

LESSON 10
“He Inviteth All To Come Unto Him”
2 Nephi 26-30

OVERVIEW:

Nephi prophesies of the Savior’s ministry among the Nephites. Nephi testifies of the coming forth of the Book of Mormon. Nephi prophesies that Satan will spread false doctrines in the last days. Nephi teaches about the importance of the Book of Mormon. These chapters are Nephi’s commentary on the readings from Isaiah quoted in the previous lesson. He talks first to the Jews, then Israel, then Gentiles.

SCRIPTURES:

THE SECOND BOOK OF NEPHI
CHAPTER 26

Christ shall minister to the Nephites—Nephi foresees the destruction of his people—They shall speak from the dust—The gentiles shall build up false churches and secret combinations—The Lord forbids men to practice priestcrafts. [Between 559 and 545 B.C.]

- 1 AND after Christ shall have ^arisen from the dead he shall ^bshow himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the ^claw which ye shall do.
- 2 For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people.
- 3 And after the Messiah shall come there shall be ^asigns given unto my people of his ^bbirth, and also of his ^cdeath and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the ^dprophets, and the saints, and stone them, and slay them; wherefore the cry of the ^eblood of the saints shall ascend up to God from the ground against them.
- 4 Wherefore, all those who are proud, and that do wickedly, the day that cometh shall ^aburn them up, saith the Lord of Hosts, for they shall be as stubble.
- 5 And they that kill the ^aprophets, and the saints, the depths of the earth shall ^bswallow them up, saith the Lord of Hosts; and ^cmountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder.
- 6 And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the ^afire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.
- 7 ^aO the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it will nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are ^bjust.
- 8 But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with ^asteadfastness for the signs which are given, notwithstanding all ^bpersecution—behold, they are they which shall ^cnot perish. (All we need to do is be righteous.)
- 9 But the Son of righteousness shall ^aappear unto them; and he shall ^bheal them, and they shall have ^cpeace with him, until ^dthree generations shall have passed away, and many of the ^efourth generation shall have passed away in righteousness.
- 10 And when these things have passed away a speedy ^adestruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their ^bfoolishness they shall reap destruction; for because they yield unto the devil and ^cchoose works of ^ddarkness rather than light, therefore they must go down to ^ehell.
- 11 For the Spirit of the Lord will not always ^astrive with man. (Pride is the enemy of God and the root of

all sins.) And when the Spirit^b ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul. (Recently, to the faculty of the Church Educational System, President Boyd K. Packer of the Quorum of the Twelve declared that time is already upon us. “The world is spiraling downward at an ever-quickening pace,” said President Packer, “I am sorry to tell you that it will not get better.” He then declared: “I know of nothing in the history of the Church or in the history of the world to compare with our present circumstances. Nothing happened in Sodom and Gomorrah which exceeds in wickedness and depravity that surrounds us now At Sodom and Gomorrah these things were localized. Now they are spread across the world, and they are among us.” Boyd K. Packer, “The One Pure Defense,” Address to CES Religious Educators, 6 February 2004, Salt Lake Tabernacle (2004 by Intellectual Reserve, Inc.), p. 4. President John Taylor said, you can know the difference between the Spirit of the Lord and the spirit of the adversary, when you find that you are happy and contented, that you love your fellows, that you are anxious for their welfare; and you can tell that you do not have that Spirit when you are full of animosity and feel that you would like to know somebody down. Teachings of the Presidents of the Church, Heber J. Grant, 152)

12 And as I spake concerning the^a convincing of the^b Jews (Nephi uses the word Jew in a broad sense meaning Israel.), that Jesus is the^c very Christ (The very purpose of the Book of Mormon is to testify that Jesus is the Christ.), it must needs be that the Gentiles be convinced also that Jesus is the Christ, the^d Eternal^e God;

13 And that he^a manifesteth himself unto all those who believe in him, by the power of the^b Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty^c miracles, signs, and wonders, among the children of men according to their^d faith.

14 But behold, I prophesy unto you concerning the^a last days; concerning the days when the Lord God shall^b bring these things forth unto the children of men.

15 After my seed and the seed of my brethren shall have^a dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have^b camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust (Nephi is quoting from Isaiah 29:4: And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the^a dust, and thy voice shall be, as of one that hath a familiar spirit, out of the^b ground, and thy speech shall whisper out of the dust.), even that they are not, yet the words of the righteous shall be written, and the^c prayers of the faithful shall be heard, and all those who have^d dwindled in unbelief shall not be forgotten.

16 For those who shall be destroyed shall^a speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust. (A careful reading of this scripture, particularly when read together with Nephi’s explanation, would indicate that the term it ‘hath a familiar spirit’ means that this record (the Book of Mormon) would speak with a familiar voice to those who already have the Bible. In other words, Nephi is evidently saying here that the doctrinal teachings of the Book of Mormon would seem familiar to people who had already read and accepted the Bible. Daniel H. Ludlow, A Companion to Your Study of the Book of Mormon, p. 146)

17 For thus saith the Lord God: They shall^a write the things which shall be done among them, and they shall be written and^b sealed up in a book, and those who have dwindled in^c unbelief shall not have them, for they^d seek to destroy the things of God.

18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their^a terrible ones shall be as^b chaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

19 And it shall come to pass, that those who have dwindled in unbelief shall be^a smitten by the hand of the Gentiles.

20 And the Gentiles are lifted up in the^a pride of their eyes, and have^b stumbled, because of the greatness

of their ^cstumbling block, that they have built up many ^dchurches; (The idea has spread that since there are so many churches on the earth, they must all be good. This is a source of their not being able to find the true church.) nevertheless, they ^cput down the power and miracles of God (People will not believe in the ministering of angels or of miracles in our day.), and preach up unto themselves their own wisdom and their own ^flearning, that they may get gain and grind upon the face of the poor. (The number of different churches in society is inversely proportional to the knowledge of truth, the increase of churches opens the door to a proliferation of false doctrines and the shared impotence of ecumenism. Further, the union of the unilluminated results in reliance upon the arm of flesh and the mind of man. Those who study to be learned in regard to matters of faith and religion while rejecting the reality of revelation and modern revelators find themselves turning to naturalistic explanations for the works and wonders of the Almighty. DCBM, 1:308)

21 And there are many churches built up which cause ^aenvyings, and ^bstrifes, and ^cmalice.

22 And there are also secret ^acombinations, even as in times of old, according to the combinations of the ^bdevil, for he is the founder of all these things; yea, the founder of murder, and ^cworks of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

23 For behold, my beloved brethren, I say unto you that the Lord God worketh not in ^adarkness. (Bruce R. McConkie: I desire to counsel the Latter-day Saints to take an affirmative, wholesome attitude toward world and national conditions; to turn their backs on everything that is evil and destructive; to look for that which is good and edifying in all things... In view of all that prevails in the world, it might be easy to center our attention on negative or evil things... I am fully aware of the divine decree to be actively engaged in a good cause... The issue, I think, is not what we should do but how we should do it; and I maintain that the most beneficial and productive thing which Latter-day Saints can do to strengthen every good and proper cause is to live and teach the principles of the everlasting gospel... We must cease to find fault and look for good in government and in the world. We must take an affirmative, wholesome approach to all things. CR, Oct 1973, 55-56)

24 He doeth not ^aanything save it be for the benefit of the world; for he ^bloveth the world, even that he layeth down his own life that he may draw ^call men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. (God's purpose is to save all who will be saved. It is an article of our faith "that all mankind may be saved, by obedience to the laws and ordinances of the gospel. Articles of Faith 1:3. No person was promised in premortality eternal life on an unconditional basis, and likewise no soul was condemned as reprobate before the foundations of the earth were laid. TPJS, p. 189, Doctrines of Salvation 1:61)

25 Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: ^aCome unto me all ye ^bends of the earth, ^cbuy milk and honey, without money and without price. ("Elder Marion G. Romney explained what price is required: 'When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values.... 'I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is whole hearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints.... A half-hearted performance is not enough.'" (Conference Report, Oct. 1949, p. 39 as recorded in the O.T. Institute Manual, p. 203))

26 Behold, hath he commanded any that they should ^adepart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

27 Hath he commanded any that they should not partake of his ^asalvation? Behold I say unto you, Nay; but he hath ^bgiven it free for all men; and he hath commanded his people that they should persuade all men to ^crepentance.

28 Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but ^aall men are privileged the one ^blike unto the other, and none are forbidden.

29 He commandeth that there shall be no ^apriestcrafts; for, behold, priestcrafts are that men preach and set ^bthemselves up for a light unto the world, that they may get ^cgain and ^dpraise of the world; but they seek not the ^ewelfare of Zion. (Hugh Nibley: “Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.” That's very interesting when he says, ‘They seek not the welfare of Zion.’ He's talking about somebody who is in Zion in that case who sets himself up for a light and wants to get gain and praise. Well, I know lots of businessmen and others who have had a free ride on the Church. That's done quite commonly. They set themselves up for a light. Many of them have been high priests-bishops, stake presidents, etc. My father was one of them; he cashed in on it. It's sad. But you'll find that in every church, too. We might as well be frank about these things. How do we deal with these people? The next verse makes it clear. You should have charity; you don't judge them at all. Of course not.”(*Teachings of the Book of Mormon*, Lecture 21, p. 335) Bruce R. McConkie: “Priesthood and priestcraft are two opposites; one is of God, the other of the devil. When ministers claim but do not possess the priesthood; when they set themselves up as lights to their congregations, but do not preach the pure and full gospel; when their interest is in gaining personal popularity and financial gain, rather than in caring for the poor and ministering to the wants and needs of their fellow men -- they are engaged, in a greater or lesser degree, in the practice of priestcrafts. “Apostasy is born of priestcrafts (2 Ne. 10:5; 3 Ne. 16:10; D. & C. 33:4), for those who engage in them follow vain things, teach false doctrines, love riches, and aspire to personal honors. (Alma 1:12, 16.) Men are commanded to repent of their priestcrafts (3 Ne. 30:2), and eventually, in the millennial day, these great evils will be done away. (3 Ne. 21:19.)” (*Mormon Doctrine*, p. 593-4))

30 Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have ^acharity, which ^bcharity is ^clove. (The antidote to priestcraft is charity. The only desire in service should be to build up the kingdom of God.) And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish. (Bruce R. McConkie: “Above all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. (2 Ne. 26:30; Moro. 7:47; 8:25-26.)” (*Mormon Doctrine*, p. 121))

31 But the ^alaborer in ^bZion shall labor for Zion; for if they labor for ^cmoney they shall perish.

32 And again, the Lord God hath ^acommanded that men should not murder; that they should not lie; that they should not ^bsteal; that they should not take the name of the Lord their God in ^cvain; that they should not ^denvy; that they should not have ^emalice; that they should not contend one with another; that they should not commit ^fwhoredoms; and that they should do none of these things; for whoso doeth them shall perish.

33 For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he ^ainviteth them ^ball to ^ccome unto him and partake of his goodness; and he ^ddenieth none that come unto him, black and white, ^ebond and free, male and female; and he remembereth the ^fheathen; and all are alike unto God, both Jew and Gentile.

CHAPTER 27

Darkness and apostasy shall cover the earth in the last days—The Book of Mormon shall come forth—Three witnesses shall testify of the book—The learned man cannot read the sealed book—The Lord shall do a marvelous work and a wonder—Compare Isaiah 29. [Between 559 and 545 B.C.]

1 BUT, behold, in the ^alast days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be ^bdrunken with iniquity and all manner of abominations—

2 And when that day shall come they shall be ^avisited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the ^bflame of devouring fire.

3 And all the ^anations that ^bfight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion (all the gathering places of the saints).

4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be ^adrunken but not with wine, ye shall stagger but not with strong drink.

5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your ^aeyes, and ye have ^brejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

6 And it shall come to pass that the Lord God shall bring forth unto ^ayou the words of a ^bbook, (Book of Mormon) and they shall be the words of them which have slumbered.

7 And behold the book (the gold plates) shall be ^asealed; and in the book shall be a ^brevelation from God, from the beginning of the world to the ^cending thereof. (2/3 of the plates, or about 4 inches, were a revelation of the world from beginning to end written by the Brother of Jared. Ether 4:4-5. Elder Bruce R. McConkie said: Of this much we are quite certain: when, during the Millennium, the sealed portion of the Book of Mormon is translated, it will give an account of life in preexistence; of the creation of all things; of the fall and the atonement and the Second Coming; of temple ordinances in their fullness; of the ministry and mission of translated beings; of life in the spirit world, in both paradise and hell; of the kingdoms of glory to be inhabited by resurrected beings, and many such like things.” The Bible – A Sealed Book. CES Address August 1984.)

8 Wherefore, because of the things which are ^asealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

9 But the book shall be delivered unto a man (Joseph Smith), and he (Joseph Smith) shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he (Joseph Smith) shall deliver these words unto ^aanother; (Charles Anthon)

10 (This is the commentary on verses 6-9) But the words which are ^asealed he shall not deliver (Joseph was not going to deliver the plates), neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they ^breveal all things from the foundation of the world unto the end thereof. (These revelations were written by the Brother of Jared. The sealed portion contains a revelation of “all things from the foundation of the world unto the end thereof.” But where did it come from? The Book of Mormon tells us that as well. A careful reading of Ether 3:35-4:7 will show that the brother of Jared saw “all that would be . . . even unto the ends of the earth.” (Ether 3:25) Those same verses will show that Moroni wrote “upon these plates the very things which the brother of Jared saw. . .” (Ether 4:4) After they were written, Moroni tells us that “the Lord commanded me that I should seal them up.” How and when will we get these things? 1. “. . . the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people.” (2 Nephi 27:8) 2. “And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ . . .” (2 Nephi 27:11) 3. “. . . then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in

mine own wisdom to reveal all things unto the children of men. (2 Nephi 27:22) **4.** And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations . . . (Ether 4:7). Ted L. Gibbons, LDS Living, Lesson 10.)

11 And the day cometh that the words of the book which were sealed shall be read upon the house tops (**During the Millennium**); and they shall be read by the power of Christ; and all things shall be ^arevealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth. (Joseph Fielding Smith: “Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.” (*Conference Report*, Oct. 1961, pp. 19-20 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 156. It seems apparent, under all the circumstances, that the sealed portion of the Book of Mormon will not come forth until after the Lord Jesus comes. Bruce R. McConkie, *Millennial Messiah*, p. 114. See D&C 101:32-34.)

12 Wherefore, at that day when the book shall be delivered unto the man (**Joseph Smith**) of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that ^athree ^bwitnesses (**Oliver Cowdery, David Whitmer, Martin Harris**. Ether 5:2-3: 2 And behold, ye (**Joseph Smith**) may be privileged that ye may show the plates unto ^athose who shall assist to bring forth this work; 3 And unto ^athree shall they be shown by the power of God; wherefore they shall ^bknow of a surety that these things are ^ctrue.) shall behold it, by the power of God, besides him (**Joseph Smith**) to whom the book shall be delivered; and they (**Joseph and the three witnesses**) shall testify to the truth of the book and the things therein. (There is a significant difference between what the three witnesses experienced and what the eight witnesses saw. The scripture says that the three witnesses shall behold it, by the power of God. This means that rather than Joseph Smith just showing them the plates, they were given the privilege of seeing Moroni, of hearing a voice from heaven proclaim the truth of the record, of beholding the Liahona, sword of Laban, the Urim and Thummim, and the breastplate. The eight witnesses, in contrast, saw the plates, but the witness was not given by the power of God. Rather it was given according to the will of God (v. 13). In the course of the work of translation we ascertained that three special witnesses were to be provided by the Lord, to whom He would grant that they should see the plates from which this work [the Book of Mormon] should be translated; and that these witnesses should bear witness of the same...Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer and the aforementioned Martin Harris (who had come to inquire after our progress in the work) that they [should] have me inquire of the Lord to know if they might not obtain of him the privilege to be these three special witnesses; and finally they became so very solicitous, and urged me so much to inquire that at length I complied; and through the Urim and Thummim, I obtained of the Lord for them the following. (HC 1:52-53) Section 17 of the D&C follows, a revelation given to the three men whose testimony would accompany every copy of the Book of Mormon. In that revelation the Savior said: 1 BEHOLD, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a ^aview of the ^bplates, and also of the ^cbreastplate, the ^dsword of Laban, the ^eUrim and Thummim, which were given to the ^fbrother of Jared upon the mount, when he talked with the Lord ^gface to face, and the ^hmiraculous directors which were given to Lehi while in the wilderness, on the borders of the ⁱRed Sea. 2 And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old. 3 And after that you have obtained faith, and have seen them with your eyes, you shall ^atestify of them, by the power of God; 4 And this you shall do that my servant Joseph Smith, Jun., may not be destroyed, that I may bring

about my righteous purposes unto the children of men in this work. 5 And ye shall testify that you have seen them, even as my servant Joseph Smith, Jun., has seen them; for it is by my power that he has seen them, and it is because he had faith. 6 And he has translated the ^abook, even that ^bpart which I have commanded him, and as your Lord and your God liveth it is true. 7 Wherefore, you have received the same power, and the same faith, and the same gift like unto him; 8 And if you do these last ^acommandments of mine, which I have given you, the ^bgates of hell shall not prevail against you; for my ^cgrace is sufficient for you, and you shall be ^dlifted up at the last day. 9 And I, Jesus Christ, your ^aLord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen. After the three witnesses had been visited by the angel Moroni, after they had been shown the Book of Mormon plates and had heard the voice of God bearing witness of the sacred record and commanding them thereafter to bear a like witness, the burden of Joseph the Prophet was immeasurably lighter. His mother, Lucy Mack Smith, wrote: "When they returned to the house [after their experience with the angel and the plates] it was between three and four o'clock p.m. Mrs. Whitmer, Mr. Smith [Joseph Smith, Sr.] and myself, were sitting in a bedroom at the time. On coming in, Joseph threw himself down beside me, and exclaimed, 'Father, mother, you do not know how happy I am: the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves, that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not any longer to be entirely alone in the world.'" Upon this, Martin Harris came in: he seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did David and Oliver, adding that no tongue could express the joy of their hearts, and the greatness of the things which they had both seen and heard. (History of Joseph Smith by His Mother, p. 152-53.)

13 And there is ^anone other which shall view it, save it be a few (Mary Whitmer and others. The eight witnesses were Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith. These eight were shown the plates by the Prophet Joseph Smith.) according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were ^bfrom the dead. (This has reference to the eight witnesses and Mary Whitmer. The eight witnesses, as described above were allowed to handle the plates and view the characters. This is in contrast to the three witnesses who did not handle the plates but had the pages turned for them by the angel Moroni (see commentary on how the 3 witnesses received their witness.) The story of Mary Whitmer is interesting. She had been making great sacrifices in the Whitmer home to allow the work to progress. One day, while wearily performing her labors she saw the angel Moroni who showed her the plates. The story is told by her daughter who had inquired of Joseph as to the location of plates: "I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my mother (Mary) was going to milk the cows, when she was met out near the yard by the same old man (judging by her description of him) who said to her: 'You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper therefore that you should receive a witness that your faith may be strengthened.' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it therefore of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings and nerved her up for her increased responsibilities." ("Report of Elders Orson Pratt and Joseph F. Smith," *Millennial Star* 40 (9 Dec 1878):772-73 as taken from *Testimony of the Book of Mormon Witnesses* by Preston Nibley) It is remarkable to note that Mary Whitmer was the only woman to behold the plates. Even Emma, who acted as a scribe and was an untiring support of Joseph's work, never saw the plates unless they were covered in some way. The only members of the prophet's

family who ever saw the plates were Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith who were only allowed to see them as part of the group of eight witnesses.)

14 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses (8 others) as seemeth him good will he establish his word (The book is spoken of as being "sealed." Because a portion of the gold plates obtained by Joseph Smith was sealed, we have generally identified that portion as the sealed book spoken of in Isaiah 29 and 2 Nephi 27. However, neither Isaiah nor Nephi clearly differentiate between the sealed and unsealed portions of the book. It may be that the "seal" Nephi was speaking of is that the message of the Book of Mormon (even the unsealed and published part) is "sealed" to anyone without faith, to anyone who trusts in the learning of the world and rejects the revelations of God. Although the book itself (meaning the gold plates) would be "hid from the world," the message of the book (except the sealed portion) is to go forth to all the world. In order to make the record legally binding, or, in scriptural terminology, in order to "establish his word," the Lord promised to provide three witnesses "besides him to whom the book [would] be delivered." These witnesses would behold the book "by the power of God," and would "testify to the truth of the book and the things therein." (2 Ne. 27:12, 14.) Those familiar with the history of the Church and with the Book of Mormon will recognize the fulfillment of this in the Testimony of Three Witnesses, printed in every copy of the Book of Mormon. (See also D&C 17.) The law of witnesses is discussed in Deuteronomy 19:15, which states that one witness is not sufficient to completely establish a matter, and that "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." This principle is renewed in the New Testament by the Savior and the apostles. (John 5:31-39; 8:13-18; 2 Cor. 13:1; 1 Tim. 5:19.) The stipulation that there be witnesses does not mean that the testimony of one witness cannot also be true, but rather that two or three witnesses make the matter legally binding. It is the Lord's way of leaving the unbeliever without excuse. Robert Matthews); and wo be unto him that ^arejecteth the word of God!

15 But behold, it shall come to pass that the Lord God shall say unto him (Joseph Smith) to whom he shall deliver the book: Take these words which are not sealed and deliver them to another (Martin Harris), that he may show them unto the learned (Charles Anthon), saying: ^aRead this, I pray thee. And the learned (Charles Anthon) shall say: Bring hither the book, and I will read them.

16 And now, because of the glory of the world and to get ^again will they say this, and not for the glory of God. (Charles Anthon could not have translated the reformed Egyptian, because no man knew it at this time. The work of Champollion, the French genius who broke the Egyptian language code through the Rosetta Stone had not yet made its way to the United States.)

17 And the man (Martin Harris) shall say: I cannot bring the book, for it is sealed.

18 Then shall the learned (Charles Anthon and Samuel Mitchill) say: I cannot read it.

19 Wherefore it shall come to pass, that the Lord God will ^adeliver again (Moroni took the plates away after Martin lost the manuscript, and then returned the plates to Joseph to allow him to continue translating.) the book and the words thereof to him (Joseph Smith) that is not learned; and the man (Joseph Smith) that is not learned shall say: I am not learned. (Martin Harris recorded the following history: "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyric, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. "He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, that there was no such thing now

as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation." (*History of the Church*, vol. 1, p. 20) Neal A.

Maxwell: "This is not solely a reference to professor Anthon, since the plural pronoun *they* is used (2 Ne 27:20). The reference suggests a mind-set of most of the learned of the world, who by and large, do not take the Book of Mormon seriously. Even when they read it, they do not *really* read it, except with a mind-set which excludes miracles, including the miracle of the book's coming forth by the 'gift and power of God.'" (*First Nephi, The Doctrinal Foundation, BYU Religious Studies center*, p. 9 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 157))

20 Then shall the Lord God say unto him (Joseph Smith): The learned shall not read them, for they have rejected them, and I am ^aable to do mine own work; wherefore thou shalt read the words which I shall give unto thee. (The Lord then repeatedly said that he would show to the world that he "can do his own work" (vv. 20-21) by causing the unlearned man to translate the book by miraculous means. In other words, the Lord will bring forth his word by faith, and not by the learning of men. The point is unmistakably clear that the Lord did not want the Book of Mormon to come forth by the wisdom of the world. Such would have been contrary to the way God has always worked with the human family. It is by faith and miracles, not by pride, learning, and worldly means, that God brings forth his word. To assure us that God will work only by faith, Nephi quoted the Lord as saying: "I am able to do my own work . . . for behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith" (vv. 21, 23). "Therefore," said the Lord, "I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid" (v. 26). This is a strong rejection by the Lord of the pride and the learning of the world and a bold insistence that the Lord can do his own work his own way. As a result of the coming forth of the Book of Mormon, many who were "blind" shall see, many who were "deaf" shall hear, and many "that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (vv. 29-35). Robert Matthews.)

21 (This is God speaking personally to Joseph Smith:) ^aTouch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work. (The Lord builds his kingdom by those who have faith.)

22 Wherefore, when thou (Joseph Smith) hast read the words which I have commanded thee, and obtained the ^awitnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me (given back to Moroni), that I may preserve the words which thou hast not read (The brother of Jared's writings), until I shall see fit in mine own ^bwisdom to ^creveal all things unto the children of men. (D&C 133: 36 And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine ^aangel flying through the midst of heaven, having the everlasting ^bgospel, who hath appeared unto some and hath committed it unto man, who shall appear unto ^cmany that dwell on the earth. Moroni still has a work to perform. He will appear unto many.)

Joseph Fielding Smith: "The question has been asked many times of our elders: Where are the plates? Does the Church have in its possession the plates from which the Book of Mormon was translated by Joseph Smith? "When the answer is given that the plates were received again by the Angel Moroni, who through the centuries since they were hid up unto the Lord has been their special guardian, the reply is generally made: What a wonderful aid it would be to your people in convincing the world of the truth of your story if you could show the plates to prove that Joseph Smith really had them. Perhaps it is natural for a man who hears for the first time the story of Joseph Smith and the coming forth of the Book of Mormon to propound such a question and to think that the plates, if they had been placed in some museum where the public could examine them, would have added much to prove the authenticity of the Prophet's story. With deeper reflection we discover that this would not have been the case, for it is not

the way the Lord proves his truth, now or at any other time. However, in surprise, and in some cases with an incredulous smile, the propounder of this question turns away feeling that such an answer as he has received is an admission that Joseph Smith never had the plates and practiced a fraud upon the public. It is well in considering this matter to remember the words of the Lord to Isaiah: 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' (Isa 55:8) If the Lord had followed the thoughts of men and had commanded Joseph Smith to place the plates in some repository where they could have been inspected by the curious public, it would have led to endless disputations. Enemies of the Church would not have been convinced and would have contended most bitterly that the plates were spurious. No one could have read them for the characters engraved on them are unknown to the savants of the present age. The Lord does not convince men of his truth by placing before their eyes and in their hands tangible evidence, as a lawyer may do before the court, marking it exhibit A and exhibit B, and then expect it to be accepted. The Lord expects the searcher after truth to approach him with a contrite spirit and with sincerity of purpose; if he will do this and keep the commandments of the Lord, he shall receive the witness through the Holy Spirit and shall know the truth." (*Doctrines of Salvation*, vol. 3, pp. 227-8))

23 For behold, I am God; and I am a God of ^amiracles; and I will show unto the ^bworld that I am the same yesterday, today, and forever; and I ^cwork not among the children of men save it be ^daccording to their faith.

24 And again it shall come to pass that the Lord shall say unto him (Joseph Smith) that shall read the words that shall be delivered him: (verses 24-35 are from the brass plates.)

25 ^aForasmuch as this people draw near unto me with their mouth, and with their lips do ^bhonor me, but have removed their ^chearts far from me, and their fear towards me is taught by the ^dprecepts of men—
26 Therefore, I will proceed to do a ^amarvelous work among this people, yea, a ^bmarvelous work and a wonder, for the ^cwisdom of their wise and ^dlearned shall perish, and the ^eunderstanding of their ^fprudent shall be hid.

27 And ^awo unto them that seek deep to hide their ^bcounsel (secrets) from the Lord! And their works are in the ^cdark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the ^dpotter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I ^eknow all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the ^afruitful field shall be esteemed as a forest.

29 ^aAnd in that day shall the ^bdeaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

30 And the ^ameek also shall increase, and their ^bjoy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

31 For assuredly as the Lord liveth they shall see that the ^aterrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;

32 And they that make a man an ^aoffender for a word, and lay a snare for him that reproveth in the ^bgate, (place of public meetings) and ^cturn aside the just for a thing of naught.

33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall ^anot now be ashamed, neither shall his face now wax pale.

34 But when he ^aseeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify (reverence) the Holy One of Jacob, and shall fear the God of Israel.

35 They also that ^aerred in spirit shall come to understanding, and they that murmured shall ^blearn doctrine. (The Book of Mormon will correct false doctrine.)

ISAIAH CHAPTER 29 (This is taken from Old Testament Lesson 37)

Nephites shall speak as a voice from the dust—The apostasy, restoration of the gospel, and coming forth of Book of Mormon are foretold—Compare 2 Nephi 27.

Verses 1-10 – Jerusalem to be brought down by the Lord

Jerusalem is sometimes used as a generic name not just the city but of the entire nation. These first few verses are not just of Jerusalem but of another people from Jerusalem, the Nephites.

^aWOE to ^bAriel, to Ariel, (Jerusalem) the city ^cwhere David dwelt! add ye year to year; let them kill sacrifices. (Orson Pratt said: “After the Messiah came and was sacrificed for the sins of the world, the Jew continued to kill sacrifices when they should have been done away; they added year to year to the laws of Moses.” Keep on doing what you’re doing, it will do you no good. When Titus attacked Jerusalem in 66AD, 1,100,000 were killed and blood literally flowed in the streets.)

2 Yet I will distress Ariel, and there shall be heaviness and ^asorrow: and it (the Nephites) shall be unto (JST) ~~me~~ as Ariel. (It shall become a proper Zion)

3 And (JST That) I (the Lord) will ^acamp against (JST her) ~~thee~~ round about, and will lay siege against (her) ~~thee~~ with a mount, and I will raise forts against (her) ~~thee~~. (you will be chastened until you repent)

4 And (she) ~~thou~~ (the Nephite Israelites and the Jaredites) shalt be brought down, and shalt speak out of the ground, and (her) ~~thy~~ speech shall be low out of the ^adust, and (her) ~~thy~~ voice shall be, as of one that hath a familiar spirit, out of the ^bground, and (her) ~~thy~~ speech shall whisper out of the dust. (The dead Nephites, our Israelite brothers, who came out of Jerusalem, and the Jaredites speak to us from the dust to warn this nation.)

5 Moreover the multitude of (her) ~~thy~~ strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away (countless): yea, it shall be at an instant suddenly.

2 Nephi 26:15 After my seed and the seed of my brethren shall have ^adwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have ^bcamped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the ^cprayers of the faithful shall be heard, and all those who have ^ddwindled in unbelief shall not be forgotten.

16 For those who shall be destroyed shall ^aspeak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

17 For thus saith the Lord God: They shall ^awrite the things which shall be done among them, and they shall be written and ^bsealed up in a book, and those who have dwindled in ^cunbelief shall not have them, for they ^dseek to destroy the things of God.

18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their ^aterrible ones shall be as ^bchaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

6 ~~Thou~~ (JST For they Israel’s enemies) shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring ^afire. (2 Nephi 6:15 - And they that believe not in him shall be ^adestroyed, both by ^bfire, and by tempest, and by earthquakes, and by ^cbloodsheds, and by ^dpestilence, and by ^efamine. And they shall know that the Lord is God, the Holy One of Israel.)

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 (Yea,) It shall (be unto them) even be as when an hungry man (who) dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or (like unto) as when a thirsty man (who) dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is faint*, and his soul hath appetite: (Yea, even) so shall the multitude of all the nations be, that ^afight against mount ^bZion. (persecutors of the saints are never satisfied, they always want more)

9 ¶ (For, behold, all ye that do iniquity,) Stay yourselves, and wonder; (for ye shall) cry ye out, and cry: (yea, ye shall be) ~~they are~~ ^adrunken, but not with wine; (ye shall) ~~they~~ stagger, but not with strong drink. (no prophets to lead them)

10 For (behold) the LORD hath poured out upon you the spirit of deep ^asleep, (spiritual darkness) (For, behold, ye have) ~~and hath~~ closed your ^beyes: (and ye have rejected) the ^cprophets and your rulers, (and) the ^dseers hath he ^ecovered. (because of your iniquities)

2 Nephi 27:2 And when that day shall come they shall be ^avisited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the ^bflame of devouring fire.

3 And all the ^anations that ^bfight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.

4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be ^adrunken but not with wine, ye shall stagger but not with strong drink.

5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your ^aeyes, and ye have ^brejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

Verses 11-14 (JST 11-26) – The Book of Mormon: A marvelous work and a wonder

(11 And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered. (the Jaredites and Nephites)

12 And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. (this is emphasized three times through verse 16)

13 Wherefore because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them. (the sealed portion will be revealed in the Lord's own time, but not in the day of wickedness)

14 But the book shall be delivered unto a man, (Joseph Smith) and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another (Martin Harris delivered the words to Charles Anthon), but the words that are sealed he shall not deliver, neither shall he deliver the book.

15 For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord (the sealed portion will come forth in the Lord's time table), that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

16 And the day cometh, that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

17 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken (Joseph Smith), the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses (David Whitmer, Martin Harris and Oliver Cowdery) shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. (Testimony of Three Witnesses)

18 And there is none other which shall view it, save it be a few (eight others – Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel Smith) according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as it were from the dead.

19 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good (others may also behold the plates - Joseph and Emma Smith and Oliver Cowdery lived in the home of Peter and **Mary Whitmer**, David Whitmer's parents, for a time during the translation of the Book of Mormon. Much of the extra work of having these guests fell on **Mary Whitmer**, but she never complained. One day, as she went to the barn to milk the cows, she met a kindly old man, who was actually the angel Moroni, who had the plates at that time. Moroni said to her, "You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper therefore that you should receive a witness that your faith may be strengthened." Then he showed her the gold plates. This experience strengthened the whole Whitmer family. (See "Report of Elders Orson Pratt and Joseph F. Smith," *Millennial Star*, 9 Dec. 1878, pp. 772-73; see also *Church History in the Fulness of Times* [Church Educational System manual (32502), 1993], pp. 57-58.) will he establish his word; and woe be unto him that rejecteth the word of God.

20 But, behold, it shall come to pass, that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee. (to Charles Anthon)

11 (20) ~~And the vision of all (scriptures) is become unto you (Israelites who are spiritually dead) as the words of a ^abook (Book of Mormon) that is ^bsealed;~~ (because you refuse to hearken to the scriptures they might as well be as sealed and unreadable to you like the copy of the characters from the Book of Mormon plates) ~~which men (Joseph Smith encouraged and Martin Harris delivered) deliver to one that is learned (Charles Anthon of Columbia College in New York City, Feb 1828), saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:~~ (Writings were also shown to Luther Braddock and Samuel Mitchell.) 2 Nephi 27:15 But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: ^aRead this, I pray thee. And the learned shall say: Bring hither the book, and I will read them. 16 And now, because of the glory of the world and to get ^again will they say this, and not for the glory of God. 17 And the man shall say: I cannot bring the book, for it is sealed. 18 Then shall the learned say: I cannot read it.

21 And the learned shall say, Bring hither the book and I will read them; and now because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it. (During the meeting between Martin Harris and Charles Anthon, Anthon asked Harris to deliver the gold plates to him so that he could translate them. Harris replied that "part of the plates were sealed, and the [he] was forbidden to bring them," to which Anthon responded, "I cannot read a sealed book." JS-H 1:65)

22 Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

23 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

24 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me (after the translation of plates, Moroni took the plates from the Prophet JS-H 1:59.), that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men.

25 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men, save it be according to their faith.

12 And the book is delivered to ^ahim (Joseph Smith) that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (I can't read it without God's help)

26 And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

13 ¶ Wherefore the Lord said, Forasmuch as this people ^adraw near *me* with their ^bmouth, and with their lips do ^chonour me, but have ^dremoved their ^eheart far from me (they are spiritually dead), and their ^ffear toward me is taught by the ^eprecept of men:

14 Therefore, behold, I will proceed to do a ^amarvellous (astonishing) ^bwork among this people, *even a marvellous work and a wonder* (the restoration of the gospel): for the ^ewisdom of their wise *men* shall ^dperish; (revealed truth cuts through falsehood) and the ^eunderstanding of their ^fprudent *men* shall be hid. (false philosophies and false scientific conclusions etc. fade away via the light of truth)

Verses 15-24 (JST 27-32) – The meek rejoice in the Book of Mormon

27 And woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us and who knoweth us? And they also say, Surely, your turning of things upside down shall be esteemed as the potter's clay.

15 Woe unto them that seek deep to hide their ^acounsel from the LORD, and their works are in the dark, and they say, Who ^bseeth us? and who knoweth us? (the wicked think they can get away with their wickedness)

28 But behold, I will show unto them, saith the Lord of hosts, that I know all their works. For, shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

16 Surely your turning of things upside down (foolish perversion of the truth) shall be esteemed as the potter's clay: for shall the ^awork say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 29 But behold, saith the Lord of hosts, I will show unto the children of men, that *Is it is* not yet a very little while (after the coming forth of the Book of Mormon), and Lebanon (the Holy Land) shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? (Israel will blossom after the restoration. The turning of Lebanon into a fruitful field seems to be a sign for the earth's inhabitants that the Book of Mormon has come forth. Elder Mark E. Petersen said: "Not only did the prophets predict [the Book of Mormon's] appearance, but Isaiah set a limit on the time of its publication. That time limit was related to the period when fertility would return to Palestine. Isaiah said that the book would come forth first, and then added that in a very little while...Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as forest. The time limit was expired. This new volume of scripture must have come forth before now or Isaiah was not a true prophet, for Palestine is fruitful again." CR Oct 1965, p. 61)

18 ¶ (30) And in that ^aday shall the deaf hear the words of the ^bbook, and the ^ceyes of the blind shall see out of ^dobscurity, and out of darkness. (As a result of the Book of Mormon and restoration, the spiritually deaf and blind will be healed. President Ezra Taft Benson said: “There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path.”) 19 (continuation of verse 30: and) The meek also shall increase (and) ^atheir ^ajoy (shall be) in the LORD, and the ^bpoor among men shall rejoice in the Holy One of Israel. (the righteous will know the Savior again)

20 31 For, assuredly as the Lord liveth, they shall see that ~~For~~ the terrible one is brought to nought, and the scorner is consumed, and all that ^awatch for iniquity are ^bcut off: (the restored truth will eventually expose wickedness and overthrow it) 21 (continuation of verse 31: and they) That make a man an ^aoffender for a word (by unjust lawsuits and corrupt judicial systems), and lay a snare for him that reproveth in ^bthe gate, (try to eliminate honest people in government) and ^cturn aside the just for a thing of nought. (replace truth and honesty with lies)

22 (32) Therefore thus saith the LORD, who redeemed Abraham, concerning the ^ahouse of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. (Jacob will no longer have to be embarrassed by the wicked behavior of his posterity. The Book of Mormon will cause his offspring to keep the commandments. We will know the gospel well because of the Book of Mormon.) (continuation of verse 32) 23 But when he seeth his children (posterity), the ^awork of (my) ~~mine~~ hands (who are finally righteous), in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall ^bfear the ^cGod of Israel. (Israel will return to God in the last days) (continuation of verse 32)

24 They also that ^aerred in spirit shall come to understanding, and they that murmured shall ^blearn doctrine. (by way of the Book of Mormon and restoration of the Church. Orson Pratt taught: “Oh, how precious must be the contents of a book which shall deliver us from all the errors taught by the precepts of uninspired men! Oh, how gratifying to poor, ignorant, erring mortals who have murmured because of the multiplicity of contradictory doctrines that have perplexed and distracted their minds, to read the plain, pure and most precious word of God, revealed in the Book of Mormon!” Orson Pratt’s Works, p. 278-279)

2 Nephi 27:25 ^aForasmuch as this people draw near unto me with their mouth, and with their lips do ^bhonor me, but have removed their ^chearts far from me, and their fear towards me is taught by the ^dprecepts of men—

26 Therefore, I will proceed to do a ^amarvelous work among this people, yea, a ^bmarvelous work and a wonder, for the ^cwisdom of their wise and ^dlearned shall perish, and the ^eunderstanding of their ^fprudent shall be hid.

27 And ^awo unto them that seek deep to hide their ^bcounsel from the Lord! And their works are in the ^cdark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the ^dpotter’s clay. But behold, I will show unto them, saith the Lord of Hosts, that I ^eknow all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the ^afruitful field shall be esteemed as a forest.

29 ^aAnd in that day shall the ^bdeaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

30 And the ^ameek also shall increase, and their ^bjoy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

31 For assuredly as the Lord liveth they shall see that the ^aterrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;

32 And they that make a man an ^aoffender for a word, and lay a snare for him that reproveth in the ^bgate,

and ^cturn aside the just for a thing of naught.

33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall ^anot now be ashamed, neither shall his face now wax pale.

34 But when he ^aseeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

35 They also that ^aerred in spirit shall come to understanding, and they that murmured shall ^blearn doctrine.

2 NEPHI CHAPTER 28

Many false churches shall be built up in the last days—They shall teach false and vain and foolish doctrines—Apostasy shall abound because of false teachers—The devil shall rage in the hearts of men—He shall teach all manner of false doctrines. [Between 559 and 545 B.C.]

1 AND now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.

2 And the things which shall be written out of the ^abook shall be of great ^bworth unto the children of men, and especially unto our seed, which is a ^cremnant of the house of Israel.

3 For it shall come to pass in that day that the ^achurches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up ^bchurches, and not unto the Lord— (“This prophecy was fulfilled with exactness in the early years of the nineteenth century. ‘There was in the place where we lived,’ Joseph Smith wrote, ‘an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, ‘Lo, here!’ and others ‘Lo there!’ Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist’ (Joseph Smith History 1:5). That is, ‘upon inquiring [about] the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another, each one pointing to his own particular creed as the summum bonum of perfections.’ (HC 4:536.) “Most religious orders in our modern day are prone to take a moderate stance toward a single true church; many claim that ‘all roads lead to Rome,’ that all churches teach the truth, and that because God is so merciful everyone will eventually inherit heaven's blessings. Doctrines are thus diluted and witnesses watered down such that (at least in the minds of a surprising number of modernists) all notions of ‘one Lord, one faith, and one baptism’ are nullified through an indiscriminating ecumenism.” (McConkie and Millet, Doctrinal Commentary on the Book of Mormon, vol. 1, p. 329))

4 And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their ^alearning, and deny the ^bHoly Ghost (In the sense that they reject the restored gospel and thus do not allow themselves access to the Spirit's influence or power. DCBM, 1:330), which giveth utterance.

5 And they ^adeny the ^bpower of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept (the precepts of men); for behold there is ^cno God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

6 Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of ^amiracles; he hath done his work.

7 Yea, and there shall be many which shall say: ^aEat, drink, and be merry, for tomorrow we die; and it shall be well with us.

8 And there shall also be many which shall say: ^aEat, drink, and be ^bmerry; nevertheless, fear God—he

will ^cjustify in committing a little ^dsin; yea, ^elie a little, take the advantage of one because of his words, dig a ^fpit for thy neighbor; there is ^gno harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. (George Albert Smith: "I want you to note that: 'He will justify in committing a little sin.' That cunning adversary knowing that if he could only get a man or woman to do a little wrong, that far they had gone into his territory, that far they were in his power. 'Nevertheless, fear God, he will justify in committing a little sin, yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God.' Isn't that just exactly what the devil says to the children of men today as plainly as it is written here? Oh, commit a little sin, that won't do any harm, lie a little, that won't do any particular damage, the Lord will forgive that and you will only be beaten with a few stripes and at last you shall be saved in the kingdom of God. That is what he says to the man or the woman who has been taught the Word of Wisdom when he says, oh, drink a little tea, that won't hurt you; use a little tobacco, that won't make any difference: a little liquor won't do any harm. These are little things; he always does it a little at a time, not all at once. That is what I would like us to remember, my brethren, this morning. It is these insignificant insidious whisperings that betray mankind and that place us in the power of the devil. (Conference Report, Apr. 1918, p. 39-40) Of those within the Church, Elder Dallin H. Oaks noted: "We are concerned that some people have a very lax attitude toward sin. Some young people say, 'I'll just have a few free ones, and then I'll repent quickly and go on a mission (or get married in the temple), and everything will be all right.' Young people are not the only ones with a lax attitude toward sin. We know of mature members of the Church who commit serious transgressions knowingly and deliberately, relying on their supposed ability to repent speedily and be 'as good as new.' Such persons want the present convenience or enjoyment of sin and the future effects of righteousness, in that order. They want to experience the sin but avoid its effects. The Book of Mormon describes such persons: 'And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.' (2 Ne. 28:8.) The attitudes and positions of such persons are exactly opposite those of the Savior, who never experienced sin, but whose atoning sacrifice subjected him to all of its anguish.")

9 Yea, and there shall be many which shall teach after this manner, ^afalse and ^bvain and ^cfoolish ^ddoctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

10 And the ^ablood of the saints shall cry from the ground against them.

11 Yea, they have all gone out of the ^away; they have become ^bcorrupted.

12 Because of ^apride, and because of ^bfalse teachers, and ^cfalse doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

13 They ^arob the ^bpoor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their ^cpride they are puffed up.

14 They wear ^astiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and ^bwhoredoms, they have all ^cgone astray save it be a ^dfew, who are the humble followers of Christ; nevertheless, they are ^eled, that in many instances they do ^ferr because they are taught by the precepts of men. (One of the assertions of these chapters is that the conditions described are not isolated or local, but that they are worldwide, universal, and deeply entrenched among all peoples. This is not to say that there are no good people, nor people who desire to do good. But as Nephi observed, the whole of mankind "have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.) The tenor of Nephi's prophecy is that the whole world is engulfed in pride, sophistry, worldly learning, false

teaching, and wickedness. The apostasy has infiltrated the churches, but also false thinking and false philosophy have penetrated every avenue in human activity: educational institutions, government, families, business, industry, and all else. In the midst of this, the Book of Mormon comes to light, by miraculous means, to guide those who have faith. It is especially effective because, having been hidden in the earth for centuries and translated miraculously, it still contains its original purity and plainness. Robert Matthews. This is a solemn warning! Even the humble followers of Christ “do err because they are taught by the precepts of men.” Take a look at your life and your family. In what ways have you been taught by the precepts of men? Has worldly teaching influenced your choices of media? Your business practices? Your relationship with family members? Your sense of right and wrong? Your sense of outrage? President George Q. Cannon suggested a way to evaluate our status: “If the breach is daily widening between ourselves and the world . . . we may be assured that our progress is certain, however slow. On the opposite hand, if our feeling and affections, our appetites and desires, are in unison with the world around us and we freely fraternize with them . . . we should do well to examine ourselves.” (Millennial Star 23 [5 October]: 645-46. Cited by Ezra Taft Benson, C.R., Oct. 1969, p. 15))

15 O the ^awise, and the learned, and the rich, that are puffed up in the ^bpride of their ^chearts, and all those who preach ^dfalse doctrines, and all those who commit ^ewhoredoms, and pervert the right way of the Lord, ^fwo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

16 Wo unto them that ^aturn aside the just for a thing of naught and ^brevile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are ^cfully ripe in iniquity they shall perish.

17 But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

18 But behold, that great and ^aabominable church, the ^bwhore of all the earth, must ^ctumble to the earth, and great must be the fall thereof.

19 For the kingdom of the devil must ^ashake, and they which belong to it must needs be stirred up unto repentance (To the devil’s chagrin, many persons in the last days who had once been a part of that great and abominable church – all churches save that of the Lamb – will forsake the pageantry and praises of the secular congregations to seek for that approbation which only the Lord God can give. Responding to that inner urge to worship the true and living God, they have gathered and will yet gather to the congregation of the Saints, endure the crosses of the world, and come to despise the shame of it. This prophetic utterance also pertains to persons with membership in The Church of Jesus Christ of Latter-day Saints but whose lives have not been wholly consecrated to the Lord. These are they whose lack of commitment has barred them from the blessings of full citizenship in the kingdom of God. These face a day of decision: It is either the kingdom of God or the kingdom of the devil. Those who continue to waver are eventually wafted into the hellish hordes of Beelezebub. DCBM, 1:337-338), or the ^bdevil will grasp them with his everlasting ^cchains, and they be stirred up to anger, and perish;

20 For behold, at that day shall he ^arage in the ^bhearts of the children of men, and stir them up to anger against that which is good. (Those who are uneducated)

21 And others will he ^apacify, (Apathy) and lull them away into carnal ^bsecurity, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the ^cdevil ^dcheateth their souls, and leadeth them away carefully down to hell. (Spencer W. Kimball: “We have discussed elsewhere that other class of people who are basically unrepentant because they are not ‘doing the commandments.’ They are Church members who are steeped in lethargy. They neither drink nor commit the sexual sins. They do not gamble nor rob nor kill. They are good citizens and splendid neighbors, but spiritually speaking they seem to be in a long, deep sleep. They are doing nothing seriously wrong except in their failures to do the right things to earn their exaltation.” (*Miracle of Forgiveness*, pp. 211-2 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 160) Nephi summarized the worldly conditions and the success of the devil with an extensive statement about how the devil works. The devil causes some to fight against the things that are good—even to the extent that he “rages in their

hearts" to stir them up to anger. Others he pacifies and lulls away into false security, and they say, "All is well," "Zion prospers," everything is fine. Some he flatters and tells that "there is no hell and no devil," and because they believe it, they fail to see the war, or fail to sense that they have any obligation in the matter. Or they might think they are serving the Lord, when in reality they are too passive, or perhaps too vigorous. This is seduction of the worst and most devilish sort, because it leads otherwise honest souls to think they are serving God when in reality they are not. Joseph Smith wrote that "nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." "And thus," said Nephi, "the devil cheateth their souls, and leadeth them away carefully down to hell . . . and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance." (2 Ne. 28:20-22.) Or, as Nephi explained in another place, the devil leads people "by the neck" first "with a flaxen cord, until he bindeth them with his strong cords forever." (2 Ne. 26:22.) Robert Matthews. Security is something everyone wishes to have. There is nothing wrong with that. "The real issue," said Elder Charles Didier, "has always been where and how to find righteous security as opposed to carnal security." Continuing, he said, "we will call righteous security spiritual security." Carnal security is trust in things of the world rather than the things of God. When that happens, the centrality of God in our lives is replaced with things that really cannot offer true security in the end. Those caught up in a false sense of security fail to discern the continual danger of the natural man. Nor do they sense the urgency of the atonement. Thus, President Spencer W. Kimball taught, "Zion is to be in the world and not of the world, not dulled by a sense of carnal security, nor paralyzed by materialism. No, Zion is not things of the lower, but of the higher order, things that exalt the mind and sanctify the heart.")

22 And behold, others he ^aflattereth away, and telleth them there is no ^bhell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears (The educated), until he grasps them with his awful ^cchains, from whence there is no deliverance.

23 Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be ^ajudged according to their works, from whence they must go into the place prepared for them, even a ^blake of fire and brimstone, which is endless torment.

24 Therefore, wo be unto him that is at ^aease in Zion!

25 Wo be unto him that crieth: All is well! (Members of the Church. A general woe is pronounced upon the member of the Church who is at ease in Zion, the man or woman who is not on guard against evil, who is not courageous in the fight against spiritual stupor and apathy. Those who have enlisted in the army of the Lord must ever be vigilant, ever on guard. DCBM, 1:340-341.)

26 Yea, wo be unto him that ^ahearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

27 Yea, wo be unto him that saith: We have received, and we ^aneed no more!

28 And in fine, wo unto all those who tremble, and are ^aangry because of ^bthe truth of God! (Liberals of our day.) For behold, he that is built upon the ^crock ^dreceiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

29 Wo be unto him that shall say: We have received the word of God, and we ^aneed ^bno more of the word of God, for we have enough! (From what we can draw from the scriptures relative to the teaching of heaven, we are induced to think that much instruction has been given to man since the beginning which we do not possess now. This may not agree with the opinions of some of our friends who are bold to say that we have everything written in our Bible which God ever spoke to man since the world began, and that if He had ever said anything more we should certainly have received it. But we ask, does it remain for a people who never had faith enough to call down one scrip of revelation from heaven, and for all they have now are indebted to the faith of another people who lived hundreds and thousands of years before them, does it remain for them to say how much God has spoken and how much He has not spoken? We have what we have, and the Bible contains what it does contain: but to say that God never

said anything more to man than is there recorded, would be saying at once that we have at last received a revelation: for it must require one to advance thus far, because it is nowhere said in that volume by the mouth of God, that He would not, after giving what is there contained, speak again; and if any man has found out for a fact that the Bible contains all that God ever revealed to man he has ascertained it by an immediate revelation, other than has been previously written by the prophets and apostles. TPJS, p. 61)

30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon ^aprecept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn ^bwisdom; for unto him that ^creceiveth I will give ^dmore; and from them that shall say, We have enough, from them shall be taken away even that which they have.

(Elder Neal A. Maxwell warned of the dangers of this kind of attitude in these words: “Events and circumstances in the last days make it imperative for us as members of the Church to become more grounded, rooted, established, and settled (see Col. 1:23; Col. 2:7; 2 Pet. 1:12). Jesus said to His disciples, ‘settle this in your hearts, that ye will do the things which I shall teach, and command you’ (JST Luke 14:28). If not so settled, the turbulence will be severe. If settled, we will not be ‘tossed to and fro,’ whether by rumors, false doctrines, or by the behavioral and intellectual fashions of the world. Nor will we get caught up in the ‘talk show’ mentality, spending our time like ancient Athenians ‘in nothing else, but either to tell, or to hear some new thing’ (Acts 17:21). Why be concerned with the passing preferences of the world anyway? ‘For the fashion of this world passeth away’ (1 Cor. 7:31).” Such members of the Church, he said, “give of their time yet withhold themselves, being present without giving of their presence and going through the superficial motions of membership instead of the deep emotions of consecrated discipleship.”)

31 Cursed is he that putteth his ^atrust in man, or maketh flesh his arm, or shall hearken unto the ^bprecepts of men, save their precepts shall be given by the power of the Holy Ghost.

32 ^aWo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and ^bcome unto me; for mine ^carm is lengthened out all the day long, saith the Lord God of Hosts. (Joseph Smith: “Thus after this chosen family (the house of Israel) had rejected Christ and His proposals, the heralds of salvation said to them, ‘Lo we turn unto the Gentiles;’ and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established (see Isaiah 24:5); and have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Have not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them, and send forth His judgments to scourge them for their wickedness? This is certainly the case.” (*Teachings of the Prophet Joseph Smith*, p. 15) It would be difficult to miss the underlying message of 2 Nephi 26-28, that the devil has been highly successful in beguiling humanity; corrupting the scriptures; invading the churches; and causing widespread wickedness, murders, deceptions, and apostasy. At the same time, the Lord, through faith and miracles, has brought forth his scriptures, especially the Book of Mormon, as a beacon to all who love righteousness. The deception of pride, riches, worldly learning, and public acclaim are clearly outlined in this prophecy. Again we see that the mission of the Book of Mormon is not only to tell us what the gospel of Jesus Christ is, but also to detail what the gospel is not. Robert Matthews.)

CHAPTER 29

Many gentiles shall reject the Book of Mormon—They shall say: We need no more Bible—The Lord speaks to many nations—He will judge the world out of the books thus written. [Between 559 and 545 B.C.]

1 BUT behold, there shall be many—at that day when I shall proceed to do a^a marvelous work among them, that I may remember my^b covenants which I have made unto the children of men, that I may set my hand again the^c second time to recover my people, which are of the house of Israel;

2 And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the^a words of your seed should proceed forth out of my mouth unto your seed; and my words shall^b hiss forth unto the^c ends of the earth, for a^d standard (The Book of Mormon) unto my people, which are of the house of Israel; (Bruce R. McConkie: “Many ancient prophecies foretold that in the last days the Lord would set up an ensign to the nations, a standard to which Israel and the righteous of all nations might gather. (Isa. 5:26; 11:10-12; 18:3; 30:17-26; 31:9; 49:22; 62:10; Zech. 9:16.) This ensign is the new and everlasting covenant, the gospel of salvation (D. & C. 49:9); it is the great latter-day Zion (D. & C. 64:41-43); it is The Church of Jesus Christ of Latter-day Saints.” (*Mormon Doctrine*, p. 228))

3 And because my words shall hiss forth—many of the Gentiles shall say: A^a Bible! A Bible! We have got a Bible, and there cannot be any more Bible. (“The argument is, as the Lord suggests, most foolish. It is our modern counterpart to those of Jesus' day who rejected him in the pretense of being loyal to the Law of Moses, the irony being that loyalty to the Law of Moses demanded acceptance of Jesus as the Christ. The purpose of the Law of Moses was to teach and testify of Christ. Such is also the purpose of the Book of Mormon, it being the most Christ-centered book ever written. Yet it is rejected in the name of loyalty to the Bible. The logical extension of such reasoning would be to reject the Gospel of Mark in the name of loyalty to Matthew or to reject the witness of Peter in the pretense of loyalty to Paul and his teachings.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 347) “The fundamental error of Bible cultists is the doctrine of Bible infallibility. This tenet holds that the Bible must be ‘completely authoritative and trustworthy in all that it asserts as factual, whether in matters of theology, history, or science.’ The Bible, it is held, ‘does not contain error of any kind.’ “It has to be significant that the Bible makes no such claim for itself: There is not a single passage of scripture that can properly be used to sustain such a view. For is there any agreement among those maintaining such a position as to what version of the Bible should be used or what the Bible is saying on a host of matters. “...To claim for the Bible what it does not claim for itself is to misuse the Bible. The Bible does not claim to be the constitution of the church, it does not claim to be infallible, nor does it claim to be the answer in all things. What the Bible does claim is that whenever God had a people that he acknowledged as his own he spoke to them through living prophets who then added those words to the canon of scripture. The purpose and spirit of the Bible is to open the heavens, not to seal them.” (McConkie and Millet, *Sustaining and Defending the Faith*, pp. 40, 50))

4 But thus saith the Lord God: O fools, they shall have a^a Bible; and it shall proceed forth from the^b Jews, mine ancient covenant people. And what^c thank they the^d Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

5 O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have^a cursed them, and have^b hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

6 Thou fool, that shall say: A^a Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

7 Know ye not that there are more^a nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the^b isles of the sea; and that I rule in the heavens above and in the^c earth beneath; and I bring forth my^d word unto the children of men, yea, even upon all (It seems that the gospel has been taught in all nations of the earth.) the nations of the earth? (B. H. Roberts: “Elder B. H. Roberts offered the following counsel on this principle: While the Church of Jesus Christ of Latter-day Saints is established for the instruction of men; and is one of God’s instrumentalities for making known the truth, yet he is not limited to that institution for such purposes,

neither in time nor place. God raises up wise men . . . of their own tongue and nationality, speaking to them through means that they can comprehend; not always giving a fulness of truth such as may be found in the fulness of the gospel of Jesus Christ; but always giving that measure of truth that the people are prepared to receive. Mormonism holds, then, that all the great teachers [those who teach principles of truth and virtue] are servants of God; among all nations and in all ages. They are inspired men, appointed to instruct God's children according to the conditions in the midst of which he finds them. . . . Wherever God finds a soul sufficiently enlightened and pure; one with whom his Spirit can communicate, lo! he makes of him a teacher of men. While the path of sensuality and darkness may be that which most men tread, a few . . . have been led along the upward path; a few in all countries and generations have been wisdom seekers, or seekers of God. They have been so because the Divine Word of Wisdom has looked upon them, choosing them for the knowledge and service of himself. (*Defense of the Faith and the Saints* 1:512–13 from *Joseph Smith, the Choice Seer*, McConkie and Millet, chapter 2))

8 Wherefore murmur ye, because that ye shall receive more of my word? (Wouldn't every Christian love to hear more of the words of the Lord?) Know ye not that the ^atestimony of ^btwo nations (Judah and Ephraim) is a ^cwitness unto you that I am God, that I remember one ^dnation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two ^enations shall run together the testimony of the two nations shall run together also. (Neal A. Maxwell: "The splendid Book of Mormon advises that a third scriptural witness is yet to come from the lost tribes (see 2 Ne 29:12-14)... We do not know when and how this will occur, but we are safe in assuming that the third book will have the same fundamental focus as the Book of Mormon—'that...their seed [too]...may be brought to a knowledge of me, their Redeemer' (3 Ne 16:4). If there is a title page in that third set of sacred records, it is not likely to differ in purpose from the title page in the Book of Mormon, except for its focus on still other peoples who likewise received a personal visit from the resurrected Jesus (see 3 Ne 15:20-24; 16:1-4).") (*First Nephi, The Doctrinal Foundation*, BYU Religious Studies Center, p. 15 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 163) "Lost books are among the treasures yet to come forth. Over twenty of these are mentioned in the existing scriptures. Perhaps most startling and voluminous will be the records of the lost tribes of Israel (see 2 Ne 29:13). We would not even know of the impending third witness for Christ except through the precious Book of Mormon, the second witness for Christ! This third set of sacred records will thus complete a triad of truth. Then, just as the Perfect Shepherd has said, 'My word also shall be gathered in one' (v. 14). There will be 'one fold and one shepherd' (1 Ne 22:25 in a welding together of all the Christian dispensations of human history (see DC 128:18).") (*Ensign*, Nov. 1986, p. 52 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 163) The Lord then showed that there are to be three major written testimonies of Christ to come forth: (1) the Bible (of the Jews), (2) the Book of Mormon (of the Nephites), and (3) the records of the lost tribes of Israel, which we do not yet have. These three records are to be shared by each group so that each will eventually have the records of the others. And when Israel is gathered, the records will also be gathered. (2 Ne. 29:13-14.) By these three records, the law of witnesses will be honored and the word of God established. These records do not consist only of single books from each major branch of Israel. Just as the Bible is a collection of many books, and the Book of Mormon is a collection also, likewise the record of the ten lost tribes will probably be a collection of various books. It will tell us, when it is received, about the Savior's visit to the ten tribes after his appearance to the Nephites. However, since Ephraim was the leading tribe among the lost tribes anciently, perhaps our present Doctrine and Covenants should be viewed in perspective as a witness for Jesus Christ among latter-day Ephraim, to be combined someday with the other records of the lost tribes when they come forth. Among the things to be accomplished by the multiple books of scripture are: (1) to give a multiple witness of Christ; (2) to show that the Lord does speak the same gospel to one people as to another, and (3) to prove that God does honor his covenant that he made with Abraham, promising to remember his seed forever. (2 Ne. 29:14.) Robert

Matthews.)

9 And I do this that I may prove unto many that I am the ^asame yesterday, today, and forever; and that I speak forth my ^bwords according to mine own pleasure. And because that I have spoken one ^cword ye need not suppose that I cannot speak another; for my ^dwork is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

10 Wherefore, because that ye have a Bible ye need not suppose that it contains all my ^awords; neither ^bneed ye suppose that I have not caused more to be written.

11 For I command ^aall men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall ^bwrite the words which I speak unto them; for out of the ^cbooks which shall be written I will ^djudge the world, every man according to their works, according to that which is written. (Other books are yet to come out testifying of Jesus Christ.)

12 For behold, I shall speak unto the ^aJews and they shall ^bwrite it; and I shall also speak unto the Nephites and they shall ^cwrite it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto ^dall nations of the earth and they shall write it. (Bruce R. McConkie: “‘We have no knowledge of the location or condition of that part if the Ten Tribes who went into the north country.’ (Compendium, p. 88.) “Esdras, an apocryphal writer, records this version of their escape from Assyria: ‘Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter times; and now when they shall begin to come, The Highest shall stay the stream again, that they may go through.’ (Apocrypha, 2 Esdras 13:40-47) “...The Lost Tribes are not lost unto the Lord. In their northward journeyings they were led by prophets and inspired leaders. They had their Moses and their Lehi, were guided by the spirit of revelation, kept the law of Moses, and carried with them the statutes and judgments which the Lord had given them in age past. They were still a distinct people many hundreds of years later, for the resurrected Lord visited and ministered among them following his ministry on this continent among the Nephites. (3 Ne. 16:1-4; 17:4.) Obviously he taught them in the same way and gave them the same truths which he gave his followers in Jerusalem and on the American continent; and obviously they recorded his teachings, thus creating volumes of scripture comparable to the Bible and Book of Mormon. (2 Ne. 29:12-14.) In due course the Lost Tribes of Israel will return and come to the children of Ephraim to receive their blessings. This great gathering will take place under the direction of the President of The Church of Jesus Christ of Latter-day Saints, for he holds the keys of ‘the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.’ (D. & C. 110:11.) Keys are the right of presidency the power to direct; and by this power the Lost Tribes will return, with ‘their prophets’ and their scriptures to ‘be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.’ (D. & C. 133:26-35.)” (Mormon Doctrine, pp. 455-8))

13 And it shall come to pass that the ^aJews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the ^blost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. (The splendid Book of Mormon advises that a third scriptural witness is yet to come from the last tribes. We do not know when and how this will occur, but we are safe in assuming that the third book will have the same fundamental focus as the Book of Mormon – ‘that their seed [too]... may be brought to a knowledge of me, their Redeemer.’ If there is a title page in that third set of sacred records, it is not likely to differ in purpose from the title page in the Book of Mormon, except for its focus on still other peoples who

likewise received a personal visit from the resurrected Jesus. Neal A. Maxwell, First Nephi, The Doctrinal Foundation, 15)

14 And it shall come to pass that my people, which are of the ^ahouse of Israel, shall be gathered home unto the ^blands of their possessions; and my word also shall be gathered in ^cone. And I will show unto them that fight against my word and against my ^dpeople, who are of the ^ehouse of Israel, that I am God, and that I ^fcovenanted with ^gAbraham that I would remember his ^hseed ⁱforever.

CHAPTER 30

Converted gentiles shall be numbered with the covenant people—Many Lamanites and Jews shall believe the word and become a delightsome people—Israel shall be restored and the wicked destroyed. [Between 559 and 545 B.C.]

1 AND now behold, my beloved brethren, I would speak unto you; for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise ^aperish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed.

2 For behold, I say unto you that as many of the Gentiles as will repent are the ^acovenant people of the Lord; and as many of the ^bJews as will not repent shall be ^ccast off; (This refers to all Israel, not just Jews) for the Lord ^dcovenanteth with none save it be with them that ^erepent and believe in his Son, who is the Holy One of Israel.

3 And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles (The Book of Mormon will be written in a Gentile nation, America. They will be given the first opportunity to be taught the gospel. If they reject it, the gospel will be taken from them and given to the Jews.), and sealed up again unto the Lord, there shall be many which shall ^abelieve the words which are written; and ^bthey shall carry them forth unto the ^cremnant of our seed. (As the resurrection was the tangible evidence that Jesus was the Christ for those living in the meridian of time, so the Book of Mormon is the tangible evidence of the truthfulness of the restored gospel in this dispensation. DCBM, 1:355)

4 And then shall the remnant of our seed (The descendants of Lehi) know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews (They were citizens of Judah, not of the tribe. They were of the tribe of Joseph through Manasseh and Ephraim.).

5 And the gospel of Jesus Christ shall be declared among ^athem; wherefore, ^bthey shall be restored unto the ^cknowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. (“In its overall structure, the Book of Mormon begins and ends with concern for the Lamanites receiving the gospel. Reiterating the main points from the title page, Nephi says that through the Book of Mormon the Lamanites shall know they are of Israel and through it ‘they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ’ (2 Nephi 30:5; see 30:1-6). Then toward the end, Mormon says much the same thing: ‘Know ye that ye are of the house of Israel. . . . Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ’ (Mormon 7:2, 5). At the physical center of the book is the narrative of the conversion of the Lamanites. This central part begins with the decree of the king of the Lamanites that Ammon and his brethren should be free to preach the word of God throughout all the land, and ends with gratitude by these great missionaries for the thousands of Lamanite souls ‘brought to behold the marvelous light of God’ (Alma 26:3). The narrative high point of the book is the ministry of the resurrected Savior. While discoursing to both the Lamanites and Nephites before him, Jesus as well speaks to their descendants, saying that the Book of Mormon ‘shall come forth of the Father, from [the Gentiles] unto you’ (3 Nephi 21:3). He confirms the prophecies of Isaiah that in the last days the children of Lehi will be gathered both physically and spiritually. ‘Then is the fulfilling,’ he says, ‘of the

covenant which the Father hath made unto his people, O house of Israel' (3 Nephi 20:12).” (*FARMS: Review of Books*, vol. 2-1990, Richard D. Rust “The Book of Mormon, Designed for Our Day”, p. 16) We see the Father fulfilling this covenant as the missionaries have success preaching the gospel among the descendants of the Nephites and Lamanites in Central and South America. The Book of Mormon is the history of their ancestors and it rings true to them. Nevertheless, these missionary successes have come relatively recently—as the following quotes explain. Spencer W. Kimball: “This year (1947) the Uruguayan Mission has been opened, and today with that mission and Brazil and Argentina, we have in South America 169 missionaries working among the Lamanites. This, of course, is in fulfilment of the dreams of the brethren and particularly the promise and prayer of Elder Melvin J. Ballard when on the 25th of December in 1925 he stood on the banks of El Rio de La Plata at Buenos Aires, and under the weeping willow trees there, blessed South America. He said this, among other things: ‘...I turn the key, unlock, and open the door for the preaching of the gospel in all these South American nations, and rebuke, and command to be stayed, every power that would oppose the preaching of the gospel in these lands. And we do bless and dedicate these nations, and this land for the preaching of the gospel’ (The Improvement Era, April, 1926, pp. 575, 576.)” (*Conference Report*, Oct. 1947, p. 18) After Elder Ballard blessed the land for the preaching of the gospel, the rate of growth of those who have been restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ is staggering: “Church members in Latin America, especially in Mexico, Central America, and western South America, regard themselves as being among the descendants of the Nephites and Lamanites described in the Book of Mormon and hence as heirs to the great promises contained in that volume. In no other area was there greater Church growth during the third quarter of the twentieth century: Church membership in Latin America skyrocketed from less than 9,000 in 1950 to over 650,000 just three decades later. In 1950 only .8 percent of all Latter-day Saints lived in Latin America, while by 1980 the figure had reached 16.4 percent.” (Richard O. Cowan, *The Church in the twentieth Century*, 1985, p. 270) President Kimball, while still an apostle, described the success of earlier missionary efforts amongst the Indians of North America: “There was a period back in 1875-6 when there were great numbers of Indians who came into the Church. There was Chief Poko-Tel-Lo from the Snake River, who, with his entire band, was baptized into the Church, and they left Salt Lake City going back to their homes determined to refrain from all evil practices. The old chief said that the other Indians were interested, and there would be many who would be baptized. There were fifty from the north who came down. Chief Alma with twenty-two of his people from the Salmon River country came down and were baptized into the Church. The chief made the prediction that there would be hundreds and thousands of the Indians come into the Church. Orson Pratt baptized fifty-two and blessed nine papooses down at Mount Pleasant in June of that year. In July there were eighty-five of Kanosh’s band who were baptized into the Church, and the following year there were forty-one men and thirty-nine women, Indians, baptized down at Kanab. It seems that there were a great many baptisms also up in the Malad country. I quote from The Deseret News of July 22. 1875: ‘... Yesterday we met with Brother G. W. Hill, who has charge of a colony of several hundred Indians, mostly of the Shoshone, Bannock, and Pah Ute tribes. They are Indians who have come forward and demanded to be baptized. The location is in Malad Valley, Idaho Territory. . . . They declare their intention to wander about no more, but to lead industrious lives, at peace with all their fellow creatures, refraining from stealing and from all manner of bad practices, and abide by the conditions of their baptism, which are that they shall cease every species of wrongdoing. Elder Hill has baptized about three hundred since last spring.’” (*Conference Report*, Oct. 1947, p. 17))

6 And then shall they rejoice; for they shall ^aknow that it is a blessing unto them from the hand of God; and their ^bscales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a ^cdelightsome people. (“In earlier editions of the Book of Mormon this phrase read ‘white and a delightful people.’ The manuscript that the Prophet prepared for the 1840 edition was changed to ‘pure’ rather than ‘white.’ In the theological sense the difference is slight, ‘white’ being the symbol of purity (see Alma 5:24; Mormon 9:6; Revelation 19:8).”

(McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 356) Hugh Nibley “White means delightsome if you consider the various meanings of white. Next he says that the Jews ‘shall also become a delightsome people.’ Were the Jews black? This is using white and delightsome in the broadest sense, as against the dark and uncivilized.” (*Teachings of the Book of Mormon*, Lecture 22, p. 357-8)

7 And it shall come to pass that the ^aJews which are scattered also shall ^bbegin to believe in Christ (There are about 2 ½ million Jews in Jerusalem today. But they do not believe that Jesus is the Christ. Through the Book of Mormon, many Jews will begin to believe in Christ and be gathered into the gospel of Christ. Jews are beginning to soften toward Christ.); and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.

8 And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the ^arestoration of his people upon the earth. (Because of the Lord’s promise that when the Ten Tribes return their prophets will lead them (D&C 133:26) some have supposed that they were not a part of the Apostasy. If both the Apostasy and the Restoration are to be universal, as so many of our prophets have testified, then this could hardly be the case. The prophets who lead the Lost Tribes in their return – the priesthood leaders among them – will be called and ordained by that prophet holding the keys of the gathering of Israel and the leading of the Ten Tribes from the lands of the north (D&C 110:11). The Lord’s house has ever been and ever will be a house or order. DCBM, 1:357)

9 And with righteousness shall the ^aLord God ^bjudge the poor, and reprove with equity for the ^cmeek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

10 For the ^atime speedily cometh that the Lord God shall cause a great ^bdivision among the people, and the wicked will he ^cdestroy; and he will ^dspare his people, yea, even if it so be that he must ^edestroy the wicked by fire.

11 And ^arighteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. (These verses are quoted from Isaiah 11:5-9 and 2 Nephi 21:5-9)

12 And then shall the wolf ^adwell with the lamb; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together; and a little child shall lead them. (William Phelps: “When these days come, every thing will be in its place. The beasts of the field, and the fowls of the air, instead of feeding upon flesh, will feed upon the herb and the grain, as was given them in the beginning. Then man will not shed the blood of his fellow man, nor beast the blood of its fellow beast, nor fowl the blood of its fellow fowl; but the Spirit of the Lord will be poured out upon all flesh, the curse be taken from off the earth, when it will become an inheritance for the poor and the meek, when there will be peace thereon and good will towards man.” (*The Evening and Morning Star*, vol. 2, no. 13, June 1833, p. 102) Orson F. Whitney: “Prophets have predicted and poets have sung, all down the ages, of a time to come when the earth would rest; when man would cease his inhumanity to man, when they would beat their swords into plowshares and their spears into pruning hooks; when nation would not rise against nation, neither would they learn war any more; when the animal kingdom would subsist solely upon the vegetable kingdom, when the lion would eat straw like the ox, the lion and the lamb lie down together and a little child lead them; when peace would spread her white wings over this planet and grim-visaged war, smoothing his wrinkled front, should sit at her feet and learn wisdom for a thousand years.”

(*Collected discourses 1868-1898*, ed. by B.H. Stuy, vol. 4, Orson F. Whitney, Aug. 12 1894) Joseph Smith: “In pitching my tent we found three massasaguas, or prairie rattlesnakes, which the brethren were about to kill, but I said, ‘Let them alone--don't hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the suckling child can play with the serpent in safety.’ The brethren took the serpents carefully on sticks and carried them across the

creek. I exhorted the brethren not to kill a serpent, bird or an animal of any kind during my journey unless it became necessary in order to preserve ourselves from hunger.” (*History of the Church*, vol. 2, pp. 71-2) Hugh Nibley: “In Paradise, as everybody knows, all creatures lived together in peace. So too, in Zion when it is restored to the earth, the lion shall lie down with the lamb. God's other creatures are an important part of the picture of heaven. A marvelous statement by Joseph Smith on this subject gives us a flash of insight into an amazing future: ‘John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.’ Brigham Young said: ‘The millennium consists in this, every heart in the Church and kingdom of God being united in one. . . . All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy . . . and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man.’” (*Approaching Zion*, p. 13))

13 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

14 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

15 They shall not hurt nor destroy in all my holy ^amountain; for the earth shall be full of the ^bknowledge of the Lord as the waters cover the sea. (Joseph Fielding Smith: “The gospel will be taught far more intensely and with greater power during the millennium until all the inhabitants of the earth shall embrace it. Satan shall be bound so that he cannot tempt any man. Should any man refuse to repent and accept the gospel under those conditions then he would be accursed. Through the revelations given to the prophets we learn that during the reign of Jesus Christ for a thousand years, eventually all people will embrace the truth. Isaiah prophesied of the millennium as follows: [Isa 11:6-9 quoted] This chapter in Isaiah Moroni quoted to the Prophet Joseph Smith and said to him it was about to be fulfilled. If the knowledge of the Lord covers the earth as the waters do the sea, then it must be universally received. Moreover, the promise of the Lord through Jeremiah is that it will no longer be necessary for anyone to teach his neighbor, ‘. . . saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.’” (*Answers to Gospel Questions*, vol. 1, p. 111))

16 Wherefore, the things of ^aall nations shall be made known; yea, all things shall be made ^bknown unto the children of men.

17 There is nothing which is secret save it shall be ^arevealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed (**worldly contracts shall be undone.**) upon the earth save it shall be loosed. (President John Taylor emphasized this: ‘Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept. Man sleeps for a time in the grave, and by and by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before him with whom we have to do; we cannot hide them; it would be in vain then for a man to say, ‘I did not do so and so’; the command would be, unravel and read the record which he has made of himself and let it testify in relation to these things, and all could gaze upon it.’” (*Miracle of Forgiveness*, p. 108-9))

18 Wherefore, all things which have been revealed unto the children of men shall at that ^aday be revealed; and Satan shall have power over the hearts of the children of men ^bno more, for a long time. And now, my beloved brethren, I make an end of my sayings.