

**LESSON 42**  
**“This Is My Gospel”**  
**3 Nephi 27-30; 4 Nephi 1**

**OVERVIEW:**

The Savior commands His Nephite disciples to call the Church after His name. He expounds His gospel. The Savior grants the desires of His twelve disciples. Three of the disciples choose to remain on the earth until His Second Coming. After many years of peace, the majority of the people dwindle in unbelief and reject the gospel.

**SCRIPTURES:**

THIRD NEPHI  
THE BOOK OF NEPHI  
THE SON OF NEPHI, WHO WAS THE SON OF HELAMAN  
CHAPTER 27

*Jesus commands them to call the Church in his name—His mission and atoning sacrifice constitute his gospel—Men are commanded to repent and be baptized that they may be sanctified by the Holy Ghost—They are to be even as Jesus is. [Between A.D. 34 and 35]*

1 AND it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were <sup>a</sup>united in <sup>b</sup>mighty prayer and <sup>c</sup>fasting. (Bruce R. McConkie: “I was present when the Lord revealed to President Spencer W. Kimball that the time had come, in His eternal providences, to offer the fulness of the gospel and the blessings of the holy priesthood to all men. I was present, with my brethren of the Twelve and the counselors in the First Presidency, when all of us heard the same voice and received the same message from on high. It was on a glorious June day in 1978. All of us were together in an upper room in the Salt Lake Temple. We were engaged in fervent prayer, pleading with the Lord to manifest his mind and will concerning those who are entitled to receive his holy priesthood. President Kimball himself was mouth, offering the desires of his heart and of our hearts to that God whose servants we are...It was one of those rare and seldom-experienced times when the disciples of the Lord are perfectly united, when every heart beats as one, and when the same Spirit burns in every bosom. I have thought since that our united prayer must have been like that of the Nephite disciples—the Lord’s Twelve in that day and for that people—who ‘were gathered together and were united in mighty prayer and fasting’ to learn the name that the Lord had given to his Church (3 Ne. 27:1-3). In their day the Lord came personally to answer their petition; in our day he sent his Spirit to deliver the message. And as it was with our Nephite brethren of old, so it was with us. We too had come together in the spirit of true worship and with unity of desire. We were all fasting and...There was a marvelous outpouring of unity, oneness, and agreement in council. This session continued for somewhat more than two hours. Then President Kimball suggested that we unite in formal prayer and said, modestly, that if it was agreeable with the rest of us he would act as voice. It was during that prayer that the revelation came. The Spirit of the Lord rested mightily upon us all; we felt something akin to what happened on the day of Pentecost and at the dedication of the Kirtland Temple. From the midst of eternity, the voice of God, conveyed by the power of the Spirit, spoke to his prophet. The message was that the time had now come...” (Sermons and Writings of Bruce R. McConkie, pp. 159-161))

2 And Jesus again <sup>a</sup>showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

3 And they said unto him: Lord, we will that thou wouldst tell us the <sup>a</sup>name whereby we shall call this church; for there are disputations among the people concerning this matter.

4 And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

5 Have they not read the scriptures, which say ye must take upon you the <sup>a</sup>name of Christ, which is my name? For by this name shall ye be called at the last day; (In the modern Church too we often find members disputing over Church practices, programs, and even doctrines. Such murmuring and contention could be eliminated by a deeper understanding of the scriptures and of the eternal principles of the gospel that underlie those Church practices. "I say that we need to teach our people to find their answers in the scriptures. If only each of us would be wise enough to say that we aren't able to answer any question unless we can find a doctrinal answer in the scriptures! And if we hear someone teaching something that is contrary to what is in the scriptures, each of us may know whether the things spoken are false – it is as simple as that. But the unfortunate thing is that so many of us are not reading the scriptures. We do not know what is in them, and therefore we speculate about the things that we ought to have found in the scriptures themselves. I think that therein is one of our biggest dangers of today. Harold B. Lee, Ensign, December 1972, p. 3. DCBM, 4:175-76)

6 And whoso taketh upon him my name, and <sup>a</sup>endureth to the end, the same shall be saved at the last day.

7 Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

8 And how be it <sup>a</sup>my <sup>b</sup>church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (The Church of Jesus Christ of Latter-day Saints" was not always the official name of the church. For the first 8 years, the church was known by other names, including: "The Church of Christ," "The Church of Jesus Christ," and "The Church of the Latter-day Saints." The revelation giving the full name came in 1838, in Far West (see D&C 115:4). The specification, "of Latter-day Saints," is added to distinguish the church from previous dispensations. Milton R. Hunter: "The early Christians in the Mediterranean world took upon themselves the name of Christ. As you all recall, they were known generally as Christians. But as their numbers began to spread and become rather numerous in the Mediterranean world, and as the seeds of apostasy began to grow, about 185 A.D. the leaders decided to change the name to Catholic, meaning universal. Thus by choosing to call themselves 'Universal' they lost the name, or set aside the name, that God had decreed would be the only name given under heaven whereby mankind may be saved." (Conference Report, Oct. 1952, p. 38) LeGrand Richards: "The matter of the name his Church should bear was of great importance to the Savior... Thus the name of the Church was not obtained through study or research, but by revelation direct from the Lord. Does it not seem incredible that of all the churches in the world, there was not one that bore his name when the Lord restored his Church in this dispensation?" (A Marvelous Work and a Wonder, pp. 135-6 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 459) The true church of Jesus Christ will undoubtedly bear his holy name, but it also must be built upon, preach and practice his gospel as he has conveyed it to the earth both through his prophets and through his own personal ministry. DCBM, 4:176.)

9 Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you;

10 And if it so be that the church is built upon my gospel then will the Father show forth his own works in it.

11 But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are <sup>a</sup>hewn down and cast into the <sup>b</sup>fire, from whence there is no return. ("A church that is not built upon the Lord's true gospel may have temporary success, produce some good works, and possess some

spiritual fruits, given through the grace of God to bless his children and to lead them to the truths and salvation that are available only through his true church and kingdom. Ultimately, however, those churches and organizations that are not built upon Christ's gospel and are without his authorization and approval—that however well intentioned are in doctrinal error—overthrown by the power of God. There is but one way to the Father, and that is through Christ and his gospel. The works of the wicked and the labors of man are not acceptable to God outside of the parameters of the gospel because ‘a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God ... and not with real intent of heart ... it profiteth him nothing, for God receiveth none such’ (Moroni 7:6, 9).” (McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, p. 177) Neal A. Maxwell: “The temporal causes which we champion may fail—after all we can do. But God's work of which we are part will finally triumph! He is remarkably able to do His own work, just as He has so directly stated (see 2 Nephi 27:20-21). Indeed, we are at the very center of His work. In the hassling competition of the work of the world we may lose out. But we always win when we lose ourselves in God's service. In the worthy work of the world, mortals will have ‘joy in [their] works for a season’ (3 Nephi 27:11). But everlasting and full joy comes only with God's gift of eternal life. Granted, when we are in the service of our fellowmen we are in the service of God (Mosiah 2:17). But the more we do of spiritual significance, the greater the significance of service. “Events may turn against us, but if we are turning ever more toward God, we are on course. This is the only turning that really matters.” (Men and Women of Christ, p. 130))

12 For their works do <sup>a</sup>follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.

13 Behold I have given unto you my <sup>a</sup>gospel, and this is the gospel which I have given unto you—that I came into the world to do the <sup>b</sup>will of my Father, because my Father sent me. (Nothing in the entire plan of salvation compares in any way in importance with...the atoning sacrifice of our Lord...It is the rock foundation upon which the gospel and all other things rest...It is the foundation upon which all truth rests, and all things grow out of it, and come because of it. Indeed, the atonement is the gospel. Bruce R. McConkie, MD, p. 60)

14 And my Father sent me that I might be <sup>a</sup>lifted up upon the <sup>b</sup>cross; and after that I had been lifted up upon the <sup>c</sup>cross, that I might <sup>d</sup>draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be <sup>e</sup>judged of their works, whether they be good or whether they be evil—

15 And for this cause have I been <sup>a</sup>lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their <sup>b</sup>works. (Marion G. Romney: “In this short statement (3 Ne 27:13-15) the Master named four eternal verities upon which all else in his gospel is founded: First, the relationship between himself and his father; second the fact of his atonement; third the universal resurrection; and fourth, the judgment...All men who believe in Jesus and want to be his followers will have to accept those four verities.” (Conference Report, Apr. 1955, pp. 13-14 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 460) Neal A. Maxwell: “There is in the Book of Mormon a statement in which the Lord says, ‘Behold this is the gospel, which I have given unto you,’ and then he describes his gospel. (See 3 Nephi 27:13-18.) It is a simple story of a world to which a Savior has been sent whom men may accept or reject, but who is, nevertheless, the Messiah. That simple story is the very thing, of course, the world cannot accept, and it is so simple that some may even be offended inwardly at times by the so-called simplicity of the gospel. Jacob, writing in the Book of Mormon, says of the Jewish people who preceded us and who rejected Jesus, that they ‘sought for things that they could not understand,’ and that they were forever ‘looking beyond the mark.’ (See Jacob 4:14.) “The Jewish people, prior to the time of Christ and at the time of Christ, rejected the gospel, in part because it lacked adequate intellectual embroidery. The message was not sufficiently complicated or politically pretentious. Neither was Jesus when he lived among them. There is a kind of theological blindness to which Paul refers in terms of the message of Jesus when he

says that to the Jews, Christ was a 'stumblingblock,' to the Gentiles he was 'foolishness.' In many ways, this is how we are situated today. There are those who may share some of our beliefs and values, but for whom the restoration of the gospel is a stumblingblock they cannot get over the top of. But to most of mankind, what we proclaim is 'foolishness.'" (For the Power is in Them, p. 47-8)

16 And it shall come to pass, that whoso <sup>a</sup>repenteth and is baptized in my <sup>b</sup>name shall be filled (with the Spirit); and if he <sup>c</sup>endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world. (These are the basic principles of the gospel: Faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and enduring in faith to the end.)

17 And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the <sup>a</sup>justice of the Father.

18 And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

19 And <sup>a</sup>no unclean thing can enter into his kingdom; therefore nothing entereth into his <sup>b</sup>rest save it be those who have <sup>c</sup>washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. ("We cannot cleanse our sin-stained lives by mere washing in the strong detergent of self-discipline. It requires a celestial cleanser, one which we cannot purchase for ourselves but is purchased for us by the grace of God--the blood of Christ." (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 180))

20 Now this is the commandment: <sup>a</sup>Repent, all ye ends of the earth, and come unto me and be <sup>b</sup>baptized in my name, that ye may be <sup>c</sup>sanctified by the reception of the Holy Ghost, that ye may stand <sup>d</sup>spotless before me at the last day. (Harold B. Lee: The most important of all the commandments of God is that one that you're having the most difficulty keeping... Today is the day for you to work... until you've been able to conquer that weakness. Then you start on the next one that's most difficult for you to keep. That's the way to sanctify yourselves by keeping the commandments of God. Church News, 5 May 1973, 5. Bruce A. Van Orden: One is considered sanctified when he or she has become clean, pure, and sinless before God. And yet one does not reach the state of sanctification in one day or as a result of one experience. Indeed the process of sanctification takes place over scores of years and through hundreds of spiritual experiences.... Actually, the Book of Mormon speaks of two kinds of sanctification, both closely related: (1) sanctification by the Holy Ghost, the process by which one becomes pure and is purged of the very desire to do evil and (2) sanctification through the blood of Christ, which cleanses a person of all sin. Once we have been sanctified by the Holy Ghost, even though we may never sin again, no number of good deeds can ever satisfy justice for the sins committed previous to sanctification by the Holy Ghost. Hence, the need for sanctification by Christ's blood.... Some think they can force this process to take place in their lives according to their own timetable by becoming obsessed with the doctrine itself. I feel that we should rather consecrate ourselves to being kinder, more Christlike, and more serviceable in God's kingdom. We will never become sanctified by focusing on the nuances and ramifications of this doctrine, but instead, practicing faith, repenting, developing humility, and yielding our hearts unto God will permit the process to take place in our lives. The Holy Ghost will much more likely work on us and burn out of us the dross of our fallen natures if we concentrate more on cultivating goodness than on dissecting the doctrine. Doctrines of the Book of Mormon, 212-213, 221)

21 Verily, verily, I say unto you, this is my <sup>a</sup>gospel; and ye know the things that ye must <sup>b</sup>do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do; (There is no one greater thing that man can do and then do no more and obtain salvation. It is by resisting a temptation today, overcoming a weakness tomorrow, forsaking evil associations the next day, and thus day by day, month after month, year after year, pruning, restraining and weeding out that which is evil in the disposition, that the character is purged of its imperfections. Nor is it enough that one get rid of evil. He must do good... He must cultivate noble sentiments by performing noble deeds – not great ones, necessarily, for opportunity to do what the world esteems great

things comes but seldom to men in the ordinary walks of life; but noble deeds may be done every day; and every such deed performed with an eye single to the glory of God, draws one that much nearer into harmony with Deity. B.H. Roberts, *The Gospel and Man's Relationship to Deity*, p. 197-98) D&C 39:1 HEARKEN and listen to the voice of him who is from all <sup>a</sup>eternity to all eternity, the Great <sup>b</sup>I AM, even Jesus Christ— 2 The <sup>a</sup>light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; 3 The same which came in the <sup>a</sup>meridian of time unto mine own, and mine own <sup>b</sup>received me not; 4 But to as many as received me, gave I power to become my <sup>a</sup>sons; and even so will I give unto as many as will receive me, power to become my sons. 5 And verily, verily, I say unto you, he that receiveth my gospel <sup>a</sup>receiveth me; and he that <sup>b</sup>receiveth not my gospel receiveth not me. 6 And this is my <sup>a</sup>gospel—repentance and baptism by water, and then cometh the <sup>b</sup>baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and <sup>c</sup>teacheth the peaceable things of the kingdom.

22 Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. (Viewed from our mortal position, the gospel is all that is required to take us back to the Eternal Presence, there to be crowned with glory and honor, immortality and eternal life. To gain these greatest of all rewards, two things are required. The first is the atonement by which all men are raised in immortality, with those who believe and obey ascending also unto eternal life. This atoning sacrifice was the work of our Blessed Lord, and he has done his work. The second requisite is obedience on our part to the laws and ordinances of the gospel. Thus the gospel is, in effect, the atonement. But the gospel is also all of the laws, principles, doctrines, rites, ordinances, acts, powers, authorities, and keys needed to save and exalt fallen man in the highest heaven hereafter. Bruce R. McConkie, *New Witness*, p. 134.)

23 <sup>a</sup>Write the things which ye have seen and heard, save it be those which are <sup>b</sup>forbidden.

24 Write the works of this people, which shall be, even as hath been written, of that which hath been.

25 For behold, out of the books which have been written, and which shall be written, shall this people be <sup>a</sup>judged, for by them shall their <sup>b</sup>works be known unto men.

26 And behold, all things are <sup>a</sup>written by the Father; (The book of life is the record of the acts of men as such record is written in their own bodies. It is the record engraven on the very bones, sinews, and flesh of the mortal body. That is, every thought, word, and deed has an effect on the human body; all these leave their marks, marks which can be read by Him who is Eternal as easily as the words in a book can be read. By obedience to telestial law men obtain telestial bodies; terrestrial law leads to terrestrial bodies; and conformity to celestial law – because this law includes the sanctifying power of the Holy Ghost – results in the creation of a body which is clean, pure, and spotless, a celestial body...Men's bodies will show what law they have lived. Bruce R. McConkie, MD, p.97) therefore out of the books which shall be written shall the world be judged. (Joseph F. Smith: "Out of the things which have been written in the books, this people shall be judged, according to their works. The Lord shall make a record also, and out of that shall the whole world be judged. And you men of the holy Priesthood--you Apostles, Presidents, Bishops and High Priests in Zion--will be called upon to be the judges of the people. Therefore, it is expected that you shall set the standard for them to attain to, and see that they shall live according to the spirit of the Gospel, do their duty, and keep the commandments of the Lord. You shall make a record of their acts. You shall record when they are baptized, when they are confirmed, and when they receive the Holy Ghost by the laying on of hands. You shall record, when they come to Zion, their membership in the Church. You shall record whether they attend to their duties as Priests, Teachers, or Deacons, as Elders, Seventies, or High Priests. You shall write their works, as the Lord says here. You shall record their tithings, and...we shall judge the people, first requiring them to do their duty. In order to do that, those who stand at the head must set the example." (Conference Report, Apr. 1901, p. 72))

27 And know ye that <sup>a</sup>ye shall be <sup>b</sup>judges of this people, (The Nephite Twelve along with Jesus' original Twelve, probably coupled with all who have held keys of the priesthood, will be involved in judging the righteous of the house of Israel. As judges in Israel they will be voices of advocacy for those who have

lived the gospel, borne the cross of Christ in their daily lives, and endured in faith to the end. The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked. Bruce R. McConkie, *Millennial Messiah*, p. 520) according to the judgment which I shall give unto you, which shall be just. Therefore, what <sup>c</sup>manner of men ought ye to be? Verily I say unto you, even <sup>d</sup>as I am. (Spencer W. Kimball: “Hard to do? Of course. The Lord never promised an easy road, nor a simple gospel nor low standards, nor a low norm. The price is high, but the goods attained are worth all they cost. The Lord himself turned the other cheek; he suffered himself to be buffeted and beaten without remonstrance; he suffered every indignity and yet spoke no word of condemnation. And his question to all of us is: ‘Therefore, what manner of men ought ye to be’ And his answer to us is: ‘Even as I am.’” (Conference Report, Oct. 1977, p. 71 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 462))

28 And now I <sup>a</sup>go unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you.

29 Therefore, <sup>a</sup>ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened. (Boyd K. Packer: “It is clear that the Lord wants us to come unto Him and ask Him for whatever we need. The simple invitation to ‘ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you’ was repeated by the Lord on many occasions. He gave this message to the people He taught while He lived on earth. He repeated it twice to the people of the New World at the time of His visit to them following His resurrection, including His last words He gave them before returning to His Father in heaven. Interestingly, the Lord repeated the same invitation seven times in the Doctrine and Covenants. In varying ways throughout the scriptures, He has invited us to ask Him for whatever we need in righteousness, that He might give it unto us. The initiative, then, is ours. We must ask and pray and seek, and then we will find.” (Teach Ye Diligently, p. 18))

30 And now, behold, my joy is great, even unto fulness, because of you, and also this generation; yea, and even the Father rejoiceth, and also all the holy angels, because of you and this generation; for <sup>a</sup>none of them are lost. (Franklin D. Richards: “It is nowhere found in the scriptures of the New Testament or the Old that the Lord mingled with any people in the land of Palestine and told them that they of that generation were accepted of Him fully and utterly and that none of them should be lost...It seemed that the mission of Jesus in Palestine was one of toil and of humiliation. But upon this land there was a people of whom he said that that generation was accepted of him. It occurred to me: What a glorious thing it would be if we could hear that heavenly voice saying to us in this house that with us the Lord is well pleased and satisfied and that not a soul would be lost.” (Collected Discourses, Vol.3, Franklin D. Richards, January 29th, 1893) Bruce R. McConkie: “When else was it ever thus? In Zion of Enoch, be it answered, for the saints of that day were translated and taken up into heaven; but there has been no other time of which we have knowledge when righteousness has prevailed among so many people to the degree here manifest. And what joy is found in heaven when the righteous so live as to merit eternal life.” (The Mortal Messiah, book 4, p. 386))

31 Behold, I would that ye should understand; for I mean them who are <sup>a</sup>now alive of <sup>b</sup>this generation; and none of them are lost; and in them I have fulness of <sup>c</sup>joy.

32 But behold, it <sup>a</sup>sorroweth me because of the <sup>b</sup>fourth generation from this generation, for they are led away captive by him even as was the <sup>c</sup>son of perdition; for they will sell me for silver and for gold, and for that which <sup>d</sup>moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads. (Joseph Fielding Smith: “It is possible for people to get so far in the dark through rebellion and wickedness that the spirit of repentance leaves them. It is a gift of God, and they get beyond the power of repentance. How well Mormon speaks of that, in reference to the people who turned away with their eyes open, who turned against the truth some 200 years following the coming of Christ. The people rebelled; Mormon speaks about them and their condition beyond the power of redemption because of their wickedness and the hardness of their hearts,

which the Spirit of the Lord could not penetrate. They sinned wilfully, and therefore salvation cannot come to them. It was offered to them, and they would not have it. They rejected it. They fought it and preferred to take the course of rebellion; and the Lord on one occasion said to Mormon, 'You shall not preach to these people; they have turned against me and you shall not preach to them.' He had a right to say that. Now why did he say that? Because they had every opportunity and would not receive the truth. They mocked at it, and so the Lord said, 'You don't have to talk to them; there is no need to cry repentance to them any longer.' And after a while Mormon still pleaded with the Lord to let him try again. It was useless." (Doctrines of Salvation, 2:195) Is Judas a son of perdition? Joseph F. Smith said: Now, if Judas really had known God's power and had partaken thereof, and did actually deny the truth and defy that power, having denied the Holy Ghost after he had received it and also denied the Only Begotten, after He had revealed him unto him, then there can be no doubt that he will die the second death. That Judas did partake of all this knowledge – that these great truths had been revealed to him – that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards become under the influence of the Spirit. Gospel Doctrine, p. 433. Elder Bruce R. McConkie said: Jesus' ministry where the Twelve are concerned has succeeded. He has cared for the spiritual well-being of the souls entrusted to him. Only Judas has been lost; and even he, though a son or follower of Satan, who is perdition, as we have heretofore seen, is probably not a son of perdition in the sense of eternal damnation. Mortal Messiah, 4:112-113)

33 And it came to pass that when Jesus had ended these sayings he said unto his disciples: Enter ye in at the <sup>a</sup>strait gate; for strait is the gate, (repentance and baptism are the gate.) and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work. (Now is the time to prepare to meet God.)

## CHAPTER 28

*Nine of the Twelve desire and are promised an inheritance in Christ's kingdom when they die—The Three Nephites desire and are given power over death so as to remain on the earth until Jesus comes again—They are translated and see things not lawful to utter, and they are now ministering among men. [Between A.D. 34 and 35]*

1 AND it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them: What is it that ye <sup>a</sup>desire of me, after that I am gone to the Father?

2 And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom. (Bruce R. McConkie: "We conclude from this that they desired to remain in paradise for but a short time, after which they would come forth in immortal glory and sit down with Abraham, Isaac, and Jacob in the kingdom of God, to go no more out. Jesus grants their request. 'Blessed are ye because ye desired this thing of me,' he said." (Mortal Messiah, book 4, p. 388)

3 And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are <sup>a</sup>seventy and two years old ye shall come unto me in my <sup>b</sup>kingdom; and with me ye shall find <sup>c</sup>rest.

4 And when he had spoken unto them, he turned himself unto the three, and said unto them: What will ye that I should do unto you, when I am gone unto the Father?

5 And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired.

6 And he said unto them: Behold, I <sup>a</sup>know your thoughts, and ye have desired the thing which <sup>b</sup>John, my

beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. (Wilford Woodruff: "To these three Jesus gave a promise similar to that which he gave to John the Revelator--namely, that they should tarry in the flesh until he came. History informs us that the wicked tried to kill John in various ways, placing him, on one occasion, in a cauldron of boiling oil, but his life was preserved; and that finally, in the reign of Domitian Caesar, he was banished to the Isle of Patmos to work in the lead mines. While there he was blessed with visions, revelations, knowledge, light and truth, a portion of which we have recorded in what are called the Revelations of St. John. In the reign of Nerva John was recalled, and afterwards wrote his epistles. The first quorum of Apostles were all put to death, except John, and we are informed that he still remains on the earth, though his body has doubtless undergone some change. Three of the Nephites, chosen here by the Lord Jesus as his Apostles, had the same promise--that they should not taste death until Christ came, and they still remain on the earth in the flesh." (Journal of Discourses, 13:320))

7 Therefore, more blessed are ye, for ye shall <sup>a</sup>never taste of <sup>b</sup>death; (Mormon corrects this in verse 37 after he has prayed to know more about it. They will die, but will be changed in an instant to a celestial being.) but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the <sup>c</sup>powers of heaven.

8 And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from <sup>a</sup>mortality to <sup>b</sup>immortality; and then shall ye be blessed in the kingdom of my Father. (Bruce R. McConkie: "Will translated beings ever die?...note that Jesus promises the Three Nephites, not that they shall not die, but that they 'shall never taste of death' and shall not 'endure the pains of death.' Again it is an enigmatic declaration with a hidden meaning. There is a distinction between death as we know it and tasting of death or enduring the pains of death. As a matter of doctrine, death is universal; every mortal thing, whether plant or animal or man, shall surely die. Jacob said: 'Death hath passed upon all men, to fulfil the merciful plan of the great Creator.' (2 Ne. 9:6.) There are no exceptions, not even among translated beings. Paul said: 'As in Adam all die, even so in Christ shall all be made alive.' (1 Cor. 15:22.) Again the dominion of death over all is acclaimed. But the Lord says of all his saints, not that they will not die, but that 'those that die in me shall not taste of death, for it shall be sweet unto them; And they that die not in me, wo unto them, for their death is bitter.' (D&C 42:46-47.) The distinction is between dying as such and tasting of death itself. Again the Lord says: 'He that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye.' (D&C 63:50-51.) Thus, this change from mortality to immortality, though almost instantaneous, is both a death and a resurrection. Thus, translated beings do not suffer death as we normally define it, meaning the separation of body and spirit; nor do they receive a resurrection as we ordinarily describe it, meaning that the body rises from the dust and the spirit enters again into its fleshly home. But they do pass through death and are changed from mortality to immortality, in the eternal sense, and they thus both die and are resurrected in the eternal sense. This, we might add, is why Paul wrote: 'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' (1 Cor. 15:51-52.)" (The Mortal Messiah, book 4, p. 389) It would appear that all persons who were translated before the resurrection of Christ – Enoch and his city, Melchizedek and his city, Elijah, Moses, Alma the younger, Nephi and so forth – were resurrected at the time of Christ's resurrection. Persons who were translated after the time of Christ's resurrection will minister in their terrestrial state until the Second Advent. At that time they will be changed in the twinkling of an eye, transformed instantaneously from their mortal terrestrial condition to a resurrected fully immortal condition. DCBM, 4:190. Bruce R. McConkie: Millennial man will live in a state akin to translation. His body will be changed so that it is no longer subject to disease or death as we know it, although he will be changed in

the twinkling of an eye to full immortality when he is a hundred years of age. He will, however, have children, and mortal life of a millennial kind will continue....There will be those who are on probation, for whom earth life is a probationary estate, and who are thus working out their own salvation....Isaiah's description of life and death during the Millennium seems to preserve the concept that even then—even in that blessed day when Satan is bound and righteousness overflows—even then men are free to come out in open rebellion and, as sinners, suffer the fate reserved for the sons of perdition. Manifestly they, being accursed, would die the death with which we are familiar. Millennial Messiah, 644, 646.)

9 And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the <sup>a</sup>sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might <sup>b</sup>bring the souls of men unto me, while the world shall stand. (While the work of translating was progressing in Harmony, Pennsylvania, the work of the adversary was also making rapid advancement. Martin Harris had permitted the 116 pages of manuscript which the Prophet had dictated to fall into the hands of evil men, who sought the destruction of Joseph Smith. Plans were now made for further interference with the work of the Lord. Oliver Cowdery, the scribe, realizing this danger, wrote to his friend, David Whitmer, at Fayette, requesting him to come and take Joseph Smith and himself to the Whitmer home. Oliver had previously corresponded with David about the coming forth of the Book of Mormon, and the latter's interest was very much aroused in the new subject. This message was received early in June, 1829. Of this incident David later relates, "I did not know what to do. I was pressed with my work. I had some twenty acres to plow, so I concluded to finish plowing and then go. I got up one morning to go to work as usual, and upon going to the field, found between five and seven acres of my ground had been plowed during the night. I do not know who did it, but it was done just as I would have done it myself, and the plow was left standing in the furrow. This account was related to Elders Orson Pratt and Joseph F. Smith forty years after David left the Church. Of the same event Geo. Q. Cannon further adds that on another occasion David found, at the close of a day's harrowing, he had accomplished more in a few hours than he had usually been able to do in two or three days. At a later day he discovered, upon going to the field to spread some plaster which had previously been placed in heaps preparatory to scattering, that the work had already been done, just as he would have done it himself. He inquired of his sister, who lived near the field, whether she had noticed any one working there the day before. She replied that she had seen three men at work, but supposing that he had employed them, said nothing about it, though she observed that they labored with unusual skill and rapidity. Improvement Era, 1927.)

10 And for this cause ye shall have <sup>a</sup>fulness of joy; (Neal A. Maxwell: "The Father and Son desire to share even further their joy with us. 'For this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am.' (3 Nephi 28:10.) Our share in such joy is wholly different from the fleeting satisfactions of the world that come from satisfaction for a season in 'the works of men.' Even when sincere and significant, those satisfactions only last 'for a season,' for He who has known full and true joy has so said. (3 Nephi 27:11.) How blessed we are, therefore, to experience such gospel gladness, as when, meekly, we come to know what Paul called 'the deep things of God' (1 Corinthians 2:10)...These transcending truths do bring us a stunning perspective, a 'knowledge of things as they are, and as they were, and as they are to come.' (D&C 93:24.)" (Meek And Lowly, p. 46)) and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are <sup>b</sup>one;

11 And the <sup>a</sup>Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me. (Bruce C. Hafen: "Those who have not embraced the covenants of the doctrine of Christ are not entitled to this continuous and permanent healing influence in their lives, even though at times their prayers may be answered and special blessings given to them. This is the primary difference between having the gift of the Holy Ghost and being touched temporarily by its influence for some particular purpose. That holy gift is a result of the Atonement: 'The Father giveth

the Holy Ghost unto the children of men, because of me,' the Savior said. (3 Nephi 28:11.) This gift is available to all who forsake their sins and embrace the gospel, thereby entering the gate that enables not only forgiveness but also all the blessings of belonging to Christ." (The Belonging Heart, p. 153))

12 And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the <sup>a</sup>three who were to tarry, and then he departed.

13 And behold, the heavens were opened, and they (the three not the nine) were <sup>a</sup>caught up into heaven, and saw and heard unspeakable things. (Franklin D. Richards: "They wanted to tarry until Jesus came, and that they might, He took them into the heavens and endowed them with the power of translation, probably in one of Enoch's temples, and brought them back to the earth. Thus they received power to live until the coming of the Son of Man. I believe He took them to Enoch's city and gave them their endowments there. I expect that in the city of Enoch there are temples; and when Enoch and his people come back, they will come back with their city, their temples, blessings and powers." (Journal of Discourses, 25:236-37.))

14 And it was <sup>a</sup>forbidden them that they should utter; neither was it given unto them <sup>b</sup>power that they could utter the things which they saw and heard; (Brigham Young: If a person understands God and godliness, the principles of heaven, the principle of integrity, and the Lord reveals anything to that individual, no matter what, unless He gives permission to disclose it, it is locked up in eternal silence. And when persons have proven to their messengers that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to. JD, 4:288)

15 And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a <sup>a</sup>transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God. (This verse can be confusing because the three Nephites were both transfigured and translated. They were transfigured when they were caught up into heaven and heard unspeakable things, and they were translated when a change was wrought upon their bodies whereby they would remain on the earth to bring souls to Christ. Jeffrey R. Holland said, "A person who is transfigured is one who is temporarily taken into a higher, heavenly experience, as were Peter, James, and John, and then returned to a normal telestial status." (Christ and the New Covenant, p. 306) Translation is the process by which a mortal body of the telestial order is changed to a mortal body of the terrestrial order. The word "mortal" in this sense, means a being whose body and spirit have not been permanently united by the resurrection. Richard Cowan succinctly stated, "We are telestial mortals, translated beings are terrestrial mortals, while exalted resurrected beings are celestial immortals." (Alma, The Testimony of the Word, pp. 201-2 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 464) We can learn a lot about translated beings from descriptions of the three Nephites: 1. They, like John the Revelator, will 'never taste of death' 2. They will 'be changed in the twinkling of an eye from mortality to immortality' (This reaffirms that a translated being is still "mortal," for the change from mortality to immortality occurs at the Second Coming, see v. 8) 3. They would experience no pain while they dwelt in the flesh, 4. Translated beings have knowledge and wisdom given unto them that exceed human perspective. 5. Wicked or evil men and women have no power over them. 6. They are as angels, administering to whomsoever they will 7. Satan can 'have no power over them' 8. They were sanctified in the flesh that they were holy (v. 39). 9. They belong to a terrestrial order. 10. They were to remain in this translated state until the 'judgment day of Christ,' or in the words of the Savior until 'I shall come in my glory with the powers of heaven'" (adapted from Clyde J. Williams, Book of Mormon Symposium Series, 3 Nephi 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 241-7) Joseph Smith: "Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times. Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of

God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. 'Others were tortured, not accepting deliverance, that they might obtain a better resurrection.' (See Hebrews 11:35.) Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then, can it be said a better resurrection. This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory." (Teachings of the Prophet Joseph Smith, p. 170-1))

16 But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven.

17 And now, whether they were mortal or immortal, from the day of their transfiguration, I know not;

18 But this much I know, according to the record which hath been given—they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching; baptizing them, and as many as were baptized did receive the Holy Ghost.

19 And they were cast into prison by them who did not belong to the church. And the <sup>a</sup>prisons could not hold them, for they were rent in twain.

20 And they were cast down into the earth; but they did smite the earth with the word of God, insomuch that by his <sup>a</sup>power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them.

21 And thrice they were cast into a <sup>a</sup>furnace and received no harm.

22 And twice were they cast into a <sup>a</sup>den of wild beasts; and behold they did play with the beasts as a child with a suckling lamb, and received no harm.

23 And it came to pass that thus they did go forth among all the people of Nephi, and did preach the <sup>a</sup>gospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of <sup>b</sup>that generation were blessed, according to the word of Jesus.

24 And now I, <sup>a</sup>Mormon, make an end of speaking concerning these things for a time.

25 Behold, I was about to write the <sup>a</sup>names of those who were never to taste of death, but the Lord forbade; therefore I write them not, for they are hid from the world.

26 But behold, <sup>a</sup>I have seen them, and they have ministered unto me.

27 And behold they will be <sup>a</sup>among the Gentiles, and the Gentiles shall know them not. (Joseph Fielding Smith: "It is reasonable to believe that they were engaged in this work as far as the Lord permitted them to go during these years of spiritual darkness (the Great Apostasy). There are legends and stories which seem to be authentic, showing that these holy messengers were busy among the nations of the earth, and men have been entertained by them unawares. We may also well believe that these translated prophets have always been busy keeping constraint upon the acts of men and nations unbeknown to mortal man. Translated beings have not passed through death; that is, they have not had the separation of the spirit and the body. This must wait until the coming of the Savior. In the meantime they are busy fulfilling their glorious mission in preparing the way for the elders of Israel to go forth with the message of salvation in all parts of the world." (Answers to Gospel Questions, vol. 2, p. 46) Elder John W. Taylor: "...in a little while you will find another prophecy will be fulfilled, and that is the prophecy that Jesus made to the three Nephites who, having power over death, are still living upon this continent. He spoke to them of a time when they would perform a great and mighty work among the Gentiles; and that has not yet been fulfilled, but it will be. You will find that many districts where the Elders of Israel cannot reach will be penetrated by these men who have power over death...My testimony is that these men are going abroad in the nations of the earth before the face of your sons, and they are preparing the hearts of

the children of men to receive the Gospel. They are administering to those who are heirs of salvation, and preparing their hearts to receive the truth, just as the farmer prepares the soil to receive the seed. The Lord has promised that He would send his angels before the face of His servants, and His does so.” (Conference Report, Oct. 1902, p. 75 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 463))

28 They will also be among the Jews, and the Jews shall know them not.

29 And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the <sup>a</sup>scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them.

30 And they are as the <sup>a</sup>angels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good. (“They have the power to show themselves to whomsoever they desire. And the converse is true. They can keep themselves from being seen by anyone they do not want to see them. The only stipulation required for them to show themselves is that they must pray to the Father in the name of Jesus for that power. Mormon declares, ‘they are as the angels of God’ (3 Nephi 28:30). This would seem to mean that travel and distances are of no consequence to them. We would suppose that walls and other mortal barriers are also insignificant. Because of their extraordinary powers and the prophetic words of the Savior himself, which we do not yet possess, Mormon prophesied that ‘great and marvelous works shall be wrought by them, before the great and coming day’ of the Lord (v 31).” (Clyde J. Williams, Book of Mormon Symposium Series, 3 Nephi 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 246))

31 Therefore, great and marvelous works shall be wrought by them, before the <sup>a</sup>great and coming day when all people must surely stand before the judgment-seat of Christ;

32 Yea even among the Gentiles shall there be a <sup>a</sup>great and marvelous work wrought by them, before that judgment day. (The Three Nephites still have a great work to perform.)

33 And if ye had <sup>a</sup>all the scriptures which give an account of all the marvelous works of Christ, ye would, according to the words of Christ, know that these things must surely come.

34 And wo be unto him that will <sup>a</sup>not hearken unto the words of Jesus, and also to them whom he hath chosen and <sup>b</sup>sent among them; (Revelations will come through the proper channels, not through some other way. The Three Nephites are not going to visit us and tell us something the prophets are already telling us.) for whoso <sup>c</sup>receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

35 And it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an <sup>a</sup>offended God, who hath been <sup>b</sup>trampled under feet of men, that thereby salvation might come?

36 And now behold, as I spake concerning those whom the Lord hath chosen, yea, even three who were caught up into the heavens, that I knew not whether they were <sup>a</sup>cleansed from <sup>b</sup>mortality to immortality—

37 But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death; (Jeffrey R. Holland: “As noted above, these three Nephites, as part of their translation experience, were also transfigured, caught up into heaven, where they ‘saw and heard unspeakable things. And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard.’ (vs. 13-14) This circumstance and promise was so new to Mormon, who was reading and writing it nearly 400 years after it happened, that he did not initially know whether the three ‘were in the body or out of the body’ during such a heavenly experience, or whether they had moved permanently beyond mortality into immortality. “So moved was Mormon by this promise and the account of their deeds that he inquired of the Lord about their state. In reply, the Lord informed him that translated beings were still mortal but that a special change, more permanent than transfiguration,

was 'wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world...insomuch that Satan could have no power over them, that he could not tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them.' (vs. 37-39) This terrestrial condition, however, was not to be their final state, for when Christ came they would move from mortality to immortality in an instantaneous, deathlike transition." (Christ And The New Covenant, p. 306 – 307))

38 Therefore, that they might not taste of death there was a <sup>a</sup>change wrought upon their bodies, that they might not <sup>b</sup>suffer pain nor sorrow save it were for the sins of the world.

39 Now this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not <sup>a</sup>tempt them; and they were <sup>b</sup>sanctified in the flesh, that they were <sup>c</sup>holy, and that the powers of the earth could not hold them.

40 And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens.

## CHAPTER 29

*The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill his covenants—Those who reject his latter-day revelations and gifts shall be cursed. [Between A.D. 34 and 35]*

1 AND now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings (The Book of Mormon) shall <sup>a</sup>come unto the Gentiles according to his word, then ye may know that the <sup>b</sup>covenant which the Father hath made with the children of Israel, concerning their restoration to the <sup>c</sup>lands of their inheritance, is already beginning to be fulfilled. ("We often teach the gospel without mentioning the covenant of Abraham or the house of Israel, as though these covenants did not even exist. In the Book of Mormon, Jesus teaches us that the ancient covenants are as valid today as they were 4,000 years ago. I believe that they have something to do with the political events occurring in the world and also with our children and grandchildren traveling to various places of the earth, among war and revolution, to tell of the restoration of the gospel and of the Book of Mormon. These events are occurring before our very eyes. According to Jesus' own words, the covenants of Abraham Isaac, Jacob and Joseph are still important to the Father and to Jesus and should also be important to us." (Robert J. Matthews, Book of Mormon Symposium Series, 3 Nephi 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 38))

2 And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord <sup>a</sup>delays his coming unto the children of Israel. (A careful review of the signs of the times demonstrates that things are close. In Mormon Doctrine (pp. 715-734), Elder McConkie lists 51 signs of the times. By interpretation, 39 of these signs have already been fulfilled, 8 of them must yet be fulfilled prior to the Second Coming, and 4 of them are fulfilled at his coming and not before. Furthermore, these 8 unfulfilled signs could easily be fulfilled in the matter of just a few years. You're probably wondering what are the 8 signs yet to be fulfilled 1. Return of the Ten Tribes. 2. New Jerusalem to be built. 3. Temple built in Jerusalem. 4. Gathering at Adam-ondi-Ahman. 5. Great hailstorm will destroy the crops of the earth. 6. Final great war to attend the Second Coming, Armageddon. 7. Special mission in Jerusalem of two latter-day prophets. 8. Great earthquake as never before seen. 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors' (Matt 24:32-33). Wilford Woodruff: "The world may say that he delays his coming until the end of the earth. But they know neither the thoughts nor the ways of the Lord. The Lord will not delay his coming because of their unbelief, and the signs both in heaven and earth indicate that

it is near. The fig trees are leafing in sight of all the nations of the earth, and if they had the Spirit of God they could see and understand them.” (Journal of Discourses, 16:35) Henry B. Eyring: “The Lord knew we would be tempted to procrastinate the most important preparation we could ever make in this life. More than once He warned us about delay. He taught the parable of the ten virgins, five of whom did not fill their lamps for the coming of the bridegroom. He also gave the parable of the servants who were faithless because they believed their Lord would delay His coming. The results of delay were tragic... The temptation to delay repentance comes not only at the end of the world as suggested by those scriptures. That temptation seems to have been nearly constant since the beginning of time and goes on throughout our lives. In youth we may have thought: ‘There will be time enough to worry about spiritual things just before my mission or before marriage. Spiritual things are for older people.’ Then, in the early years of marriage, the pressures of life, of jobs, of bills, of finding a moment for rest and recreation seem to crowd us so closely that delay in meeting obligations to God and family again seems reasonable. It is easy to think, ‘Perhaps there will be more time for that in the middle years.’ But the compression of time does not ease in the years that follow. There is so much to do, and time seems to shrink. ...Finally, we are personally accountable because the Lord has given us ample warning...Even the acceptance of personal responsibility may not overcome the temptation to believe that now is not the time to repent. ‘Now’ can seem so difficult, and ‘later’ appear so much easier. The truth is that today is always a better day to repent than any tomorrow...The very faith we need to repent is weakened by delay.” (Conference Report, Nov. 1999 Ensign, “Do Not Delay”))

3 And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.

4 And when ye shall see these sayings (the Book of Mormon) coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the <sup>a</sup>sword of his <sup>b</sup>justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.

5 <sup>a</sup>Wo unto him that <sup>b</sup>spurneth at the doings of the Lord; yea, wo unto him that shall <sup>c</sup>deny the Christ and his works!

6 Yea, <sup>a</sup>wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by <sup>b</sup>gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

7 Yea, and wo unto him that shall say at that day, to get <sup>a</sup>gain, that there can be <sup>b</sup>no miracle wrought by Jesus Christ; for he that doeth this shall become <sup>c</sup>like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

8 Yea, and ye need not any longer <sup>a</sup>hiss, nor <sup>b</sup>spurn, nor make game of the <sup>c</sup>Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn. (Elder Ray L. Pratt: “How many are there of us who are entirely guiltless of the things that the Lord has told in this chapter (3 Nephi 29) that we should not do? How many of us are entirely guiltless of looking down upon the Jews and upon certain branches of the House of Israel, and how many of us are there that do not believe implicitly in our hearts that the Lord is going to fulfill these mighty and, as they look to us, almost impossible promises unto those people? I testify to you, my brethren and sisters, that this word is true, and this book brought forth by the instrumentality of Joseph Smith, is a revelation of God unto the world.” (Conference Report, Apr. 1915, p. 24-5))

9 Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel. (Russell M. Nelson: “The heading to chapter 29 of Third Nephi states: ‘The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill his covenants.’ News media have carried stories occasionally of incidents pertaining to the early history of the Church and the coming forth of the Book of Mormon. What these news accounts fail to report is that the Book of Mormon has come forth in fulfillment of prophecy, ancient and modern, and that it was translated by the

gift and power of God, then pronounced as the most nearly correct book on the face of the earth. Reporters may also fail to note that it is a sign of the covenant of God to the world that the last days are forthcoming. We will be accountable not to news reports, but to this scripture: 'Ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.' (3 Nephi 29:9.)" (The Power Within Us, p. 140))

## CHAPTER 30

*The latter-day Gentiles are commanded to repent and come unto Christ and be numbered with the house of Israel. [Between A.D. 34 and 35]*

1 HEARKEN, O ye Gentiles (The latter-day Saints in a Gentile nation.), and hear the words of Jesus Christ, the Son of the living God, which he hath <sup>a</sup>commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:

2 Turn, all ye <sup>a</sup>Gentiles, from your wicked ways; and <sup>b</sup>repent of your evil doings, of your <sup>c</sup>lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your <sup>d</sup>murders, and your <sup>e</sup>priestcrafts, and your <sup>f</sup>envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be <sup>g</sup>numbered with my people who are of the house of Israel.

## FOURTH NEPHI THE BOOK OF NEPHI WHO IS THE SON OF NEPHI, ONE OF THE DISCIPLES OF JESUS CHRIST

*An account of the people of Nephi, according to his record. (The righteousness of the Nephites is a type of the Millennial reign.)*

When the Book of Mormon was first published, 3 Nephi and 4 Nephi were one chapter entitled the Book of Nephi. In the 1879 edition, Orson Pratt separated the two books into 3<sup>rd</sup> and 4<sup>th</sup> Nephi.

## CHAPTER 1

*The Nephites and the Lamanites are all converted to the Church of Christ—They have all things in common, work miracles, and prosper in the land—After two centuries divisions, evils, false churches, and persecutions arise—After three hundred years both the Nephites and the Lamanites are wicked—Ammaron hides up the sacred records. [Between A.D. 36 and 321]*

1 AND it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were <sup>a</sup>baptized in the name of Jesus; and they did also receive the Holy Ghost.

2 And it came to pass in the thirty and sixth year, (It only took two years for all the people to be converted. This rapid conversion will also occur at the beginning of the Millennium.) the people were all converted unto the Lord, (Regarding missionary activity during the millennium, Elder Bruce R. McConkie has written: With the destruction of the wicked and the fall of the great and abominable church (D&C 29:21; 88:94)—events destined to accompany the ushering in of the millennium—the conversion of men to the truths of the gospel will become easy. In due course every living soul on earth

will come to the knowledge of the truth. . . . This means that when "all things shall be made known unto the children of men" (2 Ne. 30:15-18), they all shall accept the gospel. . . . This will be the day when the great promise to Israel is fulfilled: "And they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them unto the greatest of them." (Jer. 31:34.) Mormon Doctrine, p. 499)) upon all the face of the land, both Nephites and Lamanites, (Marion G. Romney: "The time will come when the joyful living which prevailed among these Nephites and the people of Enoch will prevail upon the whole face of this earth. It will come when people do as these people did-become 'converted unto the Lord.'" (BYU Speeches of the Year, 1960, p. 9) Spencer W. Kimball: "[As a guide to becoming a Zion Society] First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind....Second, we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions...Third, we must lay on the altar [of] sacrifice whatever is required by the Lord. We begin by offering a 'broken heart and contrite spirit.' We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents, and means as called upon by our file leaders and as prompted by the whisperings of the Spirit." (Conference Report, Apr. 1978, p. 123 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 466)) and there were no contentions and disputations among them, and every man did deal justly one with another. (Brigham Young: "We need to learn, practice, study, know and understand how angels live with each other. When this community comes to the point to be perfectly honest and upright, you will never find a poor person; none will lack, all will have sufficient. Every man, woman, and child will have all they need just as soon as they all become honest. When the majority of the community are dishonest, it maketh the honest portion poor, for the dishonest serve and enrich themselves at their expense." (Discourses of Brigham Young, p. 232 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 467))

3 And they had <sup>a</sup>all things common (the law of consecration) among them; ( The most striking thing about the law of the celestial kingdom as it operated among the Nephites and Lamanites, and others as well, was the economic equality that prevailed. The scriptures use the phrase "all things common" to describe the condition. This was not a system of communal ownership such as has been advocated by nineteenth- and twentieth-century secular political theories. Nor did it mean that each person had exactly the same amount of personal goods. As the Lord explained in latter-day revelation concerning his divine law of economic equality: "You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just." (D&C 82:17.) The following instruction may help to further clarify the matter: The scriptural phrase "they had all things common" (Acts 4:32; see also Acts 2:44; 3 Nephi 26:19; 4 Nephi 1:3) is used to characterize those who lived the law of consecration in ancient times. Some have speculated that the term common suggests a type of communalism or "Christian Communism." This interpretation is in error. The Prophet Joseph Smith taught clearly the true nature of having all things common: "I preached on the stand about one hour on the 2nd chapter of Acts, designing to show the folly of common stock (holding property in common). In Nauvoo every one is steward over his own (property)." Each stewardship is considered private property, and the residues and surpluses consecrated for the storehouse became the "common property of the whole church" (D&C 82:18). It is referred to as the "common property" because every covenant member of the order had access to it, according to his just "wants" and "needs," including the need to improve his stewardship. Andrew Skinner, Studies in Scriptures, 8:223 ) therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly <sup>b</sup>gift. (Marion G. Romney: "Becoming a people which is collectively pure in heart is not an impossible dream or an idealistic goal...When we reach the state of having the 'pure love of Christ,' our desire to serve one another will have grown to the point where we will be living fully the law of consecration. Living the law of consecration exalts the poor and

humbles the rich. In the process, both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. The rich, by consecration and the imparting of their surplus for the benefit of the poor, not by constraint, but willingly as an act of free will, evidence that charity for their fellowmen characterized by Mormon as 'the pure love of Christ.' (Moro. 7:47.) This will bring both the giver and receiver to the common ground on which the Spirit of God can meet them. It is the mission of the Church of this last dispensation to develop another people who shall live the gospel in its fulness. This people are to become 'pure in heart,' and they shall flourish and be blessed upon the mountains and upon the high places. They shall be the Lord's people. They shall walk with God because they shall be of one heart and one mind, and they shall dwell in righteousness, and there shall be no poor among them." (Conference Report, Nov. 1981 Ensign, "Living Welfare Principles") there were two cardinal principles: (1) consecration and (2) stewardship. To enter the United Order, when it was being tried, one consecrated all his possessions to the Church by a "covenant and a deed which" could not "be broken." (D&C 42:30.) That is, he completely divested himself of all of his property by conveying it to the Church. Having thus voluntarily divested himself of title to all his property, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than his original consecration, the object being to make "every man equal according to his family, according to his circumstances and his wants and needs." (D&C 51:3.) This procedure preserved in every man the right to private ownership and management of his property. At his own option he could alienate it or keep and operate it and pass it on to his heirs. The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the surplus he produced above the needs and wants of his family. This surplus went into a storehouse from which stewardships were given to others and from which the needs of the poor were supplied. CR, Apr 1966, 96-98. J. Reuben Clark, Jr.: The fundamental principle of this system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph, himself said, (History of the Church, Volume III, p. 28). The United Order is an individualistic system, not a communal system. CR Oct 1942)

4 And it came to pass that the thirty and seventh year passed away also, and there still continued to be <sup>a</sup>peace in the land.

5 And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did <sup>a</sup>heal the sick, and <sup>b</sup>raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of <sup>c</sup>miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.

6 And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away.

7 And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned.

8 Yea, even that great <sup>a</sup>city Zarahemla did they cause to be built again.

9 But there were many cities which had been <sup>a</sup>sunken, and waters came up in the stead thereof; therefore these cities could not be renewed.

10 And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly <sup>a</sup>fair and delightsome people.

11 And they were married, and given in marriage, and were blessed according to the multitude of the <sup>a</sup>promises which the Lord had made unto them. (When two Latter day Saints are united together in marriage, promises are made to them concerning their offspring, that reach from eternity to eternity. They are promised that they shall have the power and the right to govern and control and administer

salvation and exaltation and glory to their offspring worlds without end. And what offspring they do not have here, undoubtedly there will be opportunities to have them hereafter. What else could man wish? A man and a woman in the other life, having celestial bodies, free from sickness and disease, glorified and beautified beyond description, standing in the midst of their posterity, governing and controlling them, administering life, exaltation, and glory, worlds without end. (Teachings of Lorenzo Snow, p.138))

12 And they did not walk any more after the <sup>a</sup>performances and <sup>b</sup>ordinances of the <sup>c</sup>law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in <sup>d</sup>fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

13 And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus.

14 And it came to pass that the \*seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the <sup>a</sup>disciples of Jesus, whom he had chosen, had all gone to the <sup>b</sup>paradise of God, save it were the <sup>c</sup>three who should tarry; and there were other <sup>d</sup>disciples <sup>e</sup>ordained in their stead; (Vacancies in the Quorum of the Twelve Apostles were filled.) and also many of that <sup>f</sup>generation had passed away.

15 And it came to pass that there was no <sup>a</sup>contention in the land, because of the <sup>b</sup>love of God which did dwell in the hearts of the people. (“A striking feature of Mormon’s description of Zion in 4 Nephi is the total lack of contention in the land, which he mentions no less than four times (see vv. 2,13,15,18). This surely must have been due to the complete unity of a civilization in which there were neither Nephites, Lamanites, nor any manner of –ites, but all were one in Christ (see v. 17) because the love of God dwelt in their hearts (see v. 15). Mormon was something of an expert on contention or civil strife, having read much about it in the records of Alma, Helaman, and Nephi, and having experienced it firsthand during his lifetime. The complete harmony and total unity of the people living in the society which had witnessed the Savior’s visitation surely must have been a stunning development in Mormon’s panoramic view of Nephite history.” (Andrew Skinner, Ensign, Sept. 2000, p. 59))

16 And there were no <sup>a</sup>envyings, nor <sup>b</sup>strifes, nor <sup>c</sup>tumults, nor whoredoms, nor lyings, nor murders, nor any manner of <sup>d</sup>lasciviousness; and surely there could not be a <sup>e</sup>happier people among all the people who had been created by the hand of God. (Joseph Fielding Smith: “What a glorious time that must have been when everybody was happy, when everybody was at peace, when everyone loved his neighbor as himself, and above all he loved God, because we are informed here that the thing which brought about this condition of happiness was the fact that the love of God was in the hearts of the people. There never will be a time of peace, happiness, justice tempered by mercy, when all men will receive that which is their right and privilege to receive, until they get in their hearts the love of God.” (Doctrines of Salvation, 3:320) Neal A. Maxwell: “Thus the relevancy of ‘love thy neighbor,’ if practiced ‘here and now,’ one day will demonstrate how it will be applied in the coming ‘there and then’-in a neighborhood as wide as the universe!” (If Thou Endure It Well, p. 98))

17 There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in <sup>a</sup>one, the children of Christ, and heirs to the kingdom of God. (Elder Anthony W. Ivins: “We have not succeeded, during the past century, in accomplishing that which was accomplished by the Nephites, notwithstanding the great results which have come from our efforts. The people have not yet all been converted to the Lord. We have not reached that condition, which I sincerely believe that we must some time reach, when we are united in temporal things, as were the Nephites. We have not reached a condition where there is no envy, nor strife, nor malice, nor whoredoms, nor any manner of lasciviousness among the people. We have not reached a condition that we are in one the children of Christ, as the Lord would have us to be.” (Conference Report, Apr. 1920, p. 113))

18 And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an \*hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land. (Jeffrey R. Holland: “But then, in

the 184th year after Christ's birth, exactly 150 years after his ministry in the New World, 'a small part of the people . . . revolted from the church.' That was the beginning of the end of Nephite society. It took several years to happen, and several pages of Book of Mormon history to record it, but those words marked the end of the great Christian epoch in the New World of which so many prophets had dreamed and prophesied and for which so many had died. With that phrase, the saga we know as the Book of Mormon began drawing to a close. After two hundred years, the movement away from the Zion-like principles of Christ's teachings was inexorable." (Christ And The New Covenant, p. 315))

19 And it came to pass that <sup>a</sup>Nephi, he that kept this last record, (and he kept it upon the <sup>b</sup>plates of Nephi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also.

20 And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; (This is the beginning of the downfall of the Nephites) therefore there began to be <sup>a</sup>Lamanites again in the land. ("A few that were weary of the uninterrupted bliss, the perfect harmony, the universal love, that everywhere prevailed, seceded from the Church and took upon themselves the title of Lamanite, which ill-boding name had only been known to the Nephites in tradition for more than 100 years. It may be asked, 'How was it possible that men and women should withdraw from such a holy order or society where all was perfect peace; where every man dealt justly with his neighbors; where none afflicted wrongs and none suffered from injustice done them; where angels ministered to the children of mortality, and heavenly revelations were their constant guides?' If the inquirer will answer why Lucifer, the Son of the Morning, in Heaven itself, rebelled against the Almighty Father and led astray one-third of the angelic hosts, we will reply by saying that he, Satan, tempted the dissenting Nephites with the same spirit of rebellion to the Divine Power and that he succeeded in ensnaring them and leading them away captive to his will." (Reynolds and Sjodahl, Commentary on the Book of Mormon, vol. 7, p. 249-50))

21 And it came to pass that <sup>a</sup>Amos died also, (and it was an hundred and ninety and four years from the coming of Christ) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the book of Nephi, which is this book.

22 And it came to pass that \*two hundred years had passed away; and the second generation had all passed away save it were a few.

23 And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly <sup>a</sup>rich, because of their prosperity in Christ.

24 And now, in this \*two hundred and first year there began to be among them those who were lifted up in <sup>a</sup>pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. ("Here the insidious nature of pride is laid bare, and its destructive effects on Zion are seen in an unmistakable way. Pride destroys unity and promotes selfishness. 'Pride gets no pleasure out of having something, only out of having more of it than the next man.' Pride seeks to create divisions among people purely for the sake of self-interest, that some may place themselves above others and exploit them. President Ezra Taft Benson stated: 'It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. 'Pride is the great stumbling block to Zion.'" (Andrew Skinner, Ensign, Sept. 2000, p. 60))

25 And from that time forth they did have their goods and their substance no more <sup>a</sup>common among them. (The law of consecration ended.)

26 And they began to be divided into classes (divisiveness, the opposite of atonement); and they began to build up <sup>a</sup>churches unto themselves to get <sup>b</sup>gain, and began to deny the true church of Christ.

27 And it came to pass that when \*two hundred and ten years had passed away there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did <sup>a</sup>deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been <sup>b</sup>forbidden because of unworthiness.

(Don't indulge the wicked with sacred ordinances. This is not mercy.)

28 And this church did multiply exceedingly because of iniquity, and because of the power of <sup>a</sup>Satan who did get hold upon their <sup>b</sup>hearts.

29 And again, there was another church which denied the Christ; and they did <sup>a</sup>persecute the true <sup>b</sup>church of Christ, because of their humility and their belief in Christ; and they did despise them because of the many miracles which were wrought among them.

30 Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into <sup>a</sup>prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them.

31 Nevertheless, and notwithstanding all these miracles, the people did harden their hearts (Miracles don't convert), and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word.

32 And they did cast them into <sup>a</sup>furnaces of <sup>b</sup>fire, and they came forth receiving no harm.

33 And they also cast them into <sup>a</sup>dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm. (The Three Nephites are showing a great deal of patience with these people who wanted to kill them. Priesthood holders have always been upon the earth. From the days of Adam to the present time. The Lord has never surrendered the earth to Satan.)

34 Nevertheless, the people did harden their hearts, ("What should these people have done when they witnessed the miracles? They should have done the same thing their ancestors did in reaction to the miracle of Jesus' visit, the same thing we should do in response to a miracle; repent. But these people did not repent; instead, they despised the righteous because of the miracles that were wrought among them. The record states that 'the people did harden their hearts, for they were led by many priests and false prophets to build up many churches, and to do all manner of iniquity' (4 Nephi 1:34). Mormon emphasized, 'they did not dwindle in unbelief, but they did willfully rebel against the gospel of Christ' (v 38). He further states that even 'the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become vain like unto their brethren, the Lamanites' (v 43). Thus we can trace the sad consequences of failure to repent and to stay close to the Lord. The Nephites lost the Spirit that had provided them with unity and glorious feelings of charity." (Alvin C. Rencher, Book of Mormon Symposium Series, 4 Nephi - Moroni, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 272)) for they were led by many priests and <sup>a</sup>false prophets to build up many churches, and to do all manner of iniquity. And they did <sup>b</sup>smite upon the people of Jesus; but the people of Jesus did not smite again. And thus they did dwindle in unbelief and wickedness, from year to year, even until two hundred and thirty years had passed away.

35 And now it came to pass in this year, yea, in the \*two hundred and thirty and first year, there was a great division among the people.

36 And it came to pass that in this year there arose a people who were called the <sup>a</sup>Nephites, and they were true believers in Christ; and among them there were those who were called by the Lamanites—Jacobites, and Josephites, and <sup>b</sup>Zoramites;

37 Therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the <sup>a</sup>three disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites, and Zoramites.

38 And it came to pass that they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in <sup>a</sup>unbelief, but they did <sup>b</sup>wilfully rebel against the gospel of Christ; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle. ("Thus, apostasy, rebellion, wickedness, and great abominations of every manner and form overran the Nephite people and became part of their worship. Satan, in other words, was setting up his church again among them. And he did the same thing, in manner and form, in the Old World when the descendants of the saints' day began to depart from the revealed moorings.

With apostasy comes war and destruction; and so, continuing the divine chronology, Nephi was shown the destruction of the people who bore his name, and the dwindling in unbelief of his Lamanite kin, until they became ‘a filthy people, full of idleness and all manner of abominations.’ (1 Ne. 12:13-23.)” (Doctrinal New Testament Commentary, 3:550))

39 And it was because of the wickedness and abomination of their fathers (Past generations do have an influence over the present generation.), even as it was in the beginning. And they were <sup>a</sup>taught to hate the children of God, even as the Lamanites were taught to <sup>b</sup>hate the children of Nephi from the beginning.

40 And it came to pass that \*two hundred and forty and four years had passed away, and thus were the affairs of the people. And the <sup>a</sup>more wicked part of the people did wax strong, and became exceedingly more numerous than were the people of God. (And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land. Mosiah 29:27)

41 And they did still continue to build up churches unto themselves, and adorn them with all manner of precious things. And thus did two hundred and fifty years pass away, and also two hundred and sixty years.

42 And it came to pass that the wicked part of the people began again to build up the secret oaths and <sup>a</sup>combinations of Gadianton. (“Without question Satan was at the very heart of the secret combinations which destroyed once and for all, without hope of recovery, the Zion society of the Nephites. He alone inspires the hearts of wicked men to secretly combine against righteousness (Helaman 6:26). And he concocts and administers the oaths and covenants of his kingdom. However, Satan could not have made any inroads without the initial overtures of the people themselves. Joseph Smith taught that ‘the moment we revolt at anything which comes from God, the devil takes power’ (Teachings of the Prophet Joseph Smith, p. 181). The people of 4 Nephi, guilty of this revolt or rebellion, consciously rejected light and truth.” (Andrew Skinner, Book of Mormon Symposium Series, 4 Nephi - Moroni, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 299))

43 And also the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become <sup>a</sup>vain like unto their brethren, the Lamanites. (Pride begins to enter the Church.)

44 And from this time the disciples began to sorrow for the <sup>a</sup>sins of the world.

45 And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceedingly wicked one like unto another.

46 And it came to pass that the robbers of <sup>a</sup>Gadianton did spread over all the face of the land; and there were none that were righteous save it were the disciples of Jesus. (Hugh Nibley: “From the first, according to the apocalyptic concept of history, men have chosen the darkness rather than the light. This teaching receives great emphasis in the Book of Mormon, where a constantly recurring event is the apostasy of God's church from the way of righteousness. Such general apostasies are described in Alma 62:44-46; Helaman 4:11-12, 21-23; 3 Nephi 7:7; 4 Nephi 1:27-31, 38-46. Behind this is the general weakness of the human race and ‘the nothingness of the children of men’ (Helaman 12:4-7), which make this world inevitably the kingdom of darkness and the dominion of Satan, ‘which comes by the cunning plans which he hath devised to ensnare the hearts of men’ (Alma 28:13).” (An Approach to the Book of Mormon, p. 205)) And gold and silver did they lay up in store in abundance, and did <sup>b</sup>traffic in all manner of traffic. (Hugh Nibley: “Such an economic order in which everyone was busy trafficking and getting rich was not, according to 4 Nephi, a free society. It was only under the old system, he tells us, that ‘they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift’ (4 Nephi 1:3).” (An Approach to the Book of Mormon, p. 398))

47 And it came to pass that after \*three hundred and five years had passed away, (and the people did still remain in wickedness) <sup>a</sup>Amos died; and his brother, Ammaron, did keep the record in his stead.

48 And it came to pass that when \*three hundred and twenty years had passed away, <sup>a</sup>Ammaron, being constrained by the Holy Ghost, did <sup>b</sup>hide up the <sup>c</sup>records which were <sup>d</sup>sacred—yea, even all the sacred records which had been handed down from generation to generation, which were sacred—even until the three hundred and twentieth year from the coming of Christ.

49 And he did hide them up unto the Lord, that they might <sup>a</sup>come again unto the remnant of the house of Jacob, according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron.

\* Verse 14 [A.D. 72]; Verse 18 [A.D. 111]; Verse 22 [A.D. 20]; Verse 24 [A.D. 201]; Verse 27 [A.D. 211]; Verse 35 [A.D. 231]; Verse 40 [A.D. 245]; Verse 47 [A.D. 306]; Verse 48 [A.D. 321].