the Sermon at the Temple Jesus addressed the practical aspects of how a body of people can acquire the proper attitudes and conduct that would avail them of the opportunity to live as Enoch, Melchizedek, and others had done. Again, attention was paid here to motivation: Why are we generous? Why do we pray? Why do we fast? Do we perform these acts of righteousness so that we may assist in the establishment of Zion, or do we do them that we might receive the honors of men, to be seen as being righteous? Righteousness for righteousness' sake is attended by the spirit; righteousness for any other reason is unaccompanied by the Comforter. When one is blessed by the Spirit, there is no need to have the accolades of men. What greater compliment can come than that which is spoken by the God of Heaven? See also *MT-C 6.1*.

13.1.12—*alms*—The intriguing aspect of the word study on “alms” is that the notion of equality seems to be paramount. It implies an unparalleled selfless unity that affects every aspect of a disciple’s life. Righteousness is defined and evaluated according the manner in which the act knits the hearts and minds of the covenant people together in their determination to follow the counsel of their God. For an extended discussion on this word and its variants, see *MT-C 6.1.8*.

13.2 Coupled with the ostentatious display of feigned generosity is the hypocrite’s blatant announcement of his own personal wealth. “I am in a material position to give,” he brags. So he is doubly honored by those upon whom he bestows his largesse. First for the act of giving, and secondly for posing as a god of mammon. The disciple dares not draw attention to himself in his acts of charity, lest he take himself more seriously than he ought and lose his soul in the resultant pride. Let no man deceive himself; the pride will follow as surely as the setting of the sun brings the night. Jesus’ counsel to not let the left hand know what the right is doing is vital, and no mere hyperbole. See also *MT-C 6.2*.

13.2.10–12—*sound a trumpet*—To hire a herald to announce your munificent self to a dotting and admiring audience is not an act that would promote unity; in fact it would tend to promote precisely the opposite. Social stratification is antithetical to the concept of Zion. Even without the herald, the condescending swagger of a benefactor would result in the same effect upon the society in which he lives.

13.2.12—*trumpet*—We are not privy to the sorts of musical instruments available to the Nephites at the time of the Savior’s visit. It is clear, however, that something along the lines of a trumpet must have existed or the comment would have been meaningless. For a discussion on the application of the word among the Jews in Jesus’ day, see *MT-C 6.2.11*.

13.2.17—*hypocrites*—There is a dearth of understanding evident in the world about what “hypocrisy” is. The Greek word for “hypocrite” from which the English is derived is a concatenation of two parts “hypo-“ and “krinesthai”. The first part means “beneath” just as “hypodermic” means “beneath the skin.” The second part literally has to do with “dispute, decide, or judge”, signifying something to the effect “beneath

1 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.

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 glory of men. Verily I say unto you, they have their reward.

3 Ne. 13
AF 253, 386
MD 703
DNTC 1:214
* p. 482
DS 2:271
JC 230, 724, 727
GD 128
PM 151, 281,
609
MM 2:118
MM 4:306, 308
EM 1:98, 106,
140, 142, 154,
155, 159, 162,
170, 199, 202,
213
EM 2:731, 736,
743, 749, 804,
869
EM 3:1012,
1013, 1166,
1236, 1283,
1298
CR87-O 23
3 Ne. 13:1
DNTC 1:232
CR84-O 14
3 Ne. 13:1–4
MD 31
MM 2:145
3 Ne. 13:1–18
JC 237
3 Ne. 13:2
CR84-O 14

certainty”. Thus, the original “hypocrites” were actors, those who were feigning characters on a stage. By watching the play, a member of the audience could know nothing of the life and attitudes of the actor himself. By association, a “sincere” man is one who is literally “without wax”; that is to say, one who does not wear a mask as did those actors while strutting upon the stage.

13.2.21—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see *2 NE-C 26.26*). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

13.3 The power to be a benefactor without self-righteousness or without the accolades of others is gift of character bordering on the divine nature. The Savior here cautions his disciples that in our gift-giving we must be wary even of ourselves, of congratulating ourselves for our ability to impart that which we deem to be our own. In fact, we possess nothing during our sojourn upon the earth, but are merely given stewardships by which we are expected to bless our fellow men. While it is true that in doing so we emulate the God of Heaven, but to compare ourselves with His mercy, compassion, and generosity should shut every mouth. Jesus is saying that we should never go down that bleak road to self-aggrandizement even for a footstep. We should not even jingle the change in our pockets in anticipation of blessing others, and once we have made our offering to them, we should think no more about that which we have given. I remember a student coming to demand of me and others that he should be allowed to park in the Institute parking lot without registering for a class because he had paid his tithing. I suggesting to the young man that *his* tithing had been used to build a parking lot in Bolivia and he could go there and park without registering for a class. My point was, that if we attempt to take possession of that which we feel our donations have bought, it is no longer an offering that we have made, but an unsolicited purchase. There is no such thing in the Kingdom of God. See also *MT-C 6.3*.

13.4 Our Father in Heaven nurtures His children in an exacting way, so that we might grow properly into that which He has in mind for us. Self-congratulation and the honors of men stultify us and hinder the progressive divine growth that we are capable of. He, in His wisdom, knows how to effectively bestow His encouragement and approbation. Expecting immediate validation for every act of kindness is a fool’s errand. It is as unhealthy to anticipate such stroking of one’s vanity as it is to receive it. We must needs believe that God knows all things, and is mindful of that which is in conformity to the principles of eternal life. If we believe that He is just and kind, then perhaps we can be as patient as He is in rewarding His children at the proper place and at the proper time. One cannot possibly imagine that Heavenly Father is not pleased or does not notice every act of kindness and obedience. He must, therefore, have a reason for not openly kissing us every time we successfully keep His word. See also *MT-C 6.4*.

13.5 Acts of charity, prayer, and fasting are all spiritual in nature, although

3 But when thou doest alms let not thy left hand know 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.

5 And when thou prayest thou

3 Ne. 13:5–13

they are not often perceived that way. We are commanded to pray in public, from time to time, but most of our petitions of God are done in the privacy of our own hearts. Why would anyone knowingly pour out his or her heart to God in public? It is conceivable that a prophet of God might do so as the result of the instruction to him as the spiritual leader of the people, but even those instances appear to be relatively rare. Therefore, one might normally assume that those who would stand in the synagogues or on the corners of the streets praying aloud, do so to draw attention to themselves and their pretended righteousness. Their condescension to their fellow mortals is offensive to God and does nothing to promote the equality expected between brethren. Confessing one's own sins is not a function of the market place, or even of places of worship. Such confession of wrongdoing is a matter between himself and those whom he has offended. The public confession of the sins of others is a matter between God and His chosen servants who are commanded to do so in order to preserve the unity among His children, and to keep gross transgression from permeating the Kingdom of God by association. Therefore, any man or woman who would confess either his or any other person's sins in public in any other manner than that which the Lord has prescribed endangers his own soul. Additionally, ostentation is never acceptable; prayer is an act of humility. See also *MT-C 6.5*.

13.5.4—*prayest*—In English, the word “prayer” in its fundamental meaning signifies the act of “asking”, which in and of itself is not particularly informative about that which Jesus has asked us to do. The word in Hebrew that is translated in the Old Testament as “pray” derives from a root which means to “judge, intercede”. That same word may carry the connotation of “deliverance”. Prayer, then, is to intercede in another's behalf as much as it is to intercede for one's self. Certainly within a Zion society, that petitioning for the mutual benefit of one's brethren would be commonplace.

13.5.20—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see *2 NE-C 26.26*). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

13.6 The effectual prayer of the righteous avails much when conducted in the manner which the Lord has given us. The innermost workings of the soul are not for public display. We engage in open forums for worship, and enter into great covenants in conjunction with our membership in the Church and Kingdom of God, but the real development of the spirit in the principles of eternity comes in the undisturbed times when the child seeks the consolation and the counsel of his Father. One may then question the propriety of public prayer, and whether that has any place in the Kingdom of God. The purpose of public worship, the congregations of the saints, is to enhance the unity that is to be expected in a Zion society, and that which will certainly exist in the Celestial Kingdom. Anyone who has ever offered a prayer as led by the Holy Ghost knows that the one offering the prayer is privy to the thoughts and feelings of those for whom he or she is praying. Else wise, there is no reason for the prayer. To pray with everyone in the meeting in mind, petitioning for the

shalt not do as the 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.

MD 585
EM 3:1118
3 Ne. 13:5–15
MM 2:146

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly.

3 Ne. 13:6–9
CR93-A 38

wants and needs as if they were one's own, cannot help but bring about a deep empathetic sense of belonging and love. We do not often live up to our privileges in this matter. See also *MT-C 6.6*.

13.6.9—*closet*—A private enclosure where one may converse with God without interference or disturbance of any kind. Some have suggested that the Temples of the Most High, inasmuch as they are built substantively such as to exclude as much of the outside world as possible, would certainly qualify as the kind of “closet” the Lord would approve. Inasmuch as our Temple attendance is designed to instruct us as to how to dress and arrange our own homes, physically and spiritually, we might see those special edifices as places of worship as well, where we might commune in private with Him who is our God and our Father.

13.7 The key to this verse is in the meaning of “vain repetitions”. The phrase has come to mean “much speaking” to most students of the scriptures, but it is clear from other sources that Jesus is referring to prayers that are formed without thought, merely “stammering or stuttering; prating incessantly”. The implication of “stammering or stuttering” is that much sound is made but very little is understandable or meaningful. Criticisms by some religionists of other traditional Christians because of the formal or set prayers is unfortunate for two reasons: first, there is the divisiveness instigated among those who ought to be brethren; and second, a person who offers a “set” prayer may very well be expressing the deepest desires of his heart, communicating effectively with deity. Prayers that are mindless utterances are those which are condemned. There is much to commend in a short prayer expressed by a penitent heart. There is much to laud about a prayer uttered with all of the eloquence of a humble, educated man whose heart is filled with love for his God and his fellow man. When the heart and the mind work together in righteousness, it is impossible to offend God. See also *MT-C 6.7*.

13.7.11—*heathen*—Unfortunately, among sectarians, anyone who is not of their party is a heathen, and nothing good can be spoken of them. The word is the equivalent to the term “Gentile”, which itself means foreigner, or one who speaks an unintelligible language. Another meaning of the word, the literal meaning, has to do with ethnology. That is to say, it signifies the “nationals”. To whom, then, was Jesus referring when he said to not be as the “heathen” when we pray? One could easily jump to separatists like the Zoramites by referencing their pride and self-righteousness, their incessant prayers whose intent seemed to be to stun God rather than worship Him. However appealing that tack may be, yet it is the “unintelligible utterings” that seem to be referred to here. That which will not be “listened to” because the words spoken do not reflect the reality of the heart and mind. Because there is little or no truth in what is being said, the perfect communication that prayer is supposed to afford becomes impossible. Babbling is only cute in infants. In addition, when prayer is a pretense, merely a formality, and not an opening of a broken heart and the utterances of a contrite spirit, it is not as it should be. Certainly it is not effective.

13.8 If God knows all things, what is the point of prayer? Is God so besotted with His own goodness that He constantly needs to be reminded of His righteousness? The fact of the matter is that we are so besotted with the world that we need to be reminded frequently that this is not as good as it gets, that there is much more that can be done in our lives to bring about a fullness of joy. Prayer is for our benefit, and to list all of that is to be gained by the practice of regular personal prayer would prove to be impossible, because effectual prayer

7 But when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking.

3 Ne. 13:7
CR93-A 19

8 Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.

can and ought to influence every breathing moment of our mortal lives here on the earth. We should be learning how to break through the veil between ourselves and the heavens. That veil cannot at present be penetrated physically, therefore we must do all that we can to make contact with God by developing our spiritual strength and sensitivity. Prayer should be the voice of the spirit. As our spirit pours out its yearnings to God, the mortal part of ourselves ought to listen and do all within our power to fulfill the desires of our heart. That which we cannot do on our own, Heavenly Father willingly supplies. As we grow older and more alert to the things of the spirit, more capable of doing that which ought to be done, God allows us to grow into the fullness that is possible. He does not interfere when we can do for ourselves. By so doing, we grow into maturity without being crippled in any way; we become strong in the spirit, enhanced in our ability to govern all things. That is our destiny. See also *MT-C 6.8*.

13.9 We can almost hear the voices of the disciples at this point saying, “Lord, teach us how to pray.” Some religious groups suggest that when the Lord’s Prayer was devised by the Savior, he expected his disciples to repeat these verses as a pattern of piety among the believers. While some solace may be obtained by the “saying” of one’s prayers, it is clear from a cursory perusal of the scriptures, that prayer is a function of the heart and mind together, and that the heart cannot nor ought not to be constrained by a set of words which may or may not reflect the sentiments of the one offering the prayer. Yet one must begin somewhere. Communicating with the Heavens requires some finesse, in the sense that one ought to know who and what one worships. The Savior’s example here presents the fundamental elements of an effectual prayer. See also *MT-C 6.9*.

13.9.7–8—*Our Father*—Simply put, either we believe this principle or we do not. What exactly is our relationship to the God of Abraham, Isaac, and Jacob if we are not somehow literally His children? If we are not literally His children, what is the point of using a metaphorical allusion which veils more than it reveals. There can be no doubt that we are the sons and daughters of God, His spirit children sent to this earth to learn to distinguish between good and evil, and to choose for ourselves whether we would be like our Father or something entirely different. By invoking Him with His appropriate and affectionate title in our daily prayers, we are constantly reminding ourselves of that relationship. It is a vital aspect of our faith that we understand that we can overcome every evil in our lives because we are of His race. Although we are yet in our infancy and have much to learn, yet we are potentially as He is and will become as He is if we will do as He commands us. Every commandment is calculated to aid us in our attempts to grow into maturity. Our obedience coupled with our faith will bring about the complete development of each of us, children of God that sojourn upon the earth.

13.9.13—*Hallowed*—An Old English derivative which essentially means to “make holy or sanctify”. Those who receive the priesthood and those who receive callings of one sort or another are “set apart”, which is the intrinsic meaning of the word here. One of the primary reasons why we do worship the Father in Christ’s name is that He has overcome the earth and all things in it. He is, by definition, “set apart”. Our awareness of His achievement, coupled with our intimate relationship with Him, brings us to the realization that we ought to be “hallowed” as well, “set apart” from the fallen world, preparing for another far more acceptable than that which we presently inhabit. Hence, the reason why

9 After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.

3 Ne. 13:9
EM 3:980, 1118
CR86-A 66
CR93-A 18
3 Ne. 13:9–13
MD 586
EM 1:202
EM 2:844
3 Ne. 13:9–15
MD 295

the Lord has chosen to refer to those of His covenant as “Saints”; those who are in the process of becoming “holy” or “hallowed” themselves through willful obedience to the principles of salvation and exaltation.

13.10 If we truly believe that God is the embodiment of all virtue, the quintessence of all that we believe that is right about the universe and potentially all that is right about ourselves, why would we choose to live in the squalor of disobedience? If our eyes have been opened to the glories of Heaven, should we not attempt to reproduce that blissful existence here in mortality as much as is possible by doing His will in all things? In addition, the physical earth has already qualified itself for exaltation, and as such will be the place of habitation for those who likewise qualify themselves, through the Gospel and atonement of Jesus Christ, for the Celestial Kingdom. What Jesus is asking his disciples to do is to plead for faithfulness to be instilled in the hearts of those around them, repentance from all sins that wickedness may be destroyed from among the children of men, and that the ordinances established for the benefit of men might be observed continually. The Lord’s will is that all of His children might receive immortality and eternal life. See also *MT-C 6.10*.

13.10.1—*Thy*—Those familiar with the Lord’s Prayer will immediately notice the absence of the preceding phrase “Thy kingdom come.” This should not surprise us in any fashion, inasmuch as the Nephites at that moment were witnessing the establishment of the Kingdom of God upon the earth. That Kingdom would continue for nearly two hundred years. They did not need to pray for that which they already had. For a detailed application of the missing phrase on the disciples in Palestine, see *MT-C 6.10.1–3*.

13.11 Much foolishness has been written about the nature of God’s forgiveness. The petition here is for an absolute remission of sin, such that the sinner is not ever held accountable again for that which he has done. The English word “forgive” derives from Anglo-Saxon and other Germanic sources and has an intensity suggesting an utter destruction of that which has been given; that is to say, the sins of the repentant soul. They have been “completely” given, never to return. As to how the Celestial mechanics of this miracle operate we are not completely privy, except to say that Our Lord’s sufferings that began in the Garden of Gethsemane and continued until his expiration on the cross, provided a sufficient atonement for the sins of all who would come unto Him and be sanctified. That we are indebted to God for this wondrous plan of eternal happiness is true, but it is not true that He holds our previous sins over our heads. He wishes us to be as He is, free and independent from all worldly influences, and He will not use our failures as constant reminders that He is the author of our salvation. See also *MT-C 6.12*.

13.11.1—*And*—Note that the instructions on prayer given to the Nephites differs from that given to his disciples in Galilee, omitting the sentence, “Give us this day our daily bread”. We should understand that plenty and to spare is part and parcel with the Zion society and to pray for that which one already has guaranteed would be mindless babble. For a detailed application of the missing verse on the disciples in Palestine, see *MT-C 6.11*.

13.11.6—*as*—A marvelous little word upon which hangs the entire tale. If the God of Heaven has willingly forgiven us of those things that we have done to offend His sensibilities, should we not learn to be like-minded when we are petitioned by our fellow men? If we expect God to “utterly dispose” of our transgressions, He expects us to “utterly dispose” of the sins of those who offend us. One of the meanings of the

10 Thy will be done on earth as it is in heaven.

3 Ne. 13:10
DNTC 1:234

11 And forgive us our debts, as we forgive our debtors.

3 Ne. 13:11
JC 395
EM 2:844
3 Ne. 13:11,14
CR89-A 6

word “as” here, is “to the same degree”. That is to say, we are counseled to pray to our Father in Heaven, “Father, forgive me the same way that I forgive my brethren.” That is a no trifle if we are prone to hold grudges. The other meaning of the word “as” has to do with temporality; “Father, forgive me as soon as I forgive those who have offended me.” I suspect that our hearts balk somewhat at that notion, but Jesus is trying to teach us what it is like to be as God is. God will forgive whom he will forgive, but it is given unto us to forgive all men.

13.12 That God would willfully introduce us to evil is, of course, an example of the silliest thinking. What Jesus is suggesting is that we petition our Father in Heaven that we, in our innocence and ignorance, receive special guidance to avoid transgressions of any kind, but especially those which we could not overcome if they were presented to us. The Greek word translated here as “temptation” means literally “to be pierced through, as with a spear or sword”. Once having been liberated from the effects of sin, our prayers and desires should be that we never fall err to debilitating rebellion again. That Father has invited us to come into a fallen world in order to learn from our own experience to distinguish between good and evil does not imply that He invented the evil or condones it. Good and evil are the expressions of the agency of knowledgeable men and women. Our ability to tell one from the other comes as a direct result of our experience, our direct interaction with our fellow men, coupled with the instructive influence of the Holy Ghost in our lives. As disciples of Christ we are entitled to the Gift of the Holy Ghost to guide us through this life. So long as we remember, and that on a daily basis through our meaningful prayers, that we are limited in our understanding of the world, our susceptibility to the enticements of the wicked will be lessened. Attributing to God those attributes that are rightfully assigned to Him, reminds us on whom we may depend for deliverance, and the power inherent in Him that makes eternity worthwhile. See also *MT-C 6.13*.

13.13.12—*evil*—Most scholars have concluded that this is in reference to Satan himself. While that is true, yet it is all that Satan represents that is being eschewed in the prayer. That is, the sorrow, misery, and drudgery that comes from willful rebellion against the law of God. The petition here is for a softened heart that we might not enter into sin as he has done.

13.13 Because some noted manuscripts of the New Testament have omitted this phrase, some prominent scholars have suggested that these words never came from the lips of Jesus Christ, but were added later for liturgical reasons. This, of course, is poppycock. The finest and most indisputable of manuscripts recounting Jesus’ teaching on prayer includes the phrase, the present instance being the most significant. See also *MT-C 6.13*.

13.13.5—*kingdom*—That which is promised all of those who adhere to the principles and ordinances of the Gospel of Christ. It is His to give to His Heir and those who are joint-heirs with him, those who have prepared themselves to live in a Celestial Zion.

13.13.8—*power*—That for which the disciple has just prayed: the power to provide for daily wants and needs, the power to overcome the effects of transgression and sin, the power to guide aright through a world of death and destruction.

13.13.11—*glory*—The work and the glory of God the Father and of all those who labor in His behalf are focused on the immortality and eternal life of mankind. Since we are the beneficiaries rather than the actuaries, should we not give honor to Him who has made our salvation

12 And lead us not into temptation, but deliver us from evil.

3 Ne. 13:12
MD 782

13 For thine is the kingdom, and the power, and the glory, forever. Amen.

possible?

13.13.12—*forever*—Not just for time, but for all eternity. Sometimes this sentiment is emphasized by the phrase “forever and ever” implying both aspects. English provides another word that refers to both time and eternity in “forevermore”; that is to say, “more than all time”

13.13.13—*Amen*—The English word derives from the Hebrew, which signifies “faithful, true”. From some theological points of view, this word is used as an appeal to God, as in the initials of “adoni melech neeman”, Hebrew for “My Lord, the faithful King”. By this interesting assertion we are to understand that the one offering the prayer is calling upon God to bear witness of the sincerity of his heart. Yet this seems dangerously presumptuous, especially since Jesus has already condemned that notion altogether in his teachings regarding oaths. Perhaps it would be safer to say that prayer, as in all things which bear on eternity, is like unto a covenant, one with which we willingly and wholeheartedly agree. In our personal prayers when we utter “Amen”, we mean to say that all that we have spoken is the true expression of our heart and mind. From this point of view, by saying “Amen” we are asserting our agreement with all that has been spoken by the spirit. In a public prayer we are asserting the same; that we are in agreement with the sentiments that have been expressed in our behalf; we are affirming our unity as the covenant people of the Lord God.

13.14 After closing his exemplary prayer, Jesus resorts to the most difficult aspect of that which he has included: the willingness to forgive those who have injured us in any way. It was not so much the grave mortal circumstances that the disciples would find themselves in that constituted the major problem; it was the contention and tribulation that would undoubtedly occur within the Church, as disciples failed in their duty and jeopardized the solidarity of the Zion they were hoping to establish. See also *MT-C 6.14*.

13.14.7—*trespasses*—“Trespass” signifies “to go beyond the bounds”. Many scholars in an attempt to make a distinction between ignorant violation of the law and willful disobedience have assigned “transgression” to the first and “sin” to the second. This is quite useful pedagogically but will not withstand linguistic scrutiny.

13.15 One’s mind is drawn to the parable of the unjust steward who, although he had been forgiven a debt of almost unimaginable proportions, was unwilling to forgive a fellow servant his debt. The injunction here is consistent: we have a responsibility to foster unity and harmony among our fellow men, even if we feel that “justice” has not been done. Perhaps, in the end, that is exactly the point. Justice would destroy all of us, were it not for the forgiving mercy of God facilitated by the atoning sacrifice of His Son. The appeal to justice in our circumstances does not serve our best interests. See also *MT-C 6.15*.

13.16 Fasting is, for the one abstaining from food and drink, an exercise in self-control and charity, but primarily of the latter. Fasting has been touted for all of its health benefits, the cleansing of the digestive organs and the opportunity to rid one’s self of excesses, that the body might adequately repair itself. Be that as it may, the fast is to be a reminder to us of the bounty and security which we enjoy, be it ever so meager. It is our hunger and thirst during a fast that renders us cognizant that there are numberless concourses of people who are deprived everyday of those things which we have deprived ourselves for 24 hours. That sentiment should spark a profound compassion within us that intensifies our charity and our generosity to the poor of the world. Hence, as

14 For, if ye forgive men their trespasses your heavenly Father will also forgive you;

15 But if ye forgive not men their trespasses neither will your Father forgive your trespasses.

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 fast. Verily I say unto you, they have their reward.

3 Ne. 13:14–15
AF 110
FPM 190
CR83-A 96
CR88-A 35
CR02-O 88

3 Ne. 13:16–18
MD 276
EM 2:501
3 Ne. 13:16–24
MM 2:152

part of our fast we contribute to the blessing of the poor and the needy in the fashion that the Lord has indicated. Additionally, there is the spiritual transcendency that occurs when the body is brought into subjection and communion with the infinite is enhanced. Being filled with the spirit of God, aware of His great love for his children, we are edified and strengthened with hope, comfort, and happiness. To thus dishonor or betray that obvious blessing by accentuating the superficial symptoms of hunger and thirst is to make mock of all that fasting represents to the believing Saint. Jesus is suggesting that to do anything that would suggest that fasting is somehow painful, is to betray the essence of spirituality. See also *MT-C 6.16*.

13.16.16—*disfigure*—The hypocrite seeks to disguise the fact that there is no godly sorrow whatsoever in his heart, and counterfeits as much of the supposed anguish of body and spirit that in their opinion constitutes the purpose and effects of the fast. Because they have no idea what the fast is supposed to do for the penitent soul, they fail miserably in their attempts. They deceive no one but themselves and those who are like-minded.

13.16.35—*reward*—It is a poor substitute, indeed, to feast upon the admiration of those who are so spiritually insensitive that they cannot see through the imposture.

13.17 Since fasting is primarily a function of the spirit, notwithstanding its minor effect on the body, there ought not to be any distraction from the process, either through self-consciousness or the attentions of others, however well-intended. We are supposed to feel somewhat constrained, but the real product of effectual fasting is profound joy. Should we not then be in concert in our outward presence as well. No one need know that we are fasting, but there should be no doubt in anyone's mind that we are happy. See also *MT-C 6.17*.

13.17.6—*anoint*—The sign of abject sorrow among the Jews was the act of casting ashes upon themselves. The sign of consummate joy was indicated by the anointing of one's head. Therefore, Jesus teaches without equivocation that fasting is to be a time of joy and happiness.

13.18 Perhaps the hypocrite is willing to partake of the poor fare offered by the spiritually defunct because he himself is so spiritually insensitive that he cannot sense the peaceful influence of the spirit even if it were to manifest itself. Some validation is better than none, they undoubtedly opine. We are subject to the principles of righteousness when we do that which God commands us, in the very manner which He has given us. Therefore, the guarding of spiritual things in our hearts becomes paramount if we are to reap any blessings at all. We fast in order to be blessed spiritually; there is no outward marker for that if we have done what we should in His fashion. The spirit of God whispers along and breathes peace to our soul, joy to our hearts, and light and understanding to our eyes. See also *MT-C 6.18*.

13.18.27—*openly*—Biblical critics have questioned the validity of this final word of the verse, by citing multiple manuscripts which fail to include it. The most accurate and undeniable manuscript of the Lord's teaching on fasting, that is the text of 3 Nephi, includes the word "openly". There need be no further argument. For an extended treatment on this subject, however, see *MT-C 6.18.27*.

13.19 One of the fundamental principles regarding the uses of personal wealth has to do with how that wealth is expended. Time and again the Lord Jesus Christ has instructed his disciples to careful expend their means for the benefit

17 But thou, when thou fastest, anoint thy head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly.

{~~¶~~—1830}

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves

3 Ne. 13:18
CR84-O 14

3 Ne. 13:19–34
JC 242

of others. The insistence upon the foundation of and the continuance of Zion is foremost in the Sermon on the Mount and here we see another application of those principles which govern that blessed state. The accumulation of material wealth has no significance in eternity except in the manner that we have used it. If we have brought together the children of men in a righteous harmony, our Father's trust in His covenant people has not been misplaced. Men's hearts are knit together by love, a righteous gratitude which does not turn the recipients into sycophants or the benefactors into megalomaniacs. Much of the configuration of the Church's financial system has been formulated in order to preserve the dignity of both. See also *MT-C 6.19*.

13.19.10–12—*moth and rust*—The primary nature of the temporal world is that of decay. Nothing remains as it was in the beginning. Hence, how futile it is for men to gather unto themselves that which is as fleeting as life itself. Everything ages and is ultimately consumed by time or other agents.

13.19.16—*thieves*—It is somewhat ironic that those things which mean the most to men of dubious character, are the very things which ultimately will not deliver that which they inherently desire. Why would a man burglarize his neighbor's home and take things of temporal value? Is it not for comfort, ease, and contentment? Yet those desirable attributes will elude the wicked, for no Comforter will come to them, nor will they have easy consciences, nor will they ever find contentment in their unrighteousness. They literally destroy that which they desire by resorting to the greed and vanity of the world. For him who has placed inordinate value on the perceived wealth of the world as a sign of personal value has laid himself open to a kind of psychological poverty that will ultimately come when all is stripped away through financial crises or death.

13.20 How does one lay up treasures in heaven? It is in large measure achieved by becoming a treasure to those around you. As we bless the lives of those around us, we are creating eternal relationships which will transcend the limits of earth and time. Gold and silver will mean little or nothing in the eternal worlds, but the bonds of friendship and love will weather all. The acquisition of godly attributes through righteous living will bring more comfort, ease, and contentment than all of the wealth that the mortal world can produce. Coming to a knowledge of the truth, and learning to apply those truths so as to be a representative of all that is good and holy constitute an everlasting treasure worthy of all acceptance. Investments in that eternal future are possible to all men, regardless of their social status in life or their personal "worth". Such investments are untouchable, their security assured by our willing obedience to the commandments of God. See also *MT-C 6.20*.

13.21 The central question here is the same as those raised in the previous verses. Are there blessings for giving alms? For praying? For fasting? Yes, but the greatest blessings are received after the passage of a great deal of time, according to the economy of God. There are cheap substitutes to be had from one's fellows, the admiration and plaudits of a fallen world. But they, like the perceived wealth of the mortal world, are fleeting and will not follow us into the Celestial Kingdom. Is there some satisfaction in securing one's self in the midst of luxury and opulence? Yes, but that too lasts but a few short years and is abruptly taken away. The real tragedy is that if our hearts are set upon the things of this world, we face nothing but disappointment in eternity. On the other hand, having firmly fixed our hearts and minds upon the Kingdom of God and His righteousness, there can be no disappointment whatsoever. See

break through and steal;

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

also *MT-C 6.21*.

13.22 By what path will we make our way in this world? By the very path upon which we have set our eyes. If we look upon the upward path, our feet will take us forward into the eternal realms. If our sight is focused upon the downward path, we will find ourselves descending into despair and destruction. We go where we look, in just the same manner as our actions are preceded by our thoughts. The promise extended by the Lord to his disciples has been incompletely transmitted to us in this version of the text. In a far superior manuscript we find that our eyes must needs be single "to the glory of God" that we might be filled with light. Again, the work and glory of God is to bring about the immortality and eternal life of men. Our engagement in that enterprise insures our ability to see clearly the relative value of the world, and how our means may be used to bring hope and faith into the lives of those who are presently weltering in darkness and oppression. Additionally, our simple and humble obedience to the principles of the Gospel will provide us with the power and influence of the Holy Ghost which will reveal unto us all things pertaining to our salvation and the salvation of those whom we love. See also *MT-C 6.22*.

13.23 For the Jews, a man with an evil eye was one who was covetous and grasping, lacking in charity or generosity. Such a man would do nothing to come to the aid of his fellow for he would see that as an injury to himself, to his personal value. Such were the Zoramites in the land of Antionum who despised their poor neighbors simply because of their poverty in material possessions. They wrongfully concluded that their lack of material possessions signaled that they were by definition wicked, for if they had been righteous their god would have blessed them with more. The rich Zoramites would do nothing to aid the poor for they felt that it would have been presumptuous of them to do so, since their god had already been unwilling to do so. Thus they had blinded themselves to one of the great truths of this world: the relative wealth and poverty of a society are symptoms of its spirituality. It is the willing, open-hearted eradication of want that constitutes the harbinger of the Zion society. The willful disparity between social classes, the resultant oppression of the children of men, and the greed and envy in the hearts of all concerned, reflect the dark malignancy of Him who sought to be the richest man in Heaven. See also *MT-C 6.23*.

13.24 Darkness has no congenial intercourse with light. They are antithetical to one another, and mutually exclusive. Likewise, Jesus says, it is virtually impossible to have one eye upon the wealth and fame of this world and another on the rewards of a righteous life. Serving the God of Heaven with all of your heart, might, mind, and strength precludes any adventure into avarice. To love men as God does, means that we would do nothing to diminish our neighbor, but rather we would do all in our power to raise him up, to provide him with all that we ourselves would hope to have to the best of our ability. How can one love his neighbor as himself unless he does something of that nature? How can a man love God and not love His children? Therefore, in this world where material possessions seem to grant all that men in their wickedness and ignorance desire, how can we drink from that same spiritual well and not be corrupted by it? One cannot be a partaker of the covenants relating to the Law of Consecration (which includes the proper uses of labor and wealth) and remain emotionally linked to the ebbs and flows of personal mortal material wealth. There is no such thing in all of the eternities. See also *MT-C 6.24*.

22 The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light.

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 serve two 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.

* p. 483

3 Ne. 13:24
MD 706
CR81-O 76
CR97-A 20

13.24.35—*Mammon*—An Arabic word which literally means “riches” that Jesus personified in this verse. One of the great prophets of this Dispensation taught that it was through the willing sacrifice of all earthly things for righteousness sake that a man acquired sufficient faith to bring him unto salvation.

13.25 The instructions of the Lord in this portion of the Sermon at the Temple in Bountiful are clearly addressed to those who were about to enter into the ministry for the which he was preparing them. A close reading of the most accurate translations of the New Testament will reveal that the Savior made a similar aside to his Apostles in Galilee (see *MT-C 6.25*).

13.25.53–55—*take no thought*—This is not an instruction given to the general membership of the Church, but rather to those who had received a commission to teach the principles of the Gospel of Christ by the power and authority of the Apostleship which Jesus was about to bestow upon them. Certainly there were those listening to the Savior who were about to forsake their employment, their families, and those who were dependent upon them in a time of great upheaval and destruction. Jesus is promising them that the God of Heaven, whose servants they were, would watch over and care for their temporal needs just as surely as He maintained the affairs of the earth in the most infinite detail. Jesus is saying to his disciples, “Is not being alive more important than the kind and quality of the food you take into your bodies?” By association, then, the follow-up phrase would read, “Is not having a body more important than the kind or quality of the clothing that you put on it?” In other words, Jesus is cautioning his disciples to gratefully accept food and clothing that the Lord will inspire His children to provide for them while they serve on their missions and not to reject or carp at their gifts because they perceive it as something less than what they were accustomed to.

13.26 Jesus suggests to his disciples here that even the birds of the air receive adequate for their sustenance because God provides for them. Why, then, should the Apostles ever fear to embark upon their divinely appointed missions to go into the world without purse or scrip? Jesus also assures them that the tasks to which they will be appointed are far more important than any of the “labors” that the fowls of the air may be engaged in. Surely they could perceive that the souls of men were in jeopardy and that they had been sent into the world to help redeem them from death and destruction. If the Father of heaven and earth was willing to provide for what appears to be the least significant life forms, would He not adequately provide for His chosen servants who were engaged in His great labor to bring to pass the immortality and eternal life of mankind? See also *MT-C 6.26*.

13.27 There are learned arguments regarding the interpretation of the word “cubit” as used in this passage. Some suggest that it is to be taken literally; that is, that one cannot grow another inch or two (or 18 inches!) by merely wishing it to be so. Other scholars suggest that the word can and ought to refer to “time”, giving rise to the notion that a man cannot add any length of time to that which God has allotted him. Be that as it may, the excessive niggling over

{Chapter VI}
(Chapter 13; continued)

{¶—1830}

25 And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take 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 raiment?

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?

27 Which of you by taking thought can add one cubit unto his stature?

3 Ne. 13:25
MD 443
DNTEC 1:214,
242
EM 2:870
3 Ne. 13:25–34
DS 3:158
JC 743
MM 2:155
EM 1:61

the “proper” meaning of the word shunts our attention away from the central issue: How does this verse contribute to the context of the Savior’s teaching? Jesus is suggesting here that most of mortal life is possible because God our Father is at the helm of the universe. We think ourselves independent, free to do as we wish, and take some pride in our ability to scabble about on this planet. Jesus teaches us that we are unimaginably naïve if we think that we have anything to do with the operation of the earth or our natural lives. See also *MT-C 6.27*.

13.27.10—*cubit*—A unit of measurement among the peoples of the ancient Middle East which varied in length. The standard definition of a cubit was the length between the elbow and the tip of the middle finger. Obviously, the variations appeared when people of differing body structure were consulted. Sometimes standardization within a nation took place when the King’s “cubit” was declared the appropriate measurement. Needless to say, if one lived among the sons of Anak, a cubit would be considerably different than that of a people whose stature was more diminutive. The variations were typically between 16 and 24 inches, depending on the time and place.

13.28 The disciples were apparently agitated about their means while in the service of their God. The Savior questions their faith, or the lack of it, when he chastises them for their inordinate concern for their clothing in the mission field. He tells the Apostles to open their eyes, to look about them at the world, and a fallen world at that. Could they not perceive the joyous expression of Godly attention to the glorious detail of the most common of flowers in their natural habitat? If Father were attentive to that which appears to be the most mundane, how much more would he be concerned about how His emissaries appeared in public? See also *MT-C 6.28*.

13.29 The comparison between the lilies of the field and Solomon was most apt. As many scholars have pointed out, the kings and potentates of the Middle East were wont to appear in robes of state which were primarily white in color, similar to the lilies. Yet there is something of the texture and the subtle hues of this flower which man is not capable of duplicating in his own clothing and accoutrements. But of the two, Solomon or the lily, which embodied the essence of divine and earthly wisdom? If Solomon, who was sublime in his understanding of the human heart, could not dress himself to match even as the most common flower in Palestine, why then should the Apostles complain about the possibility of their being clothed inappropriately in the service of their God? See also *MT-C 6.29*.

13.29.9—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

13.30 Jesus here emphasizes the relative importance of the lilies of the field and the eternal worth of themselves and the labor they are to perform. If God bestows such glory, consideration, and effort on the transitory, how much more mindful would He be of the needs of those who bear the burdens of the Kingdom of God on the earth? See also *MT-C 6.30*.

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

29 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

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.

3 Ne. 13:30
DNTC 1:242

13.30.20—*oven*—God has bestowed His inimitable grace upon the wild-flowers of the earth, and yet when sufficient time has passed, the product of that transitory beauty is utilized elsewhere, in this case the meanest of employment: the mere heating of a brick oven.

13.30.32–33—*little faith*—This verse is in complete harmony with the best translation of this passage in Matthew (see *MT-C 6.30.33–34*). There is not so much condemnation as there is an invitation to do better.

13.31 Jesus knew whom he had called to the ministry, their strengths and native goodness of heart and mind. Because they were capable of great faith, even unto salvation and exaltation in the Celestial Kingdom, he could commend correct action to them and they would respond. Their momentary concerns for their personal welfare and for the welfare of their families were strong and understandable, but Jesus knew whereof he spoke and for that reason demanded great things of them. Their basic needs of food, drink, and clothing would be provided, directly or indirectly by their Master. They needed merely to be about their labors and those blessings would come to them abundantly. See also *MT-C 6.31*.

13.32 The disciples feared in their hearts to go into the world, particularly without visible means of support. Additionally, they feared the opprobrium of their fellow men. If they were not dressed properly, as befitting rabbis of distinction, how could they ever become effective? They had not quite come to an understanding that it is the things of the spirit that transform men's lives. Had they carefully analyzed that which the Savior had just presented to them thus far in his Sermon, they would have immediately seen the connection between their situation and the relationship between the Law of Moses and the Gospel of Christ. Their concerns were temporal, as the Law had been. Jesus was elevating their aspirations through principle, and now was confirming those aspirations with the practical aspects of living according to the spirit. The leap of faith was now theirs to make. See also *MT-C 6.32*.

13.32.1—*For*—Note that the parenthetical aside made to his disciples in Galilee is not included in his instructions to the Nephite Twelve for obvious reasons.

13.33 The responsibility of the Apostles was to clearly discern that which was of most value. There was a need to eat, drink, and be clothed, but those blessings would follow their faithful attempt to build up the Kingdom of God upon the earth, to provide ways in which the hearts of the children of God might be knit together in peace and love. In a very practical sense, those who loved the God of Abraham, Isaac, and Jacob would do the works of Abraham, Isaac, and Jacob, and they would neither starve, thirst, nor go naked as a result. See also *MT-C 6.33*.

13.34 Every day has sufficient concerns inherent that we need not borrow trouble from the future. Jesus' counsel here is consistent with all that he has said heretofore. We need not be distracted from the ministry by fretting about what we are going to eat or wear on the morrow. We cannot allow our minds to be divided between excessive concerns about our personal temporal welfare and the affairs of the Kingdom of God. The disciples are to go forward in faith, without fear, and they will find that their daily wants and needs will be supplied from day to day and they need not trouble themselves about it. This is not to suggest that we have no responsibility to prepare against eventualities. These specific instructions were given to the Apostles who were anguishing

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 For your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

3 Ne. 13:33
CR83-A 22
CR89-A 6

3 Ne. 13:34
DNTC 1:242
3 Ne. 13:39–42
EM 1:98

about their particular ministerial circumstances. See also *MT-C 6.34*.

13.34.19–26—*Sufficient is the day unto the evil thereof*—This is an aphorism which means, “Don’t borrow trouble from tomorrow; you have enough to deal with today.”

14.1 Some people, in an attempt to salve their own guilty consciences, have used this injunction of the Lord as a bludgeon in order to discourage those who might have a comment or two to make on the impropriety of their conduct. What? Are we to have no sentiments about the actions of others which might very well lead them to death and destruction? He that has been warned has need to warn his neighbor, says the Lord. How can we obey the one injunction without violating the other? What foolishness! The truth of the matter is revealed in another version of the passage in Matthew wherein Jesus says, “Judge not unrighteously, that ye be not judged; but judge righteous judgment.” How does one make righteous judgment? By doing so in accordance with the Spirit of God, that we might have the mind of Christ in all of our dealings with our fellow men. See also *MT-C 7.1*.

14.1.12–13—*these words*—From verse 25 to the end of chapter 13 of 3 Nephi, the instructions therein were addressed specifically to the Twelve Nephite disciples. At this juncture he returns to the great multitude of 2,500 people who had gathered at the Temple in the city of Bountiful.

14.2 The power of discernment is skewed when we are motivated by our biases and prejudices. Often there are cultural tints to our observations that are unworthy of a disciple of Christ. In order to avoid the pitfalls of unrighteous judgment we have to see clearly, the same way that our Father in Heaven sees into the hearts and minds of His children. If we have evaluated correctly the circumstances and attitudes of those around us, when we are called upon to make commentary we can speak to the truth of the matter, just as all of the true servants of God have done in every dispensation. Penetrating the heart of the sinner at the precise place wherein lies his fault, leaves him without excuse. If we are wide of the mark, because we have erred in our judgment, the sinner may very well excuse himself. Additionally, if there is any rancor in our tone, any spirit of aggressive condemnation, the sinner might excuse himself again, dismissing the correction as unwarranted or unseemly because of our own conduct. A greater personal problem associated with unrighteous judgment is that the same error in judgment is often turned against the accuser. It is basically a “What about you?” response. Finally, if the accuser is malicious, filled with hatred and evil-speaking, he stands in jeopardy of his own salvation, for he will eventually have to stand before the judgment seat of Him who loves His children and justify his rancor. A feat beyond any man living or dead. See also *MT-C 7.2*.

14.2.16—*mete*—A form of the Old English verb meaning to “measure”.

14.3 A very wise man has said, “When we shall have as much zeal to correct ourselves, as we have an inclination to reprove and correct others, we shall know our own defects better than we now know those of our neighbour” (Clarke). The issue is that we are, ourselves, reluctant to change. We do not mind inciting change in others. It is quite interesting that the foibles that we

{Chapter VI; continued}
(Chapter 14)

{9—1830}

1 AND now it came to pass that when Jesus had spoken these words he turned 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.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

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?

3 Ne. 14
AF 253, 386
MD 703
DNTC 1:214
DS 2:271
JC 230, 724,
727, 743
GD 128
PM 151, 281,
609
MM 2:118
MM 4:306, 308
EM 1:98, 106,
140, 142, 154,
155, 159, 162,
170, 199, 202,
213
EM 2:731, 736,
743, 749, 804,
869
EM 3:1012,
1013, 1166,
1236, 1283,
1298
CR87-O 23
3 Ne. 14:1
DNTC 1:245
EM 2:870
CR83-A 43
3 Ne. 14:1–5
JC 244
MM 2:160

see in others, we see because we recognize them, we know what they are. They trouble us in others because at some point we have recognized our own susceptibility. We may even deplore that which we see in ourselves and rather than motivate ourselves to new conduct, we flagellate those around us who exhibit the same errors in conduct. We propose to choose our own proxies in our own way instead of allowing God to work His miracle in us through His Son. Needless to say, our choices in this matter inevitably condemn us. See also *MT-C 7.3*.

14.3.6—*mote*—The word “mote” in English derives from a Germanic root which can mean “speck, small particle, grain of sand, dust”. Some sages wish to dismiss “mote” in favor of “splinter” because a splinter looks more like a beam and the analogy works better for them. Frankly, the quibble isn’t worth worrying about. It is just as powerful an analogy to suggest that Jesus said “a piece of saw dust”. The exact point is made in either case.

14.3.17—*beam*—We should understand here something related to a rafter or joist, a large hyperbolic piece of wood contrasting with the splinter or piece of saw dust.

14.4 Think of the consternation in the mind of the man with the mote in his eye being assailed by another who sports a beam. Allowing a blind man to perform a delicate operation which would most probably result in the loss of your own vision would be foolishness in the extreme. Who would permit such a thing? However well-intended the approach might be, the prospects for success would be dim indeed. This, of course, is part and parcel of the teaching on righteous judgment. The physicians of the Lord must needs be as free from sin and transgression as they can be so that they might be able to give appropriate and effective counsel. The Apostles would be called upon to call the world to repentance, to abide by the teachings of the Gospel of Jesus Christ. Unless that lifestyle could be clearly observed by the people they were teaching, their effectiveness must be considerably less effective. See also *MT-C 7.4*.

14.5 In this case we have a specific application of the principle of rendering righteous judgment. The mind of Christ has been effectively communicated to his servants and they are given the direct assignment to reach out to those men who had fallen from their professed observance of the Law of Moses through faith, repentance, and the saving ordinances of the Gospel. In this instance, those who are called upon to extract the obstructions from the eyes of the blind can, themselves, see. The pretenders who led the children of Israel in the days of the mortal ministry of Jesus Christ were incapable of aiding anyone in their quest for obedience to the word of the Lord, yet the people at that time trusted those blind physicians to improve their own vision. I think that it is safe to say that those physicians would make reluctant and recalcitrant patients. In the end, they would become homicidal rather than be treated for their blindness. See also *MT-C 7.5*.

14.6 The 2,500 men, women, and children gathered at the temple in Bountiful, the eyewitnesses of the Savior’s resurrection in the western hemisphere, were being charged to preach the fundamental principles of the Gospel of Jesus Christ. Often they would know far more than they were allowed to teach those who were investigating the Church and Kingdom of God. They were cautioned that even though they would be tempted to expound on topics that had captured their imagination, sublime truths that stirred their souls, and principles of righteousness that transcended the affairs of men, they were to confine themselves to that which the Lord had commanded them to teach in

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?

5 Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother’s eye.

6 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.

* p. 484

3 Ne. 14:6
MD 358
JC 245
3 Ne. 14:6–14
MM 2:163

their public discourses. A teacher devoted to aiding his or her students to grasp the niceties of addition and subtraction may have a rather comprehensive understanding of division and multiplication, quadratic equations, geometry, and calculus, but those things he will keep to himself until his students have reached a point where they comprehend the fundamentals. This is not elitism or condescension; it is simply good sense. The inquiring mind needs to be fed, it is true, but in a logical and progressive manner, so that all that is taught may be understood. See also *MT-C 7.6*.

14.6.9—*dogs*—It is tempting for us to identify precisely who those “dogs” were. Perhaps it is our desire to feel that we are the enlightened ones rather than those who cannot yet bear the light. Jesus was not insulting those who were not his disciples. He is simply making a metaphor which reveals the wisdom of the limitations which he has placed upon his servants. “That which is holy” is that which has been consecrated unto the God of Israel. In the days of the Savior the most obvious sacred offerings were the sacrifices placed upon the altars of the Temple. Would there be anything physically injurious to a dog if he were fed meat from the altar of sacrifice? No, of course not. It would not be poisonous. The injury is to those who had offered the sacrifice, who knew of its significance, yet depreciated the offering by giving it to an animal which could not possibly understand its import.

14.6.16—*swine*—The imagery here is similar to that involving the dog consuming flesh from the temple altar, but with an additional caution. Pigs, as intelligent as they are claimed to be, have no use for nor any interest in pearls. Why should they have? Were they to come upon a string of pearls, they would undoubtedly consider them to be some sort of food. Upon attempting to eat the pearls they would discover that there is nothing appealing about them at all. The disappointment would be a straightforward one and it would be unlikely they would be fooled again. However, if some person were to offer pearls to the pigs, as ludicrous as that may seem, they certainly would not put them to the use for which they were intended. Discovering that the pearls would not serve for food, and having no capacity for understanding the nature of the gift, the swine would not be merely disappointed, but would feel betrayed, angry at the imposture of their erstwhile benefactors. Again, there is no need to disparage the pigs; they were not at fault. There is no need to identify precisely who were the swine in the Savior’s day. Until the fullness of the Spirit of God has descended upon us, purging out every unholy thing from our lives, there is a little bit of the porcine and the canine in all of us. Hence, He bides His time until He can adorn us as the children of God ought to be adorned, and sustained by all that our holiness will justify.

14.7 Before the world can receive the principles of eternal life, it must prepare itself somewhat. Once a person has learned of God and His Son, and of the life of righteousness that brings unbounded happiness in this life and eternal joy in the world to come, he will come to the realization that there is much for him to do, much to forsake, and much to change. As a man becomes active in the conversion process, he will find that the Spirit of God will amplify his understanding. As he progresses, the hunger for more comprehension will drive him to seek the wisdom of his Father in Heaven; he will ask, seek, and knock. See also *MT-C 7.7*.

14.8 The Nephite disciples were promised that their burgeoning souls may come to know all things, but they will learn them line upon line, precept upon

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7 Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

3 Ne. 14:7–23
JC 245

8 For every one that asketh, receiveth; and he that seeketh,

precept, in their proper order, until they have a fullness. These revelations come from on High, and are the product of our Heavenly Father’s love for us. See also *MT-C 7.8*.

14.9 The Nephites were to understand that their relationship to the God of Heaven was one like unto their own familial relationships. So long as God is perceived as a metaphorical “father” instead of a literal one, the kinds of erroneous thinking exhibited by the apostate leadership of the Nephite separatists will persist. See also *MT-C 7.9*.

14.10 God the Father is no mocker. He is a tender parent who has only the best interests of His children at heart. His entire work is to bring about their salvation; that is to say, to bring them back to dwell with Him for eternity so that they might partake of the joy which He Himself enjoys. See also *MT-C 7.10*.

14.11 We are in a fallen state, almost overwhelmed by the influences of the world. Yet in our relative depravity most of us have similar feelings as those which our Heavenly Father bears towards us. It is natural for us to have them, for we are literally His children and have within us, albeit in embryonic form, all of the character traits which He has. The power of that natural goodness has passed through the veil with us from the premortal existence. It is encouraged and developed through the influence of the Light of Christ and the workings of the Holy Ghost, particularly as we progress in our determination to worship the God of Heaven and emulate Him in all things. Those characteristics which are admirable in ourselves and those attributes which we assign to the Lord God of Israel find expression in us because they give us happiness. We treat our children with kindness and generosity because that is how we have been treated since before the foundations of the earth were laid. Those spiritual sensitivities can be dampened, however, and the expectations of childhood can be dashed sufficient to produce cynicism and despair. Woe unto them by whom such offenses come! See also *MT-C 7.11*.

14.12 This, of course, is that which has been denominated the Golden Rule, commonly phrased, “Do unto others as you would have them do unto you.” The Savior’s confidence in our ability to understand fairness and justice is without bounds here. We do know how we should treat our neighbor, because we ourselves know how we want to be treated. It is clear that this is a general principle, one that should and can be followed by any of the sons of men. See also *MT-C 7.12*.

14.13 The ultimate goal of the Gospel of Jesus Christ is perfection, and perfection is attained by learning to do things perfectly. Therefore, the principles and ordinances of the Gospel specify precise conduct. That we may not be capable of the required precision at first does not mean that we should forgo the attempt. We enter into the covenant, through that narrow gate, following the designated path, holding fast to that which is true, until we have attained eternal life, the goal of all the righteous. There are multitudes who have chosen and will choose to eschew the strictures of moral and godly conduct and for them awaits a lone and dreary world, barren and unforgiving, where they dwell in bitterness and unrelenting weariness. There is one heaven, one form of eternal life, and only one road leads there, notwithstanding the vain hopes of the children of men. We must, as a far better version of this verse counsels, “Repent, therefore and enter ye in...” See also *MT-C 7.13*.

14.13.6—*strait*—The confusion between the homophones “strait” and

findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, who, if his son ask bread, will give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, 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?

12 Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

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13 Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat;

3 Ne. 14:9–10
FPM 303

3 Ne. 14:11
CR93-A 38

3 Ne. 14:12
MD 326
CR90-A 18
CR92-O 10
CR01-O 102
CR02-O 42

3 Ne. 14:13–14
MD 192, 769
DS 2:13, 24, 330
CR95-O 41

“straight” is endemic in the English-speaking world. “Strait” derives from a Latin root which also has provided us words like “constrict” and “strain”. It means “to bind tight, or press together”. The Straits of Magellan and the Straits of Gibraltar are so named for that reason. Some confusion was initiated during the Middle English period of the English language (c.1300 ad) when the orthographic conventions of the time caused several variants spellings of “strait” including “straight”. The modern word spelled “straight” derives from the Germanic foundations of the English language and means “to stretch”. Thus, a football player in order to “straight-arm” a fellow player has to “stretch out” his hand to deflect his opponent. Also the shortest distance between two points is a “stretched line”, one with such tension that there is no deviation in the direct line. The word in Greek which is translated as “strait” derives, interestingly enough, from roots that imply the notion of “covenant”. The “strait” gate, therefore, is the “covenant” gate, or the ordinance of baptism, that which binds us to God and His family. All ordinances have this effect of binding or sealing in the hearts of the children of men together that they might learn to be the Children of God, even Zion.

14.14 Having the fundamental understanding that the “strait” gate is the covenant and ordinance of baptism by immersion for the remission of sins, our understanding of the Savior’s teaching become far clearer than it might otherwise have been. The ordinance is performed with exactness, not only in the manner in which the body of the convert is laid beneath the water, but also the words that are spoken must be precisely said, according to revelation. There is nothing haphazard about the Kingdom of God. “My house is a house of order,” the Lord has said, and those who wish to pertain to that orderly place must conform themselves to it, notwithstanding their pride and arrogance. It is astonishing that so many men and women have concluded that in nothing can they be better than they already are; the notion of self-improvement apparently does not occur to them. But so it is, and they therefore go off into that lonely oblivion of self-deception, from which they will ultimately be disabused. See also *MT-C 7.14*.

14.15 One of the most incomprehensible leaps of logic made by those who profess to be learned men of the Gospel of Christ involve the flagrant disregard of adjectives. Jesus engages his disciples with the caution that they should be wary of men who profess to be filled with the spirit of God and yet are empty and vain. Some have interpreted this verse, however, as an injunction against prophets of any kind. The logic runs thusly: If a man professes to be a prophet in these days then we may know that he is a false prophet. Traditional Christianity for the most part accepts the notion that there were apostles and prophets anciently, but asserts that having modern ones is quite out of the question. They then quote this verse and rest their case. Jesus did not enjoin his disciples to eschew all professed prophets, but only those which were “false”. That is the purpose of an adjective: to qualify the general statement. Jesus then goes on to describe some of the ways that the “false” prophets might be identified. Why do this if any person claiming prophecy was to be condemned? See also *MT-C 7.15*.

14.15.4—*prophets*—The spirit of prophecy is the testimony of Jesus, for thus affirmed John the Beloved. A false prophet is one who ought to have a testimony of the mission and ministry of Jesus Christ but who does not. When a man loses his witness of the Redeemer of mankind, he also loses regard for mankind. His kindly interests in his fellow man

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves.

3 Ne. 14:14
CR00-O 21

3 Ne. 14:15
CR89-A 35
3 Ne. 14:15–27
MM 2:168

quickly become interests of self-preservation and aggrandizement. Such men, if left unchecked, will take advantage of the membership of the Church, devouring those around them and scattering the flock. Jesus counseled his disciples to guard the Church against this kind of internal destruction. The 2,500 were prophets, seers, and revelators because they were eyewitnesses to the Lord's resurrection and had been commissioned to bring the remnants of the Nephite peoples unto Christ.

14.16 Someone has rightly said, "A man's works are the tongue of his heart." At first blush a man may seem to have all of the outward trappings of a saint. As time progresses, however, every envious and covetous desire will make itself known. If a man professes to love his neighbor and yet does nothing to bless and sanctify him, what might we conclude? The righteous recognize the spirit by which they are nourished, and the spirit of the evil one inhabits the hearts of the wicked. Ultimately, the charlatan will not be able to maintain his masquerade and the very thoughts of his heart will be exposed to those who preside in the Kingdom of God, and to all others who have eyes to see. If no grapes or figs appear as the result of a man's ministry, one might easily conclude that he is not what he has purported to be. See also *MT-C 7.16*.

14.17 Anyone who has dealt with harvests of any kind knows that to place rotting fruit in close proximity with whole fruit is to invite disaster for the entire crop. For the Nephite eyewitnesses to allow the conduct of a dishonest man to continue uncensored among the saints would ultimately destroy the Church. As difficult a task as it might be, the disciples were the guardians of the Kingdom and their constant vigilance would be required if the Church were to endure. So long as there were divinely appointed ministers among the saints, that continual cleansing and purging was perpetuated. When that authority disappeared through oppression and martyrdom, as it would within two hundred years or so, the corruption of the entire Nephite people began in earnest. See also *MT-C 7.17*.

14.18 By definition and by constitution, a healthy well-cultivated tree cannot help but produce fruit after its kind. So likewise a man who is filled with the power of the Holy Ghost. He cannot help but do that which God commands him. By the same token, a diseased tree, or one withering from neglect of nourishment, does not have the strength to produce palatable fruit. It will be left to rot on its branches. So also, the works of a man filled with his own self-interest, the spirit of avarice and rage, will not live his life such so as to bless and benefit others. It is beyond every thought of his mind and every feeling of his heart. See also *MT-C 7.18*.

14.19 Unproductive or diseased trees serve little or no purpose, and eventually they will cease even to have the appearance of a tree. Cut to the ground and burned, they will fade from the memories of all who had looked upon them with admiration and expectation. So also with men and women who professed their witness of the Christ, but were unable to exhibit the conduct worthy of a faithful saint. Eventually, they lose even the faint resemblance that they once had as a member of the Church and Kingdom of God, cut off, their names blotted out of the Lamb's Book of Life. See also *MT-C 7.19*.

14.20 What may we say of the man or woman who brings forth nothing, neither good nor evil? As one man has wisely said, "There can be no innocent sterility in the invisible tree of the heart" (Clarke). The absence of fruit is just as contemptible as the corrupt fruit. Remember the Lord's judgment on the

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore, by their fruits ye shall know them.

barren fig tree. See also *MT-C 7.20*.

14.21 Mere confession of the fact that Jesus is the Christ, the Messiah and Redeemer of mankind, is not sufficient, notwithstanding the protestations of religionists who profess otherwise. That manner of salvation is not consistent with the Gospel of Christ nor with the scriptures. It is our love of God and His Son that manifests itself in our daily conduct that changes our lives such that we will be found acceptable to the Father through the atoning sacrifice of Jesus Christ. To believe and act differently will, in the end, produce a vast disappointment. See also *MT-C 7.21*.

14.22 What a sorrow! To have thought that one was in perfect harmony with the spirit of the Lord and then to find out at the last moment that salvation was not secure. How could this be? Who performs miracles in the name of Christ and yet finds no solace at the judgment bar of God? On the one hand there may be those who have, at some point, completely devoted themselves to the spirit of the evil one that manifestations of extraordinary proportions have been produced by them. Their hue and cry will simply be the vain attempt to switch sides at the last, hoping that some semblance of piety might be credited to them. Jesus will say, as the best authoritative texts testify, "You never knew me!" Therefore their fate is sealed and they go away into the condemnation that they have provided for themselves. There are others, however, who might feel to appeal to Jesus because of their legitimate service to God and His Kingdom. There are those, unfortunately, who have gone forth, commissioned of Jesus Christ to bear his name throughout the world who have failed to merit the approbation of God because they did not endure to the end. These men did testify forcefully by the power of the Holy Ghost that Jesus is the Christ. These men did rebuke the spirits that followed Satan, driving them out the society of the righteous. These men did perform remarkable tasks in the name of Jesus Christ, by his priesthood authority, yet in the end failed to persist in their righteous service throughout their lives. At some point, for whatever reason, they forsook their ministry and sought the pleasures and accolades of a fallen world. A man of God cannot rest upon the laurels of an earlier time in his life. Spiritual maturity and divine commendation come only through a relentless desire to bless and benefit the Kingdom of God and those who ought to belong to it. See also *MT-C 7.22*.

14.23 "I never knew you" or "You never knew me"; is it not essentially the same? Those who assumed that they had authority from God to minister in His will discover that their labors were not acceptable because He never appointed them. If God did not authorize them according to the pattern that He had given, how could they ever have known Him the way that a divinely appointed servant should have known his God? It is the same. Those who were authorized to labor in the vineyard of the Lord and then abandoned their ministry are in much the same circumstances. Clearly, if a bearer of the Holy Priesthood is capable of leaving a life of righteous service, it is certain that he did not do all within his power to make his calling and election sure. They never came to know him who should have been their Master to all eternity. Their efforts were wanting. In the end, their service will not do them any good insofar as their salvation and exaltation is concerned, because they did not confirm their righteousness with perfection. As distressing as this will be to the Savior, it will be unto these men as if Jesus had never known them. Unrepentant iniquity cannot be redeemed. See also *MT-C 7.23*.

14.24 The question remains as to how a man, once clothed in the garments of

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21 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 who is in heaven.

22 Many will say 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?

23 And then will I profess unto them: I never knew you; depart from me, ye that work iniquity.

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24 Therefore, whoso heareth these

3 Ne. 14:21
CR93-O 49
3 Ne. 14:21–23
EM 2:750

3 Ne. 14:22–23
CR91-A 15

3 Ne. 14:24–27

the Priesthood of God, can fail to merit the blessings that were pronounced upon his head? In the parables that follow, Jesus makes it clear that the ability to withstand the efforts of the Adversary to destroy him comes because of his determination to be firmly grounded in the power and influence of the Holy Ghost, doing all within his ability to be steadfast in the word of God. In some respects these analogies compare favorably with the vision of the Tree of Life that was granted unto Lehi and Nephi as they embarked upon their errand to establish their families in a promised land given by revelation. In the vision, the prophets behold an iron rod by which those who seek eternal life are able to pull themselves through all adversity until they find themselves at the foot of the Tree of Life prepared to partake of the fruit. The Rod of Iron is interpreted as the Word of God. The Word of God is not only those things which have been revealed to the prophets and seers of ages past, but also that which is continuously revealed to the faithful saint who seeks his Father's will in all things. One cannot effectively withstand the temptations of the evil one without the comfort and reassurance that come from God through His Spirit. See also *MT-C 7.24*. The Lord Jesus Christ had made reference to this metaphor or parable when he first descended from the heavens (see 11.41).

14.24.17–18—*wise man*—A prudent man, the scholars say, one of sense and understanding. In his response to the revelations given to him, he prepares his house against all that the Adversary can do, using every tool and all of the materials available to him.

14.24.22—*house*—The house of Faith. In whom may one trust in order to avoid the forces of evil in this fallen world? It is our faith in the Lord Jesus Christ, given to us by revelation, infused into our hearts and minds, that we might know what to do to obtain salvation and exaltation with Christ.

14.24.25—*rock*—It is upon the rock of revelation that we build our house of faith. No other assurance, save for this divine one, could ever ground us sufficiently to withstand the buffetings of Satan, his temptations and lies.

14.25 It is possible to “spiritualize” this little story to the point that its essential meaning is buried under the minutia of allegorical interpretation. Many sectarian scholars have done so, but they have not improved upon what is clearly the Savior's message. A well-founded house cannot be destroyed by torrential rains, raging floods, tempestuous winds. These are forces, in the metaphor proffered by Jesus, that would naturally destroy any house not constructed properly. Ought we to identify what those metaphorical powers specifically represent? No, because they represent all possible temptations and afflictions that might befall the disciple of Christ. To limit the rains, floods, and winds to “temporal afflictions”, the “passions of men”, or the extremities of “Satan and his angels” does undue violence to the simplicity of the Savior's parable. Students of the teachings of Jesus are always tempted to complicate the powerful illustrations Jesus gives, but we must avoid looking beyond the mark. See also *MT-C 7.25*.

14.26 Again we are treated to the clear invitation to do the things which Jesus has taught us to do. It is one thing to know facts about the life and teachings of Jesus, and it is another to accept them as truth. By the same token it is one thing to accept the teachings of Jesus as being true, essential for salvation, yet not to observe them. What man, knowing that the teachings of Jesus constitute the way, the truth, and the life for every mortal upon the earth, would not accept those teachings into his pattern of living? The “foolish man” will have nothing at all to say when he is condemned before the judgment bar of Christ.

sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock—

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

26 And every one that heareth *these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand—

JC 246
CR87-O 90

* p. 485

He will be completely convicted of his sin. The English word “fool” derives from a Latin root which means “bellows or bag”, implying that such a man is full of air, talks the talk, but never walks the walk. For a fool there is no salvation because he is not firmly grounded in that which would make him safe in time and in eternity: obedience to the principles and ordinances of the Gospel of Christ and the hearkening to the Spirit of God as the “still, small voice” whispers the truth of eternity to our souls. See also *MT-C 7.26*.

14.27 The failure of the faith of a man unwilling to place his confidence in every word that proceeds forth from the mouth of God is graphically articulated here. There could be no greater tragedy than that of a man who attempted to build a house of faith, but his beginnings were flawed. The first principle of righteousness is that of explicit confidence in the willingness of God the Father to communicate with his children. In every instance that we have recorded of Satan’s attempts to subvert the faith of men, he begins with an attack on that relationship. He questions the Savior’s relationship with his Father at ever turn: “If thou be the Son of God”. Lucifer is a mocking denigrator. To Moses he says, “Worship me, son of man” a statement that flew in the face of the Father’s assertion a few moments before that Moses was also His son, just as much as the Messiah would be. Our enduring faith exists because of our confidence in the Father’s continuous expressions of His love for us that are imparted by His Spirit, the essence and best of revelations. See also *MT-C 7.27*.

15.1 The similarity between the Sermon at the Temple and the Sermon on the Mount would lead us to believe that Jesus is referring specifically to that teaching moment in Galilee. But to assert that Jesus gave that magnificent treatise on the principles of eternity only one time during his mortal ministry is to denigrate the whole of the Gospel of Jesus Christ. It is clear that Matthew recorded the address early in his own tenure as an Apostle of the Lord, and perfected his account as the Savior rehearsed his teachings throughout Palestine and adjacent areas.

15.1.9—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

15.1.50—*doeth*—Intellectual awareness of the truth is not sufficient for eternal salvation.

15.2 When Jesus had spoken to the inhabitants of the land in the midst of the three days of darkness, he had declared that the Law of Moses was fulfilled in him (see 9.17) and that the practice of animal sacrifice was officially terminated (see 9.19–20). The question in the minds of the Nephites had to do with all of the other rituals and practices associated with the Law of Moses. The whole of the Law had been an integral part of the Nephite civilization. The destruction of the infrastructure would have made the observance of the Law of Moses extremely difficult in any event. At the heart of the question is the nature of their efforts to restore their cities and way of life. Jesus testifies that everything will become new. The old cities were destroyed; the Law was fulfilled. The object lesson was before their eyes and would be for many years. To give them credit, the people wished to understand exactly what the Lord Jesus Christ would have them do in all things; they did not wish to risk any

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.

{Chapter VII} (Chapter 15)

{¶—1830}

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 taught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.

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 old things had passed away, and that all things had become new.

3 Ne. 15
AF 253, 386
MD 14
DNTC 1:186
DS 2:271
JC 724
PM 151, 281,
609
MM 4:306
EM 1:106, 140,
142, 154, 155,
159, 170, 199,
213
EM 2:736, 749,
804
EM 3:1013,
1166
CR87-O 23
3 Ne. 15:1
EM 3:1298
3 Ne. 15:1–10
DS 3:84
PM 122
3 Ne. 15:2
EM 1:204
EM 3:1009

offense against the God of Heaven.

15.2.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

15.2.11–12—*these words*—That is to say, the whole of the Sermon at the Temple in Bountiful.

15.2.32—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

15.2.38—*saying*—Jesus had uttered this phrase after his opening treatise on the superiority of the Gospel over the Law of Moses (see 12.47).

15.3 There may have been some in the audience who remembered the rather distressing conflict that occurred at the time of the Savior’s birth. Many of the saints in those days concluded that since the Lord had come into the world as the Son of God that the Law was no longer necessary in the daily lives of the Nephites. Great pains were made in order to clarify the meaning of the scriptures and that the Law would persist notwithstanding the Lord’s mortal birth. Having once erred, these faithful few were not doubt concerned about making a similar mistake. The Lord Jesus Christ assured them that this would not be the case.

15.4 The meaning of the word “fulfill” is central to the Lord’s teaching here. Its fundamental semantic value has to do with accomplishment or having met the original intent of something’s establishment. Noah Webster’s Dictionary of American English published in 1828 gives the following: “accomplish, perform, complete, to answer in execution that which has been foretold or promised, answer a design by execution, answer any desire by compliance or gratification, perform what is required, answer a law by obedience, complete in time, carry into effect”.

15.4.15—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

15.5 The Law of Moses had been given to a disobedient people, the House of Israel in the midst of the Sinai desert. Rather than destroy the Israelites completely for their refusal to accept the fullness of the Gospel of Jesus Christ, the Lord God provided a lesser law, one that would guide and direct them in such a fashion that there would be a people prepared to receive him when he came into mortality. In that sense, the Law of Moses was successful. Among the Jews there were many who were prepared to accept the truth, inasmuch as their minds and hearts had been pointed in the proper direction by the symbolism of the lesser Law; they were able to perceive the Lord Jesus Christ for who and what he was. The same was true among the Nephites. No doubt that preparation was repeated in various places throughout the world as the Savior labored with the remnants of the House of Israel that had been scattered by the hand of the Lord. The premortal Jesus of Nazareth was the great Jehovah, he who had given the Law to Moses to protect and guide his people. Jehovah had given that Law in anticipation of his own atoning sacrifice; everything in the Law pointed to the redemption of the House of Israel by their God. Once the sacrifice for sin and the resurrection from the dead were accomplished, the purpose of the Law of Moses was at an end, for the events

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 new.

4 Behold, I say unto you that the law is fulfilled that was given unto Moses.

5 Behold, I 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 fulfil the law; therefore it hath an end.

3 Ne. 15:2–6
AF 94
3 Ne. 15:2–8
AGQ 1L126
3 Ne. 15:2–9
DS 1:27
3 Ne. 15:2–10
AF 454
DNTC 1:220,
517
JC 727
PM 425
EM 3:1028
3 Ne. 15:3–5
EM 2:550
3 Ne. 15:3–6
AGQ 1:114
3 Ne. 15:3–10
EM 3:1013
3 Ne. 15:4–5
AGQ 1:18
JC 34
EM 2:732
3 Ne. 15:4–6
EM 1:378
3 Ne. 15:4–8
MA 118, 123
JC 728
EM 4:1593
3 Ne. 15:4–9
MD 436
DNTC 2:142
DS 3:158
EM 2:812
3 Ne. 15:4–10
AGQ 3:205
DS 2:336
MM 2:131
EM 3:1298
3 Ne. 15:5
EM 2:720, 741,
811
CR87-O 102
CR93-A 34
3 Ne. 15:5–8
EM 3:1028

to which the Law pointed had been accomplished. In the place of those symbolic harbingers, the Savior provided other symbols and ordinances that pointed to the realization of the promises of the Gospel in the individual lives of the faithful.

15.5.18—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

15.6 The Law of Moses specifically pointed to the Meridian of Time when the keys of death and hell would be committed into the hands of the Lord Jesus Christ, the Messiah and the Son of God. All of the prophets of God anxiously looked forward to that time, a seminal moment in the salvation of mankind. Many of those same prophets, however, also anticipated the final victory in the which the fullness of salvation would come to all of the sons and daughters of God, their sins redeemed and their bodies perfected through the power of the resurrection from the dead. Thus, many of the prophecies of the ancients remained unfulfilled. The Lord Jesus Christ assured the Nephites that these, too, would be realized in the latter days.

15.6.7—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

15.7 The fulfillment of prophecy does not negate the power and witness of the prophets. In fact, the effect is quite the reverse. Fulfilled prophecy stands as a continuing and immovable witness to the foreknowledge of God and the righteousness of His servants. Fulfilled prophecies are not destroyed; they are perfected in their fulfillment. Fulfilled prophecy provides a foundation upon which the saints may build their house of faith, the confidence in the promises of eternity.

15.8 The covenants between God and His children did not begin with the enslaved Israelites who were liberated from their bondage to the Egyptians. The promises were understood and accepted many generations before by the great patriarchs, Abraham, Isaac, and Jacob. Before them were the sons of Noah who survived the great flood. Generations of antediluvians were also participants in the covenants that provide eternal life to the faithful, including our first parents, Adam and Eve. Because these men and women observed to do all that the Father and the Son required of them, they had expectations of their own eventual salvation from death and hell long before the Law of Moses was given at the holy mount in Sinai. Those original covenants are still in effect even though the Law of Moses had served its purpose and would no longer be observed.

15.8.23—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

15.9 Salvation in any era, from the creation of the earth until the time of its exaltation, can only come in and through the auspices of the Son of God. He has set the requirements for redemption from hell, inasmuch as he has paid the debt that justified the children of men being subjected to that awful monster. We can look nowhere else if we hope to obtain all that has been promised

6 Behold, I do not 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 covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.

9 Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.

3 Ne. 15:7
EM 1:205

3 Ne. 15:8
EM 3:1029

3 Ne. 15:9
MD 432, 434,
448, 571
DNTC 1:453
PM 203, 210

to the children of God.

15.10 With the Law of Moses fulfilled, the saints were required to receive the law of the Gospel of Jesus Christ, the fundamental principles of which Jesus had just presented to them.

15.10.17—*law*—Meaning, of course, the Law of Moses.

15.10.20—*prophets*—A prophet is one who testifies that Jesus is the Christ.

This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

15.11 It is well to keep in mind the specific audience to which Jesus delivers various aspects of his teachings. All of chapter 12 was addressed to the entire congregation, as well as the first 24 verses of chapter 13. Jesus then turned to the Twelve and gave them instruction that did not apply directed to the other 2,500 people gather at the Temple in Bountiful (see 13.25–34). All of chapter 14 was addressed to the whole, as well as the first ten verse of the present chapter. The rest of chapter 15 and all of chapter 16 were addressed to the Twelve Nephite disciples.

15.11.9—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

15.12 Jesus had commissioned the 2,500 Nephites to serve as his witnesses to those who had not been present, that they, under the direction of the Twelve disciples he had chosen, would be the instruments by which the survivors of the devastation would find salvation and eternal life (see 12.14–16). Here the Lord explains the relationship between the Twelve and those who had been commissioned earlier.

15.12.21—*Joseph*—The founders of the Nephite civilization, Lehi and Ishmael, pertained to the tribe of Joseph, the former from the loins of Manasseh and the latter from Ephraim.

15.13 Lehi and his posterity had been given the western hemisphere as their inheritance, their promised land. They had received it after the utter destruction of the Jaredites, that people who had derived from a few men and women who had survived the confusion of tongues at the tower of Babel, who had been guided by the spirit of prophecy many generations before to the Americas.

15.14 Not only was the knowledge of the western hemisphere cloaked by the vast reaches of the Atlantic and Pacific Oceans, but the Father in His infinite wisdom had forbidden Jesus to say anything regarding their Nephite brethren to the saints dwelling in Palestine. Thus, Lehi’s promised land was preserved for another 1,400 years after the visit of Christ. Only when the remnants of Lehi’s family had fallen into complete and utter apostasy did the Lord allow another people to “discover” these promised lands.

15.14.21—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was

10 Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

{*¶—1830*}

11 And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen:

12 Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph.

13 And behold, this is the land *of your inheritance; and the Father hath given it unto you.

14 And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem.

EM 2:807, 832, 835

CR83-O 6

CR85-O 41

CR87-O 24, 76

CR89-O 8

CR92-A 103

CR94-A 83

CR97-A 100

CR99-O 91

3 Ne. 15:10

PM 97

3 Ne. 15:11–24

DNTC 1:488

DS 3:214

JC 729

EM 1:61

EM 2:736

3 Ne. 15:12

MD 448

EM 1:385

3 Ne. 15:12–13

FPM 297

3 Ne. 15:12–16

EM 2:726

3 Ne. 15:12–24

JC 419

EM 1:106

EM 2:731

EM 3:1012

* p. 486

3 Ne. 15:13–24

EM 2:747

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15.15 The history of the House of Israel is filled with accounts of portions of the covenant people being led away from the land of Israel into various parts of the world. Little or nothing is known of them and for that reason they are frequently referred to as the Lost Tribes of Israel. Most of these remnants are lost to common knowledge; others are lost to their own consciousness, having melded into the nations of the earth. Other remnants are perfectly aware of who and what they are, but are hidden from the eyes of those who would destroy them if they had opportunity. At the time that Jesus appeared to the Nephites in Bountiful, there were pockets of faithful Israelites who were waiting upon the Lord, having witnessed similar signs announcing the birth of the Christ and other manifestation regarding his death and resurrection. Jesus had been given a commandment of the Father that he must visit them as well before he ascended into heaven for the final time. As to the existence or whereabouts of these scattered children of God, Jesus had not been permitted to explicitly inform his disciples in the land of Palestine. The Nephites learned that they were one of their number, but they received no further information regarding the location of the others.

15.15.25—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

15.16 Clues were given as to the existence of the scattered remnants of the House of Israel, but the disciples misinterpreted his meaning. Given their circumstances and the enormous task which lay before them to take the Gospel to the Gentiles, it is understandable that they would draw such a conclusion.

15.17 The Savior's fulfillment of his Father's commandment is recorded in the Gospel according to John (see *JN-C 10.16*). This was part of the Savior's great discourse on himself as the Good Shepherd.

15.17.10–11—*this fold*—That is to say, the Jewish disciples dwelling in the land of Palestine.

15.18 Because of their religious and political views of the world in which they lived, the Jewish disciples would have had great difficulty comprehending and believing anything that the Savior may have told them about the existence of faithful remnants of the House of Israel.

15.18.5—*stiffneckedness*—Jesus' disciples in Palestine were stiffnecked in the sense that they had an established world view which did not encompass the existence of the Lost Tribes of Israel in their day. They did not turn their heads to perceive other possible interpretations of that which their Lord was teaching them. The Jews are not unique in this narrowness of their field of vision.

15.18.7—*unbelief*—In part, the patterns of thinking of the Jewish disciples were heavily biased by their immersion in the learning of their fathers. Most sects within the Jewish community held that once a covenant people completely abandoned the blessings of God they were no longer in a position to inherit those blessings in any form. Thus, the great importance of the Allegory of Zenos to the Nephites which Jacob used to illustrate the conundrum and the resolution thereof (see *JA-C 4.15–18*, *JA-C 5.1–77*, and *JA-C 6.1–4*).

15.19 The flight of Lehi and his family and friends from the land of Jerusalem

15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

3 Ne. 15:15
AF 326

16 This much did the Father command me, that I should tell unto them:

3 Ne. 15:16–24
EM 1:159

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 shepherd.

3 Ne. 15:17–21
JC 721
3 Ne. 15:17–24
AF 294
3 Ne. 15:17,21
CR81-O 10

18 And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

19 But, verily, I say unto you that

came at a time of great rebellion on the part of the Jews. They had no hesitancy in incarcerating or killing any prophet who disagreed with them. Lehi left under a cloak of secrecy. Had he not done so, he and his family would have been destroyed. Therefore, nothing of his escape can be found in the writings of the Jews today. Much the same could be said of other faithful who were led away from the land of Israel and ensconced in other parts of the world. Had it been possible for Lehi and the others to depart from the land of their fathers without reprisal, the fact of their departure might have been written down and preserved in the annals of the people. With that piece of information in the cultural inheritance of the Jews, perhaps the disciples of Jesus during his mortal ministry might have been able to be more insightful about his “other sheep” remark.

15.20 These clusters of faithful saints were about to be visited by the Lord Jesus Christ as part of his postmortal ministry.

15.21 The Savior’s words as recorded in the Gospel of John (see *JN-C 10.16*), can easily be applied to the Nephites, but the prophecy is not confined to them alone (see 16.1–3).

15.22 If our chronologies of the Savior’s life be correct, Jesus’ remark about the “other sheep” was made during the feast of dedication held during the third week of December prior to his crucifixion (see *JN-C 10.22*). Although Jesus had spoken of his death on many occasions, none of the disciples seemed to think that it was going to take place within four months’ time. For them, the Savior’s ministry was going to continue for the foreseeable future. It is clear that they thought that Jesus would personally begin the preaching to the Gentiles, even though he had repeatedly stated that he was sent to the children of Israel. Inasmuch as Jesus had, on several occasions, blessed various Romans and Greeks dwelling in the land of Israel, the Apostles no doubt felt confident in their expectations.

15.22.13—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

15.23 The open ministry to the Greco-Roman world would not begin until the leadership of the Church of Jesus Christ perceived that salvation pertained to them as well as to the Jews. Part of this awareness came with the exchange between Peter and Cornelius (see *AC-C 10.1–48*). Paul’s ministry to the Gentiles came as the direct result of revelation to him and others who had been entrusted with the keys of the Kingdom of God. In every instance, however, those Gentiles who accepted the fullness of the Gospel of Jesus Christ did so

the Father hath commanded me, and I tell it unto you, that ye were separated 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.

21 And verily I say unto you, that ye are they of whom I said: 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 shepherd.

22 And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching.

23 And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the Holy Ghost.

3 Ne. 15:20–23
EM 2:893

3 Ne. 15:21
JC 419
GD 396
PM 180
MM 4:306
EM 1:159, 295
EM 2:869
EM 4:1625

3 Ne. 15:21–22
CR83-A 19
3 Ne. 15:21–23
PM 508
3 Ne. 15:21–23
MM 3:216
3 Ne. 15:22–23
DNTEC 1:208
MLM 238

3 Ne. 15:23
DS 1:53
MLM 240
EM 2:706
3 Ne. 15:23–24
FPM 297

because of the outpouring of the Holy Ghost upon them. This outpouring was one of the most convincing evidences that were given of their readiness to be received into the covenants of God.

15.23.21—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

15.24 The Spirit of God had influenced the 2,500 saints gathered at the temple in Bountiful, much in the same way as it has influenced the children of men since the time of Adam and Eve. Yet, they were eyewitnesses of the resurrection of the Lord Jesus Christ, a blessing that was not committed into the hands of any Gentile living at that day.

16.1 The sheep, of course, are the remnants of the House of Israel that had been scattered abroad from the land of Palestine at different times by different means. Jesus’ intent was to visit all those who would receive him, just as he had visited the Nephites.

16.1.17–18—*this land*—That is to say, the land of Zarahemla, specifically the city of Bountiful. It is also possible to generalize his statement somewhat to include all of the lands of the western hemisphere where the Nephites and the Lamanites had established their communities, inasmuch as those disciples in Bountiful would take their living witness into all of those regions.

16.1.24—*Jerusalem*—The land of Jerusalem at the time of the Savior’s ministry would have been limited to the province of Judea.

16.1.30—*land*—This is in reference to the provinces of Samaria, Galilee, Decapolis, Perea and other isolated regions where there were established colonies of Jews willing to be taught by the Son of God.

16.2 At present we are somewhat limited in our understanding as to how those scattered remnants of the House of Israel had fared once they had departed from the land of Palestine. Whether or not these isolated groups had maintained their religious practices is an intriguing, but unanswerable question without revelation. It would seem reasonable that if the Nephites were able to continue in their faithful observance of the Law of Moses and their expectation of the coming of the Son of God, other groups could have done so as well. We are assured that these Israelites kept records of their experiences and that one day these scriptural accounts would be entrusted to the saints of the Most High (see *2 NE-C 29.10–13*). That the Savior visited with scattered Israel after his ministry among the Nephites is an established given. The interesting aspect of his comments in this verse is that these other fragments of the House of Israel had not been graced by any previous manifestations of the Savior. We are left to speculate as to what is meant. To conclude that the remnants of the covenant people were without revelation or the spirit of prophecy once they departed from the land of Israel would, of course, be an untenable position. Each of the scattered portions of Israel wrote books that have the

24 But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me.

{Chapter VII; continued}
(Chapter 16)

1 AND verily, verily, I say unto you that I have other 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.

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 Ne. 16
AF 253, 386
DS 2:248, 271
JC 724
PM 151, 281,
609
MLM 246
EM 1:106, 140,
142, 154, 155,
159, 170, 199,
213
EM 2:699, 736,
743, 749, 804
EM 3:1013,
1166
CR87-O 23
3 Ne. 16:1
AF 326
3 Ne. 16:1–3
AF 344
AGQ 1:122
AGQ 2:56
MM 4:306
EM 2:736
CR81-O 10
3 Ne. 16:1–4
MD 201, 457
DNTC 1:488
DS 1:162
DS 3:158
3 Ne. 16:1–5
JC 419
PM 610

weight of fervent testimony upon their pages, just as powerful as the Bible or the Book of Mormon. Were prophets who were scattered throughout the world not permitted to converse directly with the God of Heaven or with His Firstborn Son? This seems highly unlikely. Nephi, the son of Nephi, had heard the voice of the Savior during the great extremities that took place shortly before the signs announcing the birth of Jesus appeared. Did not other remnants have that or similar experiences? The same question may be raised regarding the voice of the risen Lord during the three days of darkness. Had there been no preparatory experience for those remnants of Israel which he was about to visit? Perhaps it is best to conclude at this time that Jesus' mortal ministry had been completely confined to that limited region where he lived his life, that he did not travel by the spirit to any other part of the world. Additionally, we might conclude that the Nephites were the first of scattered Israel to be visited, that the others would follow his ministry in the Americas.

16.3 The Lord Jesus Christ would take the fullness of the Gospel into the pockets of scattered Israel, that they might be perfected in their faith. He would establish his Church among them, just as he had among the Jews and among the Nephites. The priesthood of God would be in full force, the Gospel preached in these disparate regions, the light and truth of divine revelation would infuse the hope of salvation in the hearts of the children of men no matter where they might be found upon the face of the earth.

16.4 The account of the ministry of the Lord Jesus Christ among the Nephites was written down and preserved so that in the due time of the Lord the Book of Mormon could be compiled and hid up unto the last days when it would serve as a second witness of the atoning sacrifice of the Savior of all mankind. Jesus suspected that the traditions of the Jews and other predispositions might hinder his disciples in Jerusalem from ever asking the question regarding the remnants of scattered Israel. If the scriptural record of the Jews that has been preserved unto this day be any indication, those faithful brethren were distracted by other issues such that they never thought to inquire about their lost brethren. As a result, the Gentiles who embraced the principles and teachings of Christianity were oblivious to the fact that there were Christian peoples scattered throughout the entire world during the ministry of the original Apostles. The Savior promises here that the records of Nephi and his brethren would be instrumental in bringing the Gentiles who came to the western hemisphere unto salvation in Christ. It would also be the means by which the descendants of the Jerusalem Jews might be led to the truth that their fathers rejected.

16.4.24—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

16.4.84—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries

3 But I have received a commandment of the Father that I shall go unto them, and that they shall hear 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.

4 And I command you that ye shall write 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 Gentiles, that through the fullness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.

MM 3:216
3 Ne. 16:1–20
EM 1:61

3 Ne. 16:3
EM 1:61

3 Ne. 16:4
AF 321
DNTC 3:245
EM 2:707
* p. 487
3 Ne. 16:4–20
JC 729
MM 4:313
MLM 242
EM 2:736

with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

16.4.93—*remnant*—That is to say, the posterity of the Jews in Jerusalem, both of the believing and the unbelieving. The Book of Mormon would be the key to their salvation.

16.5 Although the gathering of Israel may be inferred by this verse, Jesus is speaking specifically of the posterity of those Jews who were present in the land of Palestine at the time he served his mortal ministry.

16.5.6—*them*—That is to say, the posterity of the Jews. In the latter days they would be gathered in from their diaspora to the land of Israel.

16.5.35—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

16.6 The establishment of the Church of Jesus Christ among the Gentiles was short-lived, but fragments of the truth would persist in various sects throughout the world until the time of the Restoration. In the latter days, the Church of Christ would be given to a people who would be looked upon as gentiles rather than as Jews, even though in reality they would be literal heirs of the covenant through their lineage to the remnants of the House of Israel, those who had been scattered throughout the world in ancient times. The salvation of any Gentile from the time that Jesus was born to his mother Mary until the present time has come about as the result of the workings of the Holy Ghost upon the heart and mind of that man. His mortal eyes may not have witnessed the glory of God, but in the spirit such men become viable witnesses of all truth.

16.6.5—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

16.7 When the day of revelation began in the latter days, it would not come through the descendants of the Jews or through the posterity of father Lehi. Men would be raised up from among the gentiles to perform the marvelous work and a wonder. That they would have biological connections with ancient scattered Israel would not be recognized by the people of their era, but would be readily discerned by the spirit of revelation which would descend upon the faithful.

16.7.21—*Israel*—We may only speculate as to all of the ramifications of the Savior’s words here, but we may be certain that the Lord had the Jews of his day and the posterity of the Nephites in mind when he made this declaration.

16.7.32—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the

5 And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.

6 And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses 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 latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

3 Ne. 16:5
CR95-A 45

3 Ne. 16:7–10
EM 2:542
3 Ne. 16:7–20
EM 4:1687

fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

16.8 The European gentiles who crossed the Atlantic Ocean and began to inhabit the land would do so at the expense of the covenant people, the posterity of Lehi, Nephi, and other great and holy men who had been recipients of eternal blessings that would persist as long as the earth stood. The gentiles had been given leave to come to this hemisphere that they and their children might be present when the fullness of the Gospel of Jesus Christ was once again established upon the earth. Those who accepted the truth would be forgiven and blessed with the remnants of the House of Israel that remained upon the land of their inheritance. Those who resisted the spirit of God and refused to hearken to the words of the prophets would have a double measure of condemnation poured out upon them. On the one hand, they would be punished for rejecting the fullness of the Gospel. On the other, they would also be held accountable for all of the injustices that they had poured out upon the original inhabitants of the land.

16.8.11—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

16.8.35—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

16.9 The treatment of the posterity of father Lehi by the gentiles is a story to horrific to tell in full. Suffice it to say that the misery and sorrow engendered by the greed and mercilessness of the gentiles will be weighed in the balance and all will be accounted for. No man, no community, no nation can abuse the covenant people of the Lord without incurring the wrath of God. Only through faith in Christ, sincere repentance, and adherence to the ordinances of salvation may any of the gentiles find redemption in the eternities.

16.9.11—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

16.9.51—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

8 But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

3 Ne. 16:8
TPJS 85
DHC 2:261

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 slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—

3 Ne. 16:9
AF 50

16.10 Those of us who live in the latter days among the gentiles who have inhabited this land may find the condemnation given here a little strong for our nationalistic tastes. But the truth of matter is that these sins and many others are as prevalent among the nations of the western hemisphere as anywhere on the earth and as debilitating to eternal progression as at any time in the world's history. Only in the full-hearted acceptance of the Gospel of Jesus Christ as revealed through the Father's chosen servants may any hope for salvation be received into the hearts of those who would oppress the House of Israel.

16.10.17—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

16.11 Once the power and keys of the priesthood had been restored upon the earth, the fullness of the Gospel of Christ revealed by means of the Bible, the Book of Mormon, and other divine resources, the sons of God were commissioned to take the truth to the remnants of the House of Israel wherever they might be found. The ancient covenant must be honored first before any others are presented with the opportunity to accept the covenants of salvation. Remnants of Israel, scattered throughout the earth, have been sought out by the emissaries of the Lord God of Heaven. The portions of the tribe of Joseph who comprised the posterity of father Lehi were among the first to receive the fullness of the Gospel of Christ. Ultimately, all of those who have claim on the blessings of eternity by virtue of their lineage will be given the opportunity to be gathered in to the lands of their inheritance according to the will of God.

16.11.18—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

16.12 As the House of Israel is gathered into the stakes of Zion, the scattered remnants will perceive the power of God descending upon them, protecting and defending them against the adversary to destroy them. In addition, their enemies among the children of men will be progressively confounded in their attempts to overpower the saints of God until they are powerless altogether.

16.12.10—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

16.12.13—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

10 And thus commandeth the Father that I should say unto you: 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 priest-crafts, 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.

11 And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

12 And I will show unto thee, O house of Is*rael, 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 knowledge of the fulness of my gospel.

3 Ne. 16:10
MD 593

3 Ne. 16:11
EM 1:142
3 Ne. 16:11–12
EM 2:542
CR95-A 45
CR99-O 89

* p. 488

16.13 When a man of any nation, kindred, tongue, and people confesses his dependence upon the atonement of Jesus Christ and conforms his life to the principles of truth and righteousness, he is converted from a creature pertaining to a lost and fallen world into a son of God. Through the ordinances of the Gospel of Christ, such a regenerated man is reborn, inheriting all of the blessings promised to the faithful as if he had been born in the covenant of faithful parents. This is true whether or not he can point to any traces of the blood lineage of Israel in his earthly tabernacle.

16.13.4—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

16.13.25—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

16.14 As the House of Israel is gathered in every nation, the secular powers of the earth will find oppression more and more difficult to impose upon the saints of God. In the latter days, the Lord God of Israel has promised His servants that the world cannot and will not destroy His Church and Kingdom as the wicked have done in the past. It will stand forever, notwithstanding the machinations of men or of devils.

16.14.14—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

16.15 Those who persist in their antagonism against the children of God will find nothing but sorrow, misery, and frustration for their pains. The nations will be thrashed and winnowed; the grain of righteousness will be preserved and the chaff and tares of the wicked will be destroyed from off the face of the earth.

16.15.27—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

16.15.45—*salt*—The Savior employed this same imagery in his initial teachings to the Nephites gathered in the city of Bountiful (see 12.13).

16.16 The original covenant given to father Lehi and his family is hereby reconfirmed upon the faithful among the Nephites in the land of Bountiful.

16.17 The Savior will quote here from the 52nd chapter of Isaiah, the context for the which is worth repeating here.

Therefore, my people shall know my name; yea, in that day they shall

13 But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered 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 tread 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.

16 Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto this people this land for their inheritance.

17 And then the words of the prophet Isaiah shall be fulfilled, which say:

3 Ne. 16:13
AF 119
3 Ne. 16:13–14
EM 2:542

know that I am he that doth speak; behold, it is I. And then shall they say, How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (*JST*, Isaiah 52:6–7)

The implications of these two verses in conjunction with the tenor of the foregoing verses of the present chapter of 3 Nephi are easily discernable.

16.17.7—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

16.17.8—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

16.18 This verse reads precisely the same as the King James version of Isaiah 52:8. This passage of scripture was explained in part by the prophet Abinadi as he stood before King Noah and his priests in the land of Lehi-Nephi (see *MS-C 12.17–24* and *MS-C 15.10–31*). The Savior himself will review these same verses in greater detail later in his ministry among the Nephites (see 20.29–46). The Nephites would enjoy a two hundred year period of time during which they would have Zion throughout all of the people of the western hemisphere.

16.18.2—*watchmen*—The watchmen of Zion are the prophets of God who are charged with the establishment of the city of God upon the earth. Since the days of Adam and Eve, there have been men called and ordained to bring about the will of God on the earth. In this particular case, the Savior is speaking of the preparations that would come in the last days, when scattered Israel would be gathered, and the fullness of the Gospel would be received by the hearts and minds of the faithful

16.18.28—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

16.19 This verse reads precisely the same as Isaiah 52:9 in the King James version of the Bible. Certainly the Nephites would literally partake of the blessings pronounced here for several generations before their posterity fell into an apostasy that would eventually destroy them. The Lord however, continues to prophesy regarding the events of the latter days, just prior to and including his Millennial reign upon the earth.

16.19.11—*Jerusalem*—This city of Judea serves as an archetype for any

18 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.

3 Ne. 16:18–20
EM 2:699, 700,
736

19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

and all places where the fullness of the Gospel of Jesus Christ once thrived in abundance. Jerusalem had been sacked and rebuilt many times, generally as the result of apostasy. The Jews were allowed to return to the site of their Temple in order to reestablish that which had been lost. They have succeeded to a greater or lesser degree depending on their willingness to hearken to the voice of God. In the latter days, they will willingly accept Jesus of Nazareth as the Messiah, the Son of God, and then will Zion be established among them in earnest.

16.20 This verse reads precisely the same as Isaiah 52:10 in the King James version of the Bible. This is in reference to the increasing powerlessness of the nations in their attempts to thwart the efforts of the people of God to establish Zion upon the earth. This effect will not only be manifested in the land of Israel, but throughout the world as the Church and Kingdom of Jesus Christ is taken to every nation, kindred, tongue, and people. Eventually, every eye shall see, every ear shall hear, every knee will bow, and every tongue confess that Jesus is the Christ. Here ends the formal training of the Savior to the Nephites on the first day after the catastrophic destruction of their civilization. It will resume the next day at precisely this point (see 20.11).

17.1 In the previous chapter, Jesus had testified to his disciples in the land of Jerusalem as to what he had meant when he said that he had other sheep which were not of that Judean fold. There were other remnants of the House of Israel that needed instruction and comforting as well as the Nephites gathered to the temple in the city of Bountiful. Jesus had spent the better part of the daylight hours with them, from morning to late afternoon, and he had other assignments to attend to.

17.1.9—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

17.2 The Nephites gathered at the temple had just barely emerged from one of the most horrific natural disasters ever experienced by mankind. They were grief-stricken and traumatized, notwithstanding their great joy at their witness of the risen Christ. The teachings that Jesus delivered were extensive in their scope, bringing about a complete change in their cultural mores and the manner in which they were expected to rise from the ruins of their civilization. They were beginning to be overwhelmed.

17.3 Jesus, in his compassion for his disciples, suggested that they ought to rest for a time, considering the instructions which he had delivered unto them throughout that day. He promised that he would return to them the next morning.

17.3.8—*ponder*—This not merely reviewing one’s notes of the day’s events. Pondering involves a sober consideration of the teachings and how they might be most effectively applied to one’s life.

17.3.27—*understanding*—Comprehending that which had been taught by the power of the Holy Ghost would assure the people that what they had heard was true, the power of faith by which they could obtain salvation and exaltation

17.2.29—*prepare*—Each of the Nephites had cause to marvel at those

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.

{Chapter VIII} (Chapter 17)

{¶—1830}

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 time is at hand.

2 I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.

3 Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again.

3 Ne. 17
AF 253, 386
DS 2:271
JC 724, 730
PM 151, 281,
559, 609
EM 1:106, 140,
142, 154, 155,
159, 170, 199,
213
EM 2:736, 749,
804
EM 3:1013,
1166
CR87-O 23
3 Ne. 17:1–25
MM 4:321
3 Ne. 17:2–3
CR87-A 5
CR88-O 48
3 Ne. 17:2–25
EM 2:736
3 Ne. 17:3
CR80-A 5
CR82-A 33
CR87-O 24
CR91-O 53
CR93-A 15, 38
CR94-A 120

<p>things which they had been taught by the Savior. A day's instruction had been given to them by the Creator of the earth and there was more that he wished to share with them. A space of time was required so that they might be ready to receive other principles which depending of the foundation that he had laid.</p>		CR98-A 10
<p>17.2.34—<i>morrow</i>—The word “morrow” in the English language always refers to the very next day.</p>		
<p>17.4 We do not know precisely why Jesus was required to return to the presence of his Heavenly Father at that particular moment. We may speculate, however, that from time to time he reported upon his activities among the scattered remnants of the House of Israel and other tasks that the Father had given to him to accomplish. During what would be the nighttime hours among the Nephites would be daylight hours in other parts of the earth. During that time, Jesus would labor effectively among the covenant peoples wherever they might be located.</p>	<p>4 But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.</p>	<p>3 Ne. 17:4 MD 457 DS 3:158 PM 610 EM 2:709, 726 CR84-A 27 CR87-A 9</p>
<p>17.4.18—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>	<p>{¶—1830}</p>	
<p>17.5 Whatever their emotional state might have been before Jesus' appearance, the Nephites had been tangibly supported through the aftermath of the destruction by his voice in the darkness and in the light of day as he had taught them the principles of righteousness. It is clear that they could not bear the thought of being left alone again as the evening hours drew nigh. They had deep and abiding desires that they could not articulate. Jesus, as the Son of God, understood their minds and their hearts.</p>	<p>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 in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.</p>	<p>3 Ne. 17:5 CR87-A 5 3 Ne. 17:5–8 EM 1:303 * p. 489 3 Ne. 17:5,21, 23–24 CR02-A 78</p>
<p>17.6 It is in the nature of an exalted man to feel compassion for those who are struggling with their own fallen state, especially when they are humble and easy to be entreated.</p>	<p>6 And he said unto them: Behold, my bowels are filled with compassion towards you.</p>	<p>3 Ne. 17:6–7 MD 153</p>
<p>17.7 No doubt there were those who suffered afflictions of all kinds prior to the devastation and the three days of darkness. The ruin of the civilization, however, had been extraordinarily violent, with earthquakes, fires, and winds. It seems hardly possible that all of the survivors of the destruction escaped without personal injury. Thus, there were a goodly number of the disciples who desired to be hale and hardy that they might be able to contribute to the reconstruction and not be a burden to their friends and family. Jesus knew of their desire and petitioned those that were well to bring the distressed to him that they might be made whole.</p>	<p>7 Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.</p>	<p>3 Ne. 17:7 JC 325 3 Ne. 17:7–8 CR92-A 44 3 Ne. 17:7–9 PM 491 CR92-O 84 3 Ne. 17:7,9 CR01-A 23 3 Ne. 17:7,9–10 CR91-A 79</p>
<p>17.8 The Nephites desired healing. It is unlikely that they knew anything of the miracles that Jesus had performed during his mortal ministry among the Jews in Palestine. Therefore, they were not seeking signs; they simply wanted relief from obvious affliction. Their desires were similar to the Jews, not a product of their knowledge of the Jews.</p>	<p>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 faith is sufficient that I should heal you.</p>	<p>3 Ne. 17:8 CR94-A 10</p>
<p>17.8.21—<i>Jerusalem</i>—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an</p>		

offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

17.9 The injured and afflicted among the Nephites, for the most part, were not easily ambulatory. After the three days of darkness, they had been made as comfortable as was possible by their friends and family. It is doubtful that their caregivers had wandered very far from them even when the Savior had appeared. When the offer came to heal the sick, they were able to react immediately to bring their loved ones forward. Jesus laid his hands upon the heads of all those brought to him, and through the faith of all in attendance, even the most grievous injuries were immediately healed.

17.10 At the time of the Savior's appearance earlier that day, each of the 2,500 had been invited to come forward to him and personally touch the injuries that Jesus had received at the hands of his crucifiers (see 11.13–17). They worshipped him then in the gratitude of their hearts that they had lived to see the day of their salvation. With the healing of their loved ones, the multitude found that their gratitude and love had deepened beyond measure, absolutely inexpressible even though many attempted to do so in their humility and reverence. In the first instance, only Nephi had kissed the feet of the Master; in the latter instance all desired to do so.

17.11 We might speculate about the state of mind and heart of the little children who survived the great destruction. Little of the violence would have made much sense to them; their fright would have been extraordinary and their spirits almost inconsolable. The greater tragedy, however, is that they had been born into a fragmented society, filled with wickedness of every kind. Many of them may have been victims of the wretchedness that existed before the cities of their fathers fell in the cataclysm. This rising generation was to be the foundation upon which the Nephites would enjoy 200 years of peace. They must needs be healed every whit.

17.12 We do not know how many children were brought to the Savior, but there must have been a considerable number, insomuch that the adults were compelled to withdraw a certain distance from him that the children might be accommodated.

17.13 Jesus stood in the center of the gathered children; the adults stood round about the children until the Lord requested that they all kneel down in the attitude of prayer.

17.13.14—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

17.14 The remnants House of Israel throughout the world, in their scattered and fallen state, were to be pitied. They had once rejoiced in the truth of the Gospel of Jesus Christ but had forsaken the truths of eternity for the desires and lusts of the natural man. Certainly the Savior's remark here could have

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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 blind, 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.

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 kiss his feet, insomuch that they did bathe his feet with their tears.

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11 And it came to pass that he commanded that their little children should be brought.

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 kneel down upon the ground.

14 And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because

3 Ne. 17:9
CR87-A 5
CR90-A 73
CR00-O 37
3 Ne. 17:9–10
AF 234

3 Ne. 17:10
AF 412
PM 563

3 Ne. 17:11
CR88-A 36
3 Ne. 17:11–25
JC 476, 484
3 Ne. 17:11–12,
21, 24
CR88-A 94
3 Ne. 17:11–15,
17, 20–24
CR86-O 19

3 Ne. 17:14
PM 500
3 Ne. 17:14–17
EM 3:1118

applied to all, but in fact, he is speaking of those who could at that moment hear his voice. Jesus bemoans the manner in which the children of the Nephites have been treated. The adults had been frightened into a state of repentance, willing to reform their lives according to the principles that had been taught during the day. But their impressionable children had borne the brunt of their personal wickedness long before the destruction and the three days of darkness. It is for their sake that Jesus petitions the heavens.

17.14.14—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

17.14.35—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

17.15 Without question the scope and depth of that which the Savior prayed in behalf of the Nephite children cannot be completely articulated. The language of a lost and fallen people fails to embrace all that the mind of God can contemplate. The Nephites were aided in their understanding of Jesus’ words by the spirit of God. They were incapable of rendering the prayer into their own tongue. In addition, they were no doubt commanded to not even try.

17.16 The testimony of the multitude, later transcribed by Nephi and the other disciples, would suffice for the moment. It is clear that beyond the words which Jesus spoke, that there were other manifestations of his prayer that were witnessed by the multitude.

17.16.30—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

17.17 Man in his fallen state is incapable of comprehending the love of God the Father and that of His Son, the Lord Jesus Christ. The surviving Nephites had been the most righteous of their day, and yet they could not begin to testify of the specifics that happened during that hour.

17.17.32—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

17.18 After the prayer, the multitude were speechless and without strength to arise with the Savior. No doubt the Lord had said things regarding their children that struck them almost senseless. There was joy, but it was mingled with bitterness. Their causes for repentance were far greater than that which they had imagined. Along with the implied chastisement, however, the prayer of Jesus must have also pled for compassion and mercy, that the adults might be forgiven the wrongs they had inflicted upon their children before the grand gathering at the temple. Jesus no doubt pled for a fundamental healing of the effects caused by the parents in their children that they might be no cause for an accounting if they would bring about a complete repentance in their familial relationships.

17.18.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

of the wickedness of the people of the house of Israel.

15 And when he had said these words, he himself also knelt upon the earth; and behold he prayed 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 eye 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 tongue 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.

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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 joy of the multitude that they were overcome.

3 Ne. 17:14–18
DNTC 1:760
3 Ne. 17:14–24
AGQ 5:68

3 Ne. 17:15–17
MD 586
CR83-O 77
3 Ne. 17:15–18
MM 4:107
3 Ne. 17:15–28
DNTC 2:34
3 Ne. 17:16
CR90-A 73
3 Ne. 17:16–17
PM 574

3 Ne. 17:17
CR87-A 5

* p. 490

3 Ne. 17:18–24
CR89-A 105

17.19 We may assume that the adults did not consider themselves worthy to stand on their feet in the presence of their Savior. In this their sentiments were similar to those of Nephi earlier that day (see 11.18–20).

17.19.7—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

17.20 Jesus had suffered in his heart and mind because of the residual effects of the wickedness of the people of Nephi (see 17.14). The intent of his prayer was to fully expose the problem and then provide the means by which all in attendance might be healed properly. His expectations were completely realized.

17.21 Again, at the heart of this episode of the Savior’s visit to the Nephites is the spiritual condition of the little children who had not as yet reached the age of accountability. Jesus had prayed for them and their parents. The parents had been deeply moved by what they had both seen and heard during the Lord’s prayer, so much so that they were willing to perfect their relationships with their children by forsaking any conduct that would diminish their tender faith and love. Once the hearts and minds of the parents were in order, Jesus blessed each of their children in turn, in order that they might be restored to complete innocence before God and man, that any ill-adventures they might have suffered before the destruction of the land of Zarahemla might be forgiven and forgotten.

17.22 We do not know whether Jesus wept before the prayer, although Nephi testified that he “groaned”. These tears here recorded are obviously tears of joy, rejoicing for the faith of the people and the effective innocence of their children.

17.23 In order to confirm the hopes and expectations that had been generated by the inexpressible prayer that Jesus had offered in their behalf, and to testify of the marvelous regeneration of their children, the Savior provides an irrefutable witness of the miracles that had just transpired. Could the subsequent administration of the heavens have happened if the children were not whole every whit?

17.24 A special intercessory blessing had been bestowed upon the Nephites when the Lord had appeared out of heaven after the destruction and the three days of darkness. Their resultant abundance of joy was undeniable. What might be said of the blessing bestowed upon the little children as they were encircled about by a multitude of angels, together with the power and influence of the Holy Ghost? Could their parents look upon them in the same way again? A similar blessing would be bestowed again for the benefit of both parent and child (see 26.14).

17.25 This multitude would serve as a cadre of faithful disciples who would be instrumental in bringing all of the survivors of the destruction unto the Lord Jesus Christ. There would be more gathered by them to the temple of Bountiful the next day, but during the weeks and months following, they would be the compelling witnesses that would bring salvation to tens and hundreds of thousands of their brethren.

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 now behold, my joy is full.

21 And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed 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 encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them.

25 And the multitude did see and hear 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.

3 Ne. 17:20
MD 397
DNTC 1:747
3 Ne. 17:20–21
MD 833
3 Ne. 17:20–23
CR96-O 110
3 Ne. 17:21
EM 1:268
CR87-A 45
CR88-A 36
CR92-O 88
CR00-A 16
CR00-O 37
CR02-O 15
3 Ne. 17:21–22
CR81-O 9
CR82-O 97
CR94-O 74
CR99-O 32
3 Ne. 17:21–24
AGQ 2:89
CR91-O 95
CR99-O 32
3 Ne. 17:21,23–24
CR90-A 73
3 Ne. 17:21,23–24
CR90-O 102
3 Ne. 17:22
CR92-O 88
3 Ne. 17:22–24
JC 730
3 Ne. 17:22–25
EM 2:736
3 Ne. 17:23
CR87-A 5
3 Ne. 17:24
EM 2:551
CR87-A 5
CR02-A 83
3 Ne. 17:25
PM 609
EM 4:1570,
1578
CR87-A 8
CR00-A 16
CR00-O 37

{Chapter VIII; continued}
(Chapter 18)

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18.1 Jesus had been prepared to leave the Nephites before the healing of the sick and afflicted, and the blessing of the children (see 17.1–4). Notwithstanding the immediacy of his departure from them for the evening, the Savior was impressed to introduce the elements of the sacrament, a rather time-consuming event given the number gathered at the temple at Bountiful. It would appear that the expression of their faith in bringing their friends and relatives forward to be healed prepared them somewhat for the blessing. Of greater importance, however, another event had transpired that weighed in the balance. The Savior had groaned because of the wickedness of the House of Israel (see 17.14), no doubt an expression of anguish that applied to those with whom he was visiting. The Lord prayer for the Nephites, petitioning the Father that they might be forgiven for the injustices that had been perpetrated upon the little children in their midst. He then blessed each of the children personally, that they might be healed from the effects of any mistreatment with which they might have been afflicted. Angels descended from heaven to strengthen and comfort the children. With the change of heart in all those in attendance, Jesus knew that the sacrament would prove to be a blessing to the people rather than a curse.

18.1.7—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

18.2 We do not know from whence the disciples obtained the bread and wine. The three days of darkness had ended only hours before, the destruction of most of the cities in the land of Zarahemla preceding that. To find sufficient bread and wine for 2,500 people would have been a challenge. It is doubtful that they found enough. It is interesting that at the second gathering, no one had thought to bring bread and wine (see 20.6). Perhaps there were none left. It is to be supposed that Jesus had the people sit in somewhat organized groups as he frequently did during his mortal ministry in Palestine (*MK-C 6.39–44*).

18.3 Jesus blessed and served the sacramental bread to his Twelve Disciples and then had them served the multitude in turn.

18.4 We can only imagine how long the administering of the bread took, but we can rest assured that it was no small moment.

18.4.8—*filled*—We may speculate as long as the earth stands about the meaning of this word. Were they filled with the Holy Ghost as a result of partaking of the bread, or were they physically filled because they were hungry after having fasted for three days? The Savior of men is practical as well as spiritual. The Nephites were in a physically weakened condition as well as a spiritual. They had been commanded to return to their homes and prepare for the next day when Jesus would return to teach them. Could they do all this during a fourth day of fasting? Perhaps, but the Lord here had compassion upon them because of their debilitated state.

1 AND it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him.

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 bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat.

4 And when they had eaten and were filled, he commanded that they should give unto the multitude.

3 Ne. 18
AF 253, 386
MD 47, 660
DNTC 1:723
DS 2:271
JC 724
PM 151, 281,
385, 609
EM 1: 98, 106,
140, 142, 154,
155, 159, 170,
199, 213, 299
EM 2:736, 743,
749, 804
EM 3:1013,
1166
CR87-O 23
3 Ne. 18:1
AF 175
3 Ne. 18:1–11
AF 178
EM 2:748
3 Ne. 18:1–14
JC 731
PM 385
MM 4:57
EM 1:332
3 Ne. 18:1–37
DS 3:158
3 Ne. 18:1–39
MM 4:323
3 Ne. 18:1,3–4
CR83-A 15
3 Ne. 18:1–14,
26–35
EM 2:736
3 Ne. 18:3–11
DNTC 1:722
3 Ne. 18:3–13
EM 2:746

18.5 We are not told which of the disciples was selected to bless the bread in the Savior's absence, but it would seem reasonable to assume that for the time being that Nephi the son of Nephi would have been the Lord's choice. Any of the Twelve could have performed the ordinance by virtue of the priesthood which he bore, but only one would have the keys of that authority.

18.6 The ordinance was to be performed in a specific manner, using a specific prayer of blessing, without any variation whatsoever (see *MR-C 4.1-3*).

18.7 The Savior's instructions reflect the actual wording of the prayer to be used in administering the sacramental bread.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen. (Moroni 4:3)

18.8 The Twelve Disciples partook of the common cup of wine once it had been blessed and sanctified by the Lord Jesus Christ. The contents of the cup were sufficient for all of the multitude who had been gathered to partake.

18.9 Again, each of the 2,500 partook of the wine representing the blood of the Son of God which had been spilled for the salvation of mankind. There can be no doubt that this constituted a time-consuming miracle. No matter how much bread and wine that the disciples had found among the ruins of their city, it would not have been sufficient to satisfy the hunger and thirst of the multitude.

18.10 The disciples of the Lord Jesus Christ had done as they had been instructed, apparently not doubting any aspect of their tasks, not questioning whether there would be sufficient to accommodate the thirst and hunger of those who had gathered to hear the Savior instruct them. This had not been simply a symbolic feast; it had been a practical one in the midst of privation.

18.10.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, "Jesus" means "Savior".

18.11 We cannot know at this point how many of those gathered at the temple in the city of Bountiful had been previously baptized by Nephi and his brethren. The fact that Nephi had been present in Bountiful when the destruction descended upon the land of Zarahemla would give rise to the supposition that he and his fellow laborers had been enjoying some success

5 And when the multitude had eaten and were filled, he said unto the disciples: Behold there shall one be ordained among you, and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

6 And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

7 And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do al*ways remember me. And if ye do always remember me ye shall have my Spirit to be with you.

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8 And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

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.

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 willing 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 remembrance of my blood, which I have shed for you, that ye may wit-

3 Ne. 18:5
AF 132, 174,
178, 214
3 Ne. 18:5–11
EM 3:1245
3 Ne. 18:5–6, 11–
12
CR83-A 16
3 Ne. 18:5–7
CR89-A 49
3 Ne. 18:6–7
AF 172
3 Ne. 18:6–11
JC 597
EM 1:202
3 Ne. 18:7
EM 3:1243
3 Ne. 18:7,11
EM 3:1246
CR88-A 33
* p. 491

3 Ne. 18:8
AF 175

3 Ne. 18:9
CR96-O 82

3 Ne. 18:11
AF 132, 173,
174, 178

there. Baptism into the Church of Jesus Christ at the hands of Apostolic authority would not take place until the following morning (see 19.10–14) when the Twelve received that ordinance. The general baptism of the Nephites began after Jesus ascended into heaven for the second time (see 26.17). The administration of the sacrament took place twice in anticipation of the covenants that the Nephites would shortly take upon themselves. The blessing of the sacramental wine was to be done just as specifically as the blessing of the bread, as the Savior’s instructions here imply.

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood 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 Spirit to be with them. Amen. (Moroni 5.2)

18.12 This is the third time that Jesus has employed this familiar metaphor among the Nephites (see 11.39–40 and 14.24–27). The Lord had clearly revealed to his disciples precisely what they should do with regard to the administration of the sacrament. So long as they did exactly as they were told, they would be the means of strengthening the membership of the Church to withstand every trial and tribulation that might come upon them.

18.13 The Apostles could not venture to modify anything of that which the Lord had given them. They could not impose their own opinions, sentiments, or desires on the membership of the Church. They were to be unified every whit and have no contentions among them in any fashion, that the household of God might always be firmly rooted in the truth. Any fragmentation among them would weaken the disciples’ ability to receive further light and truth. These were simple matters, but ones with profound significance.

18.14 The Savior’s obedience to the Father’s will had brought about the redemption of the children of men from the effects of death and hell. By their obedience to the instructions given to them by their Master, the Nephite Twelve would be the means of bringing tens and hundreds of thousands of souls unto Christ.

18.15 As part of the unity of the Twelve Disciples, they were to keep their eyes opened to the world around them, that they might perceive when any evil or falsehood entered into the Church of Christ. They were to frequently pray together, that their hearts and minds might knit together in love and brotherhood, that they might inspire the children of men to do likewise.

18.16 This commission to pray among the people as Jesus had prayed would be a challenge indeed (see 17.15–18). The Savior’s prayer had been filled with clarity and candor, articulating the ills that had infiltrated the hearts and minds of the people. He had called down the blessings of heaven upon the surviving Nephites in spite of their many weaknesses, follies, and sins. No matter what may have had to be censured, the membership of the Church was to come away from the Apostolic prayers filled with joy, hope, and charity for their fellow men.

ness 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.

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 rock.

13 But whoso among you shall do more or less 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 fall, and the gates 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 pray always, lest ye be tempted by the devil, and ye be led away captive by him.

16 And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

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3 Ne. 18:12
EM 3:1246
CR85-A 29
3 Ne. 18:12–13
DNTC 1:724
PM 170
3 Ne. 18:12–25
EM 2:736

3 Ne. 18:14–16
CR91-A 87

3 Ne. 18:15–16
CR93-A 38
3 Ne. 18:15–20
MD 584

3 Ne. 18:16
AF 214
MD 448
DNTC 1:218,
453
PM 210
MM 2:129
MM 3:146
CR84-A 98
CR87-O 76

18.17 The 2,500 who had gathered to the temple in the city of Bountiful had seen the resurrected Lord, had touched the wounds inflicted upon his body during the crucifixion. They had been taught the pure Gospel of Jesus Christ by the Lord of Life. They had been prayed for and forgiven. Their children had been personally blessed by the Son of God and healed in every conceivable way. Were any of these to be led away by the sophistry of Satan, or fall into the temptations inherent in the natural man, the effects upon the rest of the nation would have been horrific.

18.17.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

18.18 The 2,500 were to be as circumspect in their conduct, as unified in their hearts and minds, as the presiding Council of the Church of Jesus Christ.

18.19 The distractions of this lost and fallen world are too compelling. A man without the comfort and guidance of the God of Heaven is bound to succumb to the wickedness around him, sooner or later. Jesus Christ is our Advocate with the Father, the Redeemer of all men who will come unto him in humility and righteousness. It is in his name, and no other, that salvation comes to the children of men.

18.20 The Lord bestowed a similar, though far more extensive blessing upon the head of Nephi the son of Helaman (see *HE-C 10.4–5*). As these Nephites labored unwearingly in behalf of their fellow citizen in the land of Zarahemla and elsewhere, no doubt their powers would increase immeasurably.

18.21 How many of the 2,500 Nephites gathered in Bountiful had lost members of their families in the devastation? Any neglect that had existed in the past regarding this matter of familial prayer could not be duplicated, as the Zion society was established among the people of the American continent. The little children who had been personally blessed by the Lord Jesus Christ had every right to expect that their fathers would watch over them with as much tenderness as the Savior had healed and blessed them.

18.22 The Church of Christ would be organized into congregations in which all of the principles and ordinances of the Gospel would be taught and administered. All men were to be invited to come unto Christ, notwithstanding any prior infractions of the law of God. To hold meetings in private, excluding potential disciples from observing the truth and love of Christ in action, would be tantamount to putting a basket over the light set to illuminate a house.

18.23 The disciples of Christ, regardless of their responsibilities in the Church and Kingdom of God, were to petition the heavens in behalf of their fellow men, just as the Lord had prayed for them (see 17.15–18).

18.24 Jesus had demonstrated in all that he did among the Nephites, the proper attitude and conduct that he expected his disciples to emulate as they labored with the children of men. There was to be no pride manifested, no elitism, no self-righteousness; in a word, no priestcraft (see *2 NE-C 26.29*).

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 Satan desireth to have you, that he may sift you as wheat.

19 Therefore ye must always pray unto the Father in my name;

20 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.

21 Pray in your families unto the Father, always in my name, that your wives and your children may be bless*ed.

22 And behold, ye shall meet together oft; 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;

23 But ye shall pray 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 light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have

CR91-O 79
CR92-A 103
CR96-A 76
3 Ne. 18:16,24
CR92-A 9

3 Ne. 18:18
AF 73
MD 782
DNTC 3:249
CR00-A 82

3 Ne. 18:18–20
CR81-O 33
3 Ne. 18:19
EM 2:726
CR93-A 38
CR97-A 109
CR00-O 101

3 Ne. 18:19–20
DNTC 1:427
CR87-A 73
3 Ne. 18:19–21
CR86-A 67
CR01-O 78

3 Ne. 18:19–23
JC 731
* p. 492
3 Ne. 18:19,21,
23
CR90-O 35
3 Ne. 18:20

DNTC 1:542,
583, 733
DNTC 2:280
DNTC 3:391
PM 572
MM 3:69
MM 4:74
CR83-O 76
CR85-A 91

CR88-A 70
CR89-A 46
CR91-A 120
CR91-O 116
CR93-A 38
CR93-O 11
CR94-O 53

3 Ne. 18:20–21
PM 559
3 Ne. 18:20–21,23

18.25 Notwithstanding the follies and sins of the 2,500 gathered at the temple in Bountiful, Jesus had not excluded any from the transcendent experience of serving as eyewitnesses of his resurrection from the dead. He was their primary example in all things and to deviate from that example was to bring their own salvation into peril.

18.26 The Twelve disciples were to have a special responsibility within the Church of Christ. While the general membership of Kingdom of God on the earth were to invite and welcome all those who would hearken to their voice to participate in their public meetings, those who held the keys of authority were to carefully watch that none of those sacred aspects of the Gospel of Jesus Christ were trivialized, mocked, or abused.

18.26.9—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

18.27 The Savior had postponed his departure in order to pray for the Nephites at the temple, minister to their children, and to introduce the emblems and ordinance of the sacrament. Having presented the sacrament, the Lord had cause to give specific instructions regarding those who were not worthy to partake of the bread and wine in the congregations of the righteous.

18.28 The Savior had tacitly made this point earlier. The sacrament had not been introduced among the Nephites until they had been forgiven of their manifold sins and completely reconciled to their little children. As the Church began to grow and expand among the other survivors of the destruction, those who were unregenerate should not be allowed to participate in an ordinance which did not have any significance to them.

18.29 Obviously, as the Church expanded throughout the land of Zarahemla, other priesthood officers would need to be set apart to function in this same capacity, to safeguard the sanctity of that which had been given in remembrance of the sacrifice of the Only Begotten Son of the Father in the flesh. Worship is not to be a mindless activity; it is a contemplation of the divine and an attempt to honor the covenants into which one has entered.

18.30 Those who did not pertain to the Church and Kingdom of God could gather with the saints in their several public meetings, but they would be cautioned about making mockery of the emblems of the suffering of the Son of God. The key for the brethren being able to determine what ought to be done in any given case was a simple one. If a man exercised faith in Christ such that he produced the fruits of repentance, including baptism by immersion for the remission of his sins and having the Gift of the Holy Ghost bestowed upon him, he might then be allowed to partake of the bread and

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 none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.

{*¶*—1830}

26 And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples 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 Father that I may fulfil other commandments which he hath given me.

28 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;

29 For whoso eateth and drinketh my flesh and blood unworthily 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.

30 Nevertheless, ye shall not cast him out from among you, but ye shall minister 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

CR93-A 38
 3 Ne. 18:21
 MD 584
 EM 1:202
 EM 2:498, 504
 CR82-A 75
 CR84-A 42
 CR85-A 29
 CR94-O 108
 CR95-A 37, 110
 CR97-A 109
 CR02-A 70
 3 Ne. 18:22
 CR93-O 107
 3 Ne. 18:22–23
 CR85-O 82
 3 Ne. 18:22–34
 DHC 1:164
 3 Ne. 18:23–30
 CR93-A 38
 3 Ne. 18:24
 MD 448
 DNTC 1:218,
 453
 DNTC 3:442
 PM 210
 MM 2:129
 MM 3:146
 CR80-O 31
 CR85-A 94
 CR87-O 76
 CR90-O 50
 CR93-A 38
 CR96-A 76
 CR98-A 110
 3 Ne. 18:25
 CR89-A 49
 CR95-O 91
 3 Ne. 18:25–33
 EM 2:736
 3 Ne. 18:26–29
 GD 204
 3 Ne. 18:27
 EM 1:61
 3 Ne. 18:27–33
 MM 4:57
 3 Ne. 18:27–34
 JC 732
 3 Ne. 18:28
 CR83-A 16
 3 Ne. 18:28–29
 AF 173, 178
 AGQ 1:86
 MD 177
 DNTC 1:359

wine. Until that day, however, he was to refrain.

18.31 A man may profess interest and even passive belief in the principles of eternal life, but he is expected to receive all of the commandments of God into his heart and mind, conforming his life through strict obedience to the will of God. If he does not, he cannot enjoy full faith and fellowship in the Church and Kingdom of God upon the earth.

18.32 The Lord is patience with the recalcitrant and the hesitant. So long as there are potential opportunities for faith and repentance to take hold in a man's life, the invitation is continually extended.

18.32.10—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see *2 NE-C 26.26*). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

18.33 It is clear that under some circumstances, the brethren might be tempted to waver a bit in their enforcement of the commandment given here. These men who had been selected as prophets, seers, and revelators had no desire to be distanced from their brethren in the Kingdom of God. They had no desire to offend them in any way. Yet, there would be times when the sympathies of members of the Church might lead them to overstep their bounds and limitations by soft-pedaling the explicit instructions of the Lord with their investigator friends. The place of the Twelve disciples and those whom they would chose to guide the affairs of the Church throughout the land of Zarahemla and elsewhere, would be to safeguard the Church, together with its doctrines and practices, according to the commandments of God.

18.34 While the Nephites had not been unique in the House of Israel for their doctrinal arguments, the Lord cautioned them against any further disagreements. Throughout their 600-year history, the Nephites had indulged themselves in sectarianism, often along untenable lines. To bicker about arcane elements of the doctrines of the Gospel or about who may or who may not attend meetings or partake of the sacrament would be fruitless and ultimately destructive.

18.35 Again, we do not know precisely what the Savior means here. He does not explain how his return to the Father will bless the Nephites specifically, except as he had said before: they needed to rest and ponder on the things which he had taught them (see 17.1–4).

18.36 The Twelve disciples had already received the priesthood of God after the order of the Son of God, but until Jesus bestowed the keys of that priesthood upon them, they were powerless to organize the Church of Christ in any fashion. With those keys, they were enabled to baptize each other as the first twelve members of the Church of Jesus Christ among the Nephites, which they did the next morning. Although the record does not explicitly state that

flesh and blood.

31 But if he repent not he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered.

32 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.

33 Therefore, keep these sayings which I have commanded you that ye come not under condemnation; 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 no disputations among you.

35 And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

{*¶*—1830}

36 And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto

TSWK 226
MM 2:380
EM 3:1013,
1244
3 Ne. 18:28–30
AF 132
DS 2:350
3 Ne. 18:28–32
DNTEC 2:365
DS 2:343
EM 1:202
3 Ne. 18:29
MD 851
CR89-O 75
3 Ne. 18:29–32
CR01-A 55
3 Ne. 18:30
AF 174
PM 559
CR85-O 82
CR88-A 72
3 Ne. 18:31
EM 1:385
3 Ne. 18:31–32
MF 360
3 Ne. 18:32
MF 349
EM 1:58
CR85-O 82
CR87-A 89, 97
CR88-O 49
CR94-A 10, 21
CR02-A 83

* p. 493

the Twelve laid their hands upon one another after their baptism to bestow the Gift of the Holy Ghost, it is clear that something like that must have happened (see 19.11–14).

18.36.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

18.37 Although Mormon does not here express precisely what the Savior said on this occasion, his son Moroni provides every detail:

The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them— 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. 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 laid their hands, fell the Holy Ghost. (Moroni 2:1–3)

18.38 The entire multitude had witnessed the Savior’s descent from the heavens when he first appeared to the Nephites. As to why exactly they were not permitted to watch the Lord’s departure at that time we may only speculate.

18.38.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

18.39 We may assume that the Lord had other instructions to give to his disciples that had to be carried out prior to his appearance to the multitude the next day. It is hard to imagine that the next morning’s events were not dictated in some detail by the Lord himself. The organization of the multitude, the repetition of the previous day’s teachings, the baptism of Nephi and his brethren, and the bestowal of the Gift of the Holy Ghost upon the heads of each of the Twelve; all this must have been part of the Savior’s final message to his disciples while the multitude were covered by the cloud.

19.1 The 2,500 men, women, and children who had received a personal witness of the literal resurrection of the Lord Jesus Christ, having touched the wounds of the crucifixion, having been instructed in the plan of salvation at length, and having been nourished spiritually and physically by his hands, were given an opportunity to ponder all that had transpired during the day the darkness retreated from off the face of the land. It is unlikely that many repairs had been made to the buildings of the city of Bountiful; their personal belongings and property were no doubt still in some disarray. Yet, these were a people who had discovered that there was more to life and salvation than mere physical comfort.

19.1.9—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

19.2 Jesus had promised his disciples that he would return the following day when they had rested somewhat (see 17.1–3). Those who had participated

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 power to give the Holy Ghost. And I will show unto you hereafter that this record is true.

{*¶*—1830}

38 And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus.

39 And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.

{Chapter IX}
(Chapter 19)

{*¶*—1830}

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,

EM 2:543, 736

3 Ne. 18:37
EM 2:814
CR01-O 78

3 Ne. 18:38–39
FPM 79

3 Ne. 19
AF 253, 386
MD 47, 387,
388, 586
DNTEC 1:235
DNTEC 2:271
JC 731, 733
PM 151, 281,
609
EM 1:140, 142,
154, 159, 170,
199, 213
EM 2:736, 749,
804
EM 3:1013,

during the first day were deeply moved by that which they had both heard and seen, so much so that they spent the remaining daylight hours encouraging their absent friends and neighbors to prepare themselves for the next morning.

19.2.20—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

19.3 How many survivors were there in the lands round about the city of Bountiful? We may only speculate. Twenty-five hundred had been at the temple when Jesus first appeared, and this gathering for the second day came about as each of the disciples exerting their energies to find as many people as they possibly could. Many thousands, perhaps tens of thousands found their way to the temple at the city of Bountiful.

19.3.12—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

19.3.32—*labor*—Mormon does not tell us precisely what constituted the labor performed, but it seems reasonable to assume that the disciples ranged far and wide around the city of Zarahemla to inform as many people as they possibly could. Given the events of the previous four days and the general devastation of the land, this would have been a mighty labor indeed.

19.4 Here we have listed the Twelve Nephite disciples who held the keys of the Apostolic priesthood among their people (see 11.18–22). Before Jesus appeared to the multitude, the Twelve had need to accomplish various assignments that they had been given the day before by the Savior (see 18.38–39).

19.4.17—*Nephi*—The son of Nephi who was the son of Helaman.

19.4.31—*Timothy*—Timothy had long served in the Church and Kingdom of God during a time of rank apostasy and civil disorder.(see 7.14–19)

19.4.34—*his*—That is to say, Nephi’s son rather than Timothy’s.

19.4.39—*Jonas*—The son of Nephi. This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name.

19.4.42—*Mathoni*—This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name.

19.4.44—*Mathonihab*—This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name.

19.4.48—*Kumen*—This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name. It is tempting to speculate about the familial relationship between Kumen and Kumenonhi. The fact that Mormon does not state such a relationship when he does with several of the other disciples, should be sufficient to discourage us.

19.4.50—*Kumenonhi*—This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name. It is tempting to speculate about the familiar relationship between Kumen and Kumenonhi. The fact that Mormon does not state such a relationship when he does with several of the other disciples, should be sufficient to discourage us.

19.4.52—*Jeremiah*—This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name. Obviously, this disciple of Jesus should not be confused with his namesake who prophesied in Jerusalem some 600 years before.

19.4.54—*Shemnon*—This is the only place in the text of the Book of Mor-

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 morrow unto the multitude.

3 Yea, and even all the night it was noised abroad concerning Jesus; 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.

{*¶*—1830}

4 And it came to pass that on the morrow, when the multitude was gathered together, behold, Nephi and his brother whom he had raised from the dead, 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 names of the disciples whom Jesus had chosen—and it came to pass that they went forth *and stood in the midst of the multitude.

1166
CR87-O 23
3 Ne. 19:1–15
PM 609
3 Ne. 19:1–36
DS 3:158
MM 4:323

3 Ne. 19:4
AF 104, 234
MD 185, 198
MM 2:113
EM 3:1192
3 Ne. 19:4–13
EM 2:736

* p. 494

<p>mon that this faithful disciple of Jesus Christ is mentioned by name.</p> <p>19.4.56—<i>Jonas</i>—This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name. Obviously, this disciple should not be confused with the father of Simon Peter or with the ancient prophet of Israel who was called by the Lord to preach to the city of Nineveh.</p> <p>19.4.58—<i>Zedekiah</i>—This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name. Obviously, this disciple should not be confused with the king who ruled Jerusalem at the time father Lehi and his family departed from the land of Judea in 600 BC.</p> <p>19.4.60—<i>Isaiah</i>—This is the only place in the text of the Book of Mormon that this faithful disciple of Jesus Christ is mentioned by name. Obviously, this disciple of Jesus should not be confused with his namesake who prophesied in the land of Israel some 750 years before.</p> <p>19.4.70—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>	<p>5 And behold, the multitude was so great that they did cause that they should be separated into twelve bodies.</p>	<p>3 Ne. 19:5–36 EM 2:736</p>
<p>19.5 If it had been possible to Jesus to instruct 2,500 men, women, and children the day before, it would seem reasonable to assume that each of the Nephite Twelve could have taught a similarly sized group. Given that assumption, the multitude gathered for the second day could have been approximately 30,000 Nephites.</p>	<p>6 And the twelve did teach the multitude; and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus.</p>	<p>3 Ne. 19:6–13 MM 4:95 3 Ne. 19:6–14 EM 1:61</p>
<p>19.6 Each of the Nephite Apostles taught their congregation the very same teaching that the Savior had delivered to them and their companions the day before, that which we frequently refer to as the Sermon at the Temple. The teaching session began with prayer, both by the people and by their teachers. It is likely that each of the Nephite Disciples acted as voice for their respective audience.</p> <p>19.6.35—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>	<p>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.</p>	<p>3 Ne. 19:7–15 MD 71 DS 2:336 3 Ne. 19:7–28 EM 1:394</p>
<p>19.7 The Savior had been quite specific as to how the disciples should address their eternal Father in Heaven and the name by which they would obtain access to His salvation and mercy (see 18.17–21).</p> <p>19.7.14—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>	<p>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.</p>	<p>3 Ne. 19:8–9 DNTPC 2:506 3 Ne. 19:8–22 PM 561</p>
<p>19.8 We do not know how long this instruction period lasted, but we might suppose that it took the better part of the morning hours to accomplish the task.</p> <p>19.8.10—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>	<p>9 And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them.</p>	<p>3 Ne. 19:9 CR02-O 91</p>
<p>19.9 After having delivered the teachings of Jesus unto the multitude, the Nephite Twelve turned their hearts toward the promised Gift of the Holy Ghost. The disciples were not unfamiliar with the power and influence of the third member of the Godhead, having experienced his effects on many occasions. It was the constant companionship of the Holy Ghost that they desired, that which could only come as they entered into the covenants of the Gospel of Jesus Christ, in conjunction with the establishment of the Church and Kingdom of God upon the earth.</p>		

19.10 We may only speculate as to the nature of the body of water in which the Nephite disciples were baptized. If the geological and topographical changes in and around Bountiful had not been excessive, it may very well have been the case that Nephi and his brethren were baptized in the river Sidon. This great river had its headwaters in the land of Manti and ran northeast through the land of Zarahemla until it emptied into the sea east, bypassing Bountiful on the east. Baptisms had been performed in the Sidon river before (see *AL-C 4.4*).

19.11 We are not told who performed the baptism of Nephi. Any one of the other eleven Nephite disciples could have done so, having been commissioned of Jesus Christ the day before.

19.11.7—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

19.12 Nephi was the equivalent of the President of the Quorum of the Twelve among the Nephites. This was undoubtedly the reason why he was chosen to be the first baptized. These specific instructions were most likely communicated to the Nephites disciples the day before, prior to Jesus ascending into heaven (see 18.38–39). Having once been baptized, it became Nephi’s privilege to administer that sacred ordinance for his brethren of his quorum.

19.12.19—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

19.13 Before Jesus had departed from the Nephites he had ordained his chosen disciples to confer the Gift of the Holy Ghost upon all those who would hearken to their teachings and who would willingly receive the ordinances of salvation. There was to be order in all things, however, and the Gift of the Holy Ghost could only be bestowed upon one who had entered into the waters of baptism. Having been baptized, each of the Twelve would have had hands laid upon their heads, would have been confirmed members of the Church of Christ, and would have been commanded to receive the Gift of the Holy Ghost. We should not doubt that this was the order of business on the banks of the Sidon river. Thus, the Nephite Twelve were the first among the inhabitants of the land of Zarahemla to receive the blessings promised by the Lord Jesus Christ during the three days of darkness and during the Sermon at the Temple.

19.14 The day before, the 2,500 Nephites gathered to the temple in the city of Bountiful had witnessed the descent of fire and angels upon their innocent little children (see 17.23–25). Surely the experience of watching the same scenario play out with the Twelve disciples could not have been lost upon those who witnessed both. The Twelve, through the ordinances of the Gospel of Jesus Christ had become as innocent before God as their children had been.

19.15 Jesus descended out of heaven just as he had promised his disciples the day before, administering to the Twelve who had just been cleansed every whit from every stain. Here, then, is the pattern clearly demonstrated; how a man may proceed from one blessing to another, from one grace to another until he finds himself in the presence of the Son of God, filled with light and truth.

19.15.16—*Jesus*—The Anglicized form of the Greek transliteration of the

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 into the water and was baptized.

12 And he came up out of the water and began to baptize. And he baptized all those whom Jesus had chosen.

13 And it came to pass when they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire.

14 And behold, they were encircled 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.

3 Ne. 19:10–13
AGQ 1:51
JC 744
EM 2:736

3 Ne. 19:11–13
AF 156
EM 1:93

3 Ne. 19:13
EM 1:311
EM 2:557
3 Ne. 19:13–14
MD 74
DNTEC 2:35
EM 2:551

3 Ne. 19:14–16
EM 2:736

<p>Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p> <p>19.16 Jesus had been ministering to his disciples, the Twelve who were his friends and obedient servants. Jesus turned to the multitude and bid them to exercise due reverence to the moment of transformation, that their hearts and minds might be prepared for a similar regeneration.</p> <p>19.17 Prayer is an act of divine communication, an expression of the spirit of man by way of the power and influence of the Holy Ghost.</p> <p>19.18 In most instances of prayer, the worshipper addresses the Father in the name of the Son. Seldom are prayers raised to any other being other than the Father. On a few occasions, the servants of God have been moved to speak to the Savior directly. This exception seems to be only when the Lord Jesus Christ is personally present with the worshipper, which is clearly the case here (see 19.22).</p> <p>19.17.12—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p> <p>19.17.16—<i>Lord</i>—There can be no question as to the applicability of this title to Jesus Christ. The English word “Lord” is a conjunction of the Old English phrase “<i>half weard</i>”, literally meaning the “keeper of the loaf” or the “provider of bread”.</p> <p>19.18.19—<i>God</i>—As the Executor of the Father, Jesus qualifies for the title given to him here. As Jehovah, the premortal Jesus was instrumental in the creation of the earth and all that dwells upon it. Jehovah served for thousands of years as the Mediator between God the eternal Father and His fallen children, speaking for and in behalf of God. Having worked out the atoning sacrifice, having obtained the keys of death and hell, Jesus Christ took his rightful place on the right hand of God the Father as the Heir of God. No mortal eye can discern between the Father and the Son in their exalted station.</p> <p>19.19 There were more than 30,000 souls lining the banks of the river Sidon where the Nephite Twelve had been baptized. Where did Jesus go in order to separate himself from the multitude? Did he pass through their numbers to higher ground west of the river? Did he wend his way north or south along the river? Did he cross the river to the eastern shore? We do not know.</p> <p>19.19.7—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p> <p>19.20 The Nephite Twelve had been transformed by the power and influence of the Gift of the Holy Ghost that had fallen upon them. They were different men than they had been; they were prepared to become even greater men in the eyes of God and man.</p> <p>19.20.24—<i>belief</i>—This faith had been expressed over long years of faithful service to the Church and Kingdom of God, through great trial and tribulation. It did not immerge as a result of the devastation that had transpired some few days before.</p> <p>19.21 The Savior petitioned the Father, within the hearing of those who were gathered nearby, that all those who would obey the truth, whether or not they</p>	<p>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.</p> <p>17 And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray.</p> <p>18 And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God.</p> <p>{<i>¶—1830</i>}</p> <p>19 And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and bowed himself to the earth, and he said:</p> <p>20 Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world.</p> <p>21 Father, I pray thee that thou wilt give the Holy Ghost unto all</p>	<p>3 Ne. 19:16–35 EM 1:202</p> <p>3 Ne. 19:17–18 DNTC 1:759 3 Ne. 19:17–34 CR93-A 38</p> <p>3 Ne. 19:18–36 DNTC 2:79</p> <p>3 Ne. 19:19 MD 541 3 Ne. 19:19–21 CR92-A 89 3 Ne. 19:19–36 MM 4:110</p> <p>3 Ne. 19:20–21 CR93-A 19 CR02-O 91 3 Ne. 19:20–22 DNTC 1:764 3 Ne. 19:20–23 EM 2:550 3 Ne. 19:20–23, 28–29 EM 3:1118</p>
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had been present during any of his personal visits with the Nephites, would have the same blessings of being baptized by fire and the Holy Ghost.

19.22 God the Father presides in eternity, providing opportunities for service to all of His children, even all those who will hearken to His voice. Jesus testified that he did nothing save that which his father had commanded him (see *JN-C 5.19–23*). The Holy Ghost does not act independently of the Father and the Son in his office. The Gift of the Holy Ghost comes as the result of the will of God, expressed in behalf of each soul who qualifies for the great blessing of enjoying the constant companionship of the third member of the Godhead. Jesus here does not speak anything that the Father does not already know, but he does say that which helps the Nephites understand what they have been inspired to do. Jesus had commanded them to pray in his name to the Father, yet they found themselves inspired to pray directly to Jesus. The Savior in his own prayer explained why this had been so (see 19.18).

19.23 The unity of the saints is paramount to the establishment of the Celestial Kingdom in the hearts and minds of the disciples of Jesus Christ, that they might be prepared to dwell with the Father and the Son forever more.

19.24 The effects of the Holy Ghost worked mightily upon the hearts and minds of the Nephite Twelve. Any initial concerns that any of them might have had about praying directly to the Lord Jesus Christ had been dispelled and they pressed forward in faith, submitting to the peaceful influence of the spirit of God. Mormon does not tell us what the disciples desired at the time that they were praying, but it seems likely that they could desire for nothing more than that which the Father Himself would desire for them and their brethren. The Holy Ghost gave them utterance. They could not but hear their own petitions to the Christ and as they listened to the words, they resonated with the sentiments they found themselves expressing. They were being instructed and edified by their own prayers.

19.24.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

19.25 Being filled with the Holy Ghost, the disciples were in possession of the mind of Christ. Their desires were his desires; their unity became perfect in that moment and the tangible results recorded here are self-evident. The Nephite disciples were transformed, transfigured as it were, in the presence of the Son, being completely filled with the power of the Holy Ghost. Jesus could not help but be pleased, inasmuch as their transfiguration was a token of that which was their eventual destiny, and the promissory note for the labors that they would perform among their brethren, the Nephites.

19.25.7—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

19.26 The Savior was content to allow the Nephite Twelve to continue as they had begun.

19.26.2—*Jesus*—The Anglicized form of the Greek transliteration of the

them that shall believe in their words.

22 Father, thou hast given them the Holy Ghost because they believe in me; and thou seest that they believe in me because thou hear*est them, and they pray unto me; and they pray unto me because I am with them.

23 And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, that I may be in them as thou, Father, art in me, that we may be one.

{~~9~~—1830}

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 multiply many words, for it was given unto them what they should pray, and they were filled with desire.

25 And it came to pass that Jesus blessed them as they did pray unto him; and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold they were as white 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.

26 And Jesus said unto them: Pray on; nevertheless they did not cease to pray.

3 Ne. 19:22
DNTC 1:759

* p. 495

3 Ne. 19:23
DNTC 1:767
PM 120, 123
MM 4:115
CR87-A 77

3 Ne. 19:24
MD 586
CR96-O 27

3 Ne. 19:25
MD 446
CR02-A 79

Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

19.26.8—*nevertheless*—The disciples were not distracted by the Lord’s words, even though he had returned from his own place of prayer (see 19.19).

19.27 The Savior retired again to the place where he had first prayed alone.

19.28 Through their fervent and constant faith in the Lord Jesus Christ, the Nephite Twelve had become receptive to the principles of truth, to which they had conformed their lives. They received baptism at the hands of him who had been appointed to administer that holy ordinance. They besought God the Father that they might receive the Gift of the Holy Ghost and in nothing were they found wanting. They were baptized by fire and the Holy Ghost, purified and sanctified from all sin and transgression. They had become innocent before God and in that state were worthy receptacles for the power of God, that power transforming them until they momentarily partook of the Celestial glory. These, then, would serve as the archetypes for all of the Nephite survivors and their righteous posterity.

19.29 The world is lost and fallen, the inhabitants thereof mostly partakers of the lusts of the natural man. Because they are unprepared to receive the whisperings of the Holy Ghost to guide and direct them in their daily walk and talk, they could not possibly be benefited by the Gift of the Holy Ghost; it would be bootless for the Lord Jesus Christ to petition his Father for the same blessings in behalf of the wicked as he has clearly done for the righteous.

19.30 Again, Jesus returned from his place of personal prayer and observed the fervent dedication of his disciples chosen from among the Nephite survivors. Mormon is reverently silent about the nature of their petitions to their Lord, nor does he choose to be explicit about the desires that filled each of their hearts at the time. The unity with heaven continued, however, and the blessings and benefits that attended that unity continued with the Nephite Twelve, the glory of the Celestial Kingdom enveloping them.

19.30.3—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

19.31 For a third time, the Lord Jesus Christ separated himself from the multitude and the Twelve disciples and knelt again in fervent prayer. What should not be lost on the reader is the similarity between this scene and that which transpired in the Garden of Gethsemane less than a week before in the land of Judea (see *MK-C 14.32–42*). Let every man beware, however, how he judges the Jewish disciples of Christ in their hour of unimaginable sorrow and tribulation.

19.32 This, of course, is a reprise of that which he had done the day before in the presence of the 2,500 men, women, and children who had gathered at the temple of Bountiful shortly after the three days of darkness had been dispelled

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 purified 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 out 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.

{*¶—1830*}

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; and behold they were white, even as Jesus.

{*¶—1830*}

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 written by man the words which

3 Ne. 19:27
MD 541

3 Ne. 19:28
CR90-O 37
3 Ne. 19:28–29
MD 613
DNTC 1:764

3 Ne. 19:29
DNTC 2:260
PM 120
EM 4:1497
CR82-O 22
CR87-A 77

3 Ne. 19:31–34
DNTC 1:760
EM 3:1118
3 Ne. 19:31–36
DNTC 2:34
MM 4:107

(see 17.15–18). On this second occasion, more than 30,000 were privy to that which he prayed in their behalf.

19.33 One may quibble about the possibility of more than thirty-two thousand people being able to hear the praying voice of a solitary man, but so it was nonetheless. They all heard that which the Savior said; it was engraved upon their hearts, etched upon their souls, never more to be erased.

19.34 The prayer of the Lord Jesus Christ was instructive to the Nephites. Should they not likewise pray? Should they not speak with their Father spirit to spirit, beyond the capacity of any human language? So it was and so it should be.

19.35 We have great reason to reverence the disciples of the Lord Jesus Christ who lived in the land of Palestine and who accompanied Jesus during his mortal ministry. They were great, good, and holy men, chosen from among the Jews in order to advance his Church and Kingdom upon the earth. They successfully accomplished all that the Lord gave them to do and have since been taken to the bosom of the Father, save one. It is unlikely, however, that there was ever a gathering of 32,500 men, women, and children at one time in all of the land of Palestine who responded as positively as did those who were gathered on the second day of the Savior’s ministry among the Nephites.

19.36 Any weaknesses or shortcomings that the Jewish Twelve may have had during their mortal lives, in the setting in which they found themselves two thousand years ago, they have long since been overcome. The ancient Apostles have been purified and sanctified just as surely as were the Nephite Twelve. The Nephite disciples were charged with judging those who constituted their stewardship (see 27.24–27); that role will be manifested again at the judgment bar of Christ. The Nephite Twelve will judge the posterity of Lehi at the last day, who will be in turn judged by the Twelve Apostles who were with Jesus in his mortal ministry (see *MM-C 3.17–21*).

20.1 The natural man has no desire to pray. The child of God, the eternal spirit which dwells within the earthly tabernacle, is a creature of light and truth and must needs be nourished and strengthened by the same. Being receptive to the influence of the Holy Ghost is primarily a spiritual activity, but the distractions of this lost and fallen world, together with the natural response of our physical bodies to those distractions, hinder our ability to sense the love and compassion of our heavenly Father. Therefore, the tabernacle of clay must frequently submit to the will of the spirit, formally assuming a position of reverence and humility that the spirit might commune properly with the infinite and the eternal. Once the spirit has obtained ascendancy, the body and the spirit may labor together in the world to bless and edify those around them. The Nephites had arrived at that point and were requested by their Lord to focus their attention on that which was about to transpire in the world around them.

he prayed.

33 And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed.

34 Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man.

{¶—1830}

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: So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief.

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.

{Chapter IX; continued}
(Chapter 20)

{¶—1830}

1 AND it came to pass that he commanded the multitude that they should cease to pray, and also his disciples. And he commanded them that they should not cease to pray in their hearts.

3 Ne. 19:33
EM 3:1285

3 Ne. 19:35
AF 116
3 Ne. 19:35–36
JC 733
* p. 496

3 Ne. 20
AF 253, 386
MD 14
DS 2:247, 248.
271
JC 731, 733
PM 122, 151,
281, 369, 609
MLM 323
EM 1:140, 142,
154, 159, 170,
199, 213
EM 2:461, 699,
708, 710, 736,

<p>20.2 It is interesting that in both instances when the Savior administered the emblems of his atoning sacrifice to the Nephites, the entire multitude was standing on their feet (see 17.18–19 and 18.1–4).</p>	<p>2 And he commanded them that they should arise and stand up upon their feet. And they arose up and stood upon their feet.</p>	<p>743, 749, 802, 804 EM 3:1013, 1163, 1164, 1166</p>
<p>20.3 In the same fashion that Jesus and his disciples had administered the sacrament to the 2,500 gathered the day before, an additional 30,000 Nephites participated in this ordinance. It might be noted that after the previous day’s meeting, there would not have been much bread or wine available in the city of Bountiful (see 18.1–4).</p>	<p>3 And it came to pass that he brake bread again and blessed it, and gave to the disciples to eat.</p>	<p>EM 4:1624 CR87-O 23 3 Ne. 20:1 CR88-O 48 3 Ne. 20:1–9 MM 4:57</p>
<p>20.4 The Nephite Twelve partook first as baptized members of the Church of Jesus Christ. The remainder of the congregation partook as a testimony of their faith in the redemption from their sins and their willingness to press forward into salvation.</p>	<p>4 And when they had eaten he commanded them that they should break bread, and give unto the multitude.</p>	<p>3 Ne. 20:2 DNTEC 2:338 3 Ne. 20:2–9 CR88-O 49 3 Ne. 20:3</p>
<p>20.5 Even with the Twelve passing the emblems of the Lord’s atoning sacrifice, and the likelihood that the congregation was still loosely organized into the twelve groups in which they had been taught the principles of the Gospel, this ordinance would have been somewhat time-consuming.</p>	<p>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.</p>	<p>EM 3:1243 3 Ne. 20:3–5 AF 178 3 Ne. 20:3–8 MM 2:340 3 Ne. 20:3–9</p>
<p>20.6 The reason for this want is obvious. Less than a week before, the entire superstructure of the Nephite civilization had been reduced to rubble. After the devastation, there had been three days of darkness in the which no man could do anything for himself, his family, or neighbors. Shortly after the darkness was dispersed, the Lord Jesus Christ appeared, and the multitude gathered in Bountiful spent the better part of the day hearkening to his words. They were fed physically, to their satisfaction, at the close of that day in conjunction with the administration of the sacrament, It is unlikely that the disciples actually provided the amount of bread and wine necessary to feed 2,500 people, although they no doubt supplied all that they could find. Less than twenty-four hours had passed and it appears that there was no bread or wine left readily available. Hence, the miracle of provision for the 32,500 who waited upon their Lord on the banks of the Sidon river.</p>	<p>6 Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude;</p>	<p>EM 2:736</p>
<p>20.7 The majority of those who participated in this glorious meeting had probably been fasting for more than three days, or had been deprived of either food or drink for most of that time. This pivotal moment in their temporal existence would have been difficult to forget.</p>	<p>7 But he truly gave unto them bread to eat, and also wine to drink.</p>	
<p>20.8 This particular instance of the administration of the sacrament was like unto the one held the previous day. They were intended to nourish both the spirit and the body. The Nephite need for physical sustenance at this particular time was extraordinary, and the Lord in his wisdom and mercy provided that which was necessary. Under most circumstance when the emblems of the Savior’s atonement are administered, the physical nourishment is merely a token. The spiritual aspects, however, are always profoundly beneficial for those of faith.</p>	<p>8 And he said unto them: He that eateth this bread eateth of my 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.</p>	<p>3 Ne. 20:8 AF 178 DS 2:343 MM 4:47 CR96-O 82 CR98-O 49 3 Ne. 20:8–9 MM 4:323 EM 2:746</p>
<p>20.8.17—<i>soul</i>—Technically speaking, the “soul” is the combination of the physical body and the eternal spirit child of God that dwells within.</p>		
<p>20.9 It is not particularly important to relate the degree to which the Nephites were physically satisfied as a result of partaking of the bread and wine provided by the Savior at this time. What is essential to our understanding, however, is</p>	<p>9 Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they</p>	<p>3 Ne. 20:9 CR96-O 82 CR98-O 49</p>

that the administration of the sacrament attenuated their preparation to receive the full weight and measure of the power and influence of the Holy Ghost. This experience would prove to be a promissory note, that when they received the ordinance of baptism during the weeks ahead, they could be assured that they would also receive the Gift of the Holy Ghost, the constant companionship of the Spirit of God. The Nephites rejoiced in the blessing that they then knew with certainty, nothing doubting, that they were in the presence of the promised Messiah, the Son of the living God.

20.9.29—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

20.10 The Nephites gathered at the river Sidon were prepared to receive the instructions that the Savior had been sent to teach them. The next several chapters of 3 Nephi constitute the fulfilling of the commandments that Jesus had received from God the eternal Father to teach these particular principles.

20.10.14—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

20.10.42—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

20.11 The day before, the Savior had taught the 2,500 Nephites at the Temple regarding the words of Isaiah as they were to be found upon the Plates of Brass. In particular, Jesus quoted from the 52nd chapter of Isaiah (see 16.16–20). It was at that point that Jesus suggested to the Nephites that they were exhausted and needed to time to contemplate that which had already had been spoken (see 17.1–3). His formal discourse of the day before, resumes here. No doubt the Nephite Twelve had rehearsed these things earlier in the morning prior to the Lord’s second appearance.

20.11.15—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.12 To review briefly, we insert the passage cited by the Lord earlier.

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. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. 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 our God. (Isaiah 52:8–10)

When these outward events begin to transpire, then the posterity of the House of Israel may know that the Lord God is honoring His covenants with their righteous ancestors, that they might have hope in the redemption of their

did cry out with one voice, and gave glory to Jesus, whom they both saw and heard.

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 words of Isaiah should be fulfilled— behold they are written, ye have them before you, therefore search them—

12 And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel.

3 Ne. 20:10–24
MM 4:332
3 Ne. 20:10–28
EM 2:762
3 Ne. 20:10–46
MLM 250
EM 2:657, 736

3 Ne. 20:11–12
EM 2:702
3 Ne. 20:11–13
EM 2:710
3 Ne. 20:11–18,
29–46
EM 2:709

3 Ne. 20:12–18
DS 2:249
3 Ne. 20:12,31
EM 2:707

souls, both from death and hell.

20.12.22—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

20.13 While the Savior is certainly making his own prophecy here, it is interesting that similar phrasing may be found in the Psalms, which the Nephites may very well have had access to as well. The indicated passage follows below; note its applicability to the circumstances of the Nephites at that particular hour in which they were listening to Jesus.

O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. (Psalm 107:1–9)

It is worth observing that there are only two occasions in the standard works where the five words “gathered”, “north”, “south”, “east”, and “west” are used in the same verse. We have both before us here. While the prophecy has wider application to the entire House of Israel, Jesus here is making the point that the remnant posterity of the children of Lehi have claim upon the promises extended. The Gospel was to be preached to a covenant people who were without knowledge and without hope.

20.14 The remnants of the House of Israel who had been led away by the hand of the Lord into various parts of the earth, had been given lands of inheritance which would be honored by the Father in every dispensation, upon the conditions of faith and repentance, as manifested in their willingness to seek out the covenants of their righteous fathers. The posterity of Lehi, the children of Ephraim and Manasseh have claim to this hemisphere, notwithstanding the conquests of the Gentiles.

20.15 Jesus had taught the Nephites the day before that the Gentiles would be the instrument in the hands of God by which their children would come to a knowledge of their heritage in the truth (see 16.4–15). Yet if the messengers of the covenant would not themselves exercise faith and repentance, they would be summarily dismissed in the due time of the Lord.

20.15.9—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

13 And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.

3 Ne. 20:13
PM 99
EM 3:1028
3 Ne. 20:13–14
MLM 294

14 And the Father hath commanded me that I should give unto you this land, for your inheritance.

3 Ne. 20:14
EM 2:708
3 Ne. 20:14–20
DHC 5:553

15 And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after *they have scattered my people—

* p. 497

20.16 Here the Savior cites the prophecy of Micah, a prophet of the 8th century BC who instructed the House of Israel during the reign of Hezekiah. His writings could no doubt be found on the Plates of Brass.

And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion 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. (Micah 5:7–8)

The rebellion of the Gentiles against the principles of the Gospel would be accompanied by a day of vengeance. The destruction of the wicked might be accomplished in a number of ways, some more benign than others. While it is possible to look forward to a time in the which millions of Gentiles might suffer death at the hands of the posterity of Lehi, it is just as likely, perhaps preferable, to think of the destruction of the wicked as a missionary goal, devoid of violence and filled with the regenerating power of the Holy Ghost. In their day, Samuel and his brethren among the Lamanites were extraordinarily successful in bringing the principles of salvation to the Nephites without destruction. There were, however, times of such unrelenting recalcitrance that armed warfare took place in spite of the teaching of the truth.

20.16.12—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

20.17 The Savior continues his quotation from Micah.

Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. (Micah 5:9)

There will come a time in the history of the world wherein the children of men will learn war no more. The saints of God will be of one heart and mind, living together in righteousness, and having no poor of any hue among them.

20.18 The gathering of Israel in every part of the world will leave the wicked naked and bound as tares, prepared to be burned, for they cannot abide the glory of the Millennium.

20.19 Although the imagery is pungent here, yet the principles are simple. The irresistible power of the truth, as embodied in the Church and Kingdom of God, will thrash the nations as the winnower separates the grain of his harvest from the chaff and straw. The messengers of God will go into all of the world with power and authority. The sons of men will choose to respond to their teachings, each in his own fashion. By so doing, each man will reveal whether or not he is of the salvageable grain or of the dispensable detritus, and will be appropriately gathered.

16 Then shall ye, who are a remnant of the house of Jacob, 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 lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver.

17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

18 And I will gather my people together as a man gathereth his sheaves into the floor.

19 For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat 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

3 Ne. 20:16
DS 2:249
EM 2:706

3 Ne. 20:18
MLM 303
3 Ne. 20:18–19,
16–17
EM 2:736

<p>20.20 The principles of the Gospel are the same in every dispensation. In the latter days, however, acceptance or rejection of those principles will have an immediate temporal effect upon the welfare of the inhabitants of the earth. There will be no time to dither or dally with the principles of eternity.</p>	<p>who doeth it.</p> <p>20 And it shall come to pass, saith the Father, that the sword 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.</p>	
<p>20.20.43—<i>Gentiles</i>—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.</p>		
<p>20.21 The covenant promises made to Abraham, Isaac, and Jacob are still in effect, and thus their posterity will be presented the truth in anticipation of the coming of the Lord Jesus Christ in glory. The fullness of the Gospel will be revealed, the power and keys of the priesthood of God bestowed upon the servants of God, and the Church and Kingdom of God formally organized once more upon the earth, that the world might be brought into a state of grace through the ministrations of the prophets, seers, and revelators who will be sent.</p>	<p>21 And it shall come to pass that I will establish my people, O house of Israel.</p>	<p>3 Ne. 20:21 AF 343 3 Ne. 20:21–22 AGQ 2:105 3 Ne. 20:21–46 EM 3:1028</p>
<p>20.21.16—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>		
<p>20.22 Remnants of the House of Israel, specifically of the tribes of Ephraim and Manasseh, will be gathered together as the saints of God, redeemed from the fall and the wickedness of this world. Together they will establish the city of Zion, called the New Jerusalem, upon the American continent, from whence the voice and word of God will issue forth unto all of the nations of the earth, that they might obey the commandments of him whose right it is to reign.</p>	<p>22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.</p>	<p>3 Ne. 20:22 TPJSA 85 DHC 2:261 AF 351, 355, 363, 373 MD 532 DNTC 3:581 DS 3:67, 69, 71 MM 1:95 MLM 303, 600 EM 2:536, 702, 708, 922 EM 3:1009, 1335 EM 4:1495</p>
<p>20.22.23—<i>Jacob</i>—The son of Isaac, the grandson of Abraham, and the father of the entire House of Israel. Unto him had been revealed the future destiny of his posterity, including the fact that one day, the children of his beloved son Joseph would become a great people.</p>		
<p>20.22.29–30—<i>New Jerusalem</i>—The city of Zion to be initially founded upon the site where the Garden of Eden once stood.</p>		
<p>20.23 Jesus here paraphrases a passage from the book of Deuteronomy which the Nephites could easily refer to later upon the Plates of Brass.</p>	<p>23 Behold, I am he of whom Moses spake, saying: A 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.</p>	<p>3 Ne. 20:22–27 EM 2:706 3 Ne. 20:22,25 EM 2:711 3 Ne. 20:23 EM 1:361 3 Ne. 20:23 MD 515, 603 DNTC 1:448 DNTC 2:73 DS 1:86</p>
<p>The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come</p>		

to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deuteronomy 18:15–19)

The Apostle Peter similarly paraphrased the same passage at the time he and John had healed the lame man at the temple of Jerusalem (see *AC-C 3.19–23*). Nephi, the son of Lehi, employs a paraphrasing that is almost word for word the same as the Savior uses here (see *1 NE-C 22.20–21*). Perhaps we should conclude that this preciseness of citation constitutes a tacit testimony to Nephi’s great prophetic gift by the Lord Jesus Christ.

20.23.7—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

20.23.11—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah. In this particular case, Moses is speaking of the Messiah himself.

20.24 It appears that in this verse and the two that follow, Jesus is quoting Peter at the Temple in Jerusalem (see *AC-C 3.24–26*). Inasmuch as Peter’s discourse had not yet been delivered, and would not be for more than a month, it is probably better to say that Peter was quoting from otherwise unrecorded teachings that the Savior had given to him. Samuel and Moses were clear types of the Lord Jesus Christ. Moses had been called into service as a Deliverer, a Redeemer at a time when the House of Israel weltered in abject bondage to one of the great military and intellectual powers of the world. Under divine instruction, Moses provided a Law, a moral superstructure by which the liberty of the Israelites might be focused in righteousness. Jesus provided the Gospel of salvation, a higher Law by which man might focus his divine potential in eternity. Samuel was not only a Judge and the establisher of the Kingdom of Israel, he was a Priest of the Most High God. What is odd about his role as a priest is that he pertained to the tribe of Ephraim and not to Levi. He became a priest in the household of Eli, the High Priest of Israel, because he was consecrated to God by Hannah, his mother, as her Firstborn. The parallels between Samuel and Jesus should be obvious.

20.24.10—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

20.24.12—*Samuel*—Although Samuel the Lamanite may be included in the number of prophets who have testified of Jesus Christ, it is certain that Jesus was speaking of Samuel, the son of Elkanah and Hannah, who served in the Tabernacle during the days Eli, and was the prophet involved in the selection of Saul and David to be the kings of Israel.

20.25 The Nephites partook of the blessings of their father, back to the time of Abraham, Isaac, and Jacob. To Abraham were given glorious promises as part of his covenant with the Lord God of Israel.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will

24 Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.

25 And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.

DS 3:18
JC 45
PM 444
MLM 557
EM 1:378
EM 3:1029
3 Ne. 20:23–24
PM 97
3 Ne. 20:23–26
MD 490

3 Ne. 20:24
DNTC 2:50
EM 2:724
3 Ne. 20:24–26
CR95-A 45
3 Ne. 20:24–27
MD 126
DNTC 2:51

3 Ne. 20:25
CR88-A 70
CR90-O 94
3 Ne. 25–26
DNTC 3:164
3 Ne. 20:25–27
MD 87, 127
DNTC 2:50, 51,

bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Genesis 12:1–3)

Notice that the families of the earth were to be blessed in Abraham in some fashion, but the manner is not articulated here. The Lord is far more specific, however, when Abraham and Isaac fulfilled their responsibilities at Mount Moriah.

And the angel of the LORD called unto Abraham out of heaven the second time, And said, 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. So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. (Genesis 22:15–19)

The Nephites gathered at the waters of the Sidon knew both passages of scripture and the fact that the latter citation involved the sacrifice of the only son born to Abraham and Sarah could not possibly have been lost on them. In Isaac would all of the blessings come. This, of course, is a type, another allusion to the sacrifice of the Only Begotten Son of the Father through whom the blessings of Heaven would be bestowed upon a repentant world.

20.25.6—*children*—That is to say, the literal descendants of the servants of God. Of all people, the children of Israel should have known and abided by the truth. It is a matter of historical record, however, that a goodly portion of them were disobedient mockers. In some respects, they were a people who will be without excuse when brought before the tribunal of God.

20.25.9—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

20.25.17—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

20.25.22—*covenant*—The literal descendants of Abraham, Isaac, and Jacob, were promised that the principles of salvation and exaltation would be revealed to them first before being revealed to the world. Having once obtained that truth, that same posterity was to take the truth into a world filled with wickedness and error. The Jews had been somewhat lax in that responsibility.

20.25.32—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God’s noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham’s ministrations the

276, 469
DS 3:244
MM 3:161
MLM 246
3 Ne. 20:25–28
DS 1:164
3 Ne. 20:25–29
MD 14
3 Ne. 20:25–46
MM 4:337
3 Ne. 20:25,27
EM 2:736

promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

20.25.36—*seed*—Paul suggests in his letter to the Galatians that since the word “seed” is in the singular, that we ought to focus our attention on the Lord Jesus Christ as the one who would bless all of the kindreds of the earth. The disciples of Christ, laboring under his direction, however, can be the instruments by which the truth is carried into every corner of the world. This part of the covenant was given to the prophets of old.

20.26 It is clear here that Jesus’ visit to the gathered Nephites was among the first of many. A week before the Savior’s appearance to them, the Nephites had been a wicked and self-absorbed people. Through the devastation and the darkness, as the result of anxiety and deprivation, the survivors at the Temple of Bountiful were prepared to receive all that the Savior would teach them, and by so doing would be redeemed from all sin through their faith and the ministrations of the Holy Ghost.

20.27 Through the initial ministry of Apostles like Paul, the Gospel was committed into the hands of the gentiles, the Greeks and Romans of his day. In all of western civilization and in many other parts of the world, fragments of the Gospel of Christ were made known unto those who otherwise might never have heard of the name of the Lord Jesus Christ. To the degree that the children of men were receptive, the Spirit of God worked upon the gentiles to prepare the scattered remnants of the House of Israel for the fullness of the Gospel, of which they only had a part. Eventually, there would be men and women so receptive to the principles of truth and righteousness, that they would be called upon to bring forth the fullness of the Gospel, not only to their fellow gentiles, but also to the remnants of the House of Israel which were among them.

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20.27.43—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it

26 The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant—

27 And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In 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 blessing upon the Gentiles shall make them mighty above all, *unto the scattering of my people, O house of Israel.

3 Ne. 20:26
MM 4:337
CR90-O 107
CR95-A 44
CR01-A 43
3 Ne. 20:26–28
DNTC 2:51
DS 3:246
3 Ne. 20:27
AF 170, 327
MD 632
CR95-A 45
3 Ne. 20:27–28
DHC 5:553
3 Ne. 20:27,29
EM 1:8
* p. 498

<p>has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.</p>		
<p>20.27.64—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>		
<p>20.28 The ancient inhabitants of this hemisphere were decimated by those who came to conquer and to colonize. When the time comes that the gentiles begin to reject what truths that they have, the descendants of Lehi will begin to have ascendancy over them.</p>	<p>28 And they shall be a scourge 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 iniquities upon their own heads, saith the Father.</p>	<p>3 Ne. 20:28–34, 46 CR81-A 20</p>
<p>20.28.2—<i>they</i>—That is, the gentiles who would come to inhabit this land, a promised land that had been given as an inheritance to the posterity of Lehi.</p>		
<p>20.28.9—<i>people</i>—That is, the apostate descendants of the Lamanites and Nephites.</p>		
<p>20.28.11–12—<i>this land</i>—That is to say, the western hemisphere, the Americas.</p>		
<p>20.28.31—<i>they</i>—Again, speaking of the gentiles.</p>		
<p>20.29 Representatives from every tribe of the House of Israel will one day reside in that land which was given to the covenant peoples anciently. Other lands have already been set aside for the remnants of the House of Israel, who today are represented in multitudes of nations throughout the world.</p>	<p>29 And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.</p>	<p>3 Ne. 20:29 EM 2:708 EM 4:1593 CR95-A 45 3 Ne. 20:29–33 AF 335, 343 3 Ne. 20:29–35 EM 2:702 3 Ne. 20:29–36 EM 2:723 3 Ne. 20:29–46 DS 3:9 EM 2:706</p>
<p>20.29.12–13—<i>my people</i>—That is to say, the whole House of Israel in the various regions to which they have been scattered.</p>		
<p>20.29.39—<i>land</i>—That is to say, the land of Palestine, that which was promised to Abraham, Isaac, and Jacob.</p>		
<p>20.29.51—<i>Jerusalem</i>—The capital city of the Kingdom of Israel.</p>	<p>{<i>9</i>—1830}</p>	
<p>20.30 Every nation, kindred, tongue, and people will have the Gospel preached unto them, for the remnants of the House of Israel scattered throughout the world must be gathered in from among them.</p>	<p>30 And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;</p>	
<p>20.31 The remnants of the covenant people will readily respond to the preaching of the truth, and the tongues of the faithful will confess that Jesus is the Christ, the only Begotten of the Father.</p>	<p>31 And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.</p>	<p>3 Ne. 20:31 CR93-A 38 CR95-A 45 CR02-A 70</p>
<p>20.31.10–11—<i>Jesus Christ</i>—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.</p>		
<p>20.32 Again, a reprise of the citation from Isaiah 52 (see 16.18). We are reminded that this is a continuation of a body of teaching that Jesus had been commanded by the Father to deliver unto the Nephites.</p>	<p>32 Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.</p>	<p>3 Ne. 20:32–35 EM 2:700 3 Ne. 20:32–45 EM 2:699</p>
<p>20.33 Scattered remnants from the whole House of Israel will be given the privilege to once again inherit the land that had been originally given to their righteous fathers millennia before.</p>	<p>33 Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.</p>	
<p>20.33.13—<i>Jerusalem</i>—A city located about 32 miles from the Mediterra-</p>		

nean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

20.34 The Savior continues his quotation from Isaiah 52, almost citing verbatim the ninth verse. The desolation of the land of Israel will continue in large part until the rightful heirs are restored to their possessions.

20.34.14—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

20.35 This a reflection of the content of Isaiah 52:10 in terms that the Nephites would readily understand. The unity between the Father and the Son is perfect; whether of the two may speak and it is the same. In all practical matters since the fall of Adam and Eve, however, the Lord Jesus Christ has been the primary spokesman for deity. Jesus, having accomplished all that the Father required of him, has become the author of salvation and all those who would be saved in the Celestial Kingdom of God have become his sons and daughters through the principles and ordinances of the Gospel.

20.36 The Savior now cites the first verse of Isaiah 52, almost verbatim as it is found in the King James version of the Bible. The promise to the House of Israel was that there would come a day in which the children of Israel would once again take possession of their promised land, including the capital with all of the glory of the Temple of the Most High. All nations will know that the power of God is upon them; many from among them will be the heirs of salvation. During the Millennium, all of these prophecies will be fulfilled every whit.

20.37.21—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

20.37.28—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences includ-

34 Then shall they break forth into joy—Sing 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 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: Awake, awake again, and put on thy strength, 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.

3 Ne. 20:35
AF 471
EM 4:1675

3 Ne. 20:36–38
EM 2:736
3 Ne. 20:36–46
EM 2:700
3 Ne. 20:36–40,
32, 34–35,
EM 2:736

ing mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

20.37 Again, this is almost an exact quote of the second verse of Isaiah chapter 2. The city of Jerusalem was destroyed as a habitation of the Jews and other Israelites at the time that it was overcome by the Romans, about the year AD 70. For the most part, that holy city has not been fully governed by the covenant people, even until this hour. The promise has been and will continue to be until the prophecy is fulfilled, that the time will come when Jerusalem will be independent of all those who have not partaken of the covenants of the Most High. In that day, those who will rule will be those who are circumcised of heart, no matter what their physiology might proclaim.

20.37.10—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

20.37.23—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

20.38 The Savior continues his citation from the 52nd chapter of Isaiah, quoting the third verse. The ancient Israelites had managed to disenfranchise themselves from their inheritance blessings by progressive apostatizing from the truths that the prophets of God had revealed unto them. They sought for the honors of men, the wealth of nations, and temporal power in a lost and fallen world. All of these things turned to rust and ash. In the latter days, men would seek the same in order to reestablish the nation of Israel. Their success will be limited. Only when they turn with a broken heart and a contrite spirit to the God of their fathers, the holy Messiah, will they find the security, honor, and blessings beyond price that they have sought in vain elsewhere.

20.39 The Savior cites here Isaiah 52:6. Indeed, there will come a day that every eye shall see, every knee shall bow, and every tongue will confess that Jesus is the Christ.

20.40 Here, once again, is the seventh verse of Isaiah 52. This statement has always been true, even before the sainted prophet penned the words. The children of Israel in the latter days will look upon the servants of God in a new light, fully aware that they, and only they, have the fullness of truth, the

37 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

3 Ne. 20:37
MD 210

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: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth

3 Ne. 20:40
CR85-A 34

principles and ordinances of salvation. They will look upon the messengers of peace as the angels of heaven.

20.40.39—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

20.41 The Lord Jesus Christ now quotes the eleventh verse of Isaiah 52. In a literal sense, portions of the House of Israel had been carried off to Babylon, a corrupt nation that doted upon the lusts of the flesh. Many of the Jews partook of her wickedness. The same might be said of the remnants of the House of Israel that had been scattered throughout the world. That which once stood as an independent nation, has now come to represent the folly of the natural man. Babylon has infiltrated every aspect of human society and in order for a man or any group of men to find salvation, the temptations of the world must be abandoned in favor of the love of God.

20.41.16—*thence*—That is to say, the House of Israel was to forsake the philosophies of men and the temptations of the flesh. Like all saints, they were to put away the natural man and become as little children, filled with love and compassion, inspired by the full weight and measure of the power of the Holy Ghost.

20.41.37—*vessels*—This is a specific reference to the Levites and the sons of Aaron who ministered in the Tabernacle and then in the Temple. Those who bear the responsibility of the priesthood, must completely forsake anything that would diminish their effectiveness in bringing the children of men unto God. In the latter days, all worthy men will pertain to the priesthood quorums of God and will bless the nations by the power invested in them.

20.42 Jesus rehearses verse twelve of Isaiah 52 in the ears of the Nephites gathered at the waters of the river Sidon. The children of Israel had left their Egyptian captivity with some trepidation. The gathering of the latter days would be far more pedestrian, but filled with even greater miracles than those manifested by the prophet in the midst of the wilderness of Sinai. The children of men will be struck with wonderment when the history of the latter-day gathering is fully revealed.

20.43 This constitutes a quoting of Isaiah 52.13. Certainly these next three verses speak directly of the Lord Jesus Christ, the prophecies regarding aspects of his mortal ministry. It also bespeaks of many of his servants, those who bore the brunt of the wickedness of men as they testified of the Lord's coming. They were abused and persecuted just as their Master was; many bore the scars from wounds inflicted by vicious men.

20.44 Jesus was and is a man. This will come as a surprise to many when he appears in glory. We will see him as his is, and we will be like him. This fact, of course, does not diminish God the Father or His Son. This fact puts into proper perspective, the possibilities, the potential of each and every child of God. The Savior bears the scars that he received while he attended to his divinely commissioned ministry. It is likely that the servants of God will also bear those significant signs and tokens of their ministry among the children of men, as a solemn witness before the children of men that they, too, sought for

peace; 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: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

42 For ye shall not go out with haste 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—

3 Ne. 20:41
MD 147
CR82-O 22
CR86-A 58
CR90-O 61
CR98-A 88
CR00-O 53

* p. 499

3 Ne. 20:43
DHC 3:52

their salvation in spite of their antagonism and violence toward them.

20.45 This is the final verse of Isaiah 52, the fifteenth. Much like the high priest of the Aaronic priesthood who was charged with dedicating the House of Israel, the Tabernacle, and the accoutrements thereof by the sprinkling of the blood of burnt offerings in their behalf, so also shall Jesus Christ receive unto himself a people prepared to accept him as their King and their Redeemer. The nations will bow before him, even though they will not have a perfect understanding of him when he appears.

20.46 The Father had not only charged Jesus with the task of teaching the Nephites their future destiny with regard to the writings of Isaiah, He had also given the Savior the responsibility of seeing to it that the prophecies were completely and utterly fulfilled. The gathering of the House of Israel will take place because the Lord Jesus will require that of his servants by covenant. The same is true with regard to the building of the city of Jerusalem and its being inhabited by those whose right it is to dwell there.

21.1 Although the sentence that eventually reveals the sign is quite long, the sign itself is quite simple (see 21.7). The sign is to indicate the time when the Lord God of heaven has begun to gather in the remnants of Israel that have been scattered all over the world, including those that would once again raise up the city of Jerusalem and dwell in the land of Palestine. The gathering would begin about the same time that the children of Lehi began to realize who and what they were, facts that had been lost as a result of their general apostasy from the truth during the last days of the Nephite nation, and which only deepened after the destruction at the hill Cumorah. The posterity of the Nephites present in the city of Bountiful when the Lord Jesus Christ appeared to them would learn of their ancestors through the coming forth of the Book of Mormon and the servants of God who were commissioned to preach the fullness of the Gospel to them. The focal point of the prophesied revelation could be no earlier than the spring of 1830 when the Book of Mormon was first presented to the world. The first missionaries sent out to preach the fullness of the Gospel of Jesus Christ to the children of Lehi left their homes in October of 1830.

21.1.42—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

21.1.50—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

21.2 The ministry of the resurrected Savior among the Nephites would be recorded upon the Large Plates of Nephi. That history would in turn be abridged and transcribed upon the plates that Mormon had fashioned for his

45 So shall he sprinkle 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 consider.

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 Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

{Chapter IX; continued}
(Chapter 21)

1 AND verily I say unto you, I give unto you a sign, that ye may know the time 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

3 Ne. 20:45
DHC 3L52

3 Ne. 20:46
EM 1:160
EM 2:481
CR95-A 46

3 Ne. 21
AF 253, 386
MD 14, 32, 311,
690, 719
DS 2:247, 248,
271
JC 731, 734
PM 122, 151,
281, 609
MLM 323
EM 1: 68, 140,
142, 154, 159,
170, 199, 213
EM 2:461, 699,
708, 710, 736,
743, 749, 802,
804
EM 3:1013,
1163, 1164,
1166
EM 4:1624
CR87-O 23
3 Ne. 21:1
CR98-O 106
CR99-O 90
3 Ne. 21:1–6
EM 2:541
3 Ne. 21:1–7
AF 343
JC 734
EM 2:702, 706,
711

own treatise regarding the chronicles of his people. That summary of the Nephites and Lamanites would be hidden up in the hill Cumorah by Mormon's son, Moroni. After a 1,400-year hiatus, this same Moroni, as a resurrected being, came to the boy Joseph Smith and prepared him to serve as the translator of Mormon's work. The Book of Mormon appeared in print in March 1830. Joseph Smith, his family, his friends and neighbors, the country round about, including all that then pertained to the United States of America were culturally aligned with the civilization that dominated western Europe. The nations of Europe were the daughters of the great amalgamation of the Greek and Roman empires which constitutes the Gentile nations described in the Old and New Testaments of the Bible. Thus, the Gentiles were the first to know of the true origins of the indigenous inhabitants of the Americas and would be charged with the responsibility of taking that sacred knowledge to the posterity of Lehi.

21.2.64—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

21.2.80—*Jacob*—The son of Isaac, the grandson of Abraham, and the father of the entire House of Israel. Unto him had been revealed the future destiny of his posterity, including the fact that one day, the children of his beloved son Joseph would become a great people.

21.3 The first missionaries sent to the descendants of Lehi departed Palmyra, New York, in October of 1830 under the direction of Oliver Cowdery, carrying with them copies of the Book of Mormon to present to the native Americans scattered across the western States from New York to the unorganized Indian Territory beyond the borders of the State of Missouri.

21.3.8–9—*these things*—That is, the teachings of the Lord Jesus Christ to the Nephites in the city of Bountiful and the subsequent teachings revealed by the power of the Holy Ghost.

21.3.15—*them*—That is to say, the Gentiles who would be instrumental in bringing forth the Nephite records to the world.

21.4 The posterity of Abraham, Isaac, and Jacob were heirs to certain hereditary promises. The posterity of Lehi were heirs to these and other promises that the Lord God of Israel had extended to them through the righteousness of their progenitors. That the fullness of the Gospel would be made available to all of the remnants of the House of Israel was an integral part of the covenants that the Lord and His servants had entered into.

21.4.8—*they*—That is to say, the Gentiles who would come from the European nations to colonize the Americas.

21.4.13–14—*this land*—That is to say, the lands that constitute the western hemisphere.

21.4.30–31—*these things*—Again, the teachings of the Father and the Son that had been committed into the hands of the Nephites.

21.4.62—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

when these things 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 known unto them of the Father, and shall come forth of the Father, from them unto you;

4 For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

3 Ne. 21:1–11
EM 1:160
3 Ne. 21:1–13
MM 4:347
3 Ne. 21:1–25
MLM 251
3 Ne. 21:1–29
MLM 324
3 Ne. 21:1–3, 7–13
EM 2:481
3 Ne. 21:1–9, 26–29
EM 2:709
3 Ne. 21:1,26–28
CR81-A 20
3 Ne. 21:2–26
EM 2:762

3 Ne. 21:4
MD 300, 442, 718
DS 1:175
JC 734
MLM 94
EM 1:317
CR87-O 3
CR88-O 103

21.5 Notwithstanding that the Nephite disciples who attended the Savior in his appearance at the land of Bountiful shortly after his resurrection from the dead would be faithful and true throughout the rest of their lives, and the subsequent righteousness of their children and grandchildren, there would come a time when their posterity would fall away into darkness, ignorance, and depravity. Yet, there was a standing promise that the Book of Mormon would come forth unto their distant children at the time that the Lord was prepared to gather in all of the scattered remnants of the House of Israel.

21.5.20—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

21.6 The act of bringing the record of the Nephites into the world through the Gentiles would not only bless the posterity of Lehi and his sons, it would be the means of bringing the Gentiles themselves to salvation. Through the principles of faith and repentance, together with the saving ordinances of the Gospel of Christ, the Gentiles would find themselves heirs of the blessings of Abraham, Isaac, and Jacob.

21.6.8—*it*—That is to say, the Book of Mormon, the record of the teachings of the Lord Jesus Christ to the Nephites.

21.6.14—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

21.6.72—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

21.7 Here at last is the sign itself. When the fallen posterity of the Nephites eventually came to know who and what they were in relation to the House of Israel, they could be assured that the latter-day prophecy regarding the gathering of the scattered remnants of Israel was beginning to be fulfilled.

21.7.56—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

21.8 The gathering of the scattered remnants of the House of Israel would eventually bring about a great movement within the nations of the earth. When the Israelites were led out of Egypt, the Pharaoh was truculent about their departure and did much to hinder the exodus. In the latter days, the kings of nations would not resist to the same degree, if at all. The gathering of

5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;

6 For thus it behooveth the Father that it should come forth from the Gentiles, 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 numbered among my people, O house of Israel;

7 And when these things come to pass that thy seed 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 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

3 Ne. 21:5
EM 3:981

3 Ne. 21:6
AF 135
MD 205
3 Ne. 21:6,22–29
EM 2:541

3 Ne. 21:7–13
EM 1:205
* p. 500

3 Ne. 21:8
EM 2:700
3 Ne. 21:8–11
EM 2:702

the House of Israel would come as a surprise of the potentates of the earth. They would be eyewitnesses of the work of the Lord, but none of the detailed events would have been announced beforehand to them. Much of what they would know concerning the gathering of Israel they would understand in retrospect.

21.9 The servants of God would be given opportunity to declare unto the nations of the earth that what they were actually witnessing was the gathering of scattered Israel, but many of the Gentiles would prove to be incredulous.

21.10 Jesus had cited Isaiah 52:14 in conjunction with the restoration of the House of Israel in the last days. There is no question that the prophecy of the marred visage is an allusion to the Lord Jesus Christ himself, especially during the final hours of his mortal ministry. The Savior reapplies the prophecy, however, to others who would be engaged in the latter-day gathering of the House of Israel, who would also be physically abused and maimed. But they would be protected and sustained so long as their tasks were not yet accomplished, for the Lord God would watch over them particularly. Satan might be able to manipulate the hearts and minds of wicked men, but the Lord has more power than they all. In this prophecy we may see the life and ministry of the Prophet Joseph Smith implied.

21.11 The coming forth of the Book of Mormon was fraught with great trials and tribulations. Only through the miraculous power of the Lord Jesus Christ was the task accomplished. A review of the lives of all those involved in the translation and publication of the first edition of the Book of Mormon will indicate how proactive the Lord was in staving off the wickedness of men. The Lord is quite specific here about the fate of those who will not believe in the words of Christ preserved in the records of the Nephites.

21.11.17–18—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

21.11.24—*him*—That is to say, that particular servant who would be instrumental in bringing forth the teachings delivered by Jesus unto the Nephites to the Gentiles.

21.11.30—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

21.11.52—*Moses*—The Savior here repeats the prophecy made by Moses to the children of Israel in Deuteronomy 15:19 (see 20.23).

21.12 This is reprise of the prophecy made by Micah quoted earlier by the Savior as to the fate of those Gentiles who would not hearken to the voice of the Lord (see 20.16). We need not dwell upon the scene.

21.12.9—*Jacob*—The son of Isaac, the grandson of Abraham, and the

heard shall they consider.

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, 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 cut off from among my people who are of the covenant.

12 And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the

3 Ne. 21:9
EM 2:736
CR80-A 44

3 Ne. 21:10–11
MLM 557

3 Ne. 21:11–15
DHC 5:553

3 Ne. 21:12–18
EM 2:736
3 Ne. 21:12–19
MLM 140

<p>father of the entire House of Israel. Unto him had been revealed the future destiny of his posterity, including the fact that one day, the children of his beloved son Joseph would become a great people.</p> <p>21.12.14—<i>Gentiles</i>—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.</p>	<p>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.</p>	<p>3 Ne. 21:12–20 DS 2:250</p>
<p>21.13 Again, this is a repetition of a prophecy made by the prophet Micah cited by Jesus above (see 20.17). The remnants of the House of Israel, particularly those who would constitute the posterity of father Lehi, would one day obtain their full rights and privileges as the children of Israel.</p>	<p>13 Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.</p>	
<p>21.14 Here the Lord Jesus Christ continues his discourse taken from the writings of the prophet Micah. The context is provided for the sake of convenience.</p>	<p>14 Yea, wo be unto the Gentiles except they repent; 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 chariots;</p>	<p>3 Ne. 21:14–24 AF 355 3 Ne. 21:14–29 MM 4:355</p>
<p>And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion 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. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: (Micah 5:7–10)</p>		
<p>Note that the prophecy of Micah is reapplied, the destruction befalling the Gentiles instead of the House of Israel. The conditions of repentance are always in play. The faithful need not fear the wrath of God or the wrath of His servants. Neither should the prophecies of the ancient prophets and the words of Jesus Christ himself trouble any who have entered into the eternal covenants extended to the children of God since the beginning of time. It is the wicked whose comfortable circumstances are in jeopardy. The capacity of the Gentiles to wage war against the remnants of the House of Israel will dwindle and then disappear altogether.</p>		
<p>21.14.6—<i>Gentiles</i>—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.</p>		
<p>21.15 The citation of the prophecy of Micah continues.</p> <p>And I will cut off the cities of thy land, and throw down all thy strong</p>	<p>15 And I will cut off the cities of thy land, and throw down all thy strongholds;</p>	

<p>holds: (Micah 5:11)</p>		
<p>Again, the prophecy is applied to the recalcitrant Gentiles who will not believe in the teachings of the Lord Jesus Christ as delivered unto the Nephites.</p>		
<p>21.16 The Savior’s citation of Micah continues.</p>		
<p>And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: (Micah 5:11)</p>	<p>16 And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;</p>	<p>3 Ne. 21:16 MD 746, 840 DNTC 2:149 3 Ne. 21:16–21 MLM 666</p>
<p>The Gentiles, having rejected the fullness of the Gospel of Jesus Christ, descend deeper into the abyss of ignorance, superstition, and depravity. Their dependence upon such imitative substitutes for the gifts of the Spirit of God will be revealed for what it is and they will be left without excuse or resort.</p>		
<p>21.17 The citation from Micah continues.</p>		
<p>Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. (Micah 5:12)</p>	<p>17 Thy graven 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;</p>	
<p>The irony, of course, as that when the Gentiles first encounter the posterity of father Lehi, the latter had fallen into an excess of idol worship. With the introduction of the fullness of the Gospel of Jesus Christ among them, the descendants of the faithful Nephites would forsake the false traditions of their fathers and embrace the truth. The Gentiles would ultimately fall victim to the lure of materialism and other forms of false worship. Eventually, those things which were valued about the God of Heaven would be stripped away from the Gentiles, leaving them naked and unprotected in their spiritual lives.</p>		
<p>21.18 Again, the quotation from the prophet Micah.</p>		
<p>And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. (Micah 5:13)</p>	<p>18 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.</p>	
<p>The “groves” of ancient religions were places of extreme carnality and immorality. In the latter days, at the time when the remnants of the House of Israel would begin to be gathered home, the Gentiles would suffer from a general malaise of sexual depravity in conjunction with their complete surrender to the lusts of the natural man. The appeal and availability of such perversions will also be removed from among the people.</p>		
<p>21.19 The perfidy of the Gentiles would end, either through repentance or the destruction of the perpetrators thereof. We do not have to look very far before finding all of the wickedness that the Lord prophecies here will exist in the latter days and which must come to an end.</p>		
<p>21.20 Those Gentiles who will not receive unto themselves the fullness of the Gospel of Jesus Christ as contained in the scriptures, will have no place or inheritance upon the earth when the gathering of Israel is accomplished.</p>	<p>19 And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.</p>	<p>3 Ne. 21:19 MD 594</p>
<p>21.20.36—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>	<p>20 For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;</p>	<p>3 Ne. 21:20 MD 82 3 Ne. 21:20–21 MD 821 3 Ne. 21:20–22 MLM 141 3 Ne. 21:20–24 DS 2:250</p>

21.21 The Savior returns to the final verse of Micah 5.

And I will execute vengeance in anger and fury upon the heathen, such as they have not heard. (Micah 5:14)

This last verse foreshadows the manner in which the same judgments that had been predicted for the children of Israel would be applied to the nations of the Gentiles. Here the Lord Jesus Christ does exactly that.

21.22 A covenant people are an obedient people, regardless of their lineal heritage. Those who pertain to the House of Israel by reason of their family blessings have an inherited right to an opportunity to receive the fullness of the Gospel of Jesus Christ in every dispensation. They are free, as are all men, to accept or reject that blessing and the blessings that attend discipleship. While the Gentiles generally do not have such an inheritance blessing, they nonetheless are to be given an opportunity to be received as children of Israel through their attention to the principles of faith and repentance, and their willingness to enter into the covenants of salvation and exaltation through the ordinances established to do so. The Gentiles who dwell in the western hemisphere may be as blessed as the children of Lehi through their faithfulness.

21.22.39—*Jacob*—The son of Isaac, the grandson of Abraham, and the father of the entire House of Israel. Unto him had been revealed the future destiny of his posterity, including the fact that one day, the children of his beloved son Joseph would become a great people.

21.23 Along with the remnants of Jacob, which here specifically refers to the posterity of father Lehi, and the repentant Gentiles, others who pertain to the House of Israel will join in laying the foundation of the city of the New Jerusalem. It is clear that among the Gentiles will be found the posterity of other descendants of the tribes of Israel who will have the inheritance blessing of establishing Zion.

21.23.10—*Jacob*—The son of Isaac, the grandson of Abraham, and the father of the entire House of Israel. Unto him had been revealed the future destiny of his posterity, including the fact that one day, the children of his beloved son Joseph would become a great people.

21.23.19—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

21.23.34–35—*New Jerusalem*—The city of Zion to be initially founded upon the site where the Garden of Eden once stood.

21.24 The Gentile disciples of Christ will participate in the great gathering of the House of Israel that will take place in this hemisphere. It is to be assumed that they would be involved in the worldwide search for scattered Israel as well.

21.24.4—*they*—That is to say, the repentant and converted Gentiles.

21.24.6–7—*my people*—That is to say, the remnants of the Nephites and the Lamanites who will receive the fullness of the Gospel when it comes to them, together with the remnants of the other tribes of Israel who will be found among the Gentiles in the latter days.

21 And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

*{*Chapter X}*
(Chapter 21, continued)

{9–1830}

22 But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

23 And they shall assist my people, 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 New Jerusalem.

24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

3 Ne. 21:20–25
MLM 303
3 Ne. 21:20–29
DS 3:67, 71
3 Ne. 21:21–27
AF 335
* p. 501

3 Ne. 21:22
AF 214
EM 2:579
CR88-O 102
3 Ne. 21:22–23
EM 3:981
3 Ne. 21:22–24
AF 351
3 Ne. 21:22–25
EM 2:702
3 Ne. 21:22–28
AF 336

3 Ne. 21:23
EM 1:205
3 Ne. 21:23–24
DNTEC 3:581
MM 1:95

<p>21.24.27–28—<i>New Jerusalem</i>—The city of Zion to be initially founded upon the site where the Garden of Eden once stood.</p>		
<p>21.25 The building of the New Jerusalem is in conjunction with the ushering in the Millennium, that thousand year period of time during which the Lord Jesus Christ will dwell personally upon the earth.</p>	<p>25 And then shall the power of heaven come down among them; and I also will be in the midst.</p>	<p>3 Ne. 21:25 AF 363, 373 EM 1:205</p>
<p>21.25.11—<i>them</i>—In the grammatical context of the passage, the antecedent here is the converted Gentiles, but one could make a case for the remnants of the House of Israel to be included in the reference as well.</p>		
<p>21.26 The Gospel of Jesus Christ will be preached unto every nation, kindred, tongue, and people in the latter days in order that all of the remnants of scattered Israel may be gathered in as the Father had promised his ancient servants.</p>	<p>26 And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this 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 lost, which the Father hath led away out of Jerusalem.</p>	<p>3 Ne. 21:26 AF 344 EM 2:702, 709 CR87-A 9 3 Ne. 21:26–29 AF 334</p>
<p>21.26.64—<i>Jerusalem</i>—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.</p>		
<p>21.27 This grand missionary effort will restore scattered Israel to a knowledge of the ancient promises and covenants that had been extended to their righteous ancestors. By their faith in the promises to their fathers, the children of Israel will come unto Christ filled with justifiable hope and filled with the expectation that they, too, will be received by the Lord of Life.</p>	<p>27 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, that they may call on the Father in my name.</p>	<p>3 Ne. 21:27 CR93-A 38</p>
<p>21.28 Israel will be gathered in with as many of their Gentile neighbors and friends as wish to participate in the blessings of heaven.</p>	<p>28 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.</p>	
<p>21.29 Another reference to Isaiah 52:12 (see 20.41–42).</p>	<p>29 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.</p>	<p>3 Ne. 21:29 EM 1:181 EM 2:700 3 Ne. 21:29,8 EM 2:736</p>
<p>22.0 The initial phrase of verse one, together with the continuation of the paragraph designated in the first edition of the Book of Mormon, testify that Isaiah 54 is to be understood as a prophecy directly related to the events of the latter days and the gathering of the House of Israel. Of course, the Lord Jesus Christ understood the connection when he first taught these principles to the</p>	<p><i>{Chapter X; continued}</i> (Chapter 22)</p>	<p>3 Ne. 22 AF 253, 386 DS 2:271 JC 731, 734 PM 122, 151,</p>

Nephites gathered to the city of Bountiful. The text of Isaiah in the Book of Mormon is almost exactly the same as that to be found in the King James version of the Bible. Differences are to be found primarily in the notes. Although they will not be treated below, noticing the differences in punctuation may prove to be an illuminating exercise for the reader.

22.1 At the heart of the sentiments expressed by the prophet Isaiah is that in the latter days, as the children of Israel are gathered in from their long dispersion, far more would return to the lands of inheritance than every dwelt there when the Kingdom flourished at its greatest. Although their names are not mentioned by Isaiah specifically, the eternal companions of the great patriarchs come immediately to mind in conjunction with the circumstances articulated here. Sarah, the wife of Abraham, waited nearly 70 years for children and then was graced with the birth of a single son, Isaac. Rebekah, the wife of Isaac, was barren for 20 years before giving birth to Esau and Jacob. Rachel remained childless for nearly fourteen years while her sister and their handmaidens bore ten sons to their husband Jacob. She then gave birth to Joseph. Imagine the joy of these women when their firstborns came into the world. Other wives and mothers produced many children for the family; these three gave their lives for one or two. Save for the great promises that were extended to them by the hand of the Lord in their covenants, they might have felt that their blessings were quite limited. Each woman with her husband had been granted that their posterity would be as the sands of the seashore, as the stars of heaven, as the dust of the earth, yet none of this was realized during their lifetimes. What wonderment would fill their hearts and minds were they to look upon the multitude of nations which have sprung from them! In addition to the literal seed of the body would be the multitudes of other peoples who would find salvation and exaltation through the ministrations of the servants of God. They, too, would look upon the great patriarchs and their wives as the progenitors and exemplars of their redeeming faith.

22.1.10—*pass*—This word and the phrasing before it constitutes the Savior’s personal introduction to the passage of Isaiah that he is going to rehearse to the Nephites.

22.2 The dwelling place of the House of Israel was pitched without the knowledge of those who would ultimately be counted as pertaining to the eternal covenants established between the Lord and His servants. The canopy would prove to be too small. The tents would have to be extended, enlarged in every way to accommodate those who would call Abraham their father.

22.2.3—*place*—That is to say, the site upon which the household tent had been pitched.

22.2.13—*curtains*—That is to say, the sides of the tent which enclosed the living space.

22.2.15—*thy*—The King James version of this verse had “thine” in this place.

22.2.21—*cords*—In order to hold the tent erect, ropes were tied to the upright poles near the center of the tent and at other strategic points. As the square footage of the tent expanded, the length of the sustaining cords would have to be increased.

22.2.25—*stakes*—The cords were held secure to the ground by tying them to large wooden stakes driven into the ground. The greater the size of the tent, the longer the sustaining cords, the larger the stakes had to be in order to hold the tent upright.

22.3 No matter how much the place of the tent was expanded, there still

1 AND then shall that which is written come to pass: Sing, O barren, 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.

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 stakes;

3 For thou shalt break forth on

281
EM 1: 68, 140,
142, 154, 159,
170, 199, 213
EM 2:699, 736,
749, 804
EM 3:1013,
1163, 1164,
1166
EM 4:1624
CR87-O 23
3 Ne. 22:1
CR97-A 49
3 Ne. 22:1–17
MM 4:362
EM 2:700
3 Ne. 22:1,5–8
EM 4:1580

3 Ne. 22:2–5
EM 3:1412

would be insufficient room for those who would be gathered in. From the perspective of the land promised to Abraham, his son and grandson, the region of Palestine could never possibly accommodate all of those who would become the heirs of salvation. Therefore, the lands of the Gentile nations would be utilized as well, their abandoned cities inhabited by the children of the promise.

22.3.20—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

22.4 For a woman to be childless and without a husband was an unimaginable disgrace in ancient Israel. To be barren year after year would have been a burden to distress the soul of the righteous. A childless widow was further insulted if none of her husband’s kinsmen were willing to raise up a family through her for the dead man. The Lord’s promise here was that all of the sorrows that might have descended upon the childless widow would vanish away and replaced by great joy and prosperity.

22.4.31—*and*—This word and the following eight words are not found in the King James version of this verse.

22.5 We learn in this verse that the seemingly abandoned woman is the metaphorical representation of the House of Israel, driven and dispersed from the lands of her inheritance. Her seemingly dead husband is the Lord God of Heaven.

22.5.3—*maker*—In the King James version of this verse, the postulated word “is” follows immediately. The Lord’s usage here is far superior in its clarity.

22.5.20—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

22.6 For all of her desolation, the House of Israel had once entered into an eternal covenant with the powers of Heaven, bound to the Lord God as a companion for all time and eternity. The marriage suffered reverses, primarily because of the infidelity of the covenant wife in following after other gods, prostrating herself before them. The Lord God of Israel refused to continue in the family relationship because of that betrayal, and the young woman was driven far away to suffer in despair for a season.

22.7 How long did the young, unfaithful barren wife wander in the wilderness alone? A long while, until she thought herself past the time in which she could bear children to any man, much less the husband whom she had betrayed. Yet the promise was that she had originally been received into an eternal covenant, and one day she would be redeemed, restored to her place within the tents of her espoused.

22.8 The love of the righteous husband was unquenchable, notwithstanding the great evil his wife had committed against him. The Lord God would one day receive the House of Israel again as His people.

the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

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 shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy maker, thy husband, 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.

6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have

* p. 502

3 Ne. 22:7–8
MM 4:331
3 Ne. 22:7,10
CR98-A 8

3 Ne. 22:8
CR99-O 53, 90
3 Ne. 22:8–10

22.9 The population of the earth, together with all animal life, had been destroyed by the flood as a direct response to the unconscionable wickedness that had reigned supreme among the children of men during the days of Noah. Only eight people survived the waters; the rest perished. After the waters abated from off the face of the earth, the Lord God covenanted with Noah that the world would never be completely destroyed by water again, and the Lord has been true to His word. The Lord testifies through Isaiah here that the same could be said of the Lord’s promise to the woman who had once been received as His covenant wife. He would receive her unto Himself and would never send her out again. Thus, the House of Israel, that covenant people who had been scattered throughout the world because of transgression, would be gathered in at the last day, never to be dispersed again

22.9.2—*this*—Following this word in the King James version of this verse, the postulated words “as is” follow.

22.9.6—*Noah*—Another of the great stewards of the earth. Since his mortal ministry he has become known as the “Father of all living” as was Adam in his day. All of the inhabitants of the earth, save the eight who pertained to Noah’s immediate family, died in the flood that inundated the earth. Noah has been active in the affairs of the earth, serving in many capacities, the primary one being one of the archangels sent to bless and instruct the faithful. As Adam was and is the Archangel Michael, so also is Noah his fellow servant Gabriel. Noah lived to be 950 years old, typical of many of his progenitors who lived in the days before the flood. Noah was ordained to the priesthood when he was ten years old under the hands of Methuselah, a child-prodigy indeed.

22.9.37—*thee*—In the King James version of this verse, the phrase “nor rebuke thee” follows. Clearly this was not part of the original sentiments of the Lord when He communicated them to Isaiah. Correction and chastisement would continue, but the repenting wife would not be cast out.

22.10 In the latter days the earth will be miraculously transformed in preparation for the Millennial reign. Notwithstanding any of the changes that will take place upon the earth or to the earth, the children of Israel should keep in their minds and in their hearts the promises which he had extended to them after their long exile.

22.10.23—*covenant*—The King James version of this verse adds the phrase “of my peace” after this word. The inspired version is consistent with the Book of Mormon in this regard.

22.11 The imagery of Isaiah changes radically here. Instead of speaking of the once abandoned wife who is restored to her former place within the tents of her husband, the prophet refers to the building of the city of God, the eternal residence for the House of Israel. This, of course, is one of the primary reasons why the Savior employs this chapter in his discourse to the Nephites gathered in the land of Bountiful after his resurrection from the dead. The gathering of Israel in the latter days has always been in conjunction with the rebuilding of the city of Jerusalem in the land of Palestine (see 20.29–34) and the raising up of the New Jerusalem in the western hemisphere (see 21.20–25). Once the city is raised up, Israel will no more dwell in tents or any other temporal dwelling. They will be safely ensconced within the walls of the city of Zion.

mercy on thee, saith the Lord thy Redeemer.

EM 4:1598

9 For this, the waters 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.

3 Ne. 22:9
DS 3:232

10 For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

3 Ne. 22:10
MM 4:331
CR95-A 34, 35
CR96-O 116

{~~9~~—1830}

11 O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

3 Ne. 22:11
CR95-A 35

22.12 In some respects, Isaiah’s imagery is reminiscent of that which John the Beloved would use in his description of the holy city of Jerusalem as he saw it in vision (see *RV-C 21.10–27*). The city will be of great beauty, strength and durability.

22.13 For a thousand years, the Lord God of Israel, even the Lord Jesus Christ, will dwell personally upon this earth in its paradisiacal state. Those children born during that glorious time will be raised up as calves in a stall, without sin unto eternal salvation and exaltation. In some respects, the Nephites would enjoy a similar state of affairs for about two hundred years after the vision of the Savior among them.

22.14 The wickedness of the world will have been destroyed prior to the earth entering into its Terrestrial state. There will be no war, no contention. All of the inhabitants of the earth will come to love one another, filled with compassion and mercy. They will be of one heart and one mind; they will dwell in righteousness; they will have no poor among them. Again, this was a state which the Nephites would enjoy for a time.

22.15 As the House of Israel is gathered from the four corners of the earth, there will be those who will oppose the establishment of Zion. The children of Israel were to know that none of the opposition or persecution would be divinely sanctioned; the children of the promise should not consider themselves as being punished by the Father for any misdeeds. No unhallowed hand would have any lasting effect upon the work of the Lord and His people.

22.15.7–8—*against thee*—This phrase does not appear in the King James version of this verse. The inspired version is consistent with the Book of Mormon in this matter.

22.15.9—*not*—In the King James version of this verse, the postulated conjunction “but” appears.

22.16 There has been written much speculation regarding the meaning of this verse. In the context of the prophet’s message, however, the intent is clear. As the city of Zion is being established, there would be those who would strenuously oppose. That threat would be eliminated in the Lord’s own way and in His own due time. The Lord has prepared his own weapons of defense by the hands of His own servants. He has also prepared the means by which the rebellious would be ushered out of this world. We may wonder about the details, but we would invariably render our vision of the Lord’s work much too myopic.

22.17 The wicked are doomed to destruction. The erstwhile accusers of the saints of God will find themselves condemned by their own words. The Lord God takes care of His own.

22.17.15—*rise*—The King James version of this verse has the word “revile” in this place. There will be no reviling of any kind at the judgment bar of Jesus Christ.

23.1 The Savior had spent much of the second day of his visit among the Nephites instructing them in principles to be found in the writings of the prophet Isaiah, particularly in chapters 52 and 54 of that book. It should be observed that Jesus deemed it unnecessary to refer to the 53rd chapter Isaiah,

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

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.

15 Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake.

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.

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 servants of the Lord, and their righteousness is of me, saith the Lord.

(Chapter 23)

1 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

3 Ne. 22:13
EM 3:1150
CR88-O 91
CR93-O 38
CR95-O 108
CR98-A 8
CR99-O 85

3 Ne. 22:13–14
MM 4:331

3 Ne. 22:17
CR84-A 9
CR92-O 45

3 Ne. 23
AF 253, 386
MD 622
DNTEC 1:56, 57

that which contained as clear a description of the atoning sacrifice and of Christ's final moments on the cross as can be found in prophetic literature.

23.1.34—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

23.2 The western mind has some difficulty comprehending the prophecies of Isaiah, in part because our records of the history of the House of Israel are much too fragmentary. Large segments of the children of Israel were carried off as the result of war; other remnants were led into other parts of the world by the hand of the Lord. We do have some notion of that which transpired among the Jews, during and after the Babylonian captivity. We also have a substantive account of the posterity of Lehi for the thousand years they preserved their records here in the Americas. Of the many other fragments of the House of Israel we know little or nothing. The prophet Isaiah, however, was a gifted seer who comprehended the work of the Lord God among His people wherever they might be found, and incorporated his visions of them into his writings. There will come a day, in the which we will be more informed, when we will perceive perfectly why Isaiah wrote his prophecies precisely as he did. We will be far more appreciative in those days. The Savior's command to the Nephites was not a passing suggestion. It was important to the disciples of Christ to know that their circumstances had literally been foreseen and recorded long before they transpired. Having confidence in the ability of a man to know that which lies in the future constitutes the heart and soul of a testimony of the atonement, the resurrection, and the salvation of mankind.

23.2.18—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

23.2.31—*Gentiles*—Inasmuch as remnants of the House of Israel had been scattered all over the face of the earth, Isaiah could not possibly have referred to the posterity of Abraham, Isaac, and Jacob without treating some aspect of the nation into which the Israelites were led.

23.3 Both the history and the destiny of the House of Israel are woven into the writings of the prophet Isaiah.

23.4 The Savior's teachings to the Nephites about the prophecies of Isaiah would be invaluable to those who would have the opportunity read them. In large measure this would be true because the modern reader would be able to perceive how one nation's history was represented in the prophecies and it would be far easier to discern how those same teachings applied to additional remnants of the House of Israel. It would be vital to the Gentiles as well, as they perceived themselves as an integral part of the salvation and exaltation of

diligently; for great are the words of Isaiah.

2 For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.

3 And all things that he spake have been and shall be, even according to the words which he spake.

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 they shall go forth unto the Gentiles.

DS 2:271
JC 731
PM 151, 281
EM 1:140, 142,
154, 159, 170,
199, 213
EM 2:736, 749,
804
EM 3:1013,
1163, 1166
CR87-O 23
3 Ne. 23:1
MF 345
EM 2:701, 704
EM 3:1285
CR92-O 36
3 Ne. 23:1-2
EM 2:701
3 Ne. 23:1-3
EM 2:699
3 Ne. 23:1-5
AGQ 1: (14)
MD 543
TSWK 127
MM 4:362
3 Ne. 23:1-6
EM 2:736
3 Ne. 23:1-14
PM 88
3 Ne. 23:1,4-6,
11-14
CR82-O 18
3 Ne. 23:2
DHC 5: (38)

3 Ne. 23:4,11-13
EM 2:589

mankind.

23.4.32—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

23.5 Faith in Jesus Christ, repentance from all wrongdoing, and obedience to all of the ordinances proffered by the hand of the Lord has been and ever will be the marked path by which the children of men we be enabled to come back into the presence of God the eternal Father, unscathed and unashamed. Every prophet since the days of Adam and Eve has taught these principles.

23.5.20—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

23.6 It is clear that Jesus’ teachings among the Nephites were far more extensive than that which has been recorded here. Mormon has testified before that he could not possible include all that had been written about the people in their day (see 5.8). By the same token, he will later write that he was compelled to abstract much of what the Lord Jesus Christ had imparted to the Nephites because he did not have sufficient space upon his own plates (see 26.1–8).

23.6.9—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

23.6.37–38—*other scriptures*—We may assume that Jesus is speaking of the passages of Malachi which he is about to recite to them. No doubt there were other prophets to which he could have referred as well, the writings of whom are not found in the Old and New Testaments or upon the Plates of Brass..

23.7 Before providing the Nephites with additional sacred writings, the Savior wished to make a point about the fidelity of their own records.

23.7.10—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

23.8 It should be remembered here that less than 48 hours have passed since the end of the three days of darkness that had covered the land. During the daylight hours, the disciples had attended to the words of their Lord and had been engaged in instructing the survivors in the principles of righteousness. During the intervening night, much time was expended in gathering in others from the surrounding regions. The disciples’ preoccupation, however, did not exempt them from keeping an accurate and timely account of the fulfillment of prophecy.

23.8.3—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of

5 And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things.

{~~9~~—1830}

*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.

7 And it came to pass that he said unto Nephi: 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:

3 Ne. 23:5
MA 188
AF 118
CR87-O 78

* p. 503
3 Ne. 23:6
AF 254
3 Ne. 23:6–13
EM 3:1163
3 Ne. 23:6–14
MM 4:365
3 Ne. 23:6,14
EM 3:1284

3 Ne. 23:7–13
DNTEC 1:847
JC 724
PM 278
EM 1:217
EM 2:725
3 Ne. 23:7–14
PM 268

Bountiful (see 19.4).

23.9 The testimony of Samuel the Lamanite, particularly that which he taught from the walls of the city of Zarahemla, had been recorded at the time it was delivered, probably by Lehi, the brother of Nephi (see *HE-C 14.23*). This faithful inscribing of Samuel's words had taken place nearly forty years before. The Lord's criticism here is not of Lehi, but rather of the Twelve disciples of Jesus who had not as yet written down that Samuel's prophecy had been fulfilled within the past two days. This lapse is reflected in Mormon's own account of the previous two days which does not mention the fulfillment of the prophecy until this point.

23.9.10—*Samuel*—A Lamanite prophet who appeared in the land of Zarahemla during the ministries of Nephi and Lehi, the sons of Helaman. He correctly foretells all that would transpire prior to the appearance of the Lord Jesus Christ to the Nephites and the eventual destruction of the Nephite civilization.

23.9.12—*Lamanite*—Specifically one of the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.10 The disciples knew of the prophecy of Samuel the Lamanite regarding those who would rise from the dead with Christ, because that prophecy had been preserved in the writings of the sons of Helaman. They also acknowledged that the fulfillment had not been written down. Note that they could not bring themselves to make an excuse about the intensity of the past few days.

23.10.10—*Samuel*—A Lamanite prophet who appeared in the land of Zarahemla during the ministries of Nephi and Lehi, the sons of Helaman. He correctly foretells all that would transpire prior to the appearance of the Lord Jesus Christ to the Nephites and the eventual destruction of the Nephite civilization.

23.11 Notwithstanding the turmoil that had troubled the previous week, the record of Nephi had included many details of the disaster that had befallen the Nephites, yet the most significant event of that time period had not as yet been recorded. The visits of the Lord Jesus Christ had been overpowering, his teachings stunning and profound, the attending blessings almost incomprehensible. In his personal record, Nephi had faithfully noted as much as he possibly could, but he had forgotten to include that miraculous manifestation of the power of the resurrection among his own people. We do not know how many faithful Nephites were raised from the dead, nor do we know to whom these faithful saints appeared.

23.11.2—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, "Jesus" means "Savior".

23.12 Nephi took full responsibility for the lapse in the Nephite record. He had been entrusted with the task of keeping an accurate history and acknowledged that he had omitted that significant testimony of the power of the Savior over death and hell. It is unlikely that Nephi ever failed again in these matters.

23.12.7—*Nephi*—The son of Nephi and the grandson of Helaman. This man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

9 Verily I say unto you, I commanded my servant Samuel, 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 many saints who should arise 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 written this thing, that many saints 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.

3 Ne. 23:9
AF 394
3 Ne. 23:9–10
AGQ 1:37
DS 1:30
EM 3:1222
CR87-A 9
3 Ne. 23:9–11
MD 667
DNCTC 2:528
CR83-A 10
3 Ne. 23:9–13
AF 394
MM 4:273
EM 3:1259
3 Ne. 23:9–14
CR84-O 12

3 Ne. 23:10
AF 394

3 Ne. 23:11
EM 1:143
EM 2:734
3 Ne. 23:11,13
EM 3:1195

23.13 Any general notions that the disciples may have had about the resurrected saints were soon clarified and documented in detail.

23.13.7—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

23.14 The accuracy of the Nephite record made it possible for the Twelve disciples and those who followed afterwards to teach the truth in its purest form. Because a complete record had been made the day before, the disciples had been able to teach the increasing multitudes the subsequent morning (see 19.1–9). Future generations would be the beneficiaries of Nephites complete account of the Lord’s appearance to him and his brethren.

24.1 The prophet Malachi lived and prophesied about the year 430 BC, 170 years after the father Lehi and his family left the land of Jerusalem. It would have been impossible, therefore, for the teachings of Malachi to have been inscribed upon the Plates of Brass. The Savior thought it expedient, nonetheless, that the Nephites have access to the words of the prophet; he therefore dictated what are now considered chapters 3 and 4 of Malachi to the disciples to preserve in their own records. The subtle differences between the King James version of Malachi and the text as given in the Book of Mormon should intrigue us as much as the similarities. The writings of Malachi, like the prophecies of Isaiah, are multifaceted. We can easily see how the prophet’s words can be applied to the time just preceding the Savior’s birth, how they might be applied at various times during his mortal ministry, how they figure into the events that took place in the land of Bountiful among the Nephites, and we may project into the future and perceive how these very same prophecies might apply to the time just prior to the second coming of the Lord Jesus Christ. The entire third chapter of Malachi was quoted when the angel Moroni first appeared to Joseph Smith in September of 1823.

24.1.22—*Malachi*—So far as can be ascertained by present historical records, the last of the Old Testament prophets. He has been quoted by prophets, seers, revelators, angels, and the Son of God on many occasions, both ancient and modern. He was as privy to the events of the future as any of the prophets. He surveys the whole of history from the time of the mortal ministry of the Lord Jesus Christ until the Millennium.

24.1.65—*messenger*—In the setting of the New Testament, this messenger is usually identified as John the Baptist, he who prepared the people of Judea for the appearance of the Lord Jesus Christ during his mortal ministry. In the Book of Mormon setting, any number of individuals might be pointed to, not the least of which would be Samuel the Lamanite and Nephi the son of Nephi. In lieu of a human agent, the great and dreadful period of devastation and darkness might be thought of as a “messenger” that reoriented the thoughts and emotions of the Nephites prior to the Lord descending from the heavens to them.

24.1.73—*me*—In the context of the New Testament, this first personal narrator is generally accepted as the Lord God Jehovah, or the Lord

13 And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.

{Chapter XI}
(Chapter 23 continued)

{¶—1830}

14 And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them.

{Chapter XI; continued}
(Chapter 24)

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 send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

3 Ne. 23:14
AF 254

3 Ne. 24
AF 253, 386
DS 2:271
JC 731, 734
PM 122, 151,
281, 609
EM 1:106, 140,
142, 154, 159,
170, 199, 213
EM 2:728, 736,
749, 804, 851
EM 3:1013,
1163, 1166
CR87-O 23
3 Ne. 24:1
CR94-A 42
3 Ne. 24:1–3
AF 373
3 Ne. 24:1–12
CR86-O 88
3 Ne. 24:1–18
MM 4: 365

Jesus Christ himself.

24.1.76—*Lord*—Although the expectation was not universal among the Jews, yet a goodly number of the covenant peoples were anticipating the coming of the Messiah, that they might be governed by a good and righteous man. Many of the Nephites believed the words of their prophets and were also expecting to have their lives enhanced by the appearance of Jesus.

24.1.85—*temple*—In the New Testament context, most scholars have pointed to the Temple located at Jerusalem as the edifice spoken of here, with either the Lord's tender exchange with the elders of the Temple when he was thirteen or the first instance of the cleansing of the Temple when he first began his public ministry as the object of the prophecy. The prophecy could just as easily have been in reference to his physical birth. In the Book of Mormon context, there would have been hardly a person among the Nephites who would not have understood the application of Malachi's words to their immediate circumstances at the Temple in the city of Bountiful.

24.1.88—*messenger*—Both the Jews and the Nephites had been living under the direct influence of the Law of Moses, as had all of the House of Israel for nearly 1800 years. The ministry of the Lord Jesus Christ brought about an eventual fulfillment of that Law and replaced it with the fullness of the Gospel of Jesus Christ.

24.1.91—*covenant*—Ultimately, the covenant spoken of here was one that was transacted in the premortal councils in Heaven, when Jesus was chosen to serve as the Lamb of God. Throughout the history of the world, since the days of Adam and Eve to the present time, emissaries have been sent among the children of men to invite them to renew that eternal covenant through the principles and ordinances of the Gospel.

24.2 The clarity of the Savior's teachings, the power of his own personality, and the intervention of heaven in his behalf would do much to convince the people with whom he came in contact that he was a being that could not be easily dismissed. For the righteous, he was the means by which they could be sanctified, having all sins and transgression completely eliminated from their lives, as if they had been crude ore that had been smelted sufficiently that no impurities remained behind. They had been washed clean, to use another analogy, and were without spot or stain, as if they had been clothing that had been scrubbed perfectly clean and white. To those who were filled with all manner of wickedness and spiritual filth, the refiner's fire and the fuller's soap were destroyers.

24.2.2—*who*—The birth of Jesus brought about a day of vengeance on the part of King Herod, during which all of the children of Jerusalem and environs under the age of two were summarily put to death. By our reckoning, only Jesus and John the Baptist of that generation survived. Who survived the great destruction among the Nephites? Who indeed? Entire cities were swallowed up in the earth or buried beneath the waves. Other cities and their inhabitants were burned to the ground; others were simply reduced to rubble. The Nephite civilization was cleansed, a people modestly prepared to receive the Lord when he descended from the heavens to them in the land Bountiful. We can expect no less of a preparation at the second coming, when the entire world will be prepared for a thousand years of peace and harmony.

24.2.13—*stand*—Whether out of fear or reverence, all men bow before the Son of God. In literal terms, no man, woman, or child maintained an upright posture during the great earthquakes and storms that befell the

2 But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap.

land just prior to the Savior's appearance to the Nephites.

24.2.22–23—*refiner's fire*—Simply put, a refiner was a man who smelted ores of one sort or another in order to eliminate the impurities of the desired metal. The fires were extraordinarily hot, boiling off the organic material and congealing the slag from lesser minerals and metals.

24.2.26–27—*fuller's soap*—A fuller was a washer of clothes, one who used a variety of instruments and chemicals to restore the material to an acceptable state. The soaps were powerful agents, usually derived from lye.

24.3 The sons of Levi had been entrusted with the administration of the Law of Moses with divine authority bestowed upon them by the great Lawgiver at the behest of the Lord God of Israel. This lesser priesthood governed the temporal affairs of Israel for nearly two millennia. During that time there were men of great faith and humility who served the House of Israel as priests. By the time the Lord Jesus Christ was pursuing his mortal ministry, however, there were few among the Levites who actually honored their callings. How many among the priests and Levites were prepared to receive the fullness of the priesthood, even that which is after the order of Melchizedek? The purification and refinement of the sons of Levi has brought about a considerable reduction of their number. In the meantime, other purified and sanctified men have been prepared to replace them in the affairs of the Church and Kingdom of God. No doubt there will come a day in which many of the literal sons of Levi will be brought forward to serve the House of Israel as was intended, cleansed and purified from their sins, prepared in all things to offer up the sacrifices appropriate to the day in which they will be called. All this was true among the Nephites and other remnants of the House of Israel as the Lord Jesus Christ visited them in their order.

24.3.19—*Levi*—The third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means "joined". We know nothing of his marriage nor of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

24.3.35—*offering*—We may fully expect a time in which the sons of Levi will do as they were commanded to do in the beginning, according to the divine instructions that will be given unto them by the King of kings, the Lord of lords, and the High Priest of our profession.

24.4 In the days of Adam and Eve, our first fathers were taught the principles of sacrifice in conjunction with the atonement of the Lord Jesus Christ. The animals which they offered upon their altars were in similitude of the sacrifice which the Son of God would make for the souls of the children of men. After that magnificent sacrifice for his brethren was accomplished, the Savior changed the nature of the sacrifice that was to be offered, specifying bread and

3 And he shall sit as a refiner and purifier of silver; and he shall pu*rify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

3 Ne. 24:3
MD 612
* p. 504

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.

wine to represent his flesh and blood, and that the sons of God would offer up their broken hearts and contrite spirits in lieu of an animal of any kind. The service of the Aaronic and Levitical priesthoods changed accordingly.

24.4.6—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

24.4.8—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

24.5 There was much to condemn in the society of the Jews and that of the Nephites during the time the Savior dwelt upon the earth. All of the abominations listed here and then some were practiced with impunity among the people who asserted that they were the favorites of the God of Israel. The land of Judea suffered greatly at the hands of the Romans, essentially cleansing the region of those wicked elements which had misled the children of Israel to reject their King and Redeemer. The vast majority of the wicked among the Nephites had been eliminated during the great tribulations that accompanied the death of the Lord Jesus Christ. No doubt there will be a similar cleansing prior to the second advent of the Son of God upon the earth.

24.5.48—*stranger*—In the King James version of the book of Malachi, the translator added the phrase “from his right” after this word. We may consider this interpolation as being inappropriate.

24.6 Rather than destroy the recalcitrant House of Israel, the Lord God was determined to purify and refine it. Thus had been the promises that He had extended to His servants, Abraham, Isaac, Jacob, and others. Much the same might be said of the Nephites in their time and place, and also of all of the remnants of the House of Israel wherever they may be found. For this purpose the Lord will purify the saints in those days prior to the second coming that he might have a people prepared to receive him in the last days.

24.6.13—*Jacob*—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts.

6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

3 Ne. 24:5
MD 747
DNTC 2:82
CR81-A 65
CR94-O 93

Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

24.7 This, of course, is the cry of repentance unto those whose parents should have persuaded them to keep the commandments of God, but failed to do so. This was the appeal of the Savior to those with whom he came in contact throughout his mortal ministry. He made a similar appeal to the Nephites gathered to the Temple in the city of Bountiful. There is safety to be found in the principles and ordinances of the Gospel of Jesus Christ.

24.7.7—*fathers*—One could narrow this down literally to the previous two generations, however, there are examples of the perfidy of the House of Israel that extended throughout their entire history.

24.7.8—*ye*—That is, the sons of Jacob mentioned in the previous verse. We are to understand here the House of Israel.

24.7.14—*ordinances*—While one could easily point to some of the ordinances of the Aaronic priesthood that had been seriously neglected by the Jews in and around Jerusalem, yet the remnants of the House of Israel had been somewhat rebellious in their lack of observance. The Nephites and Lamanites provide us with extreme examples throughout the previous six hundred years of their civilization.

24.7.37—*Wherein*—Is this a matter of ignorance on the part of the children of Israel, not knowing how to return to their God? Or is this response a product of their own willful conduct and the wickedness of self-righteousness? A case could be made for both, but it is likely the latter is that which the Lord condemns here.

24.8 The priests of the Levitical priesthood sometimes were guilty of excesses which greatly offended the sensibilities of the children of Israel. In some instances the children of Israel were reticent about continuing with their offerings and tithes. Among the Nephites there were anti-Christians and other apostates that falsely accused the servants of God as being in their positions merely for the prosperity that such responsibilities provided them. These wicked men promoted jealousy and discontent. Inasmuch as both the Church of Christ and the central government had fallen on bad times just prior to the appearance of the Savior, it seems unlikely that much in the way of tithes and offerings had been forthcoming. The Nephites, however, were about to enter into an era of peace and prosperity in the which they would be expected to live an even higher law than that of tithing. They would be commanded to abide by the law of consecration.

24.9 The entire infrastructure of the Nephite civilization had been destroyed, together with much of the land that had been used for cultivation and pasturage. As they started over, they were to abide by the principles and ordinances that would bring them prosperity and also express their gratitude for their good fortune by blessing the lives of others around them who had not been as greatly blessed as they had been. The formal way to bring this about would be through their tithes and offerings.

24.10 The Nephites would have to spend a great deal of time and effort rebuilding that which had been destroyed by the earthquakes, fires, flood, and tempests. The Church of Christ would have great temporal needs as well, and the tithes and offerings would be instrumental in providing places of worship, nurturing the sick and afflicted, caring for the poor and needy, feeding the hungry and clothing the naked. All of these things would be in demand the very next day. Providing for the needs of the Church of Christ in its ministry

{*¶*—1830}

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts. But ye say: Wherein shall we return?

3 Ne. 24:7–10
AF 437
3 Ne. 24:7–12
AF 437

{*¶*—1830}

8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings.

3 Ne. 24:8–9
CR83-A 33
3 Ne. 24:8–10
AF 453
CR94-A 43
3 Ne. 24:8,10
CR98-A 103
3 Ne. 24:8,10, 12
CR88-A 85

9 Ye are cursed with a curse, for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be

3 Ne. 24:10
CR94-A 45
3 Ne. 24:10–12
CR94-A 44

had to begin that day. Hence, the Savior's recitation of the words of Malachi in this matter.

24.11 The temporal circumstances of the Nephites at that hour were tenuous at best. How long would it take before the agricultural operations were reestablished? How long before there were sufficient flocks and herds available? How many fruit trees survived the natural disasters that befell the lands? Their whole survival depended on their munificence toward the God of Heaven. Tithing and other offerings were required if they ever hoped to extricate themselves from the dearth which confronted them. Malachi's words encouraged faith.

24.11.32—*fields*—The King James version of this passage has the singular "field" in this place.

24.12 For the next two hundred years, the Nephites would enjoy a glorious period of prosperity and happiness, generated primarily by their willingness to live by every word that proceeded forth from the mouth of God. We look back on that time with a deep desire to be like unto them. No less will be expected of those who dwell upon the earth when the Lord Jesus Christ comes again to reign for a thousand years among the saints of God. This is that which the prophets of God have yearned for in every time and place since Adam and Eve were driven from the garden of Eden.

24.13 Although this verse and those following could easily be applied to various peoples throughout the generations of the House of Israel, certainly the Nephites reflected the attitude depicted here as a result of the collapse of the Church of Christ and that of the central government which occurred just prior to the appearance of the Lord among them.

24.13.17—*spoken*—The King James version of this passage has the translator's interpolated phrase "so much" following this word.

24.14 When one does not perceive one's own bad conduct, it is easy to blame others for any negative circumstances one may be in. A goodly number of the Nephites apparently blamed God for what had transpired among them. "If God were really there and were our friend, why would He allow these terrible things to happen to us?" They would look upon their fellow sufferers who had maintained their faith and obedience and would surmise that the righteous had not fared much better than they had, as those who had partaken of the wickedness of the world.

24.14.11—*what*—The King James version of this verse has "profit is it" following this word.

24.14.20—*ordinances*—The King James version of this verse employs the singular form of this noun.

24.15 This has been the cry of the spiritually uninformed since the beginning of the world: "Why is it that the wicked prosper and the righteous are oppressed?" No doubt there were some marginal types who survived the destruction five days before who might be thought of as not having been dealt with properly. No doubt there were those among the survivors who might be tempted to think that they had been handled a little too harshly during the past week, given their continuing desire to do all that the servants of God had proposed. Malachi and Jesus discourage this sort of thinking as being unproductive.

24.15.17—*heard*—The King James version of this verse has the interpolated neuter pronoun, "it", following this verb.

room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.

12 And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts.

{*¶*—1830}

13 Your words have been stout against me, saith the Lord. Yet ye say: What have we spoken against thee?

14 Ye have said: It is vain to serve God, and what doth it profit that we have kept his ordinances and that we have walked mournfully before the Lord of Hosts?

3 Ne. 24:14
MD 519
3 Ne. 24:15–16
MD 100

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

{*¶*—1830}

24.16 The Lord had already counseled with Nephi about the importance of keeping accurate and current records. That practice was to continue forward as it had in the past. No doubt there were extensive records kept during the years following the visit of Jesus to the Nephites. It is intriguing that Mormon summarizes them all in one short chapter. We find this practice of keeping a book of remembrance had been in practice since the days of Adam. The result of righteous men keeping accurate records of their time and place is manifested in the preservation of scripture.

24.17 This is the great promise associated with the covenants of Christ. The preservation of the righteous will be complete and perfect. All men will come forth from the grave as immortal beings, but those who have been full of faith and have lived in accordance with the will of God will find treasures beyond imagination waiting for them in the Celestial Kingdom of God. God the Father will spare the righteous precisely because they have become, every whit, like unto His Son.

24.18 The saints of God will have the mind of Christ, and as such they will be enabled to know the minds and hearts of all those around them. Among the righteous this awareness will promote a unity unparalleled in the history of this earth. To the degree that the Lord Jesus Christ authorizes his servants, the children of God will judge the world of men.

25.1 The Savior continues his citation of the prophecy of Malachi that it might be recorded and preserved among the Nephites who otherwise would not have had his writings. Those of us who live in the latter days anticipate the fulfillment of this particular prophecy in conjunction with the second coming of the Lord Jesus Christ. The prediction given by Malachi, however, has had other partial fulfillment at other times and in other places. The destruction of Jerusalem by the Romans in AD 70 has frequently been identified as the object of Malachi's warning. The Nephites might easily point to the city of Zarahemla or other communities destroyed by fire during the natural disturbances that took place at the time of the Savior's death. Certainly the utter destruction of the Nephites at the hill Cumorah toward the end of the 4th century AD, although not specifically by fire, could be viewed as an event that left neither parents nor children in its wake. The angel Moroni quoted Malachi slightly different from that given in the Book of Mormon, probably because of its orientation specifically toward the events of the second coming. The context of the quote is included below.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: *For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.* (Joseph Smith History 1:36–37)

The King James version and the Book of Mormon version are precisely the same.

16 Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and *him that serveth him not.

{Chapter XI; continued}
(Chapter 25)

1 FOR behold, the day cometh that shall burn as an oven; and all the proud, 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 nor branch.

3 Ne. 24:16
DS 2:200
CR83-A 35
3 Ne. 24:16–18
EM 1:217

3 Ne. 24:18
MD 197, 706

* p. 505

3 Ne. 25
AF 253, 386
DS 2:271
JC 731, 734
PM 122, 151,
281, 609
EM 1:106, 140,
142, 154, 159,
170, 199, 213
EM 2:728, 736,
749, 804, 851
EM 3:1013,
1163, 1166
CR87-O 23
3 Ne. 25:1
MD 593
DNTC 3:109
EM 3:1131
CR86-A 6
CR89-A 3
3 Ne. 25:1–6
MM 4:365

{Chapter XI; continued}
(Chapter 25 continued)

{¶—1830}

25.2 Again, this is a prophecy that agrees well with the events following the second coming of the Lord Jesus Christ, when the Millennium, the thousand year reign of the Savior upon the earth, will constitute a time of great peace, joy, and harmony. It is easy to perceive, however, that the Nephites would enjoy a similar time of tranquility, though not nearly as long. Two generations of Nephites would grow up unto the Lord without sin, like calves in a stall. The Lord's descent from heaven, his inspired teachings, and the willingness of the Nephite disciples to observe the commandments of God all contributed to the atmosphere in which these little children achieved immortality and eternal life.

25.3 Although the Nephites certainly did not rejoice in the fact, it was nonetheless true that they would for many years have the remains of their brethren as dust and ash beneath their feet. With the ushering in of the Millennium, a similar prospect lies before all those who are able to withstand the glory of the risen Lord and his angels (see 25.1).

25.4 At first blush this verse seems awkward, given the theme that Malachi has been illuminating. Some scholars and, indeed, some ancient manuscripts have shifted this verse to the end of the chapter in order to have the passage make more sense to them. With the coming of the Lord Jesus Christ, his atoning sacrifice and resurrection, the Law of Moses, together with all of its rituals and observances was fulfilled, replaced by the fullness of the Gospel of Christ. This would be true among the Jews, the Nephites, and all of the other remnants of the House of Israel. When applied to the second coming, this verse cannot possibly indicate a return to the ancient lesser Law governed by a lesser priesthood. What then was Malachi's intent? Perhaps we are to understand that the Law of Moses, a standard of living that was based on an evaluation of outward conduct, accompanied by outward blessings and rather harsh physical punishments for negligence or disobedience. There would come a time when the Lord, notwithstanding the tenderness and mercy of the Gospel of Christ, would be required to inflict physical reprimands in addition to any spiritual restrictions that might be due the House of Israel and their companions. Hence, the fall of Jerusalem. Hence, the debacle at the hill Cumorah. Hence, the summary dismissal into the world of spirits of all those unprepared to dwell upon the earth after its restoration to a paradisiacal glory.

25.4.6—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

25.4.15—*Horeb*—One of the many names that have been applied to the various locations where Moses communed with the Lord God of Israel. Mount Sinai is another. Some scholars suggest that Horeb is in reference to the whole range of mountains and Sinai is the very mount of communion. Others, however, assert the opposite. In general, most biblical scholars have settled on the mountainous region near the southern tip of the Sinai peninsula as the location of for both. As to the exact prominence upon which Moses received the Law of God, there are as many opinions as there are peaks in the region.

25.4.18—*Israel*—The name given to Jacob, the younger twin born to Isaac

2 But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall.

3 And ye shall tread 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.

4 Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

3 Ne. 25:2
MD 655, 743
PM 142
EM 2:851
EM 3:1236

3 Ne. 25:4
EM 1:378

and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

25.4.21—*statutes*—The Hebrew word which is here translated as "statutes" derives from roots that mean "appointed, custom, manner, ordinance, due, law, measure".

25.5 We have little difficulty comprehending the application of this verse to the second coming of the Lord Jesus Christ. The coming of the prophet Elijah in 1836 to restore the sealing keys of the priesthood to his servants is a matter of historical record. We might very well perceive Moroni's visit to be of the same spirit. The application of Malachi's prophecy to the dispensation of the Meridian of Time is quite clear as well, inasmuch as the Savior himself explained to his disciples that the ministry of John the Baptist was compatible with Malachi's understanding and intent. For the Nephites, many of the men sent to teach them the principles of salvation and eternal life came in that same spirit of the forerunners, the prophet Elijah being the archetype for all of them. Thus, Samuel the Lamanite and Nephi the son of Nephi would be among those set to announcing the great and dreadful day of the Lord. The angel Moroni cited this same verse to Joseph Smith in September 1823, amended somewhat for the time and place.

And again, he quoted the fifth verse thus: *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.* (Joseph Smith History 1:38)

25.5.6—*Elijah*—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul's day were performing vicarious work for the dead, including baptism (see *1 CO-C 15.29*).

25.5.8—*prophet*—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;

3 Ne. 25:5
AF 361, 373
JC 787
3 Ne. 25:5–6
AF 156, 310
AGQ 5:129
MLM 266
CR98-O 30
CR00-O 11

Lord Jesus Christ than the prophet Joseph Smith.

25.6 Again, the application of this verse to the dispensation of the Fullness of Times is an easy matter. In the latter days, the unity of the family, the immediate and the extended aspects, would be the means by which a people would be prepared to meet the Lord Jesus Christ at his coming. Elijah the prophet would come to restore those keys necessary to formalize, by covenant, all of the eternal relationships that make the heavens glorious in every sense of the word. The coming forth of the Book of Mormon by the hand of the angel Moroni is in that same spirit. A careful reading of the Savior's visit to the Nephites will reveal the intensified sentiments between parents and children as the Lord blessed each adult and each child individually. This verse was also cited by the angel Moroni during his first visit with the prophet Joseph Smith.

He also quoted the next verse differently: *And he shall plant in the hearts of the children the promises 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.* (Joseph Smith History 1:38)

26.1 In a previous verse, Mormon testified that the Savior had expounded all things, all scripture into one, and then recited two chapters from the book of Malachi to which they had not had access to previously (see 23.14 and 24.1). We should probably assume in the first instance that Mormon was speaking of the scriptural accounts that the Nephites had in their possession prior to Jesus' appearance. Once Nephi and his brethren had copied down the Malachi chapters, the Lord then expounded upon that which he had just given them. We may then suppose that the Lord integrated all that the Nephites knew, giving them insights into the principles and ordinances of the Gospel by means of the teachings of the ancient prophets.

26.1.9—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, "Jesus" means "Savior".

26.1.28—*both*—We are left to determine whether Mormon was referring to the doctrines and scriptural passage he was citing or to the people who had gathered to the Temple at Bountiful to listen to the Lord Jesus Christ. If the former, we must conclude that the "greatness" or "smallness" of the doctrines was a reflection of the thinking of the people, rather than of the Lord himself. If Mormon was referring to the latter, which seems likely, we should understand that the Savior's approach to teaching the principles of truth and light was far more egalitarian than much of what we witness in today's society. Regardless of a man's social, political, or economical circumstances, he is free to learn as much as he possibly can, all dependent upon his willingness to obey.

26.2 Malachi chapters 3 and 4 testify of that which will transpire just prior to and during the Millennial reign. The principles articulated by the prophet and expanded upon by the Lord Jesus Christ were appropriate to a people who were about to enter into a period of time in their own history when they would enjoy many of the same blessings that will be experienced by the saints in the latter days. The two chapters would serve as touchstones for the leadership of the Nephites, by which they would know those activities which would

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

{Chapter XI; continued}
(Chapter 26)

{¶—1830}

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: These scriptures, 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.

3 Ne. 26
AF 253, 386
DS 2:271, 304,
305
JC 736
PM 151, 281,
609
EM 1:140, 142,
154, 159, 170,
199, 213
EM 2:736, 749,
804
EM 3:1013,
1166
CR87-O 23
3 Ne. 26:1
EM 3:1284
3 Ne. 26:1–2
MM 4:365
CR94-A 43
3 Ne. 26:1–5
JC 731
3 Ne. 26:1–11
EM 2:736
3 Ne. 26:2
CR98-A 103

prove destructive to their people and how they could stave off attempts by the devil to disrupt their peace and happiness. They would succeed in this for about two hundred years.

26.3 The Lord frequently presented his servants with this sort of panorama of the temporal history of the earth. Enoch, Moses, and Abraham serve as splendid examples of this revelatory process. In fact, all of the faithful who have proven themselves worthy of the revelation have been more or less privy to the history of mankind from the beginning to the end. Much of this history is reflected in the presentation of the covenants of the priesthood, the texts of the various volumes of scripture in our possession, and also in the whisperings of the spirit of God as we reflect upon these things.

26.3.52—*scroll*—This is an image that is frequently confused with that which is used by Isaiah and other prophets in referring to the abundance of latter day revelation just prior to and during the Millennium. Isaiah and John the Beloved, for example, both write of the heavens as being like unto a scroll of papyrus or parchment. For the wicked, the heavens will be sealed, the scroll having been rolled up and put away, the Spirit of God having fully withdrawn from the nations of the earth (see *IS-C 34.4*). For the saints of God, the scroll of heaven will be completely unrolled that they might know all truth in relation to the interactions between heaven and earth (see *RV-C 6.14*). Here, Jesus is reported to have spoken of the earth being rolled together as a scroll. We may not know exactly what the image implies. If physical, we may expect rather catastrophic changes in the nature of the earth that will accompany the second advent of the Lord Jesus Christ. If metaphorical, we might speculate that the earth, like a scroll being prepared for transportation, is to pass through a transformation that will enable it to come back into the presence of the Father.

26.4 Jesus expounded to the Nephites the future history of the earth, beyond the second coming, beyond the Millennium, beyond the short season, to the resurrection of all men, when all who have ever lived upon the earth will be brought before the judgment seat of God to be judged of the deeds done in the flesh.

26.5 The blessings of eternity lie before us all. We are free to choose life or death. We are free to choose eternal progression or eternal limitations. We are free to make such decisions, but only for a relatively short period of time. Once men are judged, once they appear before their Maker to be rewarded for their conduct upon the earth, the day of these momentous decisions are over. Every man will be given sufficient opportunity to be a good and great as he chooses to be, but the dictates of both time and eternity will eventually bring an end to this phase of every man's progression. After the judgment of Christ, some of the children of men will be found prepared to progress; others will be found wanting the characteristics and attributes to progress like unto the first. The fullness of the Celestial glory, with all of its attendant blessings, will be bestowed upon the faithful. Others will receive blessings and glories commensurate with their spiritual development; still others will receive no glory whatsoever, but will be cast out into eternal darkness. In the end, no man will be able to justifiably declare that he has been treated unfairly, for all will acknowledge the mercy, justice, and holiness of the Lord Jesus Christ in all of his dealing with his brethren.

26.5.51—*Christ*—Simply put, the name "Christ" is the Greek translation

3 And he 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;

4 And even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil—

5 If they be good, to the resurrection 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 justice, and the holiness which is in Christ, who was before the world began.

3 Ne. 26:3
MA 188
AF 361, 373
MD 218
EM 2:432
3 Ne. 26:3–4
JC 783
3 Ne. 26:3–5
AF 57
EM 2:736
CR02-A 91
3 Ne. 26:3–21
MM 4:368

3 Ne. 26:4
EM 2:774
3 Ne. 26:4–5
AF 72
JC 735

3 Ne. 26:5
MD 177, 360
PM 46

of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

*{*Chapter XII}*
(Chapter 26, continued)

* p. 506

{¶—1830}

26.6 The Lord Jesus Christ spent the better part of two days with the Nephites in and around the city of Bountiful. There were no idle moments during that time. The people rejoiced in his words and willingly listened to all that he had to say. We cannot doubt that much of these teachings, if not all of them, were diligently transcribed by Nephi and the other Nephite Apostles and preserved upon metal plates until they were delivered into the hands of Mormon. Mormon, then, was confronted with the task of determining which of all of the writings should be included in his own book. No intelligent man would covet the responsibility.

26.6.18—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

26.7 We may wonder as to which of the records Mormon is referring. Our historian clearly states elsewhere that the Plates of Nephi, that is to say, the general record of nation begun by the son of Lehi, contained everything that transpired during the lifetime of Nephi the son of Nephi the son of Helaman. He also noted that this latter Nephi had compiled a record of his own, somewhat shorter than the public record, but nonetheless true (see 5.8–10). Neither of these two compilations was concise enough to be inserted whole into Mormon’s own record.

26.7.6—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

26.8 Mormon included as much as was possible of the Savior’s teaching during those two days of conference with the Nephite saints, sufficient so that their posterity could know of the intensity and directness of the Lord’s interaction with their ancestors.

26.8.39—*Gentiles*—The text of the Book of Mormon would eventually be

6 And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people;

3 Ne. 26:6
 PM 91
 CR86-A 75
 CR99-O 89
 3 Ne. 26:6–7
 EM 1:201
 3 Ne. 26:6–10
 EM 1:199
 3 Ne. 26:6–11
 AGQ 1: (14)
 EM 3:1282
 3 Ne. 26:6–12

7 But behold the plates of Nephi do contain the more part of the things which he taught the people.

DS 1:283
 DS 3:202
 EM 1:200
 EM 2:736
 3 Ne. 26:7
 PM 92
 EM 1:199
 3 Ne. 26:7–9
 CR89-A 30
 3 Ne. 26:7–12
 AGQ 1:206

8 And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again

3 Ne. 26:8–10
 AGQ 2:73
 3 Ne. 26:8–11
 AGQ 1:162
 DS 3:225

<p>revealed unto the descendants of Lehi by way of those chosen men whose culture derived from the Greco-Roman civilization.</p> <p>26.8.45—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>	<p>unto this people, from the Gentiles, according to the words which Jesus hath spoken.</p>	<p>EM 1:395 3 Ne. 26:8–12 AGQ 1:204 AGQ 4:139</p>
<p>26.9 The Book of Mormon would be given to the descendants of those gathered at the Temple in Bountiful in the latter days, in hopes that they would willingly receive it as the word of God unto their ancestors. Once accepted, the Book of Mormon would be the means by which they would come to know of the fullness of the Gospel of Jesus Christ, his Church and Kingdom upon the earth, and would give them access to the continual flow of revelation that has been presented to the faithful since the beginning of time. We should not doubt that there will come a time when the fullness of the Nephite record will be made available unto all of the children of men.</p>	<p>9 And when they 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 greater things be made manifest unto them.</p>	<p>3 Ne. 26:9 EM 2:484 3 Ne. 26:9–11 DS 2:305 PM 92</p>
<p>26.10 The Book of Mormon is to be the key to conversion for all of the posterity of father Lehi. To the degree that they are filled with the spirit of the Lord, they will be able to discern the truth of the record and, thus, the truth of all things that have been revealed in these latter days. If they reject or neglect that which is presented to them, their eyes will remain closed and they will not receive the proposed blessings which the Father has set aside for them.</p>	<p>10 And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.</p>	
<p>26.11 Initially, Mormon was tempted to take all that he could find of Jesus’ teaching and place them upon the plates of his own record, notwithstanding the substantial nature of the material. While he knew that the task would have been impractical, yet he feared to offend the God of Heaven. The Lord spoke peace to his soul, however, giving Mormon leave to include those things which he thought to be of greatest importance under the circumstances, and the rest would be left to a future day. No doubt the prophet sought guidance of the Lord in this matter. The latter-day posterity of the Nephites might desire more of the Savior’s teachings. But the fullness of their understanding would be better left to the workings of the Holy Ghost and the revelations of another day.</p>	<p>11 Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people.</p>	<p>3 Ne. 26:11 CR84-O 11 CR91-O 111 3 Ne. 26:11–12 EM 2:845</p>
<p>26.11.16—<i>Nephi</i>—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.</p>		
<p>26.12 Beginning at the sixth verse of this chapter (which was the first verse of Chapter XII of the first edition of the Book of Mormon), Mormon had ruminated somewhat on the dilemma that he faced as a compiler. Here he brings those reflections to an end.</p>	<p>12 Therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me.</p>	<p>3 Ne. 26:12 EM 1:201</p>
<p>26.12.3—<i>Mormon</i>—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.</p>		
<p>26.13 The first day began early in the morning after the three days of darkness dispelled from off the face of the earth (see 11.1–10). That teaching time came to an end shortly after he administered the emblems of the Sacrament to them (see 18.39). The second day of instruction began midmorning the next day, the night having been spent in gathering up as many of the surrounding survivors as was possible to add to the original multitude of students. Jesus appeared to the Nephites after the disciples had taught the Nephites all that the Lord had delivered the day before, and after they themselves had been</p>	<p>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 show himself unto them oft, and did break bread oft, and bless it, and give it unto them.</p>	<p>3 Ne. 26:13 AF 178 EM 3:1243 3 Ne. 16:13–15 JC 735</p>

baptized (see 19.1–15). The rest of the second day seems to continue with the Lord’s discourses on the sacrament, the writings of the ancient prophets, including Isaiah and Malachi, and the gathering of Israel in the latter days. If these teachings took two days to deliver to the Nephites, there is no indication in the narrative as to when one day ended and the next began. It is likely, however, that Mormon’s pause that began in verse six may have come just as he was beginning to contemplate which part of the third day’s teachings to include in his book. If this is the case, then we might conclude that the Lord gave Mormon leave to exclude most of the details of the third day. The only specific reference to events of the third day is in conjunction with the teachings of the little children whose mouths had been opened by the spirit of God (see 26.16–21). The second day apparently ended with another session of healings and even a raising of a man from the dead (see 26.15). Of the other frequent visits of the Lord to the Nephites that transpired after the three sequential days, Mormon tells us little or nothing.

26.14 During the first day of the Savior’s ministration to the Nephites at Bountiful, he had the adults in the multitude gather their little children about him (see 17.11–12). He then prayed for them, and blessed each one, the result being that their little children were surrounded by fire and angels from heaven (see 17.21–25). It would be these blessed children who had entertained angels in their infancy who would have their mouths opened, who would speak greater things than Jesus had taught them up to that time. These teachings appear to have consumed a portion of the third day (see 26.16).

26.15 Toward the end of the first day’s visit with the Nephites gathered at the Temple in the city of Bountiful, Jesus looked upon the multitude and had compassion upon them and those among them who were sick, injured, or otherwise afflicted (see 17.5–10). No doubt there were many in the multitude on the second day who had come to the city of Bountiful from the hinterlands with a desire that they and their friends might be cured of some ailment or another, healings which Jesus willingly performed.

26.15.67—*dead*—Although we cannot be absolutely certain that this is the case, it appears that the man raised from the dead had died in transit to the place where Jesus was. It is not beyond possibility, however, that the man might have died during the great destruction and had been brought to the Lord with great faith and hope by his family.

26.16 This marks the beginning of the third day of instruction, but Mormon tells us but little of the events that transpired, and nothing of the Lord’s specific teachings. The teachings of the little children were not preserved by Nephi or any of the other disciples of Christ.

26.17 We are not told whether any of these baptisms took place during the third day of instruction, but it seems unlikely. Each of those who were baptized had hands laid upon their heads and were promised the Gift of the Holy Ghost according to their faithfulness.

{~~9~~—1830}

14 And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, 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.

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 healed 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 dead, 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 babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write *them.

17 And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did

3 Ne. 26:14
CR96-A 95, 96
3 Ne. 26:14–16
CR91-O 111
3 Ne. 26:14–21
JC 736

3 Ne. 26:15
AF 104, 234
EM 3:1192

3 Ne. 26:16
AGQ 2:90
EM 1:154

* p. 507

3 Ne. 26:17
EM 1:61
3 Ne. 26:17–18
AF 132

<p>26.17.10—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>	<p>come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost.</p>	<p>3 Ne. 26:17–21 EM 1:93</p>
<p>26.18 The heavens were opened to those who were baptized and confirmed members of the Church of Jesus Christ. Their eyes, ears, and hearts were opened to receive the instruction of Heaven, by which they were personally edified and strengthened, just as their little children. None of these revelations were preserved either, being reserved to those who seek guidance from the Lord and His divinely mandated emissaries.</p>	<p>18 And many of them saw and heard unspeakable things, which are not lawful to be written.</p>	
<p>26.19 A concise description of the Zion society that would persist for nearly two hundred years. The disciples would be of one heart, one mind, would dwell in righteousness, and would have no poor among them. They would live the Law of Consecration during that glorious period of their history.</p>	<p>19 And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.</p>	<p>3 Ne. 26:19 AF 438 JC 719 EM 1:202 EM 2:463 CR86-A 88</p>
<p>26.20 Obedience to the principles and ordinances of the Gospel of Jesus Christ is the only sure method of obtaining and preserving peace and happiness.</p>	<p>20 And it came to pass that they did do all things even as Jesus had commanded them.</p>	<p>3 Ne. 26:19–20 AF 132</p>
<p>26.20.14—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>		
<p>26.21 This has ever been the case among the faithful since the days of Adam and Eve.</p>	<p>21 And they who were baptized in the name of Jesus were called the church of Christ.</p>	<p>3 Ne. 26:21 AF 132, 174 MD 136</p>
<p>26.21.10—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>		
<p>26.21.16—<i>Christ</i>—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.</p>		<p>3 Ne. 26:31 DNTC 2:351 3 Ne. 26:32 MD 441</p>
<p><i>{Chapter XII; continued}</i> (Chapter 27)</p>		
<p><i>{¶—1830}</i></p>		
<p>27.1 We do not know how much time passed after the three days of enlightenment until Jesus appeared to his Twelve Disciples, but we may assume that they did not begin their journeying in earnest until they had taught, baptized, and confirmed all those who had been in the multitude gathered to hear the</p>	<p>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</p>	<p>3 Ne. 27 AGQ 4:174 MD 47, 134 JC 736</p>

Savior speak in the land of Bountiful. We may only speculate as to the duration of their mission beyond the city, but again we probably can assume that some time had passed before the Apostles gathered again to report upon their progress. If we accept the beginning of 4 Nephi as Mormon's resuming of his chronological narrative, then we could safely assert that no more than two years had passed away and probably less than a year (see *4 NE-C 1.1*).

27.1.11—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

27.2 There were at least two issues at hand which had begun to preoccupy the minds and hearts of the disciples. First, the official name of the Church; second, what their future prospects were as servants of the Most High.

27.2.2—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

27.3 The Twelve Disciples had begun aright in the beginning. Those who were initially baptized were conjoined to the Church of Christ (see 26.21). Throughout his discourses to the multitude gathered at the Temple in Bountiful, Jesus had spoken of the covenant saints as those who belonged to *his* Church (see 18.5, 18.16, and 21.22). It is unlikely that any of the disputing originated among any of those who had been present when the Lord had given his instructions. As the membership had grown, however, as those outside of Bountiful were gathered in through the teaching of the Apostles and others, a considerable number of people began to question as to how they ought to refer to themselves as an organization. Mormon does not tell us what the other appealing names were, just that there was deep concern in the general Church about the matter. We might suspect that the problem was not so much the name itself as it was the wrangling that was disturbing the unity and peace of the people. A Zion people did not fuss like this.

27.4 A secondary issue, somewhat tacitly expressed by the Lord's response, had to do with the matter becoming an issue at all. Did not the Twelve actually know the answer to their question already? Could they have not settle the matter long before by simply testifying to the people that the Lord had been explicit about the covenants into which they were entering? The Apostles were gentle, humble souls who did not wish to be overbearing, yet they were the servants of the Lord God of Israel, responsible for the salvation of the children of men. They were to be immutable and immovable pillars of faith and assurance to those who belonged to the Church, and as such, when they spoke with one voice, the saints should respond as if the word of God had resounded in their ears. Their own hesitancy to assert the truth had created a doubt within themselves. Once Jesus had assured the Twelve regarding the matter, the disciples still had to communicate the decision to the membership of the Church; they were still charged with defusing the contention that had arisen.

27.5 The Savior's logic is straightforward and clear. Nephi, the son of Lehi, had taught that baptism, the fundamental ordinance of the Gospel and of the Church, was to be done in the name of Christ (see *2 NE-C 31.13*). King Benjamin had clearly taught his people that they were to take upon themselves the name of Christ or they could not find salvation (see *MS-C 5.8–10*). Alma the elder established the Church of Christ near the waters of Mormon as the people of Lehi-Nephi came to him in the wilderness (see *MS-C 18.17*). Alma and Amulek had taught similar principles to all those with whom they came in contact. The covenant of the Title of Liberty was a Christian covenant (see

seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

2 And Jesus again showed 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 name 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 name of Christ, which is my name? For by this name shall ye be called at the last day;

PM 151
EM 1:142, 154,
159, 170, 183,
199, 213
EM 2:736, 749,
804
EM 3:1013
CR94-A 111
3 Ne. 27:1
MD 276
EM 1:202
3 Ne. 27:1–2
AF 132
PM 558
3 Ne. 27:1–8
AF 214
JC 368
3 Ne. 27:1–12
MM 4:375
EM 3:981
3 Ne. 27:2
PM 561
3 Ne. 27:2–7, 9,
28
CR93-A 38
3 Ne. 27:3
EM 3:979
3 Ne. 27:3–4
CR89-O 103
3 Ne. 27:3–8
DNTC 2:312
TSWK 421
PM 367
3 Ne. 27:3–10
MD 525
DNTC 1:733
3 Ne. 27:4–12
MD 139
JC 737

3 Ne. 27:5
AF 254
3 Ne. 27:5–6
AGQ 1:96
EM 2:744
CR85-A 104
CR86-A 66
3 Ne. 27:5–7
AF 112

AL-C 46.12–18). The history of the Nephite nation was replete with these sorts of references; no doubt there were a multitude of citations that could be drawn from the Brass Plates as well.

27.5.17—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

27.6 As King Benjamin had taught, those who entered into any covenant with God the eternal Father did so in the name of His Son, the Lord Jesus Christ. In order to be heirs of God, we must be joint-heirs with Christ. We become joint-heirs by taking upon ourselves, by covenantal ordinances, the name of Christ, becoming his sons and daughters (see *MS-C 5.7*). There is no other way by which any of the children of men may find salvation and exaltation.

27.7 Of all of the mortals who have ever walked upon the surface of this planet, only Jesus of Nazareth lived out his life without committing sin or transgression of any kind. Only he has been found worthy to enter back into the Celestial Kingdom, without stain and without shame. Because of his personal worthiness, in conjunction with the divine investiture of priesthood authority which he received from his Father, the Savior was empowered to bring about the redemption of the children of men from both death and hell, even as many as would chose him to be their father through faith, repentance, and the ordinances of salvation and exaltation. Inasmuch as Jesus is our only Mediator, our only Advocate with the Father, we have access to God only in his name.

27.8 Certainly any attempt on the part of the Nephites to call the Church in their day, the Church of Moses, would be a fool’s errand. Jesus had specifically testified that the Law of Moses had been completely fulfilled in him, that the outward rituals associated with the Law had come to an end. The Gospel had been presented, clearly and definitively by the Lord himself. There could be no justification for perpetuating the “Church of Moses” except as an act of blind tradition. It is hard to imagine what man’s name might have been selected in the place of Christ as the name of the true Church. It is possible that personality cults had begun to develop as the disciples had taken the Gospel into the outlying areas around the city of Bountiful. Before the great catastrophe and the three days of darkness, the central government of the Nephites had collapsed, the inhabitants of the land congregating around strong and talented men. Did all of these erstwhile leaders perish in the earthquakes and storms?

6 And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

3 Ne. 27:6,16–17
CR85-O 41

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.

3 Ne. 27:7
CR86-A 67
CR90-O 35
3 Ne. 27:7–8
CR85-A 102
CR86-A 66
CR90-A 19
CR93-O 4
CR96-A 10

8 And how be it my church 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.

3 Ne. 27:8
EM 3:979, 1312
3 Ne. 27:8–9
EM 1:202

Might we not expect that when the Gospel was preached to some of them that they recognized the truth of that which had been taught and joined themselves to the Church and Kingdom of God? We might easily expect that their former adherents would follow suit, each group reforming, bringing a political aspect to the various congregations of the Church throughout the land. The disciples in that set of circumstances might be easily intimidated and deeply concerned as to what they should do. It is interesting, however, that if any of the former political leaders of the people had had a church named after them, they readily relinquished that honor in favor of the Savior.

27.8.19—*Moses'*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

27.9 The Lord called His people Zion because they were of one mind and one heart. That is to say, they believed in the same principles, the same teachings, which we may rightfully call the Gospel of Jesus Christ. The unity of the saints is based upon the purity of truth and the resultant mutual love that they have for one another. The fullness of truth is revealed by God through the servants of Christ and no others. The power to love is inspired by the example set by the Son of God and reflected in the lives of those who believe on him and keep his commandments. Without the Lord Jesus Christ, there would be nothing but ignorance and despair upon the face of this earth.

27.10 The community of Jesus Christ consists of those who have exercised faith in the Son of God, who have valiantly attempted to conform their lives to the principles of truth through repentance, who have entered into the waters of baptism for the remission of sins, and who have had hands laid upon their heads for the Gift of the Holy Ghost. In this latter instance, the saints have ready access to the fullness of truth through the ministrations of the third member of the Godhead. The membership of the Church is continually inspired to bless and strengthen those around them, often in rather miraculous ways. Thus, the power and love of God is spread forth upon the face of the earth, that the children of men might learn to have faith, hope, and charity; that they might all partake of immortality and eternal life, which is the work and glory of God the Father and of His Son, the Lord Jesus Christ.

27.11 Men may find camaraderie and fellowship in any number of ways. Human congeniality may be sufficient to bring men and women together for a time, yet these cannot endure, primarily because of the weaknesses of the flesh. An association may last a lifetime, but at the end the tabernacle of clay fails and the temporal association withers away. Men may be united in wickedness, solely for the joy of taking advantage of the weak, exercising power and dominion, and in working their will upon the earth. They may even do so in conspiracy with the powers of the evil one, entering into secret combinations by which to obtain wealth, fame, and power. These too cannot last, but in the end will disintegrate into eternal darkness and despair. In order for friendships, familial love, and covenants to survive this mortal existence, they must be founded upon eternal truths, truths which can only come from one source, insofar as this earth is concerned. Only in and through the Son of God may anyone find peace, hope, and security in the eternities.

27.12 The conduct of the children of men shapes and adapts the eternal spirits of men. Obedience to the commandments of God will ultimately bring a son

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 hewn down and cast into the fire, from whence there is no return.

12 For their works do follow them, for it is because of their

3 Ne. 27:10
PM 298
MM 1:464
3 Ne. 27:10–11
MD 334
3 Ne. 27:10–12
DNCTC 2:326

* p. 508
3 Ne. 27:11
CR88-A 5

or daughter of God to a state in which the divine nature defines precisely who and what they are. Disobedience or neglect of these same laws either brings no progression toward spiritual maturity, or brings about a degeneration into absolute failure, like that which Lucifer has brought upon himself.

27.13 The “good news” of the Gospel of Jesus Christ is that it is possible to live in accordance with all of the laws and ordinances of God. Jesus is the hope of mankind, inasmuch as he demonstrated that the path can be followed to perfection. In our faith and hope, we exercise our faith, repenting of our sins, and step forward on that path, step by step, until we arrive at that glorious place where the Savior awaits us. We are blessed with the mind of Christ, which blessing comes through the ministrations of the Holy Ghost. We may know at any given moment which way we are to go in order to find peace and happiness. With such a gift, we would do well to follow its promptings to the letter, nothing wavering.

27.14 The Savior did precisely as he had been commanded by his Father, by submitting himself to the will of men while he bore the sins of the world in his atoning sacrifice. His crucifixion came to pass because he was unwilling to leave off attending to the remission of the sins of mankind, a remission that only his atonement could account for. Jesus of Nazareth was once judged of men and raised upon a cross to suffer death. By the same token, the living and the dead will be raised up at the last day, brought before the throne of God, and judged by the Son of God as he has been commissioned to do. Men will be judged by their works, because they will present themselves before God as a product of those things which they did in their lives. There will be no chicanery, no duplicity, no disguises of any kind at that hour. Men will be judged as they really are according to the truth.

27.15 Jesus was lifted up upon the cross by the machinations of the children of men. He was raised from the dead by the power of God and raised up from the earth to take his place on the right hand of God the Father. All men will rise from the grave, none excepted, and will be brought to the feet of him who would be their Savior. Those who have been washed in the blood of the Lamb will find comfort and love; those who refused to call upon the name of Christ will find nothing but loneliness and despair.

27.16 The plan of salvation is simple. Those willing to humble themselves before the Son of God, taking upon themselves his name, and working his will upon the earth, will be received into the company of the Father and the Son with rejoicing.

27.17 The governance of the eternities persists because it is based on truth. The principles and laws of the universe derive from irrevocable truth. The definition of good and evil has not been nor ever can be a matter of relativity. “Good” is defined by the law of God which in turn derives from eternal truth. “Evil” cannot abide in the presence of truth; it cannot endure the light of eternal day. Therefore, all falsehood must flee the light, flee the truth, ensconcing itself in the utter darkness where the glory of God is completely forsaken.

27.18 The promise of immortality and eternal life, based on truth and law, is before all men, even as many as will chose it. The words of God the Father

works that they are hewn down; therefore remember the things that I have told you.

13 Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

14 And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw 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 judged of their works, whether they be good or whether they be evil—

15 And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

16 And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

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 justice of the Father.

18 And this is the word which he hath given unto the children of

3 Ne. 27:13
 DNTC 2:457
 CR83-O 12
 CR85-O 95
 CR90-A 19
 CR93-O 49
 CR95-O 118
 CR97-A 100
 CR99-O 90
 CR00-A 102, 108
 3 Ne. 27:13–14
 MD 61
 DNTC 1:391
 DNTC 2:38, 56
 PM 181
 MM 2:5
 MM 4:5
 CR83-A 16
 CR92-A 88
 3 Ne. 27:13–15
 MD 172
 CR93-A 34
 3 Ne. 27:13–16
 DNTC 1:354
 EM 1:394
 CR99-A 104
 CR01-O 78
 3 Ne. 27:13–21
 MD 332
 DNTC 2:315
 EM 1:61, 394
 EM 2:556
 CR97-O 57
 3 Ne. 27:13–22
 MD 488, 540
 MM 4:380
 3 Ne. 27:13–14,
 16, 19–21
 CR87-A 6
 3 Ne. 27:14
 AGQ 5:30
 PM 215
 EM 2:774, 775
 CR85-O 96
 CR89-A 79
 CR92-A 104
 CR99-O 31, 90
 3 Ne. 27:14–15
 DNTC 1:631
 JC 614

cannot fail, else the whole fabric of eternity would cease to exist. God the Father is the eternal embodiment of all that is true, an embodiment which He desires for all of His children.

27.19 “Cleanness” is another eternal principle that is defined by the truth and law of God. Cleanness means to be free from all spot and stain; that is to say, free from all attitudes, predilections, or desires that are contrary to the divine nature. Every commandment given to the children of men has been designed to cleanse a particular part of a man’s nature so that he might stand unashamed in the presence of God, being exactly like the Father in that particular matter. Therefore, it is incumbent upon every soul to learn for himself all of the commandments of God, live by them, and then seek further counsel at His hands until he has been perfected every whit. In those instances of trial and tribulation when less than divine conduct has been experienced, then the atonement of Christ may be called upon, and the man be redeemed from all his wrongdoing through the blood of the Lamb.

27.20 Faith, repentance, baptism, and the Gift of the Holy Ghost constitute the fullness of the Gospel of Jesus Christ. By living in accordance with these four principles and ordinances of the Gospel, any child of God may be brought back into the presence of the Father and the Son, healed, regenerated, and perfected in every way.

27.21 The disciples had been privy to all that the Lord Jesus Christ had performed during the three days he was present with them in the city of Bountiful. These constituted the fundamental guidelines for the preaching of the Gospel and the administration of the Church of Jesus Christ. In addition, there can be no doubt that the Twelve had also been blessed with open visions of the Savior’s ministry while dwelling in the flesh in the land of Palestine. A perfect example had been placed before them and they were expected to go forth among the Nephites in the same spirit and demeanor.

27.22 The Apostles had been required to do all that any disciple was commanded to do. In addition, they were charged with the responsibility of bringing all of those who had survived the devastation that accompanied the death of Jesus to a knowledge of the truth.

27.23 This is the fourth time that the Lord has strenuously commanded the disciples to maintain an accurate record of their ministry. The first instance had to do with the preservation of the Savior’s teachings about the “other lost sheep”, who they were and when he visited with them (see 16.4). The second came with the revelation that Nephi had not immediately preserved the fact that Samuel the Lamanite’s prophecy about the rising of the saints from the dead had taken place (see 23.7–13). The third instance came in conjunction with his recitation of scriptural passages which they did not have in their possession, specifically the writings of the prophet Malachi (see 24.1). Here the Lord makes it clear that they should all keep a detailed record of their experi-

men. And for this cause he fulfill-eth the words which he hath given, and he lieth not, but fulfilleth all his words.

19 And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

20 Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

21 Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do 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;

22 Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.

*{*Chapter XIII}*
(Chapter 27, continued)

{¶—1830}

23 Write the things which ye have seen and heard, save it be those which are forbidden.

PM 527
MM 3:420
MM 4:216
EM 2:772
3 Ne. 27:14–16
EM 2:774
CR88-O 78
3 Ne. 27:15
CR85-O 97
3 Ne. 27:16
AF 133
CR85-O 98
CR90-A 19
CR90-O 106
CR97-A 45, 100
3 Ne. 27:16–17
EM 2:544
3 Ne. 27:16–20
CR02-O 71
3 Ne. 27:16–21
DS 2:14
3 Ne. 27:16–22
CR02-O 42
3 Ne. 27:17
DS 2:330
MF 121
CR85-O 98
3 Ne. 27:17–19
AGQ 1:72
DS 2:96, 98
3 Ne. 27:18
MD 441
CR85-O 98
* p. 509
3 Ne. 27:19
AF 107
AGQ 3:27, 97
MD 304, 329,
429, 630
DNTC 2:109
DNTC 3:342,
352, 436, 472,
496
DS 2:19, 332
TSWK 71
FPM 179
PM 340
EM 1:239
EM 3:1211, 1260
CR85-O 98
CR88-O 78
CR89-O 50
CR97-A 11
CR01-A 43
3 Ne. 27:19–20

ences for the benefit of those who would come after them.

27.24 Nephi the son of Lehi had been commanded to keep an accurate account of his life and ministry and of the activities of his people. These came to be known as the Large Plates of Nephi, a compilation of accounts that reflects the whole thousand year history of the Nephite people. He was also commanded to keep a personal journal of his ministry, the revelations and experiences that he had had as a disciple of Christ. These latter came to be known as the Small Plates of Nephi. Subsequent prophets were asked to do much the same: to maintain the ongoing general record of the Nephites, and to prepare their own personal account of their spiritual lives during that some period of time. Nephi, the disciple of Jesus, was clearly definitive on both counts during his life. Mormon drew upon both in compiling his account of that which we now have in 3 and 4 Nephi.

27.25 The Twelve were to serve as personal witnesses of the good and the evil done by the Nephites during their lives. There would come a time when they would be called upon to stand as judges of the people. Their personal records would serve as reminders to those who would one day stand before them as to the nature of their righteousness while in the flesh.

27.26 The disciples are likewise assured that despite any inadequacy or inaccuracy they might inject into their mortal records over the process of time, there would also be a record preserved in heaven that would corroborate that which they had both seen and heard. It is worthy of note that the Twelve did not question the necessity of their own records if there were a far more accurate one in Heaven.

27.27 The charge given to the Nephite Twelve would be that they would judge the posterity of father Lehi, while they and the rest of the House of Israel would be judged by the Twelve Apostles ordained by the Savior while he dwelt in the flesh in Palestine (see *MM-C 3.18–20*). Anyone who stands in the place of God to judge his brethren must of necessity be as God is. Jesus iterates that principle here. He had become precisely like his Father and was therefore entitled to exercise judgment. If the disciples ever hoped to fulfill the measure of their callings as Apostles of the Lord Jesus Christ, they too must partake of the divine nature in its fullness, being free from all sin and transgression.

27.28 This, of course, is a reprise of the answer to the original question of the Nephite disciples. Anything and everything worthy of the eternities must be done in the name of the Son of God.

27.29 Here the Savior hearkens back to his teachings given the first day of his visit with the Nephites, during the Sermon at the Temple in the city of Bountiful (see 14.7).

27.30 The Nephites were well on their way to establishing a Zion society that would endure almost two hundred years. As Mormon will reveal, all of those who survived the destruction would ultimately exercise faith in Christ, repent of their sins, and receive all of the ordinances that would make them presentable before the Father (see *4 NE-C 1.1–2*). Every man, woman, and child

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 judged, for by them shall their works be known unto men.

26 And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged.

27 And know ye that ye shall be judges of this people, 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.

28 And now I go 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, ask, 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.

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

MD 296
DNTC 2:239
DNTC 3:339
DS 2:134
DS 3:278
MF 207
PM 255
CR80-O 70
3 Ne. 27:19–21
EM 2:544
3 Ne. 27:20
AF 133
MD 70
DNTC 1:737
DNTC 2:107
DNTC 3:188,
416
DS 1:61
PM 340
EM 2:543, 776
EM 3:1260
EM 4:1625
CR96-O 79
CR00-O 42
3 Ne. 27:20–21
PM 298
MM 2:5
EM 2:514
CR85-O 98
CR91-O 60
3 Ne. 27:21
CR82-O 92
CR83-O 47
CR87-O 76
CR89-O 106
CR93-A 38
CR94-A 83
CR98-A 18
3 Ne. 27:21–22
CR92-A 118
CR97-A 100
CR99-A 36
3 Ne. 27:21–22, 27
CR81-O 116
3 Ne. 27:21,27
EM 2:888
3 Ne. 27:23–26
DS 2:200
3 Ne. 27:23–33
MM 4:384
3 Ne. 27:26
EM 2:846
3 Ne. 27:27
MD 259, 399
DNTC 1:559

would put off the character of the natural man and would become the sons and daughters of Jesus Christ.

27.31 This revelation must have spoken peace to the minds and hearts of the disciples, inasmuch as they had recently been confronted with some disquieting contention among the people. We are not told if they had received any opposition in their teaching, but here the Savior assures them their success is assured, that everyone will eventually respond to their teaching. This would be accomplished within two years (see 4 *NE-C 1.2*).

27.32 The second generation had all passed away within two hundred years after the birth of the Savior (see 4 *NE-C 1.22*). The third generation had reached maturity and the fourth was arising from them. With the passing of another ten years, the power of Satan had taken hold of the hearts and minds of many of the fourth generation, causing the breakup of the Church into many factions (see 4 *NE-C 1.24–29*). By the 231st year, there was a division among the people that brought about much of the same sentiments that had existed in the days of Laman and Lemuel, with essentially the same results (see 4 *NE-C 1.35–39*). This sort of blatant betrayal of all that is right made room for the subsequent rise of the Gadianton robbers which eventually brought about the complete destruction of the Nephite nation (see *HE-C 2.13–14*).

27.32.27–29—*son of perdition*—Certainly a reference to Cain, who slew his brother to get gain and in the process lost his own salvation. There have been other, however, who may be termed “sons of perdition” who likewise forfeited their rights to the priesthood and to the promises of Heaven because they loved the things of this world and the praise of Satan more than they loved God.

27.33 Again, this is a reprise of teachings originally presented during the first day of the Lord’s visit with the Nephites at the Temple in the city of Bountiful (see 14.13–14). The Savior had given to his Twelve disciples rather specific instructions regarding a number of issues. In order to find themselves pressing forward upon the path of salvation, they could not afford to vary in any fashion from the commandments that he had given them. There could be no political power or influence that ought to persuade them to deviate from his instructions. No amount of argument or refined logic derived from the philosophies of men, no matter how popular in the eyes of the Nephites, ought to give them pause in any fashion from upholding and sustaining the truth. To do so would be to bring their own salvation and the salvation of millions of others into jeopardy.

27.33.8—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

28.1 When the Savior appeared to the Nephite Twelve in the midst of their missionary journeys, he asked them, “What will ye that I shall give unto you?” (see 21.1) The subsequent question from the disciples had to do with the name of the Church that Jesus had established among them. There can be no question that the issue confronting the disciples was of great importance to them, and perhaps had tremendous political implications (see 27.8). Yet, at first blush, the request of the disciples seems somewhat oblique to the Savior’s

you and this generation; for none of them are lost.

31 Behold, I would that ye should understand; for I mean them who are now alive of this generation; and none of them are lost; and in them I have fulness of joy.

32 But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold, and for that which moth 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.

{*¶—1830*}

33 And it came to pass that when Jesus had ended these sayings he said unto his disciples: Enter ye in at the strait gate; for strait is 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.

{Chapter XIII; continued}
(Chapter 28)

{*¶—1830*}

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 desire of me, after that I am gone to the Father?

DNTC 2:425
DNTC 3:287,
300, 572
DS 2:19
JC 788
TSWK 13, 14,
102, 378
MF 209, 299
PM 215, 456
MM 1:18
MM 3:418
EM 1:61
EM 2:724, 750,
774
EM 3:1134,
1299
CR81-A 80
CR82-A 21
CR82-O 21
CR83-A 32
CR83-O 61, 64
CR84-A 29
CR84-O 85
CR85-O 41
CR86-A 100
CR86-A 45
CR86-O 59
CR87-A 7, 89,
90
CR88-O 39, 102
CR91-O 40
CR92-A 61, 71,
103, 118
CR92-O 89
CR93-O 6, 11,
26, 69
CR94-A 83
CR95-A 40, 91
CR95-O 119
CR96-O 100
CR97-O 19, 28
CR99-A 39
CR99-O 25, 32
CR00-A 81, 92
CR00-O 42, 48
CR01-A 77
CR02-A 42, 93
3 Ne. 27:29
CR95-O 19
3 Ne. 27:30–31
DNTC 3:201
3 Ne. 27:32
JC 738
PM 500
3 Ne. 27:33

offer. He wished to “give” them their heart’s desire; they desired reassurance in a matter that had long since been resolved by the Lord himself. Had they, as a body, been hesitant to breach the subject that had really captured their imagination? Had they thought their heart’s desire to be too self-serving? Jesus here, it would appear, gives them a second chance to express themselves.

28.1.7—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

28.2 The disciples had been deeply moved by their experience with their Lord and Master. The three days of his ministry had increased their love and faith toward Jesus. In this they were much like Simon Peter who could not bear to be left behind in any circumstance. If the Savior were compelled to enter into a city fraught with danger, Peter would be at his side. Were there to be an armed conflict, Peter was willing to raise his sword in defense of the Son of God. He could not bear to be left behind even in death. He would jump into the raging waters of the Sea of Galilee to join his Master, even if it meant a watery grave. He would follow Jesus throughout the last night of the Savior’s ministry, even though it meant endangering his own life. Nine of the Nephite Twelve wished to come to their Lord as soon as it was possible to do so. We cannot tell from the narrative whether they desired immediate resurrection or whether they would have been content to be among the spirits of just men made perfect. In either case, at the heart of their petition was the personal companionship of the Lord Jesus Christ.

28.3 We cannot ascertain from Mormon’s record how old any of the disciples were at the time of their calling to serve as Apostles. If we assume that none of them would have been younger than twenty years of age, then the latest year of birth for any of the Nephite Twelve would have been about AD 14. The youngest among them would have been received into the Paradise of God no later than AD 86. Mormon’s account of the sixty-six years following the Savior’s ministry among the Nephites testifies that between the years AD 79 and AD 100, the last of the nine Apostles had received the desired blessing (see *4 NE-C 1.14*).

28.4 The three remaining disciples were chagrined. Their Lord had responded to the nine without hesitancy. Given the ease with which their brethren had achieved the desire of the hearts, the three began to wonder if their request would be perceived as churlish. Would they be considered less loving of their Master in their apparent desire to remain on the earth and not enter into the rest of the Lord?

28.5 The three Nephite disciples could not bring themselves to even make the request, because they feared to ask amiss. They began to wonder whether they were in tune with the spirit of God. Were they exhibiting something of disunity with their brethren of the Twelve?

28.6 Simon Peter’s love for the Lord Jesus Christ was undeniable and unassailable. His cousin John was no less attached to the Savior, but his desire to preserve the souls of men against eternal destruction was just as strong and compelling. This attitude did not give him precedence over Peter nor did it make him of less spiritual stature in the eyes of the Lord. Each of them had been graced with certain gifts of the spirit which enabled them to inspire one another. There was no room for jealousy or regret, no turning about once their hands had been placed upon their respective plows. Each of the Apostles would foster the Kingdom of God according to his own talents and skills,

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.

3 And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest.

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 know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me.

MD 769
DS 2:330
CR00-O 21
3 Ne. 28
AGQ 1:163
MD 47, 185,
793, 806, 807
DNTC 3:200
PM 151
EM 1:142, 154,
159, 199, 213
EM 2:736, 749,
804
EM 3:1013
EM 4:1486
* p. 510
3 Ne. 28:1
JC 738
CR81-O 10
CR88-O 39
3 Ne. 28:1–6
JC 369
3 Ne. 28:1–10
DNTC 1:865
3 Ne. 28:1–12
JC 221, 694,
736, 738
MM 4:388
EM 1:170
3 Ne. 28:1–40
DS 3:158
3 Ne. 28:3–40
DS 2:301
3 Ne. 28:4
EM 1:200
3 Ne. 28:4–9
EM 4:1477
3 Ne. 28:4–18
AGQ 2:46
3 Ne. 28:4–11,
15–40
EM 4:1485
3 Ne. 28:6
MD 777, 792
3 Ne. 28:6–8
JC 739
EM 2:758
3 Ne. 28:6–11
EM 2:753

augmented by the power and the influence of the Holy Ghost. The Nephite three desired to be a blessing beyond their expected lifetimes and the Lord would not allow any of their brethren to denigrate them in any fashion.

28.6.18—*John*—Frequently referred to as the “Beloved”. He is the author of the Gospel of John, the three small Epistles of John, and the book of Revelation, all in the New Testament, and other manuscripts which have been alluded to but have not as yet seen the light of day. The desire of his heart was to remain upon the earth as the Savior’s emissary until Jesus returned in glory. Jesus granted his wish and thus was the faithful guardian ordained to stand as a witness of the apostasy and darkness that descended upon the world. He, with Peter and James, would be instrumental in the restoration of the Melchizedek Priesthood in this last dispensation, by which the Church and Kingdom of God was once more established upon the earth. The account of his labors during the intervening millennia will make fascinating reading for the faithful.

28.6.36—*Jews*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob.

28.7 We cannot be certain that the Three Nephites actually comprehended, in the beginning, the total time that would pass before the Savior appeared in glory. It must have been gratifying, however, that not only did the Savior understand the nature of their desire, but that their sentiments were similar to another Apostle that the Lord clearly held in high esteem. Jesus had spent a great deal of time during his three-day ministry among the Nephites teaching the disciples about the events that would transpire in the last days that would provide their posterity with another opportunity to receive the fullness of the Gospel of Jesus Christ, this time at the hands of the Gentiles. The three disciples would have the blessing of watching all of the words of the Savior fulfilled before their eyes.

28.8 The power given to the three Nephites to live past the time of normal physical death is easily explained. In the simplest of terms, they were translated or transfigured, their bodies acquiring Terrestrial characteristics in place of their Celestial attributes. Enoch and his entire city had been caught up into heaven prior to the flood. He and his people did not taste of death, nor did any of those who were caught up to dwell with him afterwards. Moses and Elijah were also physically preserved in much the same fashion. In this, the disciples were like unto Adam and Eve prior to the fall. Had our first parents not partaken of the fruit of the Tree of the Knowledge of Good and Evil, they would have continued unaffected by disease, injury, or death. As Terrestrial beings, the Nephite disciples could not be physically distressed by anything that the men of this world could array against them. At the time of the Savior’s appearance in glory, the three disciples were promised that their transition from mortality to immortality, from a Terrestrial state to a Celestial state, would be instantaneous. Their bodies would not welter in the earth, nor would their disembodied spirits traverse the domains of the world of spirits; they would not taste death, would never suffer the pains that accompany the separation of the body and the spirit.

7 Therefore, more blessed are ye, for ye shall never taste of death; 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 powers of heaven.

3 Ne. 28:7
AF 373
MD 793
3 Ne. 28:7–8
AF 361
JC 783
3 Ne. 28:7–9
MLM 648
3 Ne. 28:7–10
AGQ 1:163

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 mortality to immortality; and then shall ye be blessed in the kingdom of my Father.

3 Ne. 28:8
AF 389
MD 514
DNTC 1:843
JC 788
EM 4:1485
CR93-O 49
3 Ne. 28:8–9
AGQ 3:93

28.9 We may assume that the Nephite three did not age appreciably. Their bodies continued to function without incurring disease or any of the effects of age. We may also suppose that they would not suffer injuries; nothing Teles- tial could render damage to a Tertrial body. Yet, they would have pain. Amidst their missionary labors there would be constant disappointments, recalcitrant peoples and individuals who would persist in their wickedness, who would not hearken to the truth and light which the Apostles of the Lord Jesus Christ would bring unto them. They would watch these people leave this mortal probation completely unprepared to meet their God. Yet they would take comfort in the many tens of thousands of their brethren who would listen to them, exercise faith, repent of their sins, receive all of the saving ordinances at their hands, and ultimately find redemption from death and hell.

28.10 The work and glory of God the eternal Father and His Son Jesus Christ is to bring to pass the immortality and eternal life of mankind. In the process of time, the three Nephite disciples would see the fruits of their labors and find comfort in their ministry. They would come to know, as God knows, that the principles of salvation are immutable and unavoidable if one wishes to be happy in time or eternity.

28.11 Because of their personal righteousness, the three Nephite disciples would enjoy the full weight and measure of the Gift of the Holy Ghost. With that constant companionship, the work would prosper in their hands. When times of apostasy and degradation would hold sway among the children of men, the disciples would be comforted and strengthened until a generation would arise who would hearken to their voice and would desire to find peace and happiness through the principles of the Gospel of Jesus Christ.

28.12 The Lord Jesus Christ laid his hands upon each of the nine who had desired to come into his Kingdom when they reached the age of seventy-two, blessing each of them that they might be comforted so long as their mortal ministry continued. The three disciples were prepared for their ministry in a different fashion.

28.12.7—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

28.12.34—*departed*—Did Jesus ascend into heaven as he had in the past? Did he take the three disciples with him at that time?

28.13 We may well imagine that the heavens opened to receive Jesus as they had in times past. It would seem reasonable to assume that the three Nephite disciples who were to tarry upon the earth until the second coming of the Savior went with him at that time.

28.13.8—*they*—Certainly in reference to the three Nephite disciples, but the plural pronoun may also include the Savior himself.

28.13.13—*heaven*—Were they caught up into a Terrestrial state like unto the city of Enoch, or did they have a preview of the Celestial Kingdom? An argument can be made for either scenario.

28.13.18—*unspeakable*—Whether by divine fiat or the inability of the human tongue to communicate such wonders, the effect is the same.

28.14 It is interesting that the three Nephites were not given power to speak of any of the things which they saw and heard, even to those who would live in righteousness and harmony for nearly two hundred years in a Zion society.

9 And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins 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 bring the souls of men unto me, while the world shall stand.

10 And 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, and I am even as the Father; and the Father and I are one;

11 And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

{~~9~~—1830}

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 three who were to tarry, and then he departed.

13 And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things.

14 And it was forbidden them that they should utter; neither was it given unto them power that they

3 Ne. 28:9
MD 748
3 Ne. 28:9–10
DNTC 1:747
MM 4:87

3 Ne. 28:10
AF 40, 471
MD 397, 814
DNTC 1:512,
629, 729, 747
DNTC 2:531
DNTC 3:374,
453, 455, 462,
527, 567

DS 1:68
DS 2:39, 47
PM 134, 353
MM 1:18, 24
MM 2:143, 320
MM 4:435
MLM 706
EM 1:272

EM 3:1314
EM 4:1497,
1675
CR87-O 102
CR88-O 101

3 Ne. 28:10–11
MD 301, 319
EM 2:546
EM 4:1497

3 Ne. 28:11
AF 51, 169
CR90-O 37
CR96-O 79

3 Ne. 28:13–15
MD 555
DNTC 2:447
MM 3:67
MLM 680

3 Ne. 28:13–17
MD 803
3 Ne. 28:13–23
JC 740

3 Ne. 28:13–40
MM 4:392

28.15 We do not know to what extent the three disciples were transformed, because we do not know precisely where they were permitted to enter in. If they were permitted to visit the Terrestrial glory, one like unto the city of Enoch, their transformation would have been of one type. If of a Celestial glory, their experience would have been of a considerably different nature. We may speculate about the purpose of these experiences, but it would be bootless to do so. All we may say in conjunction with these sorts of revelations is that they typically are in conjunction with the blessings reserved for those who are worthy of the ordinances of the House of the Lord, blessings which are unspeakable in every sense of the word.

28.15.25—*transfiguration*—We may assume that the transfiguration was permanent in their case, to last until the second coming of the Savior in glory.

28.16 In their public ministry among the Nephites, the disciples were circumspect about the degree to which the mysteries of heaven were revealed. Whether any of these things they experienced were presented in the sanctity of the Temple of God we cannot say.

28.16.7—*they*—Speaking specifically of the three Nephites who had viewed the glories of Heaven.

28.17 At this point in recording his narrative upon the plates that contained his record of the Nephite people, Mormon was ambivalent about the status of the three Nephites. By the time he wrote that which we find in verse 36 to 40 of this same chapter, however, Mormon had petitioned the Lord about their circumstances and had been informed as to whether they were mortal or immortal. In broad terms, the three disciples were mortal, but transfigured into a Terrestrial state so that neither disease, injury, nor death could disturb their ministry.

28.18 Although Mormon could not at this point in his narrative completely explain the condition of the bodies of the three Nephite disciples, he could testify without hesitation that they immediately entered into their labors among the Nephite peoples from that day forward, never flagging or wavering in their commitment to bring the souls of the children of men unto their Lord and Master.

28.19 Only those who had been gathered at the Temple during the Savior's three-day ministry were completely in accord with all that the Nephite disciples had to say. Once the Apostles left the land of Bountiful, they were working with a people who had not seen the resurrected Son of God. These were a people who had survived the great destruction, who had heard the voice of the Savior speaking to them regarding the perversions that had brought about the devastation, but who had not been in attendance during the initial revelations delivered by the Son of God to his people. It is clear that some of these people had quickly succumbed to their cynicism and impenitent hearts. They reacted poorly to the preaching of the Gospel. Imprisoning the three

could utter the things which they saw and heard;

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 transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.

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 prisons could not hold them, for they were rent in twain.

* p. 511

3 Ne. 28:18
AF 132

disciples had no serious effect; burying them in the depths of the earth was a bootless and disturbing exercise.

28.20 Why the rebellious Nephites chose to bury the disciples in the depths of the earth remains somewhat cloudy. If the survivors of the destruction had returned to their former sentiments that possessed them prior to the three days of darkness, they may have become angry at the loss of such great cities as Moronihah, Gilgal, and others (see 9.5–8), so much so that they may have desire vengeance upon those who seemed to be party to the loss. It is wonderful that the disciples bore these indignities with great patience and an increase of love toward those who had ill-used them. Thus, even the most truculent among the Nephites were soon won over to the Gospel of Christ (see 4 *NE-C* 4.1–2).

28.21 In this, the three Nephite disciples were like unto the three Israelites who were cast into the fiery furnace in the land of the Babylonians (see *DA-C* 3.13–28). Shadrach, Meshach, and Abednego were preserved in the midst of the furnace upon the same principles that preserved the lives of the Nephite disciples. During their moment of great alarm, the three Israelites were transfigured so that they could bear the flames. Note that Mormon does not make mention of the three Israelites in the fiery furnace in his narrative. The events recorded in the book of Daniel took place after Lehi and his family left the land of Jerusalem with the Brass Plates and would not have been available to our historian.

28.22 The preservation of the Nephite disciples in the midst of the den of wild beasts was based on the same principles that preserved the life of Daniel in the lions' den (see *DA-C* 6.10–23). The Terrestrial state is like unto that which existed in the Garden of Eden. There the animals had no animosity toward each other or towards man. Daniel and the three disciples were filled with the spirit and glory of the Terrestrial kingdom and thus the wild animals had no inclination to injury them in any fashion. Note that Mormon does not make mention of Daniel in the lions' den in his narrative. The events recorded in the book of Daniel took place after Lehi and his family left the land of Jerusalem with the Brass Plates and would not have been available to our historian.

28.23 Notwithstanding all that the Nephites might be inclined to do to their benefactors, the preaching of the Gospel continued, and within two years all of the survivors of the destruction that took place at the time of the Savior's death were brought into full faith and fellowship in the Church and Kingdom of God (see 4 *NE-C* 1.1–2)

28.23.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

28.23.24—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the

20 And they were cast down into the earth; but they did smite the earth with the word of God, inso-much that by his power 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 furnace and received no harm.

22 And twice were they cast into a den 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 gospel 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 that generation were blessed, according to the word of Jesus.

3 Ne. 28:21
MD 279

3 Ne. 28:23
MD 136

House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

28.23.63—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

28.24 One may make a case for all of these events recorded in the previous five verses as having to do with the ministry of the three disciples after the Nephites had fallen into apostasy some two hundred years later (see *4 NE-C 1.30–34*). That similar things transpired, there can be no doubt, for it is a matter of record. We should allow for the possibility that these indignities happened more than once.

28.24.4—*Mormon*—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.

28.25 As to the names of the three Nephite we are left to our own devices as to which of the Twelve called by the Son of God to be his ministers among the Nephites remained upon the earth. We have discussed elsewhere the events that establish the chronology by which we have determined the approximate years in which were born the various characters in the Book of Mormon. By this chronology, Nephi, the father of Nephi the disciple, was born sometime during the 28th year of the reign of the judges, or about the year 64 BC (see *HE-C 1.3* and *HE-C 3.37*). Using the same dating techniques, we suggested that Nephi the son of Nephi was born sometime during the 50th year of the reign of the judges or about 42 BC. His brother Timothy, under this system would have been born in the 52nd year of the judges or about 40 BC. Nephi, the son of Helaman and the father of Nephi and Timothy was probably translated; we hear the last of him eight years after the appearance of the great signs in heaven that marked the birth of the Lord Jesus Christ (see 2.5–9). The first time Mormon records anything regarding Nephi the son of Nephi is at the very beginning of 3 Nephi at which time he recounts that Nephi’s father departed out of the land of Zarahemla and that Nephi had been given charge of the records (see 1.1–2). How old are Nephi and Timothy at this point? If our chronological speculations have been correct, they would have been, respectively, 41 and 39 years of age. Thirty-three years later, at the time of the Savior’s appearance to the Nephites (see 8.2), the two would have been 74 and 72 respectively. This presents us with a dilemma. Nine of the disciples had been promised that when they reached the age of 72, they would die and be taken into the presence of the Christ. Given our chronology, Nephi and Timothy are already at or passed that age. It is conceivable that Timothy might have had an extremely short mortal ministry, but Nephi would have been ineligible for that particular blessing. This is an irresolvable quandary at present. If the two brothers, however, had been two of the three disciples who desired to endure, the complexion of the episode is enhanced. In that case, the effect on the hearts and minds of Nephi and Timothy would have been

24 And now I, Mormon, make an end of speaking concerning these things for a time.

25 Behold, I was about to write the names 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.

depressing when the Lord granted the blessing to the nine (see 28.4–5). Inasmuch as they desired an extended ministry among the living, the prospect of a ministry that would come to an end almost immediately would have caused them to “sorrow” in the extreme. Imagine the joy that would have come into their hearts when the Lord acknowledged their divinely inspired desires. As winsome a theory as this is, however, we are not certain that the scenario played out this way. Mormon records that a Nephi the son of a Nephi died, perhaps as late as AD 110, and was succeeded by his son Amos (see *4 NE-C 1.14–19*). Some have concluded that this may have been Nephi who was one of the Apostles of the Lord. If so, Nephi would have been about 152 years old when he “passed away”. We are left to wonder about the chronology and whether Mormon writes about the events recorded in 4 Nephi in sequential order. We are also left with the possibility that Nephi “died” in the same way that Moses appeared to “die” at the time he was translated. Mormon would then have been doing his best to keep the commandment that had been given to him regarding the names of the three disciples (see 28.25). All the foregoing, however, seems a bit strained. The headnote of 4 Nephi may be read two ways: First, that 4 Nephi was composed by Nephi the son of Nephi the son of Helaman, the very man who was the disciple of Christ; or, 4th Nephi was composed by another Nephi, the third generational use of the proper name since Helaman. Thus, in this latter case, we would understand that the Nephi of 4 Nephi was the son of him who was one of the Twelve disciples chosen by the Savior at the time of his ministry among the Nephites. It would seem reasonable to assume as well, that Nephi the son of the Apostle Nephi had been chosen to serve with the presiding quorum of the Church at the time when some of the other disciples had reached the age of 72 (see *4 NE-C 1.14*). In any event, this latter Nephi clearly assumed the responsibilities incumbent upon the guardian of the depository of Nephite records and passed them later to his own son Amos (see *4 NE-C 1.19*). We will attempt to resolve some of these issues in greater detail in our commentary of that concise book. All of this, of course, can be no more than the most tenuous of speculations until our chronology of this period of time is far more substantive than it presently is.

28.26 Mormon was born about the year AD 320 (see *4 NE-C 1.47–48* and *MM-C 1.2*) and lived until about the year AD 385. At the time they would have revealed themselves to Mormon and Moroni, the ministry of the three Nephite disciples would have already endured more than three hundred years (see *MM-C 8.10–11*).

28.27 There are reports aplenty regarding the ministry of the three disciples in our dispensation. It will be interesting to determine which of all of the recorded encounters have the merit of being true. It will be inspiring to have revealed to us the touch of their hands in human history since their ordination to the holy Apostleship by the Lord Jesus Christ.

28.27.8—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

26 But behold, I have seen them, and they have ministered unto me.

3 Ne. 28:26–32
JC 740

27 And behold they will be among the Gentiles, and the Gentiles shall know them not.

3 Ne. 28:27–32
JC 741

28.28 There can be no doubt the three Nephite disciples have been instrumental in working a great blessing in the lives and history of the Jewish people. It is doubtful, however, that very many of their activities have been recognized by either Jew or Gentile. In the meantime, there are individuals aplenty who are willing to speculate about their itinerary for the past two thousand years.

28.28.7—*Jews*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob.

28.29 In these latter days, a marvelous work and a wonder has been initiated to redeem the House of Israel through the gathering of the scattered remnants to be found in every nation, kindred, tongue, and people. How exactly the three Nephite disciples will participate in this gathering has not been completely articulated, and perhaps for the present it is unnecessary to have the details. There will come a time, however, when their labors will be known by all of the faithful, their records revealed as a testament to their faithfulness as Apostles of the Lord Jesus Christ and the willingness of countless thousands to hearken to their counsel.

28.30 The angels of God are His messengers, sent to strengthen and edify the servants of the Most High. A man who stands in need, who has been faithful in all things, may very well receive support from the three disciples. It would seem unlikely, however, that such a righteous man would reveal the interview to the world.

28.30.21—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

28.31 The errand of the Lord is a sacred task, but one for the which the Nephite disciples were prepared. They travel and teach at the behest of the Lord God of Israel. No doubt they receive assignments which no other mortal could accomplish, and for this reason have they been preserved unto this day. That they continue to labor for and in behalf of the Church and Kingdom of God and for the redemption of the children of men is a certainty.

28.31.27—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might

28 They will also be among the Jews, and the Jews shall know them not.

{*9—1830*}

29 And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered 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 angels 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.

31 Therefore, great and marvelous works shall be wrought by them, before the great and coming day when all people must surely stand before the judgment-seat of Christ;

3 Ne. 28:30
MD 36
* p. 512
3 Ne. 28:30–31
EM 4:1477
3 Ne. 28:30–40
MLM 649

3 Ne. 28:31
CR93-A 34

have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

28.32 One cannot speak of the redemption of the House of Israel without engaging the subject of the salvation of all mankind. Therefore, as the remnants of the House of Israel are gathered from every land, so also will there be many Gentiles who will recognize the truth of that which is being taught. How precisely the three Nephite disciples will interact with the Gentiles in the latter days has not been explicitly clarified, but there will come a day in which all will be known.

28.32.5—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

28.33 It is clear that the records from which Mormon was deriving his narrative were extremely detailed about those events that would transpire prior to the second coming of the Lord Jesus Christ. The Nephites prophets and many of those who preceded them, were well informed regarding those events that would bring about the salvation of all mankind. We may assume that the Brass Plates were replete with this sort of information, as were the Large Plates of Nephi and the personal journals of the servants of God that had been preserved with them. Mormon was as familiar with the accumulated records as any man who had ever lived. He had perused them all.

28.33.18—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

28.34 A fair warning indeed. For any of the disciples of Christ, whether mortal or immortal, to come to a man to deliver a message of comfort and counsel would be a marvelous blessing indeed. To ignore such a divine emissary would be to risk damnation.

28.34.14—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

32 Yea even among the Gentiles shall there be a great and marvelous work wrought by them, before that judgment day.

33 And if ye had all 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 not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Jesus and the words of those

3 Ne. 28:34
MD 686
DNTC 3:313
MF 183
PM 297
EM 2:520

<p>28.35 Imagine the power and authority of an Apostle of the Lord Jesus Christ coupled with two thousand years of experience in teaching the Gospel of the Lord Jesus Christ. Could such a man be summarily dismissed? Could such a man be ignored? Could such a man be defied? It would be a hard man indeed that could stared down an angel of God.</p>	<p>whom he hath sent receiveth not him; and therefore he will not receive them at the last day;</p> <p>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 offended God, who hath been trampled under feet of men, that thereby salvation might come?</p>	<p>CR84-O 39 3 Ne. 28:34–35 MD 85 DNTC 1:714 DS 2:14, 185 MM 4:44</p>
<p>28.36 Mormon had previously stated that he was not certain regarding the eternal status of the three Nephite disciples who were to live until the second coming of Christ (see 28.17). Here he notes that since he had engraved the observation on his plates, he had directed the question to the Lord. Since it was impractical to return to the original spot in the plates to clarify his writing, he places his addendum here. This, of course, is further evidence of the difficulties incumbent upon an historian who uses writing material which cannot be easily amended.</p>	<p>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 cleansed from mortality to immortality—</p>	<p>3 Ne. 28:36 MD 147 3 Ne. 28:36–40 MD 514 DNTC 1:865 JC 740</p>
<p>28.37 The three Nephite Apostles had been transfigured by the Lord when he was with them at the beginning of their ministry, transformed to a Terrestrial state, and though they could and would live without disease or injury so long as it was necessary to their ministry, there would come a time in the which they must suffer death and resurrection, even if such a process would take only the twinkling of an eye to transpire. The transformation from mortality to immortality would take place so quickly that they would not suffer the pains generally associated with the separation of the body and the spirit.</p>	<p>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;</p>	<p>3 Ne. 28:37–40 AGQ 1:164</p>
<p>28.38 The three disciples had been promised that they would not taste of death, and so it will be. Their spiritual sufferings for the conduct of the children of men, however, would be sufficient for their own perfection.</p>	<p>38 Therefore, that they might not taste of death there was a change wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world.</p>	
<p>28.39 So long as the earth remains in its lost and fallen condition, as a Telestial sphere, those who have been transfigured as the three Nephi disciples will have the ascendancy. Satan has a degree of power over the hearts and minds of the children of men, but this will end with the second coming of Christ, when the earth will be restored to its paradisiacal glory, as it was when the Garden of Eden prospered on the face of this planet.</p>	<p>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 tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them.</p>	<p>3 Ne. 28:39 MD 358, 676, 782 DNTC 3:249 3 Ne. 28:39–40 JC 740</p>
<p>28.40 The greater change beyond transfiguration is, of course, the transformation from mortality to immortality which for most individuals transpires at death and resurrection.</p>	<p>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</p>	

	heavens.	
<p>29.1 The temporal marker announcing the gathering in of the scattered remnants of the House of Israel would be the coming forth of the Book of Mormon to the children of Israel by way of the Gentiles.</p> <p>29.1.19–20—<i>these sayings</i>—That is to say, the Book of Mormon in general and specifically the teachings of the Savior to the Nephites.</p> <p>29.1.21—<i>Gentiles</i>—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.</p> <p>29.1.36—<i>covenant</i>—That is to say, the gathering of the House of Israel that was to take place before the great and dreadful day of the Lord.</p> <p>29.1.46—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>	<p><i>{Chapter XIII; continued}</i> (Chapter 29)</p> <p>1 AND now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled.</p>	<p>3 Ne. 29 AF 334 PM 151 MM 4:396 EM 1:155, 159, 213 CR99-O 90 3 Ne. 29:1 MLM 294 3 Ne. 29:1–2 EM 2:705 3 Ne. 29:1–9 MLM 257 CR95-A 45 3 Ne. 29:1–3, 8 CR81-A 20 3 Ne. 29:1,3 CR95-A 45</p>
<p>29.2 These singular events, the coming forth of the Book of Mormon to the world and the initial movements of scattered Israel, should be sufficient for the honest in heart to find comfort in the foreknowledge of the Lord God of Israel, that the principles of prophecy, the promises of eternal salvation, are verities of infinite proportions which will come to pass. The events of the past two hundred years should root the faithful in unwavering confidence.</p> <p>29.2.18—<i>prophets</i>—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.</p> <p>29.2.38—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>	<p>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 delays his coming unto the children of Israel.</p>	<p>* p. 513 3 Ne. 29:2 AF 373 JC 783</p>
<p>29.3 We live in a world filled with cynicism, disappointment, and despair. Those who live after the natural man will find little or no comfort in their lives. Those who open their hearts to the whisperings of the Holy Ghost will find that nothing that man can do will dissuade them from holding fast to the truth and pressing forward unto the day of salvation.</p> <p>29.3.37—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>	<p>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.</p>	<p>3 Ne. 29:3 CR99-O 89</p>
<p>29.4 The wicked and the spiritless will continue to blunder through their lives. Unless they exercise faith in Jesus Christ and repent of their sins, their mockery will soon evaporate in an instant as they are faced with the power of God</p>	<p>4 And when ye shall see these sayings coming forth among you, then ye need not any longer spurn</p>	

openly arrayed against them. Those who have delayed the day of their repentance will find no solace in their rebellion.

29.5 There have been and there will continue to be those who doubt and denigrate the doings of the Lord among the ancient inhabitants of this hemisphere. There are those who go so far as to disparage and denigrate the posterity of the prophets who dwelt here anciently. Many of these likewise have no use for the Son of God and his atoning sacrifice. Their truculence in these spiritual matters will bear nothing but eternal bitter fruit.

29.5.20—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

29.6 Those who would declare these things are those who are either ignorant of the power of God or those who have rebelled against Him in their wickedness. In either case they are in no position to lecture the saints on their faith, hope, and charity. Those endowed with the power of heaven know whereof they speak. They accept the reality of modern revelation because they have been the beneficiaries of it. They accept the principle of prophecy because they are possessed by fervent testimonies of the Lord Jesus Christ as the Messiah, the Son of the living God. They live their lives according to the gifts of the Spirit which have been bestowed upon them. They knowingly enjoy the constant companionship of the Holy Ghost.

29.7 Those who engage in priestcraft set themselves up as the arbiters of all truth; they sell their opinions on the open market to the unwary and the unlearned. Those who fight against the Church and Kingdom of God, denying the power of the priesthood in the face of countless miraculous witnesses of that power, simply in order to maintain their power, wealth, and self-esteem, will find themselves without recourse at the last day. Naked and ashamed, they will have been stripped of all that which they thought would make them happy and comfortable.

29.7.23–24—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

at the doings of the Lord, for the sword of his justice 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 Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!

6 Yea, wo 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 gifts, 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 gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

3 Ne. 29:6
MD 345, 799
DNTC 2:383
FPM 299
CR87-O 90
CR89-O 106
3 Ne. 29:6–7
MD 508

29.7.35–37—*son of perdition*—Certainly a reference to Cain, who slew his brother to get gain and in the process lost his own salvation. There have been other, however, who may be termed “sons of perdition” who likewise forfeited their rights to the priesthood and to the promises of Heaven because they loved the things of this world and the praise of Satan more than they loved God.

29.8 Those who make light of the covenants of the Lord, will find that they will have no place within the saving grace that the faithful of the House of Israel will enjoy at the last day. The Jews have endured generations of bigotry and persecution. There will be a horrific price to be paid by those who participated in the oppression of the Jews, the posterity of Lehi, or any other of the scattered remnants of the family of Abraham, Isaac, and Jacob.

29.8.16—*Jews*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob.

29.8.26—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

29.9 The Lord cannot be persuaded by any of His children to depart from that which He has promised to His faithful servants. Those who fight against the will of the Lord will find themselves in grief, sorrow, and deep disappointment.

29.9.39—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

30.1 The salvation of the Gentiles is dependent upon their willingness to accept the children of Israel as their brethren, to put aside the pride and acquisitiveness of the world, and receive with faith and humility all that the Lord has offered the children of men for their eternal salvation. Faith in Jesus Christ, the Son of God, is mandatory; there can be no salvation for any man without that divine gift within the hearts and minds who those would be saved from death and hell. Mormon knows full well what the consequences of rebellion can bring to a people, even those who once enjoyed the fullness of the Gospel of Christ.

30.1.4—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it

8 Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, 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.

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.

{Chapter XIV}
(Chapter 30)

{¶—1830}

1 HEARKEN, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:

3 Ne. 29:8
FPM 299
EM 2:711
EM 4:1593

3 Ne. 30
MD 24, 520
DNTEC 1:451
DNTEC 3:347
PM 151
MM 4:396
EM 1:155, 213
3 Ne. 30:1–2
MLM 257

has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

30.1.10–11—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

30.2 This is quite an indictment of the children of men in our day. The Book of Mormon as a text was not available to the Gentiles in any form until the Savior brought it out of the dust of the earth by way of his servants Moroni and the Prophet Joseph Smith. Thus, the Gentiles spoken to here are those of our own day and age; it might be well to take this counsel to heart, inasmuch as most of us pertain to a rampant Gentile civilization.

30.2.4—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

30.2.17—*lyings*—Flagrant and deliberate misrepresentation of truth is one of the foremost violations of human dignity. It is a violation of the human desire to be trusting. It is antithetical to the nature of Zion. Men lie in order to obtain fame, wealth, and power.

30.2.19—*deceivings*—Although sophisticatedly more subtle in approach, deception is no less morally reprehensible than lying.

30.2.23—*whoredoms*—Sexual immorality is a natural consequence of ignorance. A man or woman who do not know he or she really is in the eyes of God will turn to the lusts of the flesh. Whoredoms imply inequality and viciousness, principles which cannot find footing in a Zion society.

30.2.27–28—*secret abominations*—Every dispensation has had those who would murder and conspire to get gain. The latter days have been spectacularly rife with such men and women.

30.2.31—*idolatries*—Those who do not worship the God of heaven in the name of His Son, the Lord Jesus Christ, engage in adorations that have no eternal meaning or benefit. One may just as well attempt to obtain nourishment from a stone. Worship not in accordance with the truth will only bring about spiritual degeneration and death.

30.2.35—*murders*—The motives for murder are legion. When a man may kill with impunity, the reasons for taking another’s life become embarrassingly petty.

30.2.38—*priestcrafts*—Religion for hire is the impetus for apostasy and moral relativity.

30.2.41—*envyings*—In the absence of mutual love, social stratification is inevitable. Acquisitiveness, vanity, and unrighteous dominion follow in the wake of envy.

30.2.44—*strifes*—Contention is not of the Lord, but is the parlance of the devil. If a community were of one mind and one heart, there would be no strife of any kind.

30.2.92—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

2 Turn, all ye Gentiles, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, 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 re*mission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.

3 Ne. 30:2
AF 124, 135
AGQ 1:51
MD 594
EM 1:94
CR87-O 29
CR01-A 30
3 Ne. 30:23
DNTC 3:157

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Alphabetized List of Specifically Noted Words and Phrases in 3 Nephi Commentary

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