

LESSON 41
“He Did Expound All Things Unto Them”
3 Nephi 22-26

OVERVIEW:

The Savior quotes some of Isaiah’s prophecies about the house of Israel. The Savior commands the people to add to their records. The Savior expounds all things from the beginning.

SCRIPTURES:

THIRD NEPHI
 THE BOOK OF NEPHI
 THE SON OF NEPHI, WHO WAS THE SON OF HELAMAN
 CHAPTER 22

In the last days, Zion and her stakes shall be established, and Israel shall be gathered in mercy and tenderness—They shall triumph—Compare Isaiah 54. [A.D. 34] (Sidney B. Sperry: The fulfillment of this beautiful poem – Isaiah 54 is all poetry – is to be found in this dispensation. Part of it has probably already been fulfilled since the restoration of the gospel; the remainder will be in a time yet future. Book of Mormon Compendium, 412)

When Jesus was teaching the Nephites, he put these verses in context of the New Jerusalem - 3 Nephi 21:22-29: 22 But if they will repent and hearken unto my words, and ^aharden not their hearts, I will ^bestablish my church among them, and they shall come in unto the covenant and be ^cnumbered among this the remnant of Jacob, unto whom I have given this land for their ^dinheritance; 23 And they shall assist my ^apeople, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the ^bNew Jerusalem. 24 And then shall ^athey assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. 25 And then shall the ^apower of heaven come down among them; and ^bI also will be in the midst. 26 And then shall the work of the Father commence at that day, even ^awhen this gospel shall be preached among the remnant of ^bthis people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been ^clost, which the Father hath led away out of Jerusalem. 27 Yea, the work shall commence among all the ^adispersed of my people, with the Father to prepare the way whereby they may ^bcome unto me, that they may call on the Father in my name. 28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be ^agathered home to the land of their inheritance. 29 And they shall go out from all nations; and they shall ^anot go out in ^bhaste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

Jeffrey R. Holland: “By chapter's end, the relationship between the Lord and his children of covenant is seen fully and poetically. Consider this summary of God's promises and Israel's millennial hope:

Verses	Husband Provides Wife	Jehovah Provides Israel
1-3	Children	Gathering and Great Growth
4-8	Love	Mercy and Redemption
9-10	Commitment	Unbreakable Covenant
11-12	Material Comfort	Splendor in a New Jerusalem
13-17	Protection for the Family	Peace, Freedom from Fear and Oppression for Zion

(Adapted from Christ And The New Covenant, p. 291)

(Isaiah now commences chapter 54 by returning to the earlier theme concerning the restoration of Israel in the latter days. It is interesting that this chapter was quoted in its entirety by the Savior when he appeared among the Nephites following his resurrection. However, before quoting it the Savior outlined what would precede it (3 Nephi 21). There would be a free nation raised up in America where the Gospel would be restored among the Gentiles. The Lord's servant who restored the Gospel would be "marred because of them," but the Lord would heal him. Eventually there would be a cleansing of the land, leaving many of the Gentile cities in America "desolate." Then the Lord would prepare to destroy the wicked in other parts of the earth. However, before doing so, he would gather out all the members of the Church and as many Gentiles as would repent. This is the great final gathering spoken of by Jesus when he said: "Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me... Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward" 3 Nephi 21:27-29). Jesus then introduces Isaiah Chapter 54 by saying, "and then shall that which is written come to pass." Cleon W. Skousen, *Isaiah Speaks to Modern Times*, 667-668)

3 Nephi 22	Isaiah 54
<p>1 AND then shall that which is written come to pass: Sing, O ^abarren, thou that didst not bear; break forth into ^bsinging, and cry aloud, thou that didst not travail with child; for more are the children of the ^cdesolate than the children of the married wife, (Greater are the numbers of Israel born outside of the covenant than those born within it. Joseph F. McConkie, <i>Studies in Scriptures</i>, 8:192-192) saith the Lord. ("Scattered Israel, those who for generations have lived without the light of the gospel who have not been fruitful in the faith of their fathers. These are also identified in this passage as 'the children of the desolate.' The children of the married wife [are] the members of the Church." (McConkie, Millet, and Top, <i>Doctrinal Commentary on the Book of Mormon</i>, vol. 4, p. 155) An era when those who have come into the faith from their scattered condition will outnumber those Israelites who had already found their way into the true Church. DCBM, 4:155. It's one thing to quote the Lord, it's another thing for the Lord to quote you. Scattered Israel will gather in such numbers as to be so huge as to cause any prior miracles to pale in comparison.)</p>	<p>1 (And then shall that which is written come to pass:) ^aSING, O ^bbarren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. (Israel is called a barren wife because of her inability or unwillingness to produce spiritual offspring for the Lord. But in the end, when she is gathered once again, there will be more children from the "desolate" or temporarily forsaken, wife than when she enjoyed her wedded status in ancient times. Christ did the travail. Brother Victor Ludlow has a different view. "The desolate woman and her relationship to the wife can be understood in two ways: (1) The desolate woman represents the gentiles, and the wife Israel; thus the gentiles will bring forth greater spiritual fruits than Israel has delivered; (2) the desolate woman is Israel in her scattered condition, while the wife is those people remaining in the Holy Land. Thus Israel will bring forth more children (both physically and spiritually) outside the land of her original inheritance than in it. In either case, Isaiah uses these images to symbolize the relationship of the Lord to Israel; those who join with covenant Israel are the children of that relationship. <i>Come Unto Christ</i>, p. 101)</p>
<p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy ^astakes; (Jeffrey R. Holland: "The large movement of</p>	<p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine (thy) habitations: spare not, lengthen thy cords, and strengthen thy ^astakes; (These five commands are what we should be</p>

<p>Israel's conversion, gathering, and return to the lands of her inheritance will require strong, enlarged stakes in Zion. Growth will be 'on the right hand and on the left,' with Gentile cities (probably left desolate by the wrath 'poured out without mixture upon the whole earth' DC 115:6) inhabited by the children of the covenant. It is from this imagery of Israel's wilderness tent/tabernacle with its cords, curtains, borders, and stakes that The Church of Jesus Christ of Latter-day Saints draws its use of the word stake for the name of its basic ecclesiastical unit." (Christ And The New Covenant, p. 289 – 290) The last thing to be put into a large tent is the center pole. Likewise, the center stake of Zion, New Jerusalem, will complete the tent in our day.)</p>	<p>doing to build the kingdom in the last days.)The D&C states: For Zion must increase in beauty, and in holiness, her borders must be enlarged, her stakes must be strengthened, yea, verily I say unto you, Zion must put on her beautiful garments. D&C 82:14 (Joseph Fielding Smith said: "To speak of Zion, the new Jerusalem, or even that section where the city will be built as a stake of Zion is a sad mistake. Zion is the tent, the stakes of Zion are the binding pegs that support her. Zion, therefore, cannot be a stake, it would be as improper to call a tent a stake as to apply this term to Zion." Church History and Modern Revelation, 2:88)</p>
<p>3 For thou shalt break forth on the right hand and on the left, and thy seed shall ^ainherit the ^bGentiles and make the desolate cities to be inhabited. (Jeffrey R. Holland: Sometimes by choice and sometimes by circumstances, Israel has been a barren, childless woman who had not borne fruit or lived up to her promises, potential, and covenants. Nevertheless, desolate Israel can – and will – be fruitful, even in the times and places her scattering and dispersion. The large movement of Israel's conversion, gathering, and return to the lands of her inheritance will require strong, enlarged stakes in Zion. Growth will be "on the right hand and on the left," with Gentile cities (probably left desolate by the wrath "poured out without mixture upon the whole earth" inhabited by the children of the covenant. It is from this imagery of Israel's wilderness tent/tabernacle with its cords, curtains, borders, and stakes that The Church of Jesus Christ of Latter-day Saints draws its use of the word stake for the name of its basic ecclesiastical unit. Christ and the New Covenant, 289-290)</p>	<p>3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. (W. Cleon Skousen: In the day of their final gathering, the Saints will break forth on the right hand and on the left. The Israelites will not only occupy the mountains, valleys, desert, and plains, but they will invade the "desolate" and abandoned cities of the Gentiles. This would suggest that a certain amount of domestic warfare will have cleansed the land of Gentile wickedness. After each of the world wars ended, it was amazing how the people were able to clean up the rubble and erect magnificent modern cities in a relatively short time. The gathering Saints will do the same in America. They will take over the desolate cities if the Gentiles and cause them to be inhabited. Isaiah Speaks to Modern Times, 670)</p>
<p>4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to ^ashame; for thou shalt forget the ^bshame of thy youth, and shalt not remember the ^creproach of thy youth, and shalt not remember the reproach of thy widowhood any more.</p>	<p>4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the ^ashame of thy youth, and shalt not remember the ^breproach of thy widowhood any more.</p>
<p>5 For thy maker, thy ^ahusband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called. (Jeffrey R. Holland: "Even though there has been barrenness and sometimes unfaithfulness, yet</p>	<p>5 For thy Maker (, thy) ^ais thine husband; the ^bLORD of hosts is his name; and thy ^cRedeemer the Holy One of Israel; The ^dGod of the whole earth shall he be called. (Cynthia L. Hallen: Like people who are widowed, divorced, or never</p>

<p>will the husband (Christ) reclaim and redeem his bride (Israel). The imagery of Jehovah as bridegroom and Israel as bride is among the most commonly used metaphors in scripture, being used by the Lord and his prophets to describe the relationship between Deity and the children of the covenant.” (Christ And The New Covenant, p. 290))</p>	<p>married, Zion is alone for a season, but not forever. The Savior of the whole earth is her husband. The etymology of the English word husband is a compound of house and prepare; thus a husband is “one who prepares or builds a house.” The Lord is Zion’s husband or “house builder” because he makes the earth as a home for all creatures, he creates bodies as temples for spirit children, he builds temples as places of worship, and he prepares heavenly mansions for his children. Redeeming the Desolate Woman, Journal of Book of Mormon Studies, 1:44)</p>
<p>6 For the Lord hath called thee ^aas a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.</p>	<p>6 For the LORD hath called thee as a ^awoman ^bforsaken and grieved in spirit, and a ^cwife of youth, ^dwhen thou wast refused, saith thy God.</p>
<p>7 For a small moment have I ^aforsaken thee, but with great mercies will I gather thee. (Jeffrey R. Holland: “Christ has, on occasion, been rightfully angry with backsliding Israel, but that has always been brief and temporary – “a small moment.” Compassion and mercy always return and prevail in a most reassuring way. The mountains and the hills may disappear. The water of the great seas may dry up. The least likely things in the world may happen, but the Lord's kindness and peace will never be taken from his covenant people. He has sworn with a heavenly oath that he will not be wroth with them forever.” (Christ And The New Covenant, p. 290))</p>	<p>7 For a small ^amoment have I ^bforsaken thee; but with great mercies will I ^cgather thee. (In addition to this gathering of hearts and souls, the Jews will gather to their land of promise in Palestine. It also appears that there will be a gathering of a large group of the ten tribes, who may return en masse from the land or lands of their exile. D&C 133:26-34 - And they who are in the ^anorth countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall ^bsmite the rocks, and the ice shall flow down at their presence. 27 And an ^ahighway shall be cast up in the midst of the great deep. 28 Their enemies shall become a prey unto them, 29 And in the ^abarren deserts there shall come forth pools of ^bliving water; and the parched ground shall no longer be a thirsty land. 30 And they shall bring forth their rich ^atreasures unto the children of Ephraim, my servants. 31 And the boundaries of the everlasting ^ahills shall tremble at their presence. 32 And there shall they fall down and be ^acrowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of ^bEphraim. 33 And they shall be filled with ^asongs of everlasting joy. 34 Behold, this is the ^ablessing of the ^beverlasting God upon the ^ctribes of ^dIsrael, and the richer blessing upon the head of ^eEphraim and his fellows.)</p>
<p>8 In a little wrath I hid my face from thee for a moment, but with everlasting ^akindness will I have ^bmercy on thee, saith the Lord thy Redeemer. (Cynthia L. Hallen: Among orthodox Jews, a husband is not allowed to watch his wife going</p>	<p>8 In a little ^awrath I ^bhid my ^cface from thee for a moment; but with everlasting ^dkindness will I have ^emercy on thee, saith the LORD thy Redeemer.</p>

<p>through the labor of childbirth. He sits in the corner of the deliver room with his back turned so that she will not feel embarrassed or immodest in her unavoidable hour of agony. He does not abandon her, although she may feel very much alone. The woman recites or sings psalms as she endures contractions. When the pain becomes too great for her to continue singing, the husband takes over, reciting psalms for her. Although Zion cannot see the Lord in the time of her probation, when she weeps, he weeps with her; when she sings, he rejoices with her. Redeeming the Desolate Woman, Journal of Book of Mormon Studies, 1:46)</p>	
<p>9 For this, the ^awaters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. (Since he has sworn not to be angry with Israel nor to rebuke her, and since he has also promised that he will “chasten” or rebuke those whom he loves if they are wicked, Isaiah’s prophecy means that a time will come when Israel will become righteous enough that she will need no chastisement from the Lord. Victor L. Ludlow: Isaiah: Prophet, Seer and Poet, 461)</p>	<p>9 For this, is as the waters of Noah unto me: for as I have sworn that the ^awaters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. (as per 3 Ne 22)</p>
<p>10 For the ^amountains shall depart and the hills be removed, but my ^bkindness shall not ^cdepart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.</p>	<p>10 For the ^amountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the ^bcovenant of my peace (JST people) be removed, saith the LORD that hath mercy on thee. His promise to restore Israel is just as sure as his promise to Noah.</p>
<p>11 O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy ^astones with fair colors, and lay thy foundations with sapphires. (“In the midst of a troubling world, the foundations I rely on come by my covenants with the Lord. They are indeed like sapphires and are treasures beyond price....They are the restored principles and ordinances of the gospel of Jesus Christ which are available to righteous women and men alike through the power of the holy priesthood of God. They include baptism, the gift of the Holy Ghost, the sacrament, and temple covenants.” (Aileen H. Clyde, Ensign, May 1995, p. 28 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 448))</p>	<p>11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy ^astones with fair colours, and lay thy foundations with sapphires. (Jerusalem, which was once destroyed and left desolate, will be restored and beautified by the Lord in the form of a new Jerusalem. Jeffrey R. Holland: Even in the midst and aftermath of great affliction, the Lord will shower material and spiritual blessings on Israel, including those jewels and precious metals that will be used to build the New Jerusalem. Christ and the New Covenant, 291)</p>
<p>12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.</p>	<p>12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. (These stones represent the spiritual and</p>

	temporal blessings the Lord will pour out on his people.)
13 And ^a all thy children shall be taught of the Lord; and great shall be the ^b peace of thy children. (Zion shall begin to be built before the time of Christ's second coming in glory. The Saints who are gathered in all nations shall live for a season in love and peace (despite the degenerative condition of the world) prior to the Millennium. Because of the goodness of those who have given themselves fully to the Lord and his cause, their meetings shall be Pentecostal outpourings; the Spirit of God shall truly burn like a fire in their hearts. Prophecy and revelation and healings and angelic ministrations shall abound, for the faith of the Saints shall have rent the damning veil of unbelief and opened the heavens to the gifts and wonders enjoyed by the former-day Saints. And these spiritual experiences shall be multiplied immeasurably after the glorious return of the Master. When wickedness and enmity shall have been removed from this earth, there will be no end to the truths to be taught, the miracles to be performed, the outpourings to be enjoyed. Truly in that day "all thy children shall be taught of the Lord." All men and women who choose to do so shall grow in spiritual graces to the point where they are prepared to inherit that glory and power which is enjoyed by God their Father. It that day, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (2 Nephi 21:9, Isaiah 11:9) DCBM, 4:156)	13 And all thy ^a children shall be ^b taught of the LORD; and great shall be the ^c peace of thy children.
14 In ^a righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.	14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.
15 Behold, they shall surely gather together ^a against thee, not by me; whosoever shall gather together against thee shall fall for thy sake.	15 Behold, they shall surely gather together (against thee), but not by me: whosoever shall gather together against thee shall fall for thy sake.
16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.	16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the ^a waster to destroy.
17 No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. This is the heritage of the ^a servants of the Lord, and their righteousness is of me, saith the Lord. (Joseph Smith: "No unhallowed hand can stop the work from progressing; persecutions may rage, mobs	17 ¶ No ^a weapon that is formed against thee shall prosper; and every ^b tongue that shall rise (revile) against thee in judgment thou shalt condemn. (The Lord's people will be able to stand against gossip, slander, and accusations in a court of law) This is the heritage of the ^c servants of the LORD, and their righteousness is of me, saith the LORD.

may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.” (History of the Church, 4:540 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 449) John Taylor: the day is not far distant when this nation will be shaken from centre to circumference. And now, you may write it down, any of you, and I will prophesy it in the name of God. And then will be fulfilled that prediction to be found in one of the revelations given through the Prophet Joseph Smith. Those who will not take up their sword to fight against their neighbor must needs flee to Zion for safety. And they will come, saying, we do not know anything of the principles of your religion, but we perceive that you are an honest community; you administer justice and righteousness, and we want to live with you and receive the protection of your laws, but as for your religion we will talk about that some other time. Will we protect such people? Yes, all honorable men. When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations. This is part of the programme, and as long as we do what is right and fear God, he will help us and stand by us under all circumstances. JD, 21:8 Bruce R. McConkie: We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands. It may be, for instance, that nothing except the power of faith and the authority of the priesthood can save individuals and congregations from the atomic holocausts that surely shall be. And so we raise the warning voice and say: Take heed; prepare; watch and be ready. There is no security in any course except the course of obedience and conformity and righteousness. CR, Apr 1979, 133.)

(Ultimately, our righteousness is insufficient to save us. Though our obedience with broken hearts is required to bring us unto Christ, it is his righteousness that saves. George Q. Morris: But bear in mind that the Lord is directing this world. We are frequently reminded that conditions have been so developed in the powers of warfare that an accident or a rash move could set in operation those powers which might destroy our civilization. But let us bear in mind that this world is in the hands of God. All these things will happen only so far as they are in accordance with his plans and his purposes. And let us not waste our time and our energy and get into a nervous condition about what is going to happen to the world. That is not our sphere of responsibility. The Lord will take care of that. It remains for us to be devoted to the upbuilding of his kingdom and facing whatever conditions may come to us. CR, Apr 1959, 102 John Taylor: neither this nation nor any other nation can do anything more than God permits. He sets up one nation, and puts down another, according to the counsels of his own will. All men are but human; their breath is in their nostrils, and they have no power but that which God gives them. Anything beyond this they are powerless to do; and why, then, should His people fear? We certainly have a work to perform on the earth, and God our Father has selected us for that purpose, JD 23:233 Wilford Woodruff: Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our door? I'll tell you. The priesthood of God who honor their priesthood and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. If you do your duty, and I do my duty, we'll have protection, and shall pass through the afflictions in peace and in safety. Discourses of Wilford Woodruff, 230)

CHAPTER 23

Jesus approves the words of Isaiah—He commands the people to search the prophets—The words of Samuel the Lamanite concerning the resurrection are added to their records. [A.D. 34]

1 AND now, behold, I say unto you, that ye ought to ^asearch these things. Yea, a commandment (This is more than a suggestion.) I give unto you that ye search these things diligently; for great are the words of ^bIsaiah. (If our eternal salvation depends upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them – and who shall say that such is not the case! – how shall we fare in that great day when with Nephi we shall stand before the pleasing bar of Him who said: Great are the words of Isaiah? It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them. For that matter, why should either Nephi or Isaiah know anything that is withheld from us? Does not that God who is no respecter of persons treat all his children alike? Has he not given us his promise and recited to us the terms and conditions of his law pursuant to which he will reveal to us what he has revealed to them? Bruce R. McConkie, *Ten Keys to Understanding Isaiah*, Ensign, Oct 1973, p. 78. The Bible Dictionary states: “Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other O.T. prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet. The Lord told the Nephites that ‘great are the words of Isaiah,’ and that all things Isaiah spoke of the house of Israel and of the gentiles would be fulfilled (3 Ne 23:1-3).The reader today has no greater written commentary and guide to understanding Isaiah than the Book of Mormon and the Doctrine and Covenants. As one understands these works better he will understand Isaiah better, and as one understands Isaiah better, he more fully comprehends the mission of the Savior, and the meaning of the covenant that was placed upon Abraham and his seed by which all the families of the earth would be blessed.”)

2 For surely **he spake as touching all things concerning my people** which are of the house of Israel; ^atherefore it must needs be that he must speak also to the Gentiles. (The gathering of Israel includes the invitation to the Gentiles to gather with Israel.)

3 And all things that he spake have been and ^ashall be, (many of Isaiah’s prophecies have dual meaning, they pertain to Isaiah’s day or a future day to Isaiah and to our day as well) even according to the words which he spake. (Hugh Nibley: “(quoting 3 Nephi 23:1-3.) That quotation alone spares us the trouble of an apology for Isaiah. The book of Isaiah is a tract for our own times; our very aversion to it testifies to its relevance. It is necessary to remind us of its importance, however, because Isaiah’s message has not been popular, and he tells us why. The wicked do not like to be told about their faults...says Isaiah, the people of Israel want to hear smooth things: ‘Prophecy not unto us right things, speak unto us smooth things.’ (Isaiah 30:10.) And ever since, the process of interpreting Isaiah has been one of smoothing him out.” (Old Testament and Related Studies, pp. 215-6) Here the Savior essentially says to the Nephites: “You can trust Isaiah. Many of the things of which he prophesied have already taken place; many more shall yet come to pass. His word is true and faithful.” Jesus may also have intended to convey the idea that Isaiah’s words have dual or multiple fulfillment. Thus the past becomes the key that unlocks the future. As history has its cycles, so prophecies have multiple fulfillments and repeated applications. Isaiah’s prophecies of events now past foretell events yet future. The past is the stage upon which the future is portrayed. The scriptures thus have a timeless value and an eternal relevance. DCBM, 4:158. Victor L. Ludlow: Isaiah, when facing a difficult teaching situation, did not use the parable as a tool; instead, he veiled his message in clouds of symbolism, poetry, and complex terminology. In other words, instead of speaking at a simple level and letting his listeners build upon that foundation, Isaiah spoke at a high intellectual and spiritual level, thus challenging or even forcing his listeners to attain that level before they could begin to understand his words. Isaiah was not only difficult, he was deliberately difficult. We must study his words, wrestle with them, and ponder them at great length before his

powerful, sublime teachings begin to emerge and inspire us. Because of this, it is easy to become discouraged and give up before we begin to understand his message. However, through serious and prayerful study, when we finally grasp the language and ideas of a particular chapter until they not only make sense, but enlighten and inspire as well, we realize that we have arrived at a profound level of understanding. Isaiah: Prophet, Seer, and Poet, 134-135)

4 Therefore give heed to my words; write the things which I have told you; and according to the time and the will of the Father ^athey shall go forth unto the Gentiles.

5 And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the ^aprophets, for many there be that testify of these things. (“Jesus further declared that those who would hearken to his words (which included the commandment to search Isaiah) -- and would repent and be baptized--would be saved (see 3 Nephi 23:5a). Is our salvation dependent upon our diligence in heeding the commandment to search Isaiah? (Monte S. Nyman, Great Are The Words of Isaiah, p. 1))

6 And now it came to pass that when Jesus had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not. (The Lord is going to give some scriptures from Malachi as well as the prophecies of Samuel the Lamanite.)

7 And it came to pass that he said unto ^aNephi: Bring forth the record which ye have kept.

8 And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said:

9 Verily I say unto you, I commanded my servant ^aSamuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were ^bmany ^csaints who should ^darise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

10 And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

11 And Jesus said unto them: How be it that ye have not ^awritten this thing, that many ^bsaints did arise and appear unto many and did minister unto them?

12 And it came to pass that Nephi remembered that this thing had not been written.

13 And it came to pass that Jesus commanded that it should be ^awritten; (Jesus is truly the author of the Book of Mormon, no wonder Joseph Smith said it's the most correct book ever written.) therefore it was written according as he commanded. (Neal A. Maxwell: “The resurrected Jesus made a special point of ensuring that this glorious event—witnessed alike on two hemispheres, and in which all mortals have an inexpressibly important and personal stake—was likewise carefully recorded. In fact, Jesus, noting the neglect of Samuel's prophecy, commanded that it be written. (See 3 Nephi 23:9-11.) No wonder, for He anticipated the subsequent reactions to the reality of the resurrection, such as those of the Athenians to Paul's preaching: ‘And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.’ (Acts 17:32.) Jesus, the Jehovah of the Old Testament (who had been so careful to see that much lesser facts were carefully established in the mouths of two or three witnesses), insisted that the two central facts of human history, the atonement and the resurrection, be carefully established in the pages of the two great written witnesses of Him and the resurrection. Such careful correlation and amplified attesting would surely not surprise previous prophets—nor should it us. The above is not recited just to note how reassuringly tidy the restored gospel is, nor how impressively exacting about facts the Lord is. Instead, one should ask, ‘What knowledge does the world need to have more than the sure testimony and evidence that Jesus is the Christ and that His atonement actually accomplished God's great plan of redemption, whereby mankind will be blessed with immortality?’ In a world filled increasingly with drift, disbelief, and despair, what more welcome ‘good news’ could be given?” (Plain and Precious Things, p. 30))

14 And now it came to pass that when Jesus had ^aexpounded all the scriptures in one, (Showing how all

the scriptures testify of Christ. Just like Jesus did to the two on the road to Emmaus. Luke 24: 25 Then he said unto them, O ^afools, and slow of ^bheart to ^cbelieve all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at ^aMoses and all the ^bprophets, he ^cexpounded unto them in all the ^dscriptures the things concerning himself.) which they had written, he commanded them that they should ^bteach the things which he had expounded unto them. (In one sense, to say that Jesus expounded all scriptures in one, may mean that our Lord taught the people the entire plan of salvation out of the scriptures, perhaps even opening the heavens and providing the visions necessary to understand what had been, what was, and what was to come. Such a panoramic vision might not be unlike what was vouchsafed to Enoch, Moses, Nephi, the brother of Jared or Joseph Smith. Of his own experience in vision, Joseph Smith said: Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the... vision [D&C 76]. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the Scriptures remains unsullied by the folly of men, go to show the perfection of the theory (of different degrees of glory in the future life) and witness the fact that the document is a transcript from the records of the eternal world. TPJS, p. 11. On a later occasion, the Prophet explained: I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were people prepared to receive them. TPJS, p. 305. DCBM, 4:160.)

CHAPTER 24

The Lord's messenger shall prepare the way for the Second Coming—Christ shall sit in judgment—Israel is commanded to pay tithes and offerings—A book of remembrance is kept—Compare Malachi 3. [A.D. 34]

CHAPTER 25

At the Second Coming the proud and wicked shall be burned as stubble—Elijah shall return before that great and dreadful day—Compare Malachi 4. [A.D. 34]

3 Nephi 24	Malachi 3
<p>1 AND it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi—Behold, I will ^asend my ^bmessenger, (The passage was rightly applied to John the Baptist, who prepared the way for the Lord's first coming, but the ultimate fulfillment of the prophecy will be in the latter days. It tells of the appearance of the Lord suddenly in his temple, asking rhetorically who will be able to endure his coming and the cleansing that will accompany it. Among the heavenly messengers of the Restoration the following could be listed: John the Baptist, Peter, James and John, Elijah and Moroni. Perhaps what Malachi envisioned was not an</p>	<p>1 BEHOLD, I will ^asend my ^bmessenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly ^ccome to his ^dtemple, (He has already come suddenly to his temple, on April 3, 1836, along with Elijah, Elias and Moses.) even the ^cmessenger of the covenant, (Christ) whom ye delight in: behold, he shall come, saith the LORD of hosts. (3 Nephi 24 is almost the same as chapter 3. John the Baptist, the Aaronic Priesthood, Joseph Smith. When he comes to earth a second time, he will make more than one appearance before he comes in the clouds of heaven for all flesh to see him together. At least one of those appearances includes a sudden visit to his temple, yet to be built, in Jackson County, Missouri. Kent Jackson: As Jesus expounded the scriptures to his American saints, he quoted to them the revelations that now comprise Malachi 3</p>

individual but the collective ministry of all the messengers who restored doctrine and keys in the last days, each in turn preparing the way for Christ. The Prophet Joseph Smith was also a great messenger sent to prepare the way for the Lord. Also, the gospel – restored in the latter day to make the world ready for the Lord – is a messenger sent before him. Kent Jackson, *Studies in Scripture*, 8:198-99) and he shall prepare the way before me, and the Lord whom ye seek shall suddenly ^ccome to his temple, even the ^dmessenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. (Joseph Smith taught, “The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world. John’s mission was limited to preaching and baptizing; but what he did was legal; and when Jesus Christ came to any of John’s disciples, He baptized them with fire and the Holy Ghost.” (Teachings of the Prophet Joseph Smith, pp. 335-6) One may fairly ask, “If John was the Elias of Christ’s First Coming, then who was the Elias of Christ’s Second Coming? Was it John the Baptist? Was it Joseph Smith?” The answer is found in the D&C, I have sent mine everlasting covenant into the world, to be a light to the world...and to be a messenger before my face to prepare the way before me (DC 45:9). This is according to the restorative functions of the doctrine of Elias, for there were many angels who brought their keys back to the earth to establish the everlasting covenant in preparation for the Lord’s Second Coming. Bruce R. McConkie said, “Who is the promised Elias who was to come and restore all things?...Was it one man? Certainly not. Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth...it is apparent that no one messenger has carried the whole burden of the restoration.” (Mormon Doctrine, p. 221) Joseph Smith: “The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after,

and 4 in the Old Testament. These chapters contain significant doctrinal material that reveals much concerning the Lord's coming. Perhaps that is why the Lord directed that they be written in the Nephite record, and perhaps it is why Mormon was inspired to include them in his Book of Mormon abridgment for us. Because of the fragmented nature of the material in Malachi 3 and 4, in which a diverse variety of topics is discussed in short (sometimes unconnected) segments, this section appears to be a collection of utterances—a quote book—and not a continuous prophecy. Perhaps some of the brief quotations may not even be those of Malachi himself. Elder Bruce R. McConkie suggested that Malachi was quoting (specifically in Mal. 4:1-2) from the words of the ancient prophet Zenos, whose writings were contained on the plates of brass but are not found in the Bible as it stands today. Bruce R. McConkie, *The Doctrinal Restoration, Studies in Scriptures*, 8:197-198, 206.)

holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel and making all things ready; then Messiah comes to His Temple, which is last of all.” (Teachings, p. 340) Matthias F. Cowley: “When He comes in verification of Malachi’s prophecy, He will come suddenly and in power and great glory. He will find a temple to come to. To do this, there must be a people called of God, instructed by revelation...in order to know where, when and how to erect, in keeping with divine approval, such a sacred edifice...Nothing short of a new Gospel dispensation, ushered in and perpetuated by direct revelation from the Lord, can fulfill the provisions of Malachi’s prediction.” (Cowley’s Talks on Doctrine, p. 29) Jeffrey R. Holland: “Christ, who is the great ‘messenger of the covenant,’ did come to the first temple in this dispensation, in Kirtland, Ohio, on April 3, 1836. He has, of course, come to other temples and will yet do so—particularly in Jerusalem and Jackson County, Missouri—as part of the culmination of his majestic second coming.” (Christ And The New Covenant, p. 294))

2 But who may ^aabide the day of his coming, (second coming) and who shall stand when he appeareth? For he is like a ^brefiner’s fire, and like fuller’s soap. (“Anciently, a fuller was one who cleansed and whitened garments. ‘The process of fulling or cleansing clothes consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance answering the purpose of soap had been dissolved’ (Peloubet, 203-4). Christ’s blood is the only ‘fuller’s soap’ strong enough to remove all stains of sin from those who repent and fully accept his atoning sacrifice (1 Ne. 12:11; Mosiah 3:11-18; Alma 5:27; 13:11). ‘Though your sins be as scarlet, they shall be as white as snow,’ declared the Lord (Isa. 1:18). However, the blood of Christ will have no cleansing effect upon the wicked, for the stain of sin shall remain on their garments (D&C 29:17).” (Hoyt W. Brewster, Jr., Doctrine and Covenants Encyclopedia, p. 195-6) Orson Pratt: “...he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ That same fire will rest upon the abodes of those that come into that temple, and they will be filled with fire and the Holy Ghost. They

2 But who may ^aabide the ^bday of his ^ccoming? and who shall ^dstand when he appeareth? for he *is* like a ^erefiner’s ^ffire, and like fullers’ ^gsoap: (The earth shall be cleansed and receive its paradisiacal glory.)

<p>will be purged of all iniquity, and every ordinance that will be administered in that temple will be administered by holy hands, and you will understand and know the meaning thereof...The Lord will reveal these things in their day; he will reveal everything that is needful, so that the knowledge of God may rest upon you, and that there may be no darkness with you. Amen.” (Journal of Discourses, 21:331))</p>	
<p>3 And he shall sit as a refiner and purifier of silver; and he shall ^apurify the ^bsons of Levi, (Prior to the Second Coming those descendants of Levi who are converted and purified by the gospel of Jesus Christ will participate in the “restoration of all things” by once again offering sacrifice. DCBM, 4:163) and purge them as gold and silver, that they may ^coffer unto the Lord an offering in righteousness. (“Some time ago, a few ladies met to study the scriptures. While reading the third chapter of Malachi, they came upon a remarkable expression in the third verse: ‘And He shall sit as a refiner and purifier of silver’ (Mal 3:3) One lady decided to visit a silversmith, and report to the others on what he said about the subject. She went accordingly, and without telling him the reason for her visit, begged the silversmith to tell her about the process of refining silver. After he had fully described it to her, she asked, ‘Sir, do you sit while the work of refining is going on?’ ‘Oh, yes ma’am,’ replied the silversmith; ‘I must sit and watch the furnace constantly, for, if the time necessary for refining is exceeded in the slightest degree, the silver will be injured.’ The lady at once saw the beauty and comfort of the expression. ‘He shall sit as a refiner and purifier of silver.’ God sees it necessary to put His children into the furnace; but His eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for us. Our trials do not come at random, and He will not let us be tested beyond what we can endure. Before she left, the lady asked one final question, ‘How do you know when the process is complete?’ ‘That’s quite simple,’ replied the silversmith. ‘When I can see my own image in the silver, the refining process is finished.’” (Author unknown) Joseph Smith: “These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be</p>	<p>3 And he shall sit <i>as</i> a ^arefiner and purifier of silver: and he shall ^bpurify the ^csons of ^dLevi, (John the Baptist was a son of Levi.) and purge them as gold and silver, that they may offer unto the LORD an ^eoffering in righteousness. (That there is more than one meaning for the offering in righteousness to be made by the sons of Levi at or near the second coming of the Lord is evident. With regard to animal sacrifice, Joseph Smith said: “It is generally supposed that sacrifice was entirely done away when the Great Sacrifice the sacrifice of the Lord Jesus was offered up, and that there will be no necessity for the ordinance of sacrifice in the future, but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets. The offering of sacrifice has ever been connected and forms a part of the duties of the priesthood. It began with the priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the priesthood is restored with all its authority, power and blessings. These sacrifices, as well as every ordinance belonging to the priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest, else how can the restitution of all things spoken of by the holy prophets be brought to pass. It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies, this has never been spoken of by the prophets; but those things which existed prior to Moses’ day, namely, sacrifice, will be continued.” Teachings, p. 172-73 R. Millet, J.F.</p>

<p>purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the Holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued. It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations.” (Teachings of the Prophet Joseph Smith, p. 173) Joseph Fielding Smith: “It should be remembered that the great temple, which is yet to be built in the City Zion, will not be one edifice, but twelve. Some of these temples will be for the lesser priesthood. When these temples are built, it is very likely that provision will be made for some ceremonies and ordinances which may be performed by the Aaronic Priesthood and a place provided where the sons of Levi may offer their offering in righteousness. This will have to be the case because all things are to be restored... The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character.” (Doctrines of Salvation, 3:93-4 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 451))</p>	<p>McConkie: A modern revelation speaks of the sons of Moses and the sons of Aaron offering an acceptable sacrifice in the temple to be erected in Independence, Jackson County, Missouri, DCBM, 3:249 John Taylor: CONVERSATION WITH ROTHSCHILD.—I remember, some time ago, having a conversation with Baron Rothschild, a Jew. I was showing him the temple here, and said he—“Elder Taylor, what do you mean by this temple? What is the object of it? Why are you building it?” Said I, “Your fathers had among them prophets, who revealed to them the mind and will of God; we have among us prophets who reveal to us the mind and will of God, as they did. One of your prophets said—The Lord whom ye seek shall suddenly come to his temple, but who may abide the day of his coming? For he shall sit as a refiner’s fire and a purifier of silver!” “Now,” said I, “sir, will you point me out a place on the face of the earth where God has a temple?” Said he, “I do not know of any.” You remember the words of your prophet that I have quoted?” Said he—“Yes, I know the prophet said that, but I do not know of any temple anywhere. Do you consider that this is that temple?” “No, sir, it is not.” “Well, what is this temple for?” Said I, “The Lord has told us to build this temple so that we may administer therein baptisms for our dead (which I explained to him) and also to perform some of the sacred matrimonial alliances and covenants that we believe in, that are rejected by the world generally, but which are among the purest, most exalting and ennobling principles that God ever revealed to man.” “Well, then, this is not our temple?” “No, but,” said I, “you will build a temple, for the Lord has shown us, among other things, that you Jews have quite a role to perform in the latter days, and that all the things spoken by your old prophets will be fulfilled, that you will be gathered to old Jerusalem, and that you will build a temple there; and when you build that temple, and the time has arrived, ‘the Lord whom you seek will suddenly come to his temple. Gospel Kingdom, 293)</p>
<p>4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.</p>	<p>4 Then shall the offering of ^aJudah and Jerusalem be ^bpleasant unto the LORD, as in the days of old, and as in former years.</p>
<p>5 And I will come ^anear to you to judgment; and I will be a swift witness against (Here’s a list of the types of people that will be present at the Second</p>	<p>5 And I will come near to you to ^ajudgment; and I will be a swift witness against the ^bsorcerers, and against the ^cadulterers, and against ^dfalse swearers,</p>

<p>Coming.) the ^bsorcerers, and against the adulterers, and against false ^cswearers, and against those that ^doppress the hireling in his wages, the widow and the ^efatherless, and that turn aside the ^fstranger, and fear not me, saith the Lord of Hosts. (Jeffrey R. Holland: “The Lord declares his anger not only against sorcerers, adulterers, and those who are untrue in any way, but also against those who are ungenerous to the hireling, the stranger, the widow, and the fatherless. In calling those to return who have strayed, he speaks of the good that could be done to such needy if there were ‘meat in my house.’ If such tithes and offerings are not returned to the Lord, inasmuch as they are rightfully his, then the people and the land are ‘cursed with a curse’.” (Christ and the New Covenant, p. 296))</p>	<p>and against those that ^coppress the hireling in <i>his</i> ^fwages, the ^ewidow, and the fatherless, and that turn aside the ^hstranger <i>from his right</i>, and fear not me, saith the LORD of hosts.</p>
<p>6 For ^aI am the Lord, I change not; therefore ye sons of Jacob are not consumed.</p>	<p>6 For I <i>am</i> the LORD, I ^achange not; therefore ye sons of ^bJacob are not ^cconsumed.</p>
<p>7 Even from the days of your fathers ye are gone away from mine ^aordinances, and have not kept them. ^bReturn unto me and I will return unto you, saith the Lord of Hosts. But ye say: Wherein shall we return?</p>	<p>7 ¶ Even from the days of your ^afathers ye are gone away from mine ^bordinances, and have not kept <i>them</i>. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?</p>
<p>8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In ^atithes and ^bofferings. (LeGrand Richards: “In a revelation given to the Prophet Joseph Smith at Kirtland, Ohio, September 11, 1831, the Lord made very plain the importance of observing the law of tithing: ‘Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.’ (D&C 64:23.) How could one’s conscience not burn within him upon the coming of the Son of Man, if he realized that he had made no contribution to the expense of establishing God’s kingdom in the earth. Especially would this be so when one realizes that all that he has, he obtained from the Lord, who created the earth and the fulness thereof, and who gave us our lives and our being upon this earth, with a promise that we might inherit the earth eternally, if we are faithful. Should we, then, not be willing to pay something for such an inheritance? It is not uncommon for a man in this life to pay money for ten to twenty-five years to purchase a small plot of ground for his use while he lives upon the earth. Should he be less interested in acquiring an eternal inheritance?” (A</p>	<p>8 ¶ ^aWill a man ^brob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In ^ctithes and offerings. (President Spencer W. Kimball said: “Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous. I think we should...give, instead of the amount saved by our two meals of fasting, perhaps much, much more – ten times more when we are in a position to do it. CR, Oct. 1974, p. 184. The concept of fast offerings appears as early as the time of Isaiah when, speaking of the true fast, he encouraged people to fast and “to deal thy bread to the hungry, and ... bring the poor that are cast out to thy house.” The Prophet Joseph instituted the practice of collecting fast offerings for the poor in Kirtland, Ohio; and later at Nauvoo, Illinois, the Quorum of the Twelve Apostles sent a general letter to the Church defining “the principle of fasts,” stating: “Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every</p>

<p>Marvelous Work And A Wonder, p. 368-9) It is not unlikely that the law of tithing was an important part of the Lord’s plan for the Nephites as it is for us today. Kent Jackson, Studies in Scripture, 8:200.)</p>	<p>one will abound for a long time; and this is one great and important principle of fasts approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance.” President Monson, CR Oct 1996 I have heard bishops and stake presidents say that the real blessings of the Lord are in the payment of fast offerings. The beginning of the living of the Law of Consecration.)</p>
<p>9 Ye are cursed with a curse, for ye have robbed me, even this whole nation.</p>	<p>9 Ye <i>are</i> ^acursed with a curse: for ye have robbed me, <i>even</i> this whole nation.</p>
<p>10 Bring ye all the ^atithes into the storehouse, that there may be ^bmeat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the ^cwindows of heaven, and pour you out a ^dblessing that there shall not be room enough to receive it. (Harold B. Lee: The opening of the windows of heaven, of course, means revelations from God to him who is willing thus to sacrifice. Ensign, Nov 1971, 16)</p>	<p>10 Bring ye all the ^atithes into the storehouse, that there may be ^bmeat in mine house, and ^cprove me now herewith, saith the LORD of hosts, if I will not ^dopen you the ^ewindows of heaven, and pour you out a ^fblessing, that <i>there shall not be room enough to receive it.</i> (What are the blessings mentioned? Spiritual, temporal.)</p>
<p>11 And I will rebuke the ^adevourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.</p>	<p>11 And I will ^arebuke the ^bdevourer (Satan, those that would deplete your resources, illnesses, car trouble, employment difficulties) for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.</p>
<p>12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.</p>	<p>12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.</p>
<p>13 Your words have been stout against me, saith the Lord. Yet ye say: What have we spoken against thee?</p>	<p>13 ¶ Your words have been ^astout against me, saith the LORD. Yet ye say, What have we spoken so <i>much</i> (the Book of Mormon removes these 2 words. The JST keeps it in.) against thee?</p>
<p>14 Ye have ^asaid: It is ^bvain to serve God, and what doth it profit that we have kept his ^cordinances and that we have walked mournfully before the Lord of Hosts? (Opposition will come even to those who follow the Lord.)</p>	<p>14 Ye have said, It <i>is</i> ^avain to serve God: and what ^bprofit <i>is it</i> that we have kept his ordinance, (and what doth it profit that we have kept his ordinances The JST wording is the name as the KJV.) and that we have walked mournfully before the LORD of hosts? (The Lord never breaks his part of the covenant, it is us that breaks it. It seems that the wicked prosper and the evil are elevated.)</p>
<p>15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.</p>	<p>15 And now we call the ^aproud happy; yea, they that work ^bwickedness are set up; yea, <i>they that</i> tempt God are even delivered.</p>
<p>16 Then they that feared the Lord ^aspake often one to another, and the Lord hearkened and heard; and a book of ^bremembrance was written before him for them that feared the Lord, and that thought</p>	<p>16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, (the Book of Mormon takes the word “it” out, but the JST leaves it in.) and a ^abook of</p>

<p>upon his name.</p>	<p>^bremembrance (The Book of Life, the names of the sanctified. Adam kept a written account of his faithful descendants in which he recorded their faith and works, their righteousness and devotion, their revelations and visions, and the adherence to the revealed plan of salvation. To signify the importance of honoring our worthy ancestors and of hearkening to the great truths revealed to them, Adam called his record a book of remembrance. It was prepared according to the pattern given by the finger of God. Moses 6:4-6, 46. Mormon Doctrine, p. 100) was written before him for them that feared the LORD, and that thought upon his name.</p>
<p>17 And they shall be ^amine, saith the Lord of Hosts, in that day when I ^bmake up my jewels; (We will be a peculiar treasure to the Lord.) and I will spare them as a man spareth his own son that serveth him.</p>	<p>17 And they shall be ^amine, saith the LORD of hosts, in that day when I make up my ^bjewels; and I will ^cspare them, as a man spareth his own son that serveth him.</p>
<p>18 Then shall ye return and ^adiscern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Joseph F. Smith: “By this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost.” (Conference Report, Apr. 1900, p. 47 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 452))</p>	<p>18 Then shall ye return, and ^adiscern between the righteous and the wicked, between him that serveth God and him that serveth him not. (We can return to God by paying tithes. What is the real purpose of tithing? Paying tithes is a call to faith.)</p>
<p>3 Nephi 25</p>	<p>Malachi 4</p>
<p>1 ^aFOR behold, the day cometh that shall ^bburn as an oven; and all the ^cproud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root (ancestors) nor branch (posterity). (The ultimate blessing of the gathering of Israel is sealings in the temple to ancestors and posterity. The reason the earth was</p>	<p>1 ^aFOR, behold, the ^bday cometh, that shall ^cburn as an oven; and all the ^dproud, yea, and all that do ^ewickedly, shall be (burn as – Moroni to Joseph Smith) ^fstubble: and the day that cometh shall burn them up, (for they that come shall burn them) saith the LORD of hosts, that it shall leave them neither root nor ^gbranch. (Elder Bruce R. McConkie suggested that Malachi was quoting (specifically</p>

<p>created was for families to exist eternally. D&C 49:16 Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;)</p>	<p>in Mal 4:1-2) from the words of the ancient prophet Zenos, whose writings were contained on the plates of brass, but are not found in the Bible as it stands today. Kent Jackson, Studies in Scripture 8:197-98)</p>
<p>2 But unto you that fear my name, shall the ^aSon of Righteousness arise with healing in his wings; (That is, power in his extremities, the power that came from his having had nails driven through his hands and feet. In short, the Son of Righteousness came with the power of the Atonement. DCBM, 4:165) and ye shall go forth and ^bgrow up as ^ccalves in the stall. (Orson Pratt: “Now, then, all the inhabitants who are spared from this fire--those who are not proud, and who do not do wickedly, will be cleansed more fully and filled with the glory of God...the children who are born into the world will grow up without sin unto salvation. Why will this be so? Because that fallen nature, introduced by the fall, and transferred from parents to children, from generation to generation, will be, in a measure, eradicated by this change. Then the righteous will go forth, and grow up like calves of the stall; and one revelation says, their children shall grow up without sin unto salvation. Satan having no power to tempt them, these children will not sin.” (Journal of Discourses, 16:319))</p>	<p>2 ¶ But unto you that fear my name shall the ^aSun of righteousness ^barise with healing in his wings; and ye shall go forth, and grow up as calves of the ^cstall.</p>
<p>3 And ye shall ^atread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.</p>	<p>3 And ye shall ^atread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do <i>this</i>, saith the LORD of hosts.</p>
<p>4 Remember ye the law of Moses, my servant, which I commanded unto him in ^aHoreb for all Israel, with the statutes and judgments. (“Upon a cursory reading of this verse one may wonder why Jesus is quoting this part of Malachi's prophecy in light of the fact that the law of Moses was fulfilled in Christ. The answer could possibly be that the Lord (and Malachi) were not referring to the Mosaic code and carnal commandments but rather to a different law that was given to Moses in Horeb--a higher law, even the fulness of the gospel that, because of Israel's rebelliousness and stiffneckedness, they never were able to fully receive.” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 166) Joseph Smith: “How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a</p>	<p>4 ¶ Remember ye the law of Moses my servant, which I ^acommanded unto him in ^bHoreb for all Israel, <i>with</i> the statutes and judgments. (The law revealed to Moses in Horeb never was revealed to the children of Israel.)</p>

<p>nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.” (Teachings of the Prophet Joseph Smith p. 323))</p>	
<p>(These two verses, 5 & 6, were quoted by Joseph Smith more than any other verses of scriptures.) 5 Behold, I will send you ^aElijah the prophet before the coming of the great and dreadful ^bday of the Lord; (“Elijah did come. He came to the Kirtland Temple on April 3, 1836. (See D&C 110:13–16.13 After this vision had closed, another great and glorious ^avision burst upon us; for ^bElijah the prophet, who was taken to heaven without tasting death, stood before us, and said: 14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come— 15 To ^aturn the ^bhearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse— 16 Therefore, the ^akeys of this ^bdispensation are committed into your hands; and by this ye may know that the great and dreadful ^cday of the Lord is near, even at the doors.) Jewish literature is replete with the promise and expectation of Elijah’s coming. That is the last promise of the Old Testament, in the last verses of Malachi. And it is Jewish tradition that on the second night of Passover they must leave open the door and place at the table head an empty chair and a goblet full of wine in the expectation that Elijah may come. It is interesting, especially in light of that Jewish tradition, that April 3, 1836, was the second day of Passover. The symbolism is beautiful. Elijah comes, as they expect, to a home. He comes to a goblet of wine-the sacramental wine. He comes to turn hearts, which is more than changing minds-he turns hearts to hearts.” (Truman Madsen, The Radiant Light, p. 106-7) Joseph Fielding Smith: “Among the Jews [Elijah the Tishbite] finds a place of honor in their history second to none of the prophets...It was, I am informed, on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter-not in the home of the Jews to partake of the Passover with them-but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there</p>	<p>5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2) (When Moroni appeared to Joseph Smith he quoted Malachi 4:5-6, but with significantly different wording from the way it appears in either the Bible or the Book of Mormon version. Moroni’s version adds important doctrinal insights into this prophecy. For whatever reason Moroni changed the words, it is clear that the mission of Elijah is significant to the restoration of the everlasting gospel and that understanding that mission is essential to understanding and appreciating the fullness of the gospel. The Prophet Joseph Smith taught extensively concerning Malachi’s prophecy and the critical mission of Elijah. “Elijah was the last prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the priesthood, in order that all the ordinances may be attended to in righteousness...Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the priesthood, and without the authority is given, the ordinances could not be administered in righteousness.” TPJS, p. 172. The fulfillment of this prophecy occurred on April 3, 1836, in the Kirtland Temple, when Elijah appeared to Joseph Smith and Oliver Cowdery and restored these keys to the earth in this final dispensation. DCBM, 4:166.</p>

<p>bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking.” (Doctrines of Salvation, 2:100-1) JS-H 1: 38 And again, he quoted the fifth verse thus: Behold, I will reveal unto you the ^aPriesthood, by the hand of ^bElijah the prophet, before the coming of the great and dreadful day of the ^cLord. 39 He also quoted the next verse differently: And he shall plant in the hearts of the ^achildren the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.)</p>	
<p>6 And he shall ^aturn the heart of the ^bfathers to the children, and the heart of the children to their fathers, lest I come and ^csmite the earth with a curse. (“Now, the word turn here should be translated bind, or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion. “But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah.” (Teachings of the Prophet Joseph Smith, p. 330) James E. Faust: “Perhaps we regard the power bestowed by Elijah as something associated only with formal ordinances performed in sacred places. But these ordinances become dynamic and productive of good only as they reveal themselves in our daily lives. Malachi said that the power of Elijah would turn the hearts of the fathers and the children to each other. The heart is the seat of the emotions and a conduit for revelation. This sealing power thus reveals itself in family relationships, in attributes and virtues developed in a nurturing environment, and in loving service. These are the cords that bind families together, and the priesthood advances their development.” (Ensign, May 1993,</p>	<p>6 And he shall ^aturn (plant in) (Joseph Smith said the word “turn” should be “seal” or “bind.” Teachings, p. 330.) the ^bheart (s) of the ^cfathers to the ^dchildren, (the promises made to the fathers) and the heart(s) of the ^echildren (shall turn) to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse. (If it were not so, the whole earth would be utterly wasted at his coming.)(Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the present are brought together to prepare the earth for the return of its great King. Though there is no direct mention of celestial marriage in the Book of Mormon, it is inconceivable that such blessings were not available to the people who were worthy of them. We would assume, also, that inasmuch as the fullness of the gospel (and the fullness of the gospel ordinances) was had by the Nephites, baptisms for the dead were practiced just as they were in the Old World. The record is, however, silent on the matter. DCBM, 4:167-168. The hearts of the fathers and of the children will be turned to one another when the fathers in the spirit world, hearing the Gospel preached and realizing that they must obey the ordinances thereof, know that their children on the earth are performing those ordinances for them. Teachings of Presidents of</p>

CHAPTER 26

Jesus expounds all things from the beginning to the end—Babes and children utter marvelous things which cannot be written—Those in the Church of Christ have all things in common among them. [A.D. 34]

1 AND now it came to pass that when Jesus had told these things he expounded them unto the multitude; and he did expound all things unto them, both great and small.

2 And he saith: ^aThese scriptures, (Malachi 3 & 4) which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations. (These words are to us today.)

3 And he did expound all things, even from the beginning (from the creation to the Second Coming) until the ^atime that he should come in his ^bglory—yea, even all things which should come upon the face of the earth, (The Lord tells these Nephites the entire history of the earth, and they were written in the large plates of Nephi.) even until the ^celements should melt with fervent heat, (Bruce R. McConkie: “When the Lord comes in his glory, in flaming fire, that fire will both cleanse the vineyard and burn the earth. In that day, so intense shall be the heat and so universal the burning, the very elements of which this earth is composed shall melt. The mountains, high and glorious and made of solid rock, shall melt like wax. They shall become molten and flow down into the valleys below. The very earth itself, as now constituted, shall be dissolved. All things shall burn with fervent heat. And out of it all shall come new heavens and a new earth whereon dwelleth righteousness. It is of these things -- and they, above all else, show the literal nature of the burning fires that shall attend that dreadful day -- it is of them that we must now make mention... “Fervent heat -- what is it? It is hot, glowing heat. The word itself comes from the Latin verb *fervere*, meaning to boil or to glow. It is the heat of which our revelation, alluding to a prophecy of Isaiah (Isa. 64:1-3), says: ‘The presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.’ (D&C 133:41.) There has as yet been no heat on earth of such extent and intensity that it could melt the very planet itself. Such is reserved for the day of burning.” (The Millennial Messiah, p. 526-7) Orson Pratt: “Here then is a declaration how this earth is to be cleansed the second time from wickedness, namely, by fire, which is a more powerful element than water. The earth is to be cleansed by fire; in other words, the elements are to be melted with fervent heat. This is the declaration of several of the prophets. David, in speaking of this period, in one of his psalms, says, the mountains shall melt like wax before the presence of the Lord when he shall come (Ps 97:5). You know how wax melts when exposed to the influence of heat. So, when the Lord comes, will the elements melt and the mountains flow down at his presence with fervent heat. This will cleanse the earth as it was cleansed in the days of Noah, only by another element called fire. This is typical of the cleansing of those who embrace the plan of salvation. After you have been immersed, as this earth was, in the water, and been cleansed and received the remission of your sins, you also have the promise of baptism of fire and of the Holy Ghost, by which you are purified, as well justified and sanctified from all your evil affections, and you feel to love God and that which is just and true, and to hate that which is sinful and evil. Why? Because of this sanctifying, purifying principle that comes upon you, by the baptism of fire and the Holy Ghost. So must this earth be baptized by fire, it must be cleansed from all sin and impurity. Will it be filled with the Holy Ghost? Yes. These elements that melt like wax before the presence of the Lord will again be filled with his Spirit and will be renewed, and the earth itself will be full of the knowledge of God as the waters cover the channels of the great deep. It will enter into the elements of creation, so that the curse which came in consequence of the fall of man will be removed

from the earth, and the elements will be cleansed, not only by fire but by the Spirit of the living God, which will mingle with and purify them.” (Journal of Discourses, 16:319)) and the earth should be ^dwrapt together as a scroll, and the heavens and the earth should pass away; (“After reciting these scriptures to the people, the Savior...then explained all things to them ‘from the beginning until the time that he should come in his glory’ (3 Nephi 26:3). It seems likely that, having just quoted these verses about Elijah's promised return, the Lord then explained something about Elijah's mission, what it meant and why it was necessary. Because that mission and the keys of the sealing power that form such an integral part of it pertain so much to the sacred work carried on in the holy temples of the Lord, it is not surprising that the text of 3 Nephi does not give us more detail about the Lord's explanations. They were probably things of such a sacred nature as to be learned by us only in the temple.” (Byron R. Merrill, *Elijah: Yesterday, Today, and Tomorrow*, chap. 16))

4 And even unto the ^agreat and last day, when all people, (Even though there are perhaps billions of people who have never been exposed to or given the opportunity to learn from the scriptures in mortality, in the spirit world they all will be taught the everlasting gospel as contained in the holy scriptures. Hence all people will have full opportunity to learn of and either accept or reject the laws, principles, ordinances, and commandments that the Lord has revealed to man and commended to be written in the books. It is in this ultimate sense that the scriptures become the books out of which mankind will be judged, both here and hereafter, according to their works. Ultimately all people – their deeds, desires, thoughts, actions, and so forth – will be judged or balanced against the standards that are recorded in the scriptures – the standards works. DCBM, 4:170) and all kindreds, and all nations and tongues shall ^bstand before God, to be judged of their works, whether they be good or whether they be evil—

5 If they be good, to the ^aresurrection of everlasting life; and if they be evil, to the resurrection of damnation; being on a parallel, the one on the one hand and the other on the other hand, according to the mercy, and the ^bjustice, and the holiness which is in Christ, who was ^cbefore the world began.

6 And now there cannot be written in this book even a ^ahundredth part of the things which Jesus did truly teach unto the people;

7 But behold the ^aplates of Nephi do contain the more part of the things which he taught the people. (The large plates of Nephi.)

8 And these things have I written, which are a ^alesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, ^bfrom the Gentiles (The members of the Church in the last days. Israelites who live in a Gentile nation.), according to the words which Jesus hath spoken.

9 And when they (the people of the last days) shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the ^agreater things (The greater things will be made known to us in the Lord's due time, in accordance with the faith with which we receive what has already been revealed. Kent Jackson, *Studies in Scripture*, 8:204) be made manifest unto them. (Joseph Fielding Smith: “I would like to call your attention to one thing in the Book of Mormon. The Lord has promised us greater knowledge, greater understanding than we find in the Book of Mormon, when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch stones to give them light to light their way across the great ocean, the Lord revealed to him the history of this world from the beginning of it to the end. We do not have it. I am going to read one or two passages of scripture from the Book of Mormon in relation to that matter. ‘And he’ (that is, Christ) ‘did expound all things, even from the beginning until the time that he should come in his glory -- yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; . . .’ (3 Nephi 26:3.) All of that was written and given to the Nephites. We do not have that record, and the Lord said this -- which is concerning us particularly -- and Mormon wrote it: (quotes 3 Ne 26:8-10) I say that when the brother of Jared went on the mount, the

Lord revealed the history of this earth to him from the beginning to the end thereof, but we do not have it. But when the Nephites became righteous, after the visit of the Son of God, the Lord revealed that record to them, and then when they began to fall away, he took the record away again and hid it up. Here is what the Lord says about it. 'And after Christ truly had showed himself unto his people, he commanded that they should be made manifest.' (That is, the full record.) And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.' ...And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.' (Ether 4:2,3,7) Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels." (Conference Report, Oct. 1961, pp. 19-20) Neal A. Maxwell: "So it is that 'all things must come to pass in their own time.' (D&C 64:32.) This is cause and reason for patience and perspective amidst the macro plan! Such unfoldingness reflects the tutoring of a just and a long-suffering Lord.... Besides, we have a notable lack of capacity to appreciate things that, like water out of a fire hydrant, come in a rush. Hence the Lord meters out divine disclosure according to what is deserved and usable. He has warned us: 'Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come' (D&C 25:4.)" (Meek and Lowly, p. 91))

10 And if it so be that they will not believe these things, then shall the ^agreater things be ^bwithheld from them, unto their condemnation.

11 Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord ^aforbade it, saying: I will ^btry the faith of my people. (The large plates of Nephi had much of Jesus' teachings, but when Mormon was abridging the plates, he did not include them in what we have today.)

12 Therefore I, ^aMormon, do write the things which have been commanded me of the Lord. And now I, ^bMormon, make an end of my sayings, and proceed to write the things which have been commanded me.

13 Therefore, I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did ^ashow himself unto them oft, and did break ^bbread oft, and bless it, and give it unto them.

14 And it came to pass that he did teach and minister unto the ^achildren of the multitude of whom hath been spoken, and he did ^bloose their ^ctongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people; and he loosed their tongues that they could utter. (Jeffrey R. Holland: "We are left to wonder at the marvelous messages given to these children that could in any way have been 'greater than he had revealed unto the people.' He had spoken of faith, repentance, baptism, the gift of the Holy Ghost, prayer, the sacrament, the law of Moses, the scattering and gathering of Israel, the Book of Mormon, the fulness of the covenant, the work of the priesthood, and his own second coming—to name just a few of the principal topics! What he told the children that was greater than these is a question of surpassing wonder. On that astonishing note Christ ascended into heaven, concluding the second day." (Christ And The New Covenant, p. 299))

15 And it came to pass that after he had ascended into heaven—the second time that he showed himself unto them, and had gone unto the Father, after having ^ahealed all their sick, and their lame, and opened the eyes of their blind and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the ^bdead, and had shown forth his power unto them, and had ascended

unto the Father—

16 Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even ^ababes did open their mouths and utter marvelous things; and the things which they did utter were ^bforbidden that there should not any man write them.

17 And it came to pass that the ^adisciples whom Jesus had chosen began ^bfrom that time forth to ^cbaptize and to teach (Notice that teaching comes after baptism. Some truths are only grasped and appreciated after the conferral of the gift of the Holy Ghost. DCBM, 4:173) as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. (Joseph Fielding Smith: “Baptism, as we understand it, is one of the cardinal principles of the gospel, commanded primarily for the remission of sins, and, secondarily, as the door by which we enter into the Church... When Christ appeared to the Nephites on this continent, he commanded them to be baptized, although they had been baptized previously for the remission of their sins. We read how Nephi beheld angels who came and ministered to him daily; how he baptized all who came to be baptized for the remission of sins; how he organized the Church; and how he even raised his brother from the dead, since he held the priesthood (see 3 Ne 7:15-25). Then we read that the Savior commanded Nephi and the people to be baptized again, because he had organized anew the Church under the gospel. Before that it had been organized under the law.” (Doctrines of Salvation, vol. 2, pp. 332,336))

18 And many of them saw and heard unspeakable things, which are ^anot lawful to be written. (sacred not secret)

19 And they taught, and did ^aminister one to another; and they had ^ball things ^ccommon among them, (law of consecration) every man dealing justly, one with another.

20 And it came to pass that they did do all things even as Jesus had commanded them.

21 And they who were baptized in the name of Jesus were called the ^achurch of Christ.