

## 3 Nephi 27-30

### I. What do you desire?

“Desire denotes a real longing or craving. Hence, righteous desires are much more than passive preferences or fleeting feelings...Whenever spiritually significant things are under way, righteous desires are present...Righteous desires need to be relentless, therefore, because, said President Brigham Young, ‘then men and women, who desire to obtain seats in the celestial kingdom, will find that they must battle every day’ (in *Journal of Discourses*, 11:14). (Neal A. Maxwell, *CR*, October 5, 1997, pp. 26-27).

“What we insistently desire, over time, is what we will eventually become and what we will receive in eternity” (Neal A Maxwell, *Ensign*, November 1996, p. 21).

“Each assertion of a righteous desire, each act of service, and each act of worship, however small and incremental, adds to our spiritual momentum. Like Newton’s Second Law, there is a transmitting of acceleration as well as a contagiousness associated with even the small acts of goodness” (Neal A. Maxwell, *Ensign*, November 1996, p. 22).

“I am convinced that no one ever attained to be or to do anything great that he hadn’t consciously desired with all his heart” (Harold B. Lee, *The Teachings of harold B. Lee*, p. 75).

“The greatest poverty is the poverty of desire” (Harold B. Lee, #\$\$%\$%, \*\*&\*^).

**Perhaps George Pace, Enos and Mt. George, in *Our Search to Know the Lord***

### II. 3 Nephi 27:

#### 1-12 *Jesus instructs the Nephite Twelve on the name of the Church*

1-3 Jesus appears as a result of mighty prayer and fasting

“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...” (Bruce R. McConkie, *Sermons and Writings of Bruce R. McConkie*, pp. 159-161).

3-8 Name of the Church

9-11 Wicked shall be toasted

“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)

“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, emphasis added).

13-22 *Jesus teaches of His mission and Atonement and Explains the Gospel*

13 “The greatest secret in the Church is the Gospel”

14-20 Gospel defined

22 Go/Do/Blessed

“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, *Mormon Doctrine*, p. 60).

“There is no one greater thing that man can do and then do no more and obtain salvation. It is by resisting 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 Nobel 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*, pp. 197-198).

23-33 *Out of the Books Shall Men Be Judged*

“My understanding of the thing is that God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties...The spirit lives where the record of his deeds is kept - that does not die - man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit” (John Taylor, *Journal of Discourses*, 11:77-79).

“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, *Mormon Doctrine*, p. 97).

“To be like Christ should be the righteous aspiration of every member of the Church. We should act as He would act in our relationships with others” (Ezra Taft Benson, *Come Unto Christ*, p. 52).

My beloved brethren, I have entitled my remarks ‘What Manner of Men Ought We to Be?’ You will recognize this title as a variation of the question Jesus posed to the Nephites (see 3 Nephi 27:27). It is a timely question for each member of the priesthood of God to consider.

“...As priesthood holders, we are to emulate the character of the Savior.

And what is His character?

“He has identified the cardinal virtues of His divine character in a revelation to all priesthood holders who serve in His ministry. You are familiar with this verse in section 4 of the Doctrine and Covenants, which was given a year before the Church was organized: ‘Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence’ (D&C4:6).

‘These are the virtues we are to emulate. This is the Christlike character...He expects us to be like Him. He expects us to demonstrate the fruits of the Spirit in our lives, which are ‘love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance’ (Galatians 5:22-23).

“These Christlike traits should characterize each priesthood holder and should permeate every Latter-day Saint home. It can be done and must be done if we are to honorably bear His name. Never in the history of mankind has there been a greater need for men to be united in their determination and actions to be Christlike in character.” (President Ezra Taft Benson, *Morality*, pp. 1,2,6)

“Let us follow the Son of God in all ways and in all walks of life. Let us make him our exemplar and our guide. We should at every opportunity ask ourselves, ‘What would Jesus do?’ and then be more courageous to act upon the answer. We must follow Christ, in the best sense of that word. We must be about his work as he was about his Father’s. We should try to be like him, even as the Primary children sing, ‘Try, try, try’ (Jesus Once Was a Little Child,’ *Children’s Songbook*, p. 55). To the extent that our mortal powers permit, *we should make every effort to become like Christ - the one perfect and sinless example this world has ever seen..* We must know Christ better than we know him; we must remember him more often than we remember him; we must serve him more valiantly than we serve him. Then we will drink water springing up unto eternal life and will eat the bread of life. What manner of men and women ought we to be? Even as he is” (President Howard W. Hunter, *CR*, April 1994, pp. 83-84).

“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.” (Boyd K. Packer, *Teach Ye Diligently*, p. 18)

### 3 Nephi 28: What do you desire of me?

#### 1-40 *Three Nephite Apostles are translated*

1-3 What do you desire? My Kingdom at age 72

“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.” (Bruce R. McConkie, *Mortal Messiah*, book 4, p. 388).

#### 4-10 3 Nephite Syndrome

“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.” (Wilford Woodruff, *Journal of Discourses*, 13:320).

#### 7-9 3 Nephite rules

“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.)” (Bruce R. McConkie, *The Mortal Messiah*, book 4, p. 389).

“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.)” (Neal A. Maxwell, *Meek And Lowly*, p. 46).

#### 11-12 Touch of the Master’s Hand

“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.” (Bruce C. Hafen, *The Belonging Heart*, p. 153).

#### 13-14 Wouldn’t allow/Couldn’t anyway

“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” (Franklin D. Richards, *Journal of Discourses*, 25:236-37.)

#### 15-18 Transfiguration

“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.” (Jeffrey R. Holland, *Christ and the New Covenant*, p. 306).

- 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. 241-247).

"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 his 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." (Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 170-1).

19-23 Like the 5 Chinese Brothers

24-28 Can't name them - Mormon has seen

"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." (Joseph Fielding Smith, *Answers to Gospel Questions*, vol. 2, p. 46).

"...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 He does so.” (Elder John W. Taylor, *Conference Report*, Oct. 1902, p. 75 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 463).

#### 29-31 Great & Marvelous works wrought by them

“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).

#### 32-37 Better receive them

“The question is one of faith. Either one has the faith to hear and obey the word of God and accept it as such, or one does not. ‘Without faith it is impossible to please him.’ (Hebrews 11:6.) Note these words of Mormon: ‘Wo be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day; and it would be better for them if they had not been born.’ (3 Nephi 28:34-35.)

“Many have difficulty accepting the word of God because it comes from their contemporaries—their neighborhood bishops and local leaders who seem to be just ordinary men. Even the prophets of God are just ordinary men, but with extraordinary callings to communicate divine doctrine. We must have the faith to know that ‘his word [we] shall receive, as if from [his] own mouth, in all patience and faith.’ (D&C 21:5.)” (Russell M. Nelson, *The Power Within Us*, p. 54).

“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)

#### 38-40 More Nephite Stuff

“Some mortals have been translated. In this state they are not subject to sorrow [except for the sins of the world - 3 Nephi 28:9] or to disease or to death. No longer does blood (the life giving element of our present mortality) flow in their veins. Procreation ceases. If they then had children, their offspring would then be denied a mortal probation, which all worthy spirits must receive in due course. They have power to move and live in both a mortal and an unseen sphere. All translated beings undergo another change in their bodies when they gain full immortality. This change is the equivalent of a resurrection...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” (Bruce R. McConkie, *Millennial Messiah*, p. 644).

### **Story: The Twisted Tower**

#### 3 Nephi 29:

1-2 *Coming forth of Book of Mormon is a sign that Latter-day gathering has begun*

“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.” (Wilford Woodruff, *Journal of Discourses*, 16:35)

“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.” (Henry B. Eyring, *Ensign*, November 1999, “Do Not Delay”)

3-9 *Woe unto those who spurn at the doings of the Lord*

“One of the great identifying characteristics of apostate churches is their denial of miracles. ‘They deny the power of God, the Holy One of Israel; and they say unto the people: Harken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men; Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.’ (2 Ne. 28:5-6.) The coming forth of the Book of Mormon was



reserved for ‘a day when it shall be said that miracles are done away.’ (Morm. 8:26.).

“But the judgments of God shall rest upon all those who deny his power. (quotes 3 Ne. 29:6-7.)

“Do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing? And now, if ye have imagined up unto yourselves a god who doth vary and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. . . .

“And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles. And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.’ (Morm. 9:9-20.)

“Has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief and all is vain.’ (Moro. 7:28-38.)” (Bruce R. McConkie, *Mormon Doctrine*, p. 507-8).

“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.” (Rey L. Pratt, *Conference Report*, Apr. 1915, p. 24-5).

“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.)” (Russell M. Nelson, *The Power Within Us*, p. 140).

3 Nephi 30:

## 1-2 *Latter-day Gentile Commanded to Come Unto Christ*

“Prophets and modern scripture warn the latter-day people of similar dangers. Though predicted calamities are conditioned upon repentance, it appears that, in general, the Gentiles are little interested in repentance. They appear to be treading the path of the former inhabitants but have not entered the final stages yet.” (Douglas Brinley, *Book of Mormon Symposium Series*, Helaman—3 Nephi 8, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 62)

**Slide Show: Come Unto Me**

David O. McKay taught and President Hinckley frequently quotes this statement by President McKay: ". . . the purpose of the gospel is . . . to make bad men good and good men better, and to change human nature" (Film "Every Member A Missionary," as acknowledged by Franklin D. Richards, Conference Report, October 1965, p. 136-137).

"A simple thing happened many years ago that I have always remembered because it caused me to think about the Savior's mission. Although it was just a childish incident, it has some meaning. It happened when our twins were only about five years old. They were just learning to ride their bicycles. As I glanced out the window, I saw them speeding down the street on their bikes going very fast! Perhaps they were going a little too fast for their level of ability, because all of a sudden Adam had a terrible crash! He was tangled up in the wreck, and all I could see was a twist of handlebars and tires and arms and legs. His little twin brother, Aaron, saw the whole thing happen, and immediately he skidded to a stop and jumped off his bike. He threw it down and ran to the aid of his brother, whom he loved very much. These little twins truly were of one heart. If one hurt, so did the other. If one got tickled, they both laughed. If one started a sentence, the other could complete it. What one felt, the other did also. So it was painful for Aaron to see Adam crash! Adam was a mess. He had skinned knees, he was bleeding from a head wound, his pride was damaged, and he was crying. In a fairly gentle, five-year-old way, Aaron helped his brother get untangled from the crash, he checked out the wounds, and then he did the dearest thing. He picked his brother up and carried him home. Or tried to. This wasn't very easy because they were the same size, but he tried. And as he struggled and lifted and half-dragged, half-carried his brother along, they finally reached the front porch. By this time, Adam, the injured one, was no longer crying, but Aaron, the rescuer, was. When asked, "Why are you crying, Aaron?" he said simply, "Because Adam hurts." And so he had brought him home to help, home to someone who knew what to do, to someone who could cleanse the wounds, bind them up, and make it better--home to love.

"Just as one twin helped his brother in need, so might we all be lifted, helped, even carried at times by our beloved Savior, the Lord Jesus Christ. He feels what we feel; He knows our heart. It was His mission to wipe away our tears, cleanse our wounds, and bless us with His healing power. He can carry us home to our Heavenly Father with the strength of His matchless love.

"Surely it pleases the Lord when we, His children, reach out to one another, to give help along the way, and to bring another closer to Christ. He taught, "[When] ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). He wants us to "mourn with those that mourn[,] . . . comfort those that stand in need of comfort" (Mosiah 18:9), and "by love serve one another" (Gal. 5:13).

"The words of Susan Evans McCloud say it well:  
Savior, may I learn to love thee,

Walk the path that thou hast shown,  
Pause to help and lift another,  
Finding strength beyond my own. . . .  
I would be my brother's keeper;

I would learn the healer's art.  
To the wounded and the weary  
I would show a gentle heart. . . .  
Savior, may I love my brother  
As I know thou lovest me,  
Find in thee my strength, my beacon,  
For thy servant I would be ("Lord, I Would Follow Thee," *Hymns*, no. 220)" (Margret Nadauld,  
"Come Unto Christ, General Conference, April, 1998)