

Come Follow Me Lesson 35
Helaman 13-16 Aug 31-Sep 6

Helaman 13

The prophecy of Samuel, the Lamanite, to the Nephites. Comprising chapters 13 to 15 inclusive.

Samuel the Lamanite prophesies the destruction of the Nephites unless they repent—They and their riches are cursed—They reject and stone the prophets, are encircled about by demons, and seek for happiness in doing iniquity. [About 6 B.C.]

1 AND now it came to pass in the *eighty and sixth year (about 6 BC), the Nephites did still remain in wickedness, yea, in great wickedness, while the ^aLamanites did observe strictly to keep the commandments of God, according to the law of Moses.

2 And it came to pass that in this year there was one ^aSamuel, a ^bLamanite, came into the land of Zarahemla, and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did ^ccast him out, and he was about to ^dreturn to his own land.

PREACH MY GOSPEL: RELYING ON THE SPIRIT: WHERE SHOULD I GO? Helaman 10:17; D&C 31:11; D&C 75:26-27; D&C 79:1-2. WHAT SHOULD I DO? 1 Nephi 4:6; 2 Nephi 32:2-5; D&C 28:15; D&C 52:3-4. WHAT SHOULD I SAY? 2 Nephi 33:1; Alma 5:43-46; Alma 11:22; Helaman 5:18; Helaman 13:3-5; D&C 33:8-10; D&C 50:13-22; D&C 68:1-4; D&C 75:3-11; D&C 100:5-8; Matthew 10:19-20; Mark 13:11; 1 Corinthians 2:4-5, 12-13; Exodus 4:10-12. HOW DO IT ADAPT MY TEACHING TO THE NEEDS OF MY INVESTIGATORS? Alma 12:7; Alma 41:1; 3 Nephi 17:2-3; D&C 71:1; D&C 84:85. WHICH SCRIPTURES SHOULD I USE AND HOW SHOULD I USE THEM? Mosiah 18:19-20; Mosiah 27:35; D&C 18:32-36; D&C 32:4; D&C 42:11-17; D&C 68:1-4; D&C 71:1; D&C 80:4; Luke 24:13-32. ³ But behold, the ^avoice of the Lord (in verse 7 it says an angel appeared to him) came unto him, that he should return again, and prophesy unto the people whatsoever things should come into his ^bheart.

4 And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the ^awall thereof (Servants of the Lord do all they can to fulfill their callings, no matter the obstacles in their way.), and stretched forth his hand and cried with a loud voice, and ^bprophesied unto the people whatsoever things the Lord put into his heart. (Joseph Smith: "...the spirit of revelation [is] when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus." (*Teachings of the Prophet Joseph Smith*, p. 151))

5 And he said unto them: Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the ^asword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people. (Fulfilled in Mormon 6)

6 Yea, heavy ^adestruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for his people.

7 And behold, an ^aangel of the Lord (Benjamin, Alma, Amulek, and Samuel the Lamanite, saw an "angel of the Lord," which may be euphemism for seeing the Lord Himself (for example, it is difficult to distinguish between the "angel of the Lord" and Jehovah in Genesis 16:7-11, 22:11-15; Exodus 3:2; and Judges 2¹-4). Thus their teachings and testimonies of Jesus are based on firsthand knowledge and acquaintance. John W. Welch, *A Book of Mormon Treasury*, 317.) hath declared it unto me, and he did

bring ^bglad tidings to my soul. And behold, I was sent unto you to declare it unto you also, that ye might have glad tidings; but behold ye would ^cnot receive me.

8 Therefore, thus saith the Lord: Because of the hardness of the hearts of the people of the Nephites, except they repent I will take away my word from them, and I will ^awithdraw my Spirit from them, (The Prophet Joseph Smith appeared to Brigham Young following Joseph's death and instructed his successor as follows: "Tell the people to be humble and faithful, and be sure to keep the Spirit of the Lord and it will lead them right... They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good. Journal History, 1847. Joseph Smith visited me a great deal after his death, and taught me many important principles... Among other things, he told me to get the Spirit of God; that all of us needed it... He said, "I want you to teach the people to get the Spirit of God. You cannot build up the Kingdom of God without that..." But how is it with the Holy Ghost? The Holy Ghost does not leave me if I do my duty. It does not leave any man who does his duty. Wilford Woodruff, Deseret News, 7 Nov 1896.) and I will suffer them no longer, and I will turn the hearts of their brethren against them.

9 And ^afour hundred years shall not pass away before I will cause that they shall be smitten; yea, I will visit them with the sword and with famine and with pestilence.

10 Yea, I will visit them in my fierce anger, and there shall be those of the ^afourth generation who shall live, of your enemies, to behold your utter destruction; and this shall surely come except ye repent, saith the Lord; and those of the fourth generation shall visit your destruction.

11 But if ye will repent and ^areturn unto the Lord your God I will turn away mine anger, saith the Lord; yea, thus saith the Lord, blessed are they who will repent and turn unto me, but wo unto him that repenteth not.

12 Yea, ^awo unto this great city of Zarahemla; for behold, it is because of those who are righteous that it is saved; yea, wo unto this great city, for I perceive, saith the Lord, that there are many, yea, even the more part of this great city, that will harden their hearts against me, saith the Lord.

13 But blessed are they who will repent, for them will I spare. But behold, if it were not for the righteous who are in this great city, behold, I would cause that ^afire should come down out of heaven and ^bdestroy it. (It was destroyed by fire at the crucifixion of Christ: 'And there were exceedingly sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire' (3 Ne 8:7-8; 9:3).)

14 But behold, it is for the righteous' sake that it is spared. (Richard L. Evans: "I do not know what degree of repentance would be required of us to avert some of the things that might be imminent or at least remote possibilities. You recall Abraham's bargaining concerning the destruction of Sodom, how he pleaded that the city would be spared if there were fifty righteous souls, then forty-five, and so on down to ten. I doubt that we shall realize terms as favorable as Abraham was able to secure for Sodom. Apparently he was an astute bargainer, but the ten weren't found, and Sodom wasn't saved. I don't know that ten of a city would be enough to save us today, but I am sure that the degree of our repentance will be taken into consideration. And I earnestly hope and pray that we may give full repentance, and others with us, to the end that our Father in heaven in his mercy and in his patience and in his love for his children, which he has declared, and in whose immortality and eternal life he has stated his earnest interest, will revise his timetables, whatever they may be, according to the degree of our repentance. If he would agree to save a city for ten repentant souls, think what he would do for a whole nation or people who repented!" (Conference Report, Apr. 1950, p. 104)) But behold, the time cometh, saith the Lord, that when ye shall cast out the righteous from among you, then shall ye be ^aripe for destruction; yea, wo be unto this great city, because of the wickedness and abominations which are in her. (There are no private sins. All sin has the effect of weakening the fabric of society. Because of this, it is inevitable that the righteous will suffer because of the transgressions of others. Nevertheless the Lord goes to great lengths to protect and spare the righteous. The present verses undoubtedly recall to the reader's mind the account of Abraham bartering with the Lord over Sodom. "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous with the city: wilt thou also destroy and not spare the

place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous shall be as the wicked, that be far from thee: Shall not the judge of all the earth do right?" So the Lord consented not to destroy Sodom if fifty righteous people could be found therein. Abraham asked again, What if there were but forty-five? And the Lord consented – if there were forty-five he would spare the city. What if there be but forty? Once more the Lord consented not to destroy the city. And what if there be but thirty? Twenty? Or ten? Abraham asked, each in their turn. And to each the Lord consented – he would spare the city if there were only ten righteous people within it. As sin, be it public or private, weakens the fabric of society, so all that is wholesome and good reaches out to bless and even preserve it. DCBM, 3:402.)

15 Yea, and wo be unto the city of Gideon, for the wickedness and abominations which are in her. (Following the crucifixion of Christ, he names many cities that had been destroyed. The city of Gideon was not one of the cities mentioned.)

16 Yea, and wo be unto all the cities which are in the land round about, which are possessed by the Nephites, because of the wickedness and abominations which are in them.

17 And behold, a ^acurse shall come upon the land, saith the Lord of Hosts, because of the peoples' sake who are upon the land, yea, because of their wickedness and their abominations.

18 And it shall come to pass, saith the Lord of Hosts, yea, our great and true God, that whoso shall ^ahide up treasures in the earth shall find them again no more, because of the great curse of the land, save he be a righteous man and shall hide it up unto the Lord.

19 For I will, saith the Lord, that they shall hide up their ^atreasures unto me; (Hugh Nibley: "What is *con-secrated* is then made sacred, withdrawn from the ordinary economy, dedicated to a particular purpose and to that purpose only. It can never be recalled or used for any other purpose without being *de-secrated*. A striking passage in Helaman brings this out while providing a powerful bit of evidence for the bona fides of the Book of Mormon. Samuel the Lamanite tells the people that their riches will be cursed because they have set their hearts upon them; and that when they flee before their enemies and bury their treasures, if they bury them not unto the Lord, they will become slippery and can never be found again. In the Copper Scroll of the Dead Sea Scrolls we learn that when the Jews fled from Jerusalem before their enemies, they also buried their treasures; and they also buried them up unto the Lord so that they could never again be used in profane negotiations. All such buried treasures had to be used for the temple and nothing else. It would be hard to find a more convincing parallel. It is a reminder that when I *consecrate*, it cannot be with limitations or qualifications." (*Approaching Zion*, p. 389)) and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me save it be the righteous; and he that hideth not up his treasures unto me (like the golden plates, the brass plates, the Urim and Thummim, the Liahona), cursed is he, and also the treasure, and none shall redeem it because of the curse of the land.

20 And the day shall come that they shall hide up their treasures, because they have set their hearts upon riches; and because they have set their hearts upon their riches, and will hide up their treasures when they shall flee before their enemies; because they will not hide them up unto me, cursed be they and also their treasures; and in that day shall they be smitten, saith the Lord.

21 Behold ye, the people of this great city, and hearken unto my words; yea, hearken unto the words which the Lord saith; (D&C 21: 4 Wherefore, meaning the church, thou shalt give ^aheed unto all his words and ^bcommandments which he shall give unto you as he receiveth them, walking in all ^choliness before me; 5 For his ^aword ye shall receive, as if from mine own mouth, in all patience and faith.) for behold, he saith that ye are ^acursed because of your riches, and also are your riches cursed because ye have set your hearts upon them, and have not ^bhearkened unto the words of him who gave them unto you.

22 Ye do not remember the Lord your God in the things with which he hath blessed you, but ye do always remember your ^ariches, not to thank the Lord your God for them; yea, your hearts are not drawn out unto the Lord, but they do swell with great pride, unto ^bboasting, (We boast that we have gotten our

riches because of our intelligence and industry, but they are a gift from God and we should be good stewards of these assets the Lord has entrusted into our keeping for a while.) and unto great swelling, envyings, strifes, malice, persecutions, and murders, and all manner of iniquities.

23 For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities.

24 Yea, wo unto this people, because of this time which has arrived, that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time.

25 And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out. (Most people of the world are always a generation behind. Those of our day believe in the dead prophets, but not in the living ones.)

26 Behold ye are worse than they; for as the Lord liveth, if a prophet come among you and declareth unto you the word of the Lord, which testifieth of your sins and iniquities (Prophets always tell the truth), ye are angry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of the devil, because he testifieth that your deeds are evil.

27 But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: Walk after the pride of your own hearts; yea, walk after the pride of your eyes, and do whatsoever your heart desireth—and if a man shall come among you and say this, ye will receive him, and say that he is a prophet.

28 Yea, ye will lift him up, and ye will give unto him of your substance; ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel; and because he speaketh flattering words unto you, and he saith that all is well, then ye will not find fault with him. (Dallin H. Oaks: “Church leaders need...consideration, since the responsibilities of Church leadership include the correction of others. That function is not popular. As the Lamanite prophet Samuel taught, when a prophet comes among us and speaks of our iniquities, we are made angry. We call him a false prophet and ‘cast him out and seek all manner of ways to destroy him.’ (See Hel. 13:26.) But if a man comes among us and speaks flattering words about our behavior and tells us that it is all right to ‘walk after the pride of [our] own hearts ... and do whatsoever [our] heart desire[s],’ ‘we will not find fault with him.’ (See Hel. 13:27, 28.) We will call him a prophet and reward him. I have given the following counsel to Church members—those who have committed themselves by upraised hands to sustain their church leaders: Criticism is particularly objectionable when it is directed toward Church authorities, general or local. Jude condemns those who ‘speak evil of dignities.’ (Jude 1:8.) Evil speaking of the Lord’s anointed is in a class by itself. It is one thing to depreciate a person who exercises corporate power or even government power. It is quite another thing to criticize or depreciate a person for the performance of an office to which he or she has been called of God. It does not matter that the criticism is true. As Elder George F. Richards, President of the Council of the Twelve, said in a conference address in April 1947, ‘When we say anything bad about the leaders of the Church, whether true or false, we tend to impair their influence and their usefulness and are thus working against the Lord and his cause.’ (In Conference Report, Apr. 1947, p. 24.)” (Dallin H. Oaks, “Criticism,” *Ensign*, Feb. 1987, 68) Harold B. Lee: “You may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord himself, with patience and faith, the promise is that ‘the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory.’ (DC 21:6)” (*Conference Report*, Oct. 1970, p. 152))

29 O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and

^cblind guides? Yea, how long will ye ^dchoose darkness rather than ^elight? (Leaun C. Otten, C. Max Caldwell: It seems to be an easy decision for mankind to decide whom to follow, since we know the ultimate destiny attached to our choice of the leader of each cause. It is difficult to imagine that anyone would knowingly choose to follow Satan. But the problem isn't just a choice of whom we choose to follow. The real challenge for us is to discover the true identity of those who encourage and persuade us. One reason it is so difficult is that we don't personally see or deal directly with Satan. He is a master of camouflage, desiring that he be not discovered as being the author of his work. He has legions of agent who also hide in sinful shadows while helping him in the battle for our soul. We have to recognize the evil inherent in the enticements of his representatives before we will reject him and his ways. Unlocking the Book of Mormon, 400)

30 Yea, behold, the anger of the Lord is already kindled against you; behold, he hath cursed the land because of your iniquity.

31 And behold, the time cometh that he curseth your riches, that they become ^aslippery, that ye cannot hold them; and in the days of your poverty ye cannot retain them. (Hugh Nibley: "The Prophet Samuel the Lamanite sets forth the interesting rule that when 'the Economy' becomes the main and engrossing concern of a society--or in the routine Book of Mormon phrase, when 'they begin to set their hearts upon their riches'--the economy will self-destruct. This is how he puts it: 'Ye do always remember your riches; . . . your hearts are not drawn out unto the Lord, but they do swell with great pride, . . . envyings, strifes, malice, persecutions and murders, and all manner of iniquities' (Helaman 13:22). Note well the sequence of folly: first we are well pleased with ourselves because of our wealth, then comes the game of status and prestige, leading to competitive maneuvers, hatred, and dirty tricks, and finally the ultimate solution. Where wealth guarantees respectability, principles melt away as the criminal element rises to the top: 'For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches' (Helaman 13:23).'" (*The Prophetic Book of Mormon*, p. 349) President Marion G. Romney said, 'Tithing is a debt which everyone owes to the Lord for his use of the things that the Lord has made and given to him to use. It is a debt just as literally as the grocery bill, or a light bill, or any other duly incurred obligation. As a matter of fact, the Lord, to whom one owes tithing, is in a position of a preferred creditor. If there is not enough to pay all creditors, he should be paid first. Now I am sure you will have a little shock at that, but that is the truth. Other creditors of tithe-payers, however, need to have no cause to worry, for the Lord always blesses the person who has faith enough to pay his tithing so that his ability to pay his other creditors is not thereby reduced.' (Marion G. Romney, *The Blessings of an Honest Tithe*, Brigham Young University Speeches of the Year [Provo, Utah, 5 November 1968], p. 4.)" (*Heroes From The Book of Mormon*, p. 164-5))

32 And in the days of your poverty ye shall cry unto the Lord; and in vain shall ye cry, for your desolation is already come upon you, and your destruction is made sure; (After a person refuses to have faith in Christ and rejects Christ's offer to make him free from sin; after he spurns the ordinances of salvation and thus forsakes the only channel by which the powers of godliness might be enjoyed in his life; after he lives in such a way as to offend and grieve the Holy Spirit, the only true source of light and comfort in a troubled and sin-tangled world; after a person fails to humble himself before God, fails to partake of the bread of life and the living waters, fails to receive and abide by the word of the Almighty – after making these negative responses and remaining unrepentant, that person will find his calling and destruction made sure. His is the plight of the hopeless, the destiny of the doomed, the abode of the damned. Having chosen darkness, deceit, and degradation in this life, he will be rewarded with or have restored to him hereafter circumstances consistent with that choice. Where God and Christ and the faithful dwell such souls cannot come, worlds without end. DCBM, 3:407) and then shall ye weep and howl in that day, saith the Lord of Hosts. And then shall ye lament, and say:

33 O ^athat I had repented, and had not killed the prophets, and ^bstoned them, and cast them out. Yea, in that day ye shall say: O that we had remembered the Lord our God in the day that he gave us our riches, and then they would not have become slippery that we should lose them; for behold, our riches are gone

from us.

34 Behold, we lay a tool here and on the morrow it is gone; and behold, our swords are taken from us in the day we have sought them for battle.

35 Yea, we have hid up our ^atreasures and they have slipped away from us, because of the curse of the land.

36 O that we had repented in the day that the word of the Lord came unto us; for behold the land is cursed, and all things are become slippery, and we cannot hold them.

37 Behold, we are surrounded by ^ademons, (Until we can learn to control and resist those evil influences that are now invisible. I think it would be unprofitable to have the administration of angels personally or visibly unto us. *Gospel Truth: Discourses and Writings of George Q. Cannon*, 56. John A. Widtsoe: However, one does not really need to fear the angels of evil. They are essentially cowardly. They fear light and truth. Darkness and untruth are their native habitats. Their successes always come when the mind of man is darkened by unbelief or unholy practices. A resolute determination to have nothing to do with them drains their strength. They are mortally afraid of the power of the Priesthood. *Evidences and Reconciliations*, 109.) yea, we are encircled about by the angels of him who hath sought to destroy our souls. (There is a vast number of fallen spirits, cast out with him [Satan], here on the earth. They do not die and disappear; they have not bodies only as they enter the tabernacles of men... There are many evil spirits amongst us... There never was a prophet in any age of the world but what the devil was continually at his elbow. This was the case with Jesus himself. The devil followed him continually trying to draw him from his purposes and to prevent him carrying out the great work of God... He is with the Latter-day Saints; and he or his emissaries are with all men trying to lead them astray... Where are they? They are in every city and hamlet wherein the inhabitants of the earth dwell, and especially where there are any Latter-day Saints. And whether there are one hundred or not to every man, woman, and child, there are enough of them, at least, to labor for our overthrow... They will try to make us do anything and everything that is not right. These devils would be very glad to make me and my brethren think we are great men, smarter than anyone else; to divide us one against the other, and to cause us to seek to confess our brother's sins instead of our own. We should, therefore, watch ourselves well. *Discourses of Wilford Woodruff*, 238-240) Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days. (Fulfilled in 3 Nephi 8:24-25)

38 But behold, your ^adays of probation are past; (Those who use their mortal probation unwisely, having had the gospel and the covenants of salvation, will not have that chance restored to them in the spirit world. Though they may accept the gospel there, to their everlasting benefit, they will have forfeited the chance for exaltation. Assuming they lead honorable lives in mortality, their promise is that of terrestrial glory. DCBM, 3:407) ye have ^bprocrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure; (Spencer W. Kimball: "As we have seen, one can wait too long to repent. Many of the Nephites did. Of these, Samuel the Lamanite said: 'But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is *everlastingly too late*, and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.' (Hel. 13:38. Italics added.) Again, observe the emphasis in the words italicized. And let us not suppose that in calling people to repentance the prophets are concerned only with the more grievous sins such as murder, adultery, stealing, and so on, nor only with those persons who have not accepted the gospel ordinances. All transgressions must be cleansed, all weaknesses must be overcome, before a person can attain perfection and godhood.

Accordingly the intent of this book is to stress the vital importance of each of us transforming his life through repentance and forgiveness. Future chapters will deal with the various aspects of this subject in greater detail. Oliver Wendell Holmes said: 'Many people die with their music still in them. Why is this so? Too often it is because they are always getting ready to live. Before they know it, time runs out.' Tagore expressed a similar thought in these words: 'I have spent my days stringing and unstringing my

instrument, while the song I came to sing remains unsung.’ My plea therefore is this: Let us get our instruments tightly strung and our melodies sweetly sung. Let us not die with our music still in us. Let us rather use this precious mortal probation to move confidently and gloriously upward toward the eternal life which God our Father gives to those who keep his commandments.” (*The Miracle of Forgiveness*, pp. 16-7) Henry B. Eyring: “Upon hearing President Kimball's description of the effort repentance requires, those who are now in serious sin will have a thought delivered to their minds that goes something like this: ‘Well, if it is that difficult to repent, I might as well go on in sin. Later, when I need forgiveness, I'll just go through that once.’ That is so unwise. Let me tell you why. First, people who postpone repentance may run out of time. And second, they will find more misery in more sin, not the happiness they hope for but can't find. Remember the warning from Samuel the Lamanite: (Helaman 13:38).” (*To Draw Closer to God*, p. 65) Ezra Taft Benson: “Some people intend to make a decision and then never get around to it... They intend to paint the barn, to fix the fence, to haul away that old machinery or remove that old shed, but the time of decision just never arrives. “Some of us face a similar situation in our personal lives... We intend to pay a full tithing, to begin keeping the Word of Wisdom, to make our initial home teaching visits early in the month. However, without actual decision followed by implementation, the weeks and months go by and nothing is accomplished. We could drift into eternity on these kinds of good intentions. The Lord apparently sensed this weakness in His children, for He said: ‘Wherefore, if ye believe me, ye will labor while it is called today.’ (DC 64:25)” (*God, Family, Country*, p. 389.) Richard L. Evans “It sometimes seems that we live as if we wonder when life is going to begin. It isn't always clear just what we are waiting for, but some of us sometimes persist in waiting so long that life slips by—finding us still waiting for something that has been going on all the time. ... This is the life in which the work of this life is to be done. Today is as much a part of eternity as any day a thousand years ago or as will be any day a thousand years hence. This is it, whether we are thrilled or disappointed, busy or bored! This is life, and it is passing.” (*Improvement Era*, Jan. 1967, p. 65.)) yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for ‘happiness in doing iniquity, which thing is ^dcontrary to the nature of that righteousness which is in our great and Eternal Head. (Neal A. Maxwell: “Henry Fairlie has written perceptively in his book *The Seven Deadly Sins Today* concerning how ‘the lustful person will usually be found to have a terrible hollowness at the center of his life’ and about ‘the desert he has made of himself and his life.’” (Washington, D.C.: New Republic Books, 1978, p. 187.) ‘Lust,’ wrote Fairlie, ‘is not interested in its partners, but only in the gratification of its own craving. ... Lust dies at the next dawn, and when it returns in the evening, to search where it may, it is with its own past erased.’ (Ibid., p. 175.) Those so drained by sensuality do, in fact, seek to compensate for their loneliness by sensations. However, in the arithmetic of appetite, anything multiplied by zero still totals zero! But the senseless search goes on, just as Samuel the Lamanite bemoaned, ‘for ye have sought all the days of your lives for that which ye could not obtain ... for happiness in doing iniquity.’ (Hel. 13:38; see also Alma 41:10; Morm. 2:13.) So it is that sexual immorality finally causes the isolation of the individual from God, from others, and, yes, even from oneself! So it is that the laughter of the world is merely loneliness pathetically trying to reassure itself. Immorality is not the verification of one’s existence; instead, it is the shrinking of one’s significance!” (Ensign, Feb. 1986, p. 19))

39 O ye people of the land, that ye would hear my words! And I pray that the anger of the Lord be turned away from you, and that ye would repent and be saved.

* Verse 1 [6 B.C.].

Helaman 14

These prophecies of Samuel the Lamanite were not included in the original text of the Book of Mormon, but were added after the Savior commanded them to be added when he visited them in the Americas. 3 Nephi 23: 6-13: 13 And now it came to pass that when Jesus had said these words he said unto them

again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not. 7 And it came to pass that he said unto ^aNephi: Bring forth the record which ye have kept. 8 And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said: 9 Verily I say unto you, I commanded my servant ^aSamuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were ^bmany ^csaints who should ^darise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so? 10 And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. 11 And Jesus said unto them: How be it that ye have not ^awritten this thing, that many ^bsaints did arise and appear unto many and did minister unto them? 12 And it came to pass that Nephi remembered that this thing had not been written. 13 And it came to pass that Jesus commanded that it should be ^awritten; therefore it was written according as he commanded.

The prophecy of Samuel, the Lamanite, to the Nephites. Comprising chapters 13 to 15 inclusive.

Samuel predicts light during the night and a new star at Christ's birth—Christ redeems men from temporal and spiritual death—The signs of his death include three days of darkness, the rending of the rocks, and great upheavals of nature. [About 6 B.C.]

1 AND now it came to pass that ^aSamuel, the Lamanite, did prophesy a great many more things which cannot be written.

2 And behold, he said unto them: Behold, I give unto you a sign; for ^afive years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. (Fulfilled in 3 Nephi 1:13)

3 And behold, this will I give unto you for a ^asign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.

4 Therefore, there shall be one ^aday and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is ^bborn. (Fulfilled in 3 Nephi 1:15. Nibley suggests that the light was due to a supernova. He notes that there was such a supernova recorded in 1054 that "could be seen all over the world. It was almost as bright as the sun. The supernova exploded and became the Crab Nebula today." (Hugh Nibley, *Teachings of the Book of Mormon--Semester 1: Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University, 1988--1990* [Provo: Foundation for Ancient Re 280.]

5 And behold, there shall a new ^astar arise, (Fulfilled in 3 Nephi 1:21. Our Lord's birth into mortality was accompanied by the appearance of a "new star" in the heavens. It is apparent that another prophet, or perhaps even a number of prophets in the Old World, had also prophesied of this sign, for when the wise men arrived in Jerusalem seeking the "Messiah of the Jews" they said, "We have seen his star in the east, and have come to worship him" (JST, Matthew 3:2). The statement seems to assume that the Jews of Jerusalem were aware that a new star would bear record of the holy birth, as at least the leaders were that the birth itself would take place in Bethlehem (Micah 5:2). After the wise men had been questioned by Herod, "the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. (Matthew 2:9-10.) There is no Old Testament prophecy on this aspect of the Savior's birth that is comparable to that of Samuel the Lamanite. The nearest allusion is found in the prophecy of Balaam, who, speaking of the Messiah himself, said: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Numbers 24:17). This prophecy obviously refers to the first coming of Christ but does not announce

itself as indicating a sign of his birth. The only other related passage is in the book of Revelation, where Christ refers to himself as “the bright and morning star” (Revelation 22:16). The appearance of a star, or of a phenomenon of light accompanying the birth of one destined to a significant role in history, is a common motif in the literature of the ancient Near East. Such legends are but the dim reflection of the lost prophecy of the star that was to announce the Messiah’s birth. DCBM, 3:409-410) such an one as ye never have beheld; and this also shall be a sign unto you. (Bruce R. McConkie: “In listing the signs to attend the birth of Jesus, Samuel the Lamanite prophesied: ‘There shall a new star arise, such an one as ye never have beheld.’ (Hela. 14:5.) That this new star was seen by the whole Nephite nation at the actual time of the heavenly birth, is also recorded in the Book of Mormon. (3 Ne. 1:21.) There is, however, no comparable Messianic prophecy in the Bible as we now have it. The nearest allusion to such is found in the prophecy of Balaam who, speaking of Messiah himself, said: ‘There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.’ (Num. 24:17.) But there can be little doubt that others besides the Nephites knew by revelation that great signs and wonders, including the rise of a new star, were to attend Messiah's birth. The language of the wise men, upon reaching Jerusalem, clearly assumes that the Jews were just as aware that a new star would bear record of the holy birth as they were that the birth itself should take place in Bethlehem.” (*Doctrinal New Testament Commentary*, p. 103-4))

6 And behold this is not all, there shall be many ^asigns and wonders in heaven. (Fulfilled in 3 Nephi 2:1)

7 And it shall come to pass that ye shall all be amazed, and wonder, insomuch that ye shall ^afall to the earth. (Fulfilled in 3 Nephi 1:16-17)

8 And it shall come to pass that whosoever shall ^abelieve on the Son of God, the same shall have everlasting life.

9 And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you; yea, he hath commanded that I should prophesy these things unto you; yea, he hath said unto me: Cry unto this people, repent and prepare the way of the Lord.

10 And now, because I am a Lamanite, and have spoken unto you the words which the Lord hath commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have ^acast me out from among you.

11 And ye shall ^ahear my words, for, for this intent (This is Samuel’s mission:) have I come up upon the walls of this city, that ye might hear and know of the judgments of God which do await you because of your iniquities, and also that ye might know the conditions of repentance;

12 And also that ye might know of the coming of Jesus Christ, the Son of God, the ^aFather of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name. (Samuel here sets forth at least four dimensions to his prophetic call, four reasons why he has been sent to prophecy to the Nephites: (1) that the wicked Nephites might know of the judgments of God which should surely come upon the unrepentant; (2) that the Nephites might know the “conditions of repentance”; (3) that Samuel might testify of the divine sonship of Jesus Christ; (4) that the Nephites might know of the signs of the Lord’s coming to the earth. DCBM, 3:411)

13 And if ye ^abelieve on his name ye will repent of all your sins, that thereby ye may have a remission of them through his ^bmerits. (We are saved by the grace of Christ, not for anything we can do.)

14 And behold, again, another sign I give unto you, yea, a sign of his ^adeath.

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 ATONEMENT 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 THE GOSPEL – THE WAY 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28

15 For behold, he surely must die that ^asalvation may come; yea, it behooveth him and becometh expedient that he ^bdieth, to bring to pass the ^cresurrection of the dead, that thereby men may be brought

into the ^dpresence of the Lord. (Following the resurrection we are brought to the Lord for final judgment.)

16 Yea, behold, this death bringeth to pass the ^aresurrection, and ^bredeemeth all mankind from the first death—that spiritual death; for all mankind, by the ^cfall of Adam being ^dcut off from the presence of the Lord, are considered as ^edead, both as to things temporal and to things spiritual. (I want to speak a word or two in relation to another death, which is a more terrible death than that of the body. When Adam, our first parent, partook of the forbidden fruit, transgressed the law of God, and became subject unto Satan, he was banished from the presence of God and was thrust out into our spiritual darkness. This was the first death. Yet living, he was dead – dead to God, dead to light and truth, dead spiritually; cast out from the presence of God; communication between the Father and the son cut off. He was as absolutely thrust out from the presence of God as was Satan and the hosts that followed him. That was spiritual death. But the Lord said that he would not suffer Adam nor his posterity to come to the temporal death until they should have the means by which they might be redeemed from the first death, which is spiritual. Therefore angels were sent unto Adam, who taught him the Gospel and revealed to him the principles by which he could be redeemed from the first death, and be brought back from banishment and outer darkness into the marvelous light of the Gospel. He was taught faith, repentance and baptism for the remission of sins, in the name of Jesus Christ, who should come in the meridian of time and take away the sin of the world, and was thus given a chance to be redeemed from the spiritual death before he should die the temporal death. Now all the world today, I am sorry to say, with the exception of a handful of people who have obeyed the new and everlasting covenant, are suffering this spiritual death. They are cast out from the presence of God. They are without God, without Gospel truth, and without the power of redemption; for they know not God nor his Gospel. In order that they may be redeemed and saved from the spiritual death which has spread over the world like a pall, they must repent of their sins, and be baptized by one having authority, for the remission of their sins, that they may be born of God. That is why we want these young men to go out into the world to preach the Gospel. While they themselves understand but little perhaps, the germ of life is in them. Joseph F. Smith, CR, October 1899, p. 72)

17 But behold, the resurrection of Christ ^aredeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. (In a sense all men and women are redeemed by Christ from spiritual death – the separation from God – at least temporarily. One of the blessings of the Atonement is that following their resurrection all persons shall stand before the Holy One of Israel to be judged of the deeds done in the mortal body. Those who have sought to live in accordance with gospel law and thus have been quickened by a portion of the celestial glory shall receive a fullness of the same and thus be fitted and equipped to be with God everlastingly. Those, however, who have lived a terrestrial or telestial law, and thus are quickened by a portion of those respective glories, shall be quickened by a fullness of the same. These shall then be denied the presence of the Father forevermore. Even the sons of perdition, at least those who received a mortal body, shall stand before God and be judged. They shall be cast out into outer darkness to a kingdom of no glory. (D&C 88:29-32) DCBM, 3:413.)

18 Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not ^ahewn down and cast into the fire; (This fire and brimstone, we are informed, is a representation of the torment which shall be suffered by the wicked. It is not actual fire, but it is the torment of the mind; in other words, it is the punishment which the Savior speaks of as being the worm that dieth not and the fire that is not quenched, which shall endure forever. Let us be thankful that there will be but few who partake of this dreadful punishment. Joseph Fielding Smith, Doctrines of Salvation, 2:224-25) but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a ^bspiritual death, yea, a second death, (Those who suffer the second spiritual death will be sons of perdition.) for they are cut off again as to things pertaining to righteousness. (Those who refuse to repent are cast out of God's presence forever. The Book of Mormon teaches in the extreme, from those who inherit the Celestial Kingdom to those who are Sons of Perdition. The Doctrine and Covenants fills in

the blanks with those who inherit the Terrestrial and Telestial Kingdoms.)

19 Therefore repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death. (These verses are without peer in the Bible. The New Testament tells the story of how Christ suffered and died in the working out of an infinite and eternal sacrifice. Yet it is to such discourses as the one here delivered by Samuel that we must turn to learn why that suffering and death were necessary. Christ died that salvation might come. He died to bring to pass the resurrection of the dead. He died that all men might be redeemed from the effects of Adam's fall. He died that all men might enjoy the eternal union of body and spirit and that there might be a way whereby they could again attain – this time forever – the presence of that God who gave them life. DCBM, 3:412-13)

20 But behold, as I said unto you concerning another ^asign, a sign of his death, behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his ^blight unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of ^cthree days, to the time that he shall rise again from the dead. (Fulfilled in 3 Nephi 8:19-23. Bruce R. McConkie: “While our Lord's body lay in the tomb, while his eternal Spirit preached among the righteous dead, darkness enshrouded the Americas. Far removed though they were from the criminal events, no Nephite and no Lamanite would be unaware that their prophets had foretold the death of their Messiah and said that it would be known by three days of dooming darkness. Where else in all the history of the earth have continents been enveloped in darkness for three days? How could such an event do aught but witness the truth of the promised event?” (*The Promised Messiah*, p. 540) Joseph Fielding Smith: “Surely no one who believes in the scriptures and is acquainted with the great and varied miracles performed by Jesus when on the earth, can consistently feel that he could give eyesight to the blind, cleanse lepers, command the storms to cease, and raise the dead, and would be unable to control the light and the darkness on any part of the earth. It would be just as easy for him to cause darkness on one hemisphere for three days as it would on the other for three hours.” (*Answers to Gospel Questions*, vol. 3, p. 45))

21 Yea, at the time that he shall yield up the ^aghost there shall be ^bthunderings and lightnings for the space of many hours, (Fulfilled in 3 Nephi 8:6-7) and the earth shall shake and tremble; and the ^crocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be ^dbroken up;

22 Yea, they shall be rent in twain, and shall ever after be ^afound in seams and in cracks, and in broken fragments upon the face of the whole earth, yea, both above the earth and beneath. (Fulfilled in 3 Nephi 8:12, 17-18)

23 And behold, there shall be great ^atempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called ^bvalleys which shall become mountains, whose height is great. (Fulfilled in 3 Nephi 8:5-6)

24 And ^amany highways shall be broken up, and many cities shall become desolate. (Fulfilled in 3 Nephi 8:8-11, 13)

25 And many ^agraves shall be opened, (Fulfilled in 3 Nephi 23:9-14. Some have been troubled by the question why both the Bible and the Book of Mormon say that many of the graves were opened and many of the Saints came forth, rather than saying that all the Saints were resurrected at this time. The answer to this question must involve the teaching of the gospel in the spirit world. While his body lay in the tomb, Christ visited the faithful spirits in prison, meaning those in the spirit world, and issued calls from among their number for them to commence the teaching of the gospel in the world of the spirits. Thus it may be that among the righteous all received a call to labor as messengers of the Lord, some in the world of spirits and the others among mortals. Those laboring among the spirits presumably were resurrected upon the completion of their mission in the spirit world. DCBM, 3:415) and shall yield up many of their dead; and many saints shall appear unto many. (Bruce R. McConkie: “It is perfectly clear that these destructions came as a just judgment upon the wicked, and that they are in similitude of the

outpourings of wrath that shall come upon the whole world at the Second Coming, but they also came as a sign and a witness to the righteous who remained and who were not destroyed.” (*The Promised Messiah*, p. 541))

26 And behold, thus hath the ^aangel spoken unto me; for he said unto me that there should be thunderings and lightnings for the space of many hours.

27 And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that ^adarkness should cover the face of the whole earth for the space of three days.

(Fulfilled in 3 Nephi 8:19-23)

28 And the angel said unto me that many shall see greater things than these, to the intent that they might believe that ^athese signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men—

29 And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a ^arighteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation. (As the heavens rejoiced with signs and wonders to attest the birth of God’s Son, so they lamented his death. From the time he gave up the ghost until the time that he rose again, the New World mourned in darkness. Thus for the space of three days there was no light on the face of the land. For a space of three hours thunder and lightning voiced anguish for Christ’s suffering, while the earth shook and trembled. Rocks above and beneath the earth were rent, while mountains became valleys and valleys became mountains. (3 Nephi 8) DCBM, 3:415)

PREACH MY GOSPEL: ACCOUNTABILITY: WHAT DOES IT MEAN TO BE ACCOUNTABLE? D&C 58:26-33; D&C 101:78; Ezekiel 33:1-6. WHY IS AGENCY IMPORTANT IN ACCOUNTABILITY? 2 Nephi 2:26-29; Helaman 14:30-31. HOW SHOULD A MISSIONARY AND A MISSION LEADER WORK TOGETHER? D&C 38:23-25; Hebrews 13:17-18.

30 And now remember, remember, my brethren, that whosoever perisheth, perisheth unto ^ahimself; (Joseph Smith: “The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers.” (*Teachings of the Prophet Joseph Smith*, p. 310-11)) and whosoever doeth iniquity, doeth it unto himself; for behold, ye are ^bfree; ye are permitted to act for yourselves; for behold, God hath given unto you a ^cknowledge and he hath made you free. (Boyd K. Packer: “Remember, my brethren...ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.” (Helaman 14:30.) “If you feel pressed in and pressured and not free, it may be for one of two reasons. One, if you have lost freedom, possibly it has been through some irresponsible act of your own. Now you must regain it. You may be indentured-indentured to some habits of laziness or indolence; some even become slaves to addiction. The other reason is that maybe if you are not free you have not earned it. Freedom is not a self-preserving gift. It has to be earned, and it has to be protected. For instance, I am not free to play the piano, for I do not know how. I cannot play the piano...The ability to play the piano, the freedom to do that, has to be earned. It is a relatively expensive freedom. It takes an investment of time and of discipline. This discipline begins, as discipline usually does, from without. I hope that you do not have contempt for discipline that originates from without. That is the beginning. A parent usually presses a youngster to practice the piano. But somewhere, it is hoped, practice grows into self-discipline, which is really the only kind of discipline. The discipline that comes from within is that which makes a young person decide that he wants to be free to play the piano and play it well. Therefore, he is willing to pay the price. Then he can be free from supervision, from pressure, from whatever forms of persuasion parents use.”(*That All May Be Edified*, p. 254))

31 He hath given unto you that ye might ^aknow good from evil, and he hath given unto you that ye might ^bchoose life or death; and ye can do good and be ^crestored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.

(Richard G. Scott: “Parents, don’t make the mistake of purposefully intervening to soften or eliminate

the natural consequences of your child's deliberate decisions to violate the commandments. Such acts reinforce false principles, open the door for more serious sin, and lessen the likelihood of repentance." (*Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 391) Boyd K. Packer: "Another scripture is very important for a teacher to understand: 'All men are instructed sufficiently that they know good from evil.' (2 Nephi 2:5; Helaman 14:31.) Parents and teachers need to know that a youngster can tell right from wrong. This knowledge may be distorted or perverted or covered up in unfortunate life experiences, but intuitively, as a part of the spiritual endowment of all humanity, there is a knowledge of right from wrong. That gives me great hope, for then I understand that every child of God, however reprobate he may have become, however degenerate he may seem to be, has hidden within him the spark of divinity and a sensitivity to that which is wrong as compared to that which is right." (*Teach Ye Diligently*, p. 99-100))

Helaman 15

These prophecies of Samuel the Lamanite were not included in the original text of the Book of Mormon, but were added after the Savior commanded them to be added when he visited them in the Americas. 3 Nephi 23: 6-13: 13 And now it came to pass that when Jesus had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not. 7 And it came to pass that he said unto ^aNephi: Bring forth the record which ye have kept. 8 And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said: 9 Verily I say unto you, I commanded my servant ^aSamuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were ^bmany ^csaints who should ^darise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so? 10 And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. 11 And Jesus said unto them: How be it that ye have not ^awritten this thing, that many ^bsaints did arise and appear unto many and did minister unto them? 12 And it came to pass that Nephi remembered that this thing had not been written. 13 And it came to pass that Jesus commanded that it should be ^awritten; therefore it was written according as he commanded.

The prophecy of Samuel, the Lamanite, to the Nephites. Comprising chapters 13 to 15 inclusive.

The Lord chastened the Nephites because he loved them—Converted Lamanites are firm and steadfast in the faith—The Lord will be merciful unto the Lamanites in the latter days. [About 6 B.C.]

1 AND now, my beloved brethren, behold, I declare unto you that except ye shall repent your houses shall be left unto you ^adesolate. (From the previous two verses, Samuel speaks of agency. Now he speaks of repentance.)

2 Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for ^arefuge; yea, and wo unto them which are ^bwith child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.

3 Yea, wo unto this ^apeople who are called the ^bpeople of Nephi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them; for behold, they have been a chosen people of the Lord; yea, the people of Nephi hath he loved, and also hath he ^cchastened them; yea, in the days of their iniquities hath he chastened them because he loveth them. (Brigham Young: "There are several here who will address you, and suppose that they should chastise us a little, do we not deserve it? Still, perhaps some will complain of the speaker for chastising them, when perhaps the first sentences which meet their eyes upon opening the Bible, will convey the idea that every son and

daughter whom the Lord loveth, He chasteneth, but those who are not chastened are bastards and not sons. (Heb 12:8) Says one, 'I am willing to be chastened, but I am not willing to have that brother who has just come from England, or some other country, chasten me, but if some one high in authority should do it, I would kiss the rod and reverence the hand that gave it;' but the man who will only receive chastening from the Lord Himself is not in a proper state of mind before Him. The Latter-day Saints have been chastened much and often. Many in this congregation have had their corn and wheat stacks burned in consequence of their religion, and have often been called to part with their fathers and mothers, their wives and children, in consequence of their religion. They have been chastened here and there, and perhaps some may think we are being chastened now by the drought and insects. I am willing to take it as a chastisement, and to learn that wisdom and knowledge which I had not before it happened; and if every man could realize and understand it, they would receive it as a prize and as a lesson that would qualify them for future duties. Though our chastisements are often hard to be borne, those who bear them patiently, willingly, and submissively, will find that they yield the Gospel fruits of righteousness insomuch that they will know how to be Saints indeed." (*Journal of Discourses*, vol. 3, p. 54) Ezra Taft Benson: "We should learn to accept counsel. All of us need counsel. Sometimes there is need for reprimanding. I do not suppose that any of us who served for any length of time have not been on the receiving end of some pointed counsel that was for our benefit. 'Whom the Lord loveth he chasteneth' (Hebrews 12:6)." (*Teachings of Ezra Taft Benson*, p. 332))

4 But behold my brethren, the ^aLamanites hath he hated ("This is strong language. One would assume that Samuel did not mean to convey the thought that God actually hated the Lamanites, at least not in the sense that mortal men hate one another. Rather, because of their rebellion, because they rejected the light and spurned the association with God through the Spirit that they might have enjoyed, they alienated themselves from the love of the Father. It is not that God does not love them, but that he simply is unable to bless them as he would those who choose the right. 'If you keep not my commandments,' a modern revelation attests, 'the love of the Father shall not continue with you, therefore you shall walk in darkness' (D&C 95:12)." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p.418)) because their deeds have been evil continually, and this because of the iniquity of the ^btradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nephites; and for this intent hath the Lord ^cprolonged their days. (These are the descendants of the people of Ammon. The stripling warriors would be adults and have their own families.)

5 And I would that ye should behold that the ^amore part of them are in the path of their duty, and they do walk circumspectly before God, and they do observe to keep his commandments and his statutes and his judgments according to the law of Moses.

6 Yea, I say unto you, that the more part of them are doing this, and they are striving with ^aunwearied diligence (Neal A. Maxwell: "Another vital source of renewal is expending some of our energy by striving with the less active. Serving in this way keeps the giver from becoming weary or from fainting in his mind, making possible 'striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily' (Helaman 15:6). Assisting in such reclamation actually gives us added energy. We are energized and empowered, like the father of the prodigal, who ran to greet him 'when he was yet a great way off' (Luke 15:20). Such real love keeps us from becoming too tired to reach out." (*If Thou Endure It Well*, p. 116-7)) that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide "Faith"; Bible Dictionary: "Faith"; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15;

Helaman 5:9-12; John 14:6 7 And behold, ye do know of yourselves, for ye have witnessed it, that as many of them as are brought to the knowledge of the truth, and to know of the wicked and abominable traditions of their fathers, and are led to believe the holy scriptures, yea, the prophecies of the holy prophets, which are written, which leadeth them to faith on the Lord, and unto repentance, which faith and repentance bringeth a ^achange of heart unto them—

8 Therefore, as many as have come to this, ye know of yourselves are ^afirm and steadfast in the faith, and in the thing wherewith they have been made free. (Spencer W. Kimball: “Basically the [descendant of the Lamanites] is intelligent, affectionate, responsive, honest, stable, and is of believing blood. There is every reason to be assured that the red man will remain loyal and true to the gospel and the Church, once he is brought into the fold. We have heard of his traditions and superstitions, of his ferocity and wildness, of his degradation and uncleanness, but let us consider his potential, as revealed by a review of his ancestors. “The Lamanites have believing blood, as evidenced by these words from the sixth chapter of Helaman: ‘And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words.’ (Helaman 6:36.) ‘...Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith.’ (Helaman 15:5-6, 8.) “As many as were converted of the Lamanites by Ammon and his brethren ‘never did fall away.’ (See Alma 23:6.) It should be noted that the Lamanites were often absorbed by, and were called, Nephites, when they were righteous, and it is true also that the Nephites when they rebelled and became wicked, were oft-times called Lamanites, and there was undoubtedly a considerable mixture among them.” (*Conference Report*, Apr. 1949, p. 106-7))

9 And ye know also that they have ^aburied their weapons of war (It’s been 70 years since this happened. Most of those men who did this would be dead by now. But their children, including the stripling warriors, would have remembered.), and they fear to take them up lest by any means they should sin; yea, ye can see that they fear to sin—for behold they will suffer themselves that they be trodden down and slain by their enemies, and will not lift their swords against them, and this because of their ^bfaith in Christ.

10 And now, because of their ^asteadfastness when they do believe in that thing which they do believe, for because of their firmness when they are once enlightened, behold, the Lord shall bless them and prolong their days, notwithstanding their iniquity—

11 Yea, even if they should dwindle in unbelief the Lord shall ^aprolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet ^bZenos, and many other prophets, concerning the ^crestoration of our brethren, the Lamanites, again to the knowledge of the truth— (Spencer W. Kimball: “The Lord chose to call them Lamanites. They are fulfilling prophecies. They are a chosen people with rich blood in their veins. They are casting off the fetters of superstition, fear, ignorance, and prejudice and are clothing themselves with knowledge, good works, and righteousness. And this Church is elated to have an important part in bringing about this transformation. . . . “Yesterday they were deprived, weakening, vanishing; today thousands are . . . in regular seminaries and institutes. . . . Numerous are receiving secular as well as spiritual training in Mexico, South America, and Hawaii and the isles of the sea. Many are now in college and large numbers in full-time mission service. Tens of thousands are now eligible for superior training and service through church organizations in all the Americas and in the Pacific. Lamanite-Nephite leaders are now standing forth to direct and inspire their people. *The day of the Lamanite is come*, and tomorrow will be even better” (in *Conference Report*, Oct. 1965, 70–71).)

12 Yea, I say unto you, that in the latter times the ^apromises of the Lord have been extended to our brethren, the Lamanites; (“Contrary to the opinion of those who may have read the Book of Mormon only superficially or who have not read it at all and formed opinions based on hearsay, it does not portray a consistently negative image of the Lamanites. It does suggest a glorious future for this choice people. Samuel the Lamanite testified: ‘The promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding

they shall be driven to and fro upon the face of the earth, . . . they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep' (Helaman 15:12-13; see also 3 Nephi 5:21-23). Significantly Latter-day Saints shall have a role in assisting the Lamanites to achieve their destiny. Nephi spoke of the time when the Gentiles would take the Book of Mormon to the remnant of his people: 'The gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightsome people.' (2 Nephi 30:5-6) ...In 1947, Elder Spencer W. Kimball envisioned the Lamanites' glorious future. He saw them as leaders in business, law, government, the arts, literature, and in the Church. 'I saw the Church growing in rapid strides and I saw wards and stakes organized. I saw stakes by the hundreds [and] a temple.' The first truly 'Lamanite' stake was organized in Mexico City in 1961, and by 1989, there were 100 stakes in Mexico alone. In 1983 a temple was dedicated there, and within a few years one half dozen temples were opened in predominantly Lamanite areas of Latin America and Polynesia. In 1990, 58% of the Church's 330,877 converts were baptized in Latin America. The Lamanites truly are a people of destiny. When Church members more accurately appreciate the image and more fully understand the teachings of the Book of Mormon concerning the Lamanites, they should not feel the least hesitancy or embarrassment about sharing this book and its message with the descendants of these people. On the contrary, they should be eager to fulfill their responsibility to do so." (Richard O. Cowan, *Book of Mormon Symposium Series*, Helaman 3 – 3 Nephi 8, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., p. 262-4)) and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be ^bdriven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for ^crefuge, the Lord shall be ^dmerciful unto them.

13 And this is according to the prophecy, that they shall again be ^abrought to the true knowledge, which is the knowledge of their Redeemer, and their great and true ^bshepherd, and be numbered among his ^csheep.

14 Therefore I say unto you, it shall be ^abetter for them than for you except ye repent.

15 For behold, ^ahad the mighty works been shown unto them which have been shown unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief.

16 Therefore, saith the Lord: I will not utterly destroy them, but I will cause that in the day of my wisdom they shall ^areturn again unto me (Spencer W. Kimball: "The brighter day has dawned. The scattering has been accomplished—the gathering is in process. May the Lord bless us all as we become nursing parents unto our Lamanite brethren and hasten the fulfillment of the great promises made to them." (*Faith Precedes the Miracle*, p. 358)), saith the Lord.

17 And now behold, saith the Lord, concerning the people of the Nephites: If they will not repent, and observe to do my will, I will utterly ^adestroy them, saith the Lord, because of their unbelief notwithstanding the many mighty works which I have done among them; and as surely as the Lord liveth shall these things be, saith the Lord.

Helaman 16

The Nephites who believe Samuel are baptized by Nephi—Samuel cannot be slain with their arrows and stones—Some harden their hearts, and others see angels—The unbelievers say it is not reasonable to believe in Christ and his coming in Jerusalem. [Between 5 and 1 B.C.]

1 AND now, it came to pass that there were many who heard the words of Samuel, the Lamanite, which he spake upon the ^awalls of the city. And as many as believed on his word went forth and sought for Nephi; and when they had come forth and found him they confessed unto him their sins (By this ye may know if a man repenteth of his sins – behold, he will confess them and forsake them. (D&C 58:43)

Confession of sin involves two dimensions: disclosure of the deed(s), and covenant and commitment to Christ through the appointed priesthood leader. DCBM 3:421-22) and denied not (To “deny not” is to be candid in the confession of sin and weakness. It is to be open and pliable to counsel, direction, and the promptings of the spirit. DCBM, 3:422), desiring that they might be ^bbaptized unto the Lord. (Samuel is the visiting authority and the people go to their authorized priesthood leader, Nephi, for baptism.)

2 But as many as there were who did not believe in the words of Samuel were ^aangry with him; (We find ourselves often quoting the words of the prophets, and, lest there be some doubt as to what a prophet is, we submit that it is one who, under the appointment and inspiration of the Lord God, speaks truth as the spirit moves him, regardless of what the world is thinking and regardless of what men would like to hear. And, therefore, a prophet is seldom popular, and the cost of being a prophet is always great, for he may be called upon to say those things which are not pleasing... and he may find himself fighting against a tide of mass-misconception, and, as history records, be stoned, crucified, banished, ridiculed, shunned, or rejected. For the truth is not pleasing unto all men, and time has proved that majorities are not always right...It is not important that a prophet should say those things with which you and I are in full accord. But it is important that you and I should bring ourselves into full accord with those things which a prophet speaks by virtue of his office and calling. Richard L. Evans, Improvement Era, Nov 1939, p. 672) and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones neither with their arrows. (Joseph Smith: “I saw (in vision) Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it.” (*Teachings of the Prophet Joseph Smith*, p. 108) We will be protected until our mission is done.)

3 Now when they saw that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nephi to be baptized.

4 For behold, Nephi was baptizing, and prophesying, and preaching, crying repentance unto the people, showing signs and wonders, working ^amiracles among the people, that they might know that the Christ must ^bshortly come—

5 Telling them of things which must shortly come, that they might know and remember at the time of their coming that they had been made known unto them beforehand, to the intent that they might believe; therefore as many as believed on the words of Samuel went forth unto him to be baptized, for they came repenting and confessing their sins.

6 But the ^amore part of them did not believe in the words of Samuel (Ezra Taft Benson: “How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness.” (BYU Speeches of the Year, 1980, p. 28 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 392)); therefore when they saw that they could not hit him with their stones and their arrows, they cried unto their captains, saying: ^bTake this fellow and bind him, for behold he ^chath a devil; and because of the power of the devil which is in him we cannot hit him with our stones and our arrows; therefore take him and bind him, and away with him.

7 And as they went forth to lay their hands on him, behold, he did cast himself down from the wall, and did flee out of their lands, yea, even unto his own country, and began to preach and to prophesy ^aamong his own people.

8 And behold, he was never heard of more among the Nephites; and thus were the affairs of the people.

9 And thus ended the eighty and sixth year of the reign of the judges over the people of Nephi.

10 And thus ended also the *eighty and seventh year (5 BC) of the reign of the judges, the more part of the people remaining in their pride and wickedness, and the lesser part walking more circumspectly before God.

11 And these were the conditions also, in the eighty and eighth year of the reign of the judges.

12 And there was but little alteration in the affairs of the people, save it were the people began to be more hardened in iniquity, and do more and more of that which was ^acontrary to the commandments of God, in the eighty and ninth year of the reign of the judges.

13 But it came to pass in the *ninetieth year (2 BC) of the reign of the judges, there were ^agreat signs given unto the people, and wonders; and the words of the prophets ^bbegan to be fulfilled.

14 And ^aangels did appear unto men, wise men, and did declare unto them glad tidings of great joy; thus in this year the scriptures began to be fulfilled.

15 Nevertheless, the people began to harden their hearts, all save it were the most believing part of them, both of the Nephites and also of the Lamanites, and began to depend upon their ^aown strength and upon their own wisdom, (Dallin H. Oaks: “The Book of Mormon describes that attitude among a people who depended solely ‘upon their own strength and upon their own wisdom’ and upon what they could ‘witness with [their] own eyes.’ (Hel. 16:15, 20.) Upon the basis of reason, these persons rejected the prophecies, saying, ‘It is not reasonable that such a being as a Christ shall come.’ (vs. 18.) Applying that same attitude, a prominent professor dismissed the Book of Mormon with the assertion, ‘You don't get books from angels. It is just that simple.’ Those who seek gospel knowledge only by study and reason are particularly susceptible to the self-sufficiency and self-importance that sometimes characterize academic pursuits. As the apostle Paul observed in his day, ‘Knowledge puffeth up.’ He cautioned the learned: ‘Take heed lest by any means this liberty [knowledge] of yours become a stumblingblock to them that are weak. . . . And through thy knowledge shall the weak brother perish, for whom Christ died?’ (1 Cor. 8:1, 9, 11.) The apostle Peter foresaw that attitude in our time: ‘There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.’ (2 Pet. 3:3-4.) A Book of Mormon prophet described the origin and consequences of this attitude: ‘O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.’ (2 Ne. 9:28.) The fulfillment of these prophecies is evident in our day.” (*The Lord's Way*, p. 47)) saying:

16 Some things they may have guessed right, among so many; but behold, we know that all these great and marvelous works cannot come to pass, of which has been spoken.

17 And they began to reason and to contend among themselves, saying:

18 That it is ^anot reasonable that such a being as a Christ shall come; (Joseph Fielding Smith: “The worship of reason, of false philosophy, is greater now than it was [in the past]. Men are depending upon their own research to find out God, and that which they cannot discover and which they cannot demonstrate to their satisfaction through their own research and their natural senses, they reject. They are not seeking for the Spirit of the Lord; they are not striving to know God in the manner in which he has marked out by which he may be known; but they are walking in their own way, believing in their own man-made philosophies, teaching the doctrines of devils and not the doctrines of the Son of God. (*Doctrines of Salvation*, vol. 3, p. 275)) if so, and he be the Son of God, the Father of heaven and of earth, as it has been spoken, why will he not show himself unto us as well as unto them who shall be at Jerusalem?

19 Yea, why will he not show himself in this land as well as in the land of Jerusalem? (Neal a Maxwell: “The demands of discipleship should be our focus, not what we unsubmissively demand of God. The demands disbelievers make of God would be comedy if they were not tragedy, some of those living in the Western Hemisphere before the birth of Jesus demanding. ‘Why will he not show himself in this

land as well as in the land of Jerusalem?' (Helaman 16:19.) Elsewhere some taunted Jesus while He hung on the cross, saying, 'He saved others; let him save himself, if he be Christ' (Luke 23:35) No divine demonstration followed these queries or taunts. The mortal desire for manifestations, but on our terms, is clearly inconsistent with the plan of the Lord. In times of stress He relies on the steadiness of our discipleship, not on an abundance of showmanship; on persuasion, not intimidation." (*Not My Will But Thine*, p. 91))

20 But behold, we know that this is a wicked ^atradition, which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance, for we cannot ^bwitness with our own eyes that they are true.

21 And they will, by the cunning and the mysterious arts of the evil one, work some great mystery which we cannot understand, which will keep us down to be servants to their words, and also servants unto them, for we depend upon them to teach us the word; and thus will they keep us in ignorance if we will yield ourselves unto them, all the days of our lives.

22 And many more things did the people ^aimagine up in their hearts, which were foolish and ^bvain; and they were much disturbed, for Satan did stir them up to do iniquity continually (Delbert L. Stapley: "(quoting Hel 16:22) This account of wickedness and contentions among the Nephites prior to the Lord's birth in the meridian of time is duplicated in the wickedness, contentions, and deceptions of our day as we approach the second coming of our Lord and Savior Jesus Christ. Prophecies concerning these days are also being fulfilled and Satan is stirring up the hearts of men to do iniquity continually; and to thwart, if possible, faith in the great event of Christ's second coming to earth, which I testify is sure to come to pass. Satan is alert and active. We must be more alert and perceptive of the false and insincere schemes of his agents among us." (*Conference Report*, Oct. 1961, p. 21-22)); yea, he did go about spreading ^crumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come.

23 And notwithstanding the signs and the wonders which were wrought among the people of the Lord, and the many miracles which they did, Satan did get great hold upon the hearts of the people upon all the face of the land. (Satan is evil; totally and always. He ever seeks to defeat the gospel plan and destroy the souls of men. Satan is irrevocably committed to countering and overcoming the influence of the Spirit of Christ upon men. Marion G. Romney, CR, Apr 1971, p. 24)

24 And thus ^{*}ended the ninetieth year (1 BC) of the reign of the judges over the people of Nephi.

25 ^aAnd thus ended the book of Helaman, according to the record of Helaman and his sons.

* Verse 10 [5 B.C.]; Verse 13 [2 B.C.]; Verse 24 [1 B.C.].