

# Nibley's Commentary On The Book of Mormon

Sharman Bookwalter Hummel, Editor

Selections from all Four Volumes  
**Teachings of the Book of Mormon**  
by Hugh W. Nibley

Volume 2  
(Edited from Semester 3, 4)

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# *Dedication*

To the Ancient Prophet Moroni, the last Editor of  
The Book of Mormon, who knew through prophecy  
the problems of our day, and who as an Angel was  
assigned to restore the Gospel at the hands of a  
Modern Prophet Joseph Smith.



# Contents

Preface . . . . .	7
About Hugh Nibley . . . . .	9
Lecture 57 Alma 45 . . . . .	11
Lecture 58A Review of Book of Mormon Themes . . . . .	19
Lecture 59 Alma 46 . . . . .	31
Lecture 60 Alma 46 . . . . .	40
Lecture 61 Alma 46 . . . . .	49
Lecture 62 Alma 46 . . . . .	57
Lecture 63 Alma 47 . . . . .	69
Lecture 64 Alma 47 . . . . .	82
Lecture 65 Alma 48 . . . . .	95
Lecture 66 Alma 48 . . . . .	107
Lecture 67 Alma 48-49 . . . . .	123
Lecture 68 Alma 49—50. . . . .	131
Lecture 69 Alma 49-52 . . . . .	141
Lecture 70 Alma 52-54 . . . . .	157
Lecture 71 Alma 54-57 . . . . .	171
Lecture 72 Alma 57-61 . . . . .	183
Lecture 73 Alma 62-Helaman 1 . . . . .	200
Lecture 74 Helaman 1-3 . . . . .	212
Lecture 75 Helaman 3-6 . . . . .	224
Lecture 76 Helaman 6 . . . . .	242
Lecture 77 Helaman 6 . . . . .	249
Lecture 78 Helaman 6-10 . . . . .	259
Lecture 79 Helaman 11-13 . . . . .	272

Lecture 80 Helaman 13 – 3 Nephi 2 . . . . .	281
Lecture 81 3 Nephi 3-5 . . . . .	294
Lecture 82 3 Nephi 6-7 . . . . .	308
Lecture 83 3 Nephi 8-11 . . . . .	321
Lecture 84 3 Nephi 11-15 . . . . .	340
Lecture 85 3 Nephi 16-20 . . . . .	361
Lecture 86 3 Nephi 6 . . . . .	384
Lecture 87 3 Nephi 6 . . . . .	391
Lecture 88 3 Nephi 6-7 . . . . .	398
Lecture 89 3 Nephi 7-8 . . . . .	408
Lecture 90 3 Nephi 9 . . . . .	416
Lecture 91 3 Nephi 9-10 . . . . .	430
Lecture 92 3 Nephi . . . . .	447
Lecture 93 Nephi; Psalm 19 . . . . .	449
Lecture 94 3 Nephi 9-13 . . . . .	454
Lecture 95 3 Nephi 11-17 . . . . .	470
Lecture 96 3 Nephi 11-19 . . . . .	490
JOHN WELCH 97 3 Nephi 11 . . . . .	507
JOHN WELCH 98 3 Nephi 11 . . . . .	518
JOHN WELCH 99 3 Nephi 12-14 . . . . .	534
JOHN WELCH 100 3 Nephi 15-18. . . . .	551
JOHN WELCH 101 3 Nephi 19-4 Nephi 1 . . . . .	564
Lecture 102 4 Nephi 1 . . . . .	582
Lecture 103 4 Nephi 1 . . . . .	591
Lecture 104 4 Nephi 1:27-Mormon 2 . . . . .	607
Lecture 105 Mormon 2-5 . . . . .	622
Lecture 106 Mormon 1-5 . . . . .	638
Lecture 107 Mormon 8-9 . . . . .	652
Lecture 108 Mormon 9 . . . . .	663
Lecture 109 Ether 1-2 . . . . .	666
Lecture 110 Ether 7-14 . . . . .	680
Lecture 111 Ether 2-8 . . . . .	691
Lecture 112 Moroni 1-10 . . . . .	705

# Preface

The Purpose of this Book is to make easily available selections from the four volume lectures transcribed and published as ***Teachings of the Book of Mormon*** by Hugh W. Nibley, Professor at Brigham Young University.

I have made an effort to add ***Scripture References*** to each paragraph, when applicable, including chapter and verse. The original books only had occasional verse references. This effort along with greatly expanded **Lecture Topics** at the beginning of some of the Lessons will be helpful to teachers of the Book of Mormon classes.

The numbers at the beginning of each paragraph refer to the page number of the First Edition of each of the four volumes. These numbers will give the reader a clue as to where I have made extensive omissions. Total omissions approximate 50%.

All document text was scanned from the first editions of the four volumes. Foreign language printed in italics in the original books were converted by me to capital letters to distinguish them. Text scanning to word processing could not retain foreign characters. Refer to the earlier editions for these words using the page references mentioned above.

I have occasionally used brackets to clarify omissions or where necessary for understanding. Most of the brackets were added by other editors. Occasionally I have recast some sentences without changing the meaning.

Omissions are always controversial. It is my hope that this volume will entice the reader to read the original volumes. My objective was to leave only comments by Brother Nibley directly relating to the scriptures.

## About Hugh Nibley

**H**ugh Nibley (1910-2005) was one of the most gifted scholars in The Church of Jesus Christ of Latter-day Saints. His linguistic abilities, his concern with detail, and his brilliant mind combined to make his efforts productive and meaningful. He was a prolific writer and a popular lecturer. Dr. Nibley graduated summa cum laude from the University of California at Los Angeles and completed his Ph.D. as a University Fellow at the University of California at Berkeley. He taught at the Claremont Colleges in California before serving in military intelligence in World War II. He joined the faculty of Brigham Young University in 1946, where he spent most of his time in research and writing as a professor of history and religion. Dr. Nibley has been honored as the recipient of many awards, including the David O. McKay Humanities Award in 1971 and Professor of the Year in 1973. He served as a missionary for the Church in Switzerland and Germany and concluded his mission in Greece. He and his wife, the former Phyllis Draper, are the parents of eight children.



# Lecture 57 Alma 45

## **Periodic Extinctions** **[Nibley on Extinction of the Wicked]** **[Book of Mormon is like a Fossil]**

1,2 This is one of those great periods of extermination. I mention this because this is the theme of the Book of Mormon in which the words destroy or destruction appear [354] times. . . . The first [extinction] was the one discovered by the Alvarez of Berkeley; [it occurred] 66 million years ago. The big question was why the dinosaurs suddenly disappeared. At least twelve mass extinctions have taken place.

2,3 We used to say the fossil record was too imprecise, but all this is changing now. The rules of evolution are being rewritten. Within the time of human history there is no evolution at all. This isn't in our creation story. This doesn't belong to our story. Genesis isn't concerned with this. This isn't where Adam comes in. These are other creatures here. Remember, we believe in the gospel and we preach other things. Joseph Smith's teachings are much more explicit on this than we realize because we get into them more today; namely, that the whole universe is multiple use, and so is the earth. Well, there are creatures on the earth that we know nothing about. They don't concern us; they have nothing to do with our affairs. We have our own thing to concern us. Adam had his family. We are his people, and his history is our history. But there are other histories that have nothing to do with him. That shouldn't disturb us at all,

the idea that there should be anything else besides us. But it is very clear what is happening here. “Most scientists now concur that at least one great extraterrestrial object stuck the planet around the time the dinosaurs died out.” There are lots of diagrams and pictures here; it’s very nice. Here’s the description, and it’s a very apocalyptic description. It’s what you read in the apocalypses of the scriptures. You will recognize these things here in the Book of Mormon. “In the first days after earth was hit, dust blanketed the entire world. It grew pitch-dark for one to three months.” Remember in the Book of Mormon it was a local upheaval, but it was the one that wiped out Nephite civilization. The people could feel the darkness. They couldn’t strike a light, it was so heavy. The same sort of thing may have caused it. It could be meteoric or volcanic; the two go together actually.

2,3 [June 1989 National Geographic] “If the impact was on land, it probably got bitter cold. . .The entire world caught fire.” Of course, this is apocalyptic, the earth going up in flames. This is actually what happened. It talks about Yellowstone and says that was nothing. “Yet this holocaust is insignificant compared with what Wolbach believes happened that day 66 million years ago when earth was hit. The entire world caught fire. . . To get the amount of soot we find [distributed throughout the world at a certain level between the Cretaceous and the Tertiary] as much as 90 percent of the world’s forests must have burned.” We are taking care of that now. “The fireball would have had a radius of several thousand kilometers. Winds of hundreds of kilometers an hour would have swept the planet for hours, drying trees like a giant hair dryer. Two-thousand-degree rock vapor would have spread rapidly. . . In addition, lightning discharges like those in a volcanic eruption could have ignited windswept fires on all landmasses that marched far faster than those at Yellowstone.”

It’s on a much greater scale than that in the Book of Mormon, of course, but it follows the same pattern. The same sorts of things are happening. It’s very depressing and very alarming. It says, “Such doomsday scenarios

strain our belief.... No matter what causes them, mass extinctions do occur. They force a new perspective on the history of life." They also force a new perspective on history, as I said before. In 1200 B.C. Troy fell, and that should concern us—that great tragedy of which Virgil said, *sunt lacrimae rerum et mentem mortalia tangunt* ("hereto there are tears for misfortunes, and mortal sorrows touch the heart"). Matthew Arnold said that's the most moving and the most tragic line in history. When we read that we are all in the same boat. You can't help crying when you read that. There are these times when this hits.

3,4 Then, in Lehi's time the thing hit again. The year 600 B.C. was what Jaspers called the pivotal period. We wrote all about this in that book called *An Approach to the Book of Mormon*,

4 Mass extinctions do occur, and when they strike it is not necessarily the most fit that survive. This is the interesting thing, of course. Who survives? The problem of the Book of Mormon is survival. Remember, you always have the one man against the world—whether it's Alma, or Ammon, or Jared, or Lehi. You always have the one man. Right at the end there you have Mormon and Moroni. Who plans the survival? Survival is a tragic word; we use it too much. Survival is a dirty word as far as I'm concerned, because it means "I stay here while everybody else is wiped out."

4 It's not necessarily the most fit that survive. "Mass extinctions thus promote new beginnings." Well, that's the purpose of them. The Lord wipes the old slate clean and then he brings more on. This is a principle stated again and again in the Book of Mormon. When the cup is full it can't be filled any further. It can't be diluted; there's nothing to do about it. When the fruit is ripe there's no point to letting it ripen any more. This is the promise on this land here. Then the Lord will cause extinction. They will be utterly destroyed, he says. After the winning of a great battle, the Nephites were celebrating, and Alma had to tell them, four hundred years from now they would become extinct if they

were wicked. That's the word he uses. The Lord takes care of these things in order to supplant them. It says in the Book of Mormon that the Lord leads away the righteous into precious lands, and he destroys the wicked. How do you get out of it? Well, it's the story of Abraham, the story of the children of Israel and Moses. Remember, Moses' migrations took place during great world upheavals of the same kind. That's the 1200s, the same time that Troy was destroyed, that the Israelites went out of Egypt into Palestine.

4       The best evidence of the greatest extinction of all, the Permian extinction in which 94 percent of all life on earth was extinguished, is in Utah's House Range west of here. The Air Force is going to [take] it. They are going to use it as a range to practice mass extinction, including biological warfare. They are practicing mass extinction out there now.

5       “A plague of little Asian mammals invaded North America and ... they ate the last of the dinosaurs out of house and home. The earth “was hit not by one great object but rather by a shower of comets that bombarded the planet over several million years.” This is how they are trying to explain it now. “The final terminating impact, says Kauffman, probably occurred on land, where it produced fire storms, soot, and a pall of dust.” There shall be a vapor of smoke and it shall cover the earth, says the Book of Mormon

5,6     Every 26 million years we have these things happen. What could that be? Well, there are two theories. There is one of the Oort Cloud between Pluto and all this Neptune stuff. See how it has caught us by surprise overnight? Between them is a mass of stuff circulating on an almost galactic scale. Every 26 million years in the sun's course around the galaxy we pass through that, and then we get showered by this stuff. The other [theory] is that the sun has a companion star, a dark star, that we can't see at a great distance. They go around each other every 26 million years, and they call that Nemesis. Nemesis brings with it a cloud of planets in its own dust. When we pass through all that stuff, we get showered and plastered again.

6 Well, this is coming quite recently now. “Whether or not we fit a cosmic timetable for an extinction, we surely are in one today.” We are in a period of extinction today is what it’s telling us now. “It began in North America about 11,000 years ago.” That early there was a brilliant culture flourishing in the Balkans. We won’t go into the chronology of the Bible now, but 3,000 or 4,000 years before the pyramids there was the Varna Culture and the people in the center of the Balkans. They’ve discovered 36,000 artifacts—temples, marvelous sculpture, and wonderful metal work. They had fabulous deep mines; it was amazing. It was almost the same time as these creatures because this would make it only 9,000 B.C. It was there then. That particular civilization reached its peak between 8,000 and 7,000 B.C. “In North America about 11,000 years ago, most large [mammals] were wiped out All perished abruptly. What happened?”

6 “All perished abruptly. . . . The extinctions, however, were so rapid—within five hundred to a thousand years—that many scientists suspect an alternate—or at least assistant—villain in this extinction: *Homo sapiens*.” That man [*Homo sapiens*] was the one who was responsible. He was the one who was responsible for that one. Now we come to ourselves, you see.

6. Now he says, “In the plant group I study, 42 percent of the species reported in 1930 have not been collected since.” This particular botanist talking is Sohmer, head of the Bishop Museum in Honolulu. Again, we only have to ask who buys the timber or beef these felled forests produce. Well, McDonalds does. They are the biggest market for the Brazilian jungles [when they buy beef]. “Though occupying less than 0.2 percent of the nation’s landmass, Hawaii contains 27 percent of the endangered birds and plants.”

6,7 This is the theme of the Book of Mormon. Destruction is mentioned 354 times in the Book of Mormon. The Book of Mormon is a purely religious document. In fact, it’s the greatest religious document there is because it is the only one that answers the terrible question. I was going to bring

along Richard Anderson's paperback on the three witnesses and practically require it. It has come out now in paperback. That clinches things very tight now. The question that haunts everybody is (only the Book of Mormon can answer this) "Is this all there is?" Is there anything else? Well, we can talk about morals, beauty, ethics, and all this sort of thing and say that's religion. But that isn't what religion is interested in. We just want the answer to that one question. When we die is that all? Is there anything else? What comes after that? Of course, the answer comes with an angel from on high. Moroni, an angel from other worlds, from the immensity of space, comes and personally delivers the book. On top of that we have Joseph Smith's witness, and you have the three witnesses and the eight witnesses. All their lives they said they saw it. The three left the church, as you know, because of vanity and injured pride. They came back, except [David Whitmer], and they never denied their testimonies. Of course, as soon as they left the church all the newspaper reporters, ministers, and others swarmed in and descended on them like locusts. "Now you will tell us the truth; now you can tell us what really happened." They did. "We'll tell you what really happened; the angel came and showed us the plates." That's what they told them. They could never shake them [the witnesses] at all, any of them.

7        The Book of Mormon is not that. Nobody has ever been able to get around the witnesses, but it's harder to get around the book. It's a solid, compact mass of statements, a package containing thousands of clues. None of the critics that have torn into it have read it with care really. We haven't either. That's why President Benson said, let's start reading it for a change. When I was a kid we just read it because it was sort of romantic. What did it have to do with things? It has to do with us today. So we have here this dazzling procession of vivid images, these marvelous vignettes and character studies perfectly conceived. The Book of Mormon was dug up, remember, so it's a fossil. We were talking about fossils here, and the Book of Mormon is a fossil. FODIRE means "to dig up," and a FOSSA is a ditch. A fossil is something that is dug up. The Book of

Mormon is literally a fossil because Joseph Smith dug it up. He removed the rock and dug and found the book. It's as a fossil that the written word is the most marvelous invention known to man, because every ancient document is a fossil. This is fossilized thought here. Well, if you find a fossil it can tell you all sorts of things. But what does it depend on? It depends on you. You've got to bring all sorts of experience, knowledge, and acumen to the subject and see what you can do with this thing.

7. So what do you do when you have a literal fossil? The most marvelous invention of man, as Galileo and Arthur Clarke and others have told us, is the written word because it can do what nothing else can. It defeats time and place.

8 It's the same thing in reading the Book of Mormon. With a written document you have to go into it. Like the flight of the bee, the act of reading has never been explained. It's a mystery. There's no reason why you should be able to do it. It's a strange thing. The classic example of that would be Arabic and other Semitic languages in which you don't write any vowels. You don't have any punctuation of any kind. You don't have any capital letters to know when it's a personal name. You make no division between the words. You put no vowels. Every word has just three consonants. You just string these consonants along and that's it. Usually it's badly written and covered with fly specks, so how can anyone possibly read it? And yet it can be read. When people start improving on it by putting in the little shaddas and fathas and putting in the pointings to help us along, it becomes a nuisance. You say, "Take those away; we don't want those. They're a nuisance. We got used to reading this.

8 But how can it be done? In theory you have to know first what it is talking about. Then it goes. But if you don't you can be in an awful state of things. That's the condition with Egyptian today. We do not know the point of view from which to read it. Most of it still escapes us. Egyptian is a good example of limitations of which men are not aware. We think we have translated the text, and we

have been deservedly tricked. There's a very recent study by Westendorf on that very subject, showing that we have missed entirely the point of Egyptian. I think that is so.

8 When we read the Book of Mormon, we read it as if we were picking our way through a mine field and missing ninety-nine percent of the message. Are we even aware of the main points? We start with Alma 46, which is just like starting in the middle of a sentence. We can't do that. I had to go back over the weekend to review and see the points which it brings out. We see certain points of emphasis; they repeatedly come out. What emerges in the Book of Mormon is this very clear message. Up to Alma 46 I'm going to make a quick review next time and show what they were actually talking about

8,9 I must remind you of this too. When you read the Book of Mormon, or any book, you must do exactly what you do when you see a play. We don't realize how great Shakespeare was. This is a new discovery. The traveling [groups] of English players had a great deal to do with the Reformation on the continent of Europe. They set the pace at courts, at Luneberg, at Heidelberg, in the Pfalz, in the Palatinate, Oppenheim, at various places. A writer by the name of Francis Yates has been investigating this idea. These wandering players had an enormous influence in all the courts of Europe where they would go . . . Shakespeare is constantly reminding us that when we read these things and we see the plays, this is not the real thing. You have to produce the real thing.

10 So he says you have to do it all yourself, and when you read the Book of Mormon you [should] do that. We skim through and look for the high parts. We look for the heroic Captain Moroni, and that's about as far as we look in the Book of Mormon. But that book is so full, and it's so exactly, so meticulously veracious. Everything is exactly the way it should be, the way it is presented. And the economy, it's so condensed, all this that gets in here. It's a miraculous work.

# **Lecture 58A Review of Book of Mormon Themes**

- [Summary of History from Adam]**
- [Decline of Civilization]**
- [General Theory of Human Behavior]**
- [Theme of Survival & Migration]**
- [Summary of Book of Mormon Personalities]**
- [Recurrent Themes: 1: Destruction;**
- 2. Getting out (migrations)**
- 3. Keeping Records;**
- 4. Gospel Plan gives meaning to history]**

11 The great Joseph Justus Scaliger, the greatest scholar who ever lived, said, Arabic is like the devil. You reach with your finger and it will grab your arm. Then farewell to peace of mind forever after. It won't ever let you go. The Book of Mormon is that way too. You reach with your finger and it will grab your arm. But we've been able to avoid it rather well until now. As I said, we pick our way through gingerly as if we were going through a mine field avoiding all the unpleasant passages. Well, we're not going to do that now. But this review brought out certain things which I just noticed this morning. Every time you read the Book of Mormon you find all sorts of things. We were talking about the recurrent themes in the Book of Mormon. I discovered that in the first forty-five chapters there are eight recurrent themes. All the time these keep going over and over again. They are extremely important.

In the second half of the Book of Mormon they become intensified. It builds them up, and they become very exciting then. Let's see what these themes are now. We'll call them recurrent themes. There are various names for them, such as leitmotifs. We are calling them "recurrent themes" because they keep coming over and over again.

11 Well, we will skip through now and consider these things. They are very important and extremely relevant. We start out right at the beginning seeing [Lehi with] many afflictions, highly favored, etc. He starts right out telling us in verse 4 that the great city of Jerusalem must repent or be destroyed. That is the theme of destruction. We mentioned that last time. All of a sudden they've discovered [the evidence of these destructions]. They had reason to know it all along. Here we walk around on the fossil remains of previous ages of the earth. They are all deposited under us, but they are there. And we are going to make a deposit too in our own time. We mentioned the article in the June 1989 National Geographic and that extermination is now a basic theme in the history of geology. There have been periods of extermination. That was introduced by Schindewolf, the German archeologist, in the 60s and was called neocatastrophism. It was the idea that there had been a series of catastrophes. It was sort of put down when he came out with it, but now it is fully accepted. The history of the world has been a series of regular catastrophes. Cyclical catastrophes can't be avoided because their cause is from outer space. He says it was either the Oort Cloud or the Star Nemesis.

11,12 We notice this in human history the same way. We go through a series of destructions; this is what the Book of Mormon is about. For example, this theme of destruction in 1 Nephi 1:4 comes out again in the Words of Mormon. They're almost completely wiped out. He starts out by saying there is almost nobody left. The whole thing is gone now. The big destructions come later on with the time of Christ, [earlier with] the Jaredites, and the rest. So we have in the history of the world all these destructions. It begins with why was Jerusalem destroyed. Did it necessarily have to be so? Jeremiah was a friend

of Lehi. He was a contemporary and knew him very well. That's very plain from the Book of Mormon; he belonged to that group. We don't go into that this semester. The fifth chapter of Jeremiah explains why. Very briefly it will tell you why—because the people were proud and corrupt. The rich were proud and the poor were oppressed. There was no justice. Everybody was out for money. Everybody had their hearts set on wealth—that fatal theme in the Book of Mormon. They set their hearts on riches, so we have this rottenness, etc

12 We have the whole Lamentation Literature. The earliest records we have start back in the old kingdom of Egypt. We have what they call “The Admonitions of an Egyptian Sage” back in the early times. He describes the complete collapse of the Old Kingdom. It all fell for the very same reasons. The great Babylonian lamentation literature has been collected by Lambert in one large Oxford volume. The lamentations lament that these things must come. And what was Enoch doing? He was prophesying and warning against the destruction of the world. It came and it was complete. In the time of Noah there was one of those great upheavals that do take place. In the time of Lamech and the time of Cain we are told how the evil spread abroad. We are always sinning and we can't keep out of it for some reason or other. This has always been recognized. Human history always seems to be running downhill.

12 We begin the Old Testament and the Pearl of Great Price with Adam in the garden, in the world as it should be, in a heavenly place. Then he is kicked out and starts cultivating the earth. The books of Abraham and Moses are marvelous for this. We see the stages. Adam and Eve accepted the gospel and rejoiced in it, but their children [almost] all turned away from it. They mourned before the Lord. They did the best they could to save their children, but they could do nothing about it. They had Cain and Abel and lots of children. Cain and his people loved Satan more than God and would not listen to Adam. Cain made his covenant with Satan and things got worse and worse. Then with Lamech the evil spread among the whole human

family and everything was going downhill. Well, this is the basic philosophy of history too, of the ancients themselves, the most famous being Hesiod's *Theogony*. I suppose you all know who Hesiod was. I'm going to stop asking questions because that's a fatal mistake when you ask questions anymore. It used to be you could get some answers, but no more. We can attest to that. Hesiod was writing at the time of Homer, about 770 B.C. He was writing on a much older basis, about the golden age. In the beginning there was the golden age, followed by a silver age, followed by a bronze age, followed by an iron age, followed by an age of clay. You'll recognize those as the figure that Daniel saw. Remember the head of gold, the shoulders of silver, etc. In other words we decline. Each generation is a little worse, or a lot worse, than that which went before. Must that necessarily be so? Well, that's so because of our nature; we have to be that way. "The troubles of our proud and angry dust are from eternity and shall not fail." We run down, as Job says, "Man is born unto trouble, as the sparks fly upward" (Job 5:7).

13 Is there a general theory of human behavior? Yes, you will find that 2 Nephi and 3 Nephi break out and express themselves very warmly on this particular subject, on the unregenerate nature of man. You put him where he doesn't have a chance. What are we doing here? Well, it's the Heisenberg uncertainty principle. Statistically, we always go downhill that way, but that's no excuse for the individual doing it. Heisenberg showed that that applied throughout all science. You can predict with absolute certainty how a mass of atoms is going to behave, but you cannot predict at any time what any one of those atoms is going to do. It can go off anytime it feels like it; there's no way of controlling it. That's the uncertainty principle, and it's so with us. The world may "go to hell in a basket," but that's no excuse for you. That is what Lehi is told, and that's what we are all told. He has given us the plan, and he has given us the help. He says, I'm going to give you all the help you want. I'll give you everything you need. All you have to do is accept it. If you don't accept it, you can't complain that it's your nature. You recognize your weak

nature and ask for help and you will get it; But we refuse it when it is offered this way, so we have all these downhill things

13 Well that's 1 Nephi 4 already, the way things go, this recurrent theme of destruction. And, of course, the Book of Mormon ends with destruction. It ends with the most bleak and terrible and the saddest of destructions. It's very sad. Remember, your great epics all begin with the destruction of a civilization, the destruction of Troy being the classical example. When the city is destroyed what do you do? Then there is the second theme, the theme of survival. It's the very next theme that comes out here, which is "get out." Lehi was told to get out and leave Jerusalem. In a dream he was told he would have to get out. So he is the one who makes an escape. Then this again is the theme.

13 The idea of an archaic civilization that was much higher than has ever lived since has been revived by an eminent scientist, by Giorgio de Santillana at MIT. The idea that there was an archaic civilization that had vast knowledge we always thought was a rather romantic, rather mysterious sort of thing, like the Atlantis business. But there is evidence that that is actually the case, that Jamshyd and his seven-ring cup have disappeared. The idea is that at the very beginning things were better—in other words that evolution has been downhill and not uphill. It's the very opposite of what the Victorians taught. The strange thing is now that someone like Santillana says there may be more than something to that.

14 So they choose to get out. They are told to migrate here. Of course, they all migrate. Adam migrates. He leaves the garden and has to take out into the lone and dreary world and establish himself. Then his sons and daughters scatter everywhere throughout the world. After the flood the three sons of Noah [Genesis 9] scatter in three different directions. They are always scattering to repeople the earth, etc. When you go out, you choose the wilderness. Of great importance is the person who makes the escape. Odysseus is a good example. Like Lehi, he is driven out and

he wanders. He was not rescued from Troy; he destroyed Troy. He had more to do with it than anybody else. “He was a man who was forced to wander many places and suffer very many evils. He saw the ways of many men and saw the customs of many nations, seeking to get home to save his own life and those of his companions.” But he failed to save them because they were foolish. They couldn’t control their lusts and their appetites, and they were destroyed. They never got to see their homes again. Only he came through. See, it’s the righteous man, the lone survivor in the desert. The Book of Mormon is full of those lone survivors; you’ll notice that.

14 On this theme of getting out: In 2 Nephi 5 after they have settled in the New World Nephi must depart. He must leave the people because his people have become corrupt then. He goes out with the people who will follow him. They go out by themselves and settle. He builds a temple and they live “after the manner of happiness.” It’s not necessary to suffer the way people suffer. They don’t have to if they would only do that “after the manner of happiness.” It tells us what the secret is of living “after the manner of happiness.” It puts that in a very nice way. It says to like the things that God likes. That’s the thing that will make you happy, and you will get along fine because then you will have what you want.

14 In Omni 12 it tells us how Mosiah leaves from Nephi’s new ideal community. Lehi leaves Jerusalem and settles in the New World with his ideal society. They have saved themselves in the wilderness, but they go bad. So Nephi leaves them. Then Nephi’s community goes bad and Mosiah breaks off. He is told in a dream to leave them. So in Omni 12 Mosiah goes out and is made king in Zarahemla. Then in Mosiah 7 Ammon goes to the land of Lehi-Nephi and finds a Mulekite enclave there. Then we have Zeniff’s story. He went out, and they [his group] went bad. In Mosiah 17 Alma is under pressure. He was a priest of King Noah, and he had to get out to save himself. He went out with a community, and they organized themselves in the wilderness at the Waters of Mormon. They had an ideal

setting there, but it didn't last again. They caught up with them. Then under Lamanite pressure Noah and his priests took off to save themselves—"to save his own life and those of his companions." Alma got out by the Waters of Mormon, and Noah left. Then the Lamanites took them in and formed another community. Then in Mosiah 21 [Ammon] meets Limhi and they join together. They make a break because they are living under Lamanite pressure here by King Laman. They make a break and escape to Zarahemla. Everybody is always breaking out and escaping throughout the Book of Mormon, you notice.

14 In Mosiah 23 Alma is forced to move again. He makes a city of his own, but he won't be king. Then his rival Amulon comes along and becomes so oppressive. He is an old priest of Noah too, and he hates the sight of Alma. He oppresses him as much as he can because the [Lamanite] overlord has made him the local king over Alma's people. That's the worst thing that could happen to Alma. So by night they make a break and leave too. He gets out and ends up safe in Zarahemla in Mosiah 24.

15 Does anybody else get out here that we notice? We are going to see other escapes like that. They are going to be destroyed, so you get out. That's the next thing to do; that's logical enough. And you choose a wilderness. Remember, it tells us in the book of Ether (a marvelous book, absolutely indispensable; we have to have that, the Jaredite story) that they go to that place where there never had man been. They go to a land which has never been occupied by human beings. It has to be a real wilderness; they are always going to wildernesses. This is an interesting thing here. The Saints went to the wilderness. As you know, Moses left the Egyptians and went into the wilderness, where he wandered forty years. The prophets always go out into the wilderness. Elijah went out and hid in the valley. The Qumran people had to imitate that. This is the Rechabite doctrine. When Israel or Jerusalem becomes wicked, the pious go off and live by themselves in the desert and wait for God to give them more revelation. That's the theme of the Dead Sea Scrolls. Those people went out to Qumran to do that very

thing, so we have the Rechabites.

15 We are told in Jeremiah 35 that Jonadab ben Rechab and his son were righteous, and they were so blessed. They were the only people that were not corrupt in Jerusalem. They were blessed by having special offices in the temple forever after that. They went out to live in the desert by themselves. They would not live in houses of stone, and they would not even cultivate the ground. They would live as John the Baptist lived. John the Baptist was another one who went out into the wilderness. “Why have you come out into the wilderness?” He was contemporary with Qumran of the Dead Sea Scrolls. We are told that he was a wild man and that he lived on wild locusts and honey. He dressed in camel’s hair and he scared people. When Enoch appeared the people said, “There’s a strange thing in the land; a wild man has come among us.” We know from the Jewish sources that when John the Baptist appeared people said, “Who is he?” They said, “He is Enoch.” They asked him, “Who are you?” and he said, “I am the man.”

15 Josephus never gives the name of John the Baptist. He tells his story but never gives his name because when they asked him who he was he said, “I am Enos,” which just means “the man.” They took him for Enoch. It’s this idea of the one who goes out and lives in the Wilderness. As a witness against the sins and follies of the human race, you go out by yourself. People try that all the time. The Saints were driven whether they wanted to or not. The Mormons didn’t stage it. As George Albert Smith, Sr., said, “We came out here of our own free will because they made us.”

15 There’s a recent, rather thorough, aerial survey of England that shows where there was a great civilization in England at least as early as 4300 B.C. Most of north England was under dense cultivation—farms, fish ponds, orchards, villages, towns, everything. It completely disappeared and then was completely covered by something else. Then it happened again. It happens again and again. Strange things happen here. Again and again the world has been depopulated to a greater degree than we realize. You

think of the plague in the time of Marcus Aurelius that wiped out most of the population of Europe and the Near East. It started in the Near East. Then you think of the 1340s when the plague depopulated four-fifths of some countries, and some communities completely. In England a totally new village culture—a way of doing things and type of farming—emerges suddenly after the Black Death because it just depopulated the land. Yes, you have your artificial wildernesses The weather was behind it too. They had bad years and had to move. In the great heartland of Asia the crops failed. The central hosts of Asia are living on a marginal economy, and when the grass doesn't grow they have to move and wander with their flocks. They infringe on the outlying civilizations. The civilizations are all on the edge—the Chinese, the Indian, the Egyptian, the Babylonian. They are all on the edge of what is called the heartland.

17 Then we have these swarming times when everybody is disorganized and disoriented. The book of Ether is a classic treatment of that. I wrote a book on that, *The World of the Jaredites*. That's called the heroic period, the epic period. It produced epic literature and was called "the swarming time." [This happened] in 1700 B.C. Then in 1200 B.C. Troy fell—not just Troy but the Egyptian empire and everything fell in 1200. Then 600 B.C. was another pivotal date, in Lehi's day. The old governments, the old sacral kingships disappeared everywhere. In 1200, 1700, 2400, and 3000—about every 600 years.

17 Our third motif here is the importance of keeping the record. Why this importance of the record? It's constantly going to be repeated here. For example, in 2 Nephi 29 he explains why the scriptures are to gather all things in one, the great unification. They are absolutely necessary to the project to orchestrate the whole thing, to bring it together. If this was just one disconnected series of tragic events, the thing would be a horrible mess. People think it is, but it isn't. It all fits into the same plan, and the record is going to tell us that. God wants us to keep the record which shows us that the thing is orchestrated here, just as you bring an

empire together. You couldn't have an empire until you had the written word, until you had writing. An emperor has no control out of sight of the next country or people unless he has the written record. He sends a scribe out to bring in the reports. He has the main office or bureau, and that's the center of empire

18      Then we get the next point which is the gospel plan. The Book of Mormon is not only a history, but as the history goes along it explains what's happening. It takes us by the hand and gives a meaning to the whole thing. It tells us where we fit in and why this is not just a lot of nonsense, why we are being told this. It's very carefully selected and very carefully edited. We are conducted through here, and we find such marvelous gospel sermons. The Book of Mormon has more gospel sermons than anything you will find anywhere. They go further in explaining what is going on in this world than anything else. You will find such sermons in 1 Nephi 10, the plan with Christ as the center, a single unified plan. That's what scientists are talking about today, a unified plan that will explain everything. That's what we want because they are all connected somehow. How can we explain them? This is the theme in the Book of Mormon. It says, "Bringing things all together in one." That's what the written word has the effect of doing. But the plan itself is explained here. In 1 Nephi 12-14 he shows the whole story; it would be pointless without it. When we are suffering these things we have a right to know, but we refuse to believe. If the Lord tries to explain it to us, we do like Cain. We turn on our heel and march out of the room. "I'm not going to listen to anymore of this," Cain told the Lord in [the book of] Moses. That's what we do. But it is explained and nowhere better than in the Book of Mormon. As 1 Nephi 16 tells us, this is hard to take. It's a bleak story, etc.

19,20      When studying Shakespeare you've got to apply your mind to that, and to the degree to which you do you can find out that it will convey a great message to you. But you must apply your mind to a much higher state than you do with just your own intellectual powers.

You must concentrate intensely, the most intense kind of concentration, which is prayer. You've got to pray about it. That's not just joking; that's an intellectual operation he [Shakespeare] is talking about. Nobody realized that better than Newton. Nobody was able to make the great discoveries that Newton was able to make for that very reason.

19,20            "I said last time that read is the same as riddle. When you see a document in front of you, it doesn't speak to you itself. You have to apply your mind to it. We talked last time about the importance of doing this very thing, of bringing these things to mind. All the book does is give you various hints, but it's not the real thing. Shakespeare says again: "Sit and see, minding true things by what their mockeries be." He says, this is just a play. We went through this with Henry V. This is just a play; this is just a book; this is just a mockup; this is just paper and ink. You've got to apply your mind to that, and to the degree to which you do you can find out that it will convey a great message to you. But you must apply your mind to a much higher state than you do with just your own intellectual powers. You must concentrate intensely, the most intense kind of concentration, which is prayer. You've got to pray about it. That's not just joking; that's an intellectual operation he is talking about. Nobody realized that better than Newton. Nobody was able to make the great discoveries that Newton was able to make for that very reason.

20            Back to a riddle, "as a secret which could be read by applying pure thought to certain evidence." This was the folly of the Renaissance and Reformation too and the Hermetic movement and all that go with them, namely that they thought they could all rely on the power of the human mind alone. They thought they were clever enough to do it with the liberation that came. I won't say "at the end of the Middle Ages" because scholasticism was just as vain and just as intellectual. This was St. Augustine's thing, that by thought alone you could prove the gospel, by thought alone you could prove anything you wanted to. You were equal to anything. When they discovered new devices and new documents like the great Hermetic literature, then they

became confident that there was nothing they couldn't do, that the human mind was capable of anything. They were fooling themselves because the human mind isn't. But aided it is, with a Liahona, if God aids you with this sort of thing and you want to join him. The Book of Mormon has a great deal to say about this, about the powers of the mind and what we can do by faith. He goes on here, "as a secret... by applying pure thought to certain evidence, certain mystic clues which God had laid about the world to allow a sort of philosopher's treasure hunt to the esoteric brotherhood."

21 Of course, that was the mistake of the Renaissance and Reformation. They broke down because they believed that by pure thought they could do it all, that they could pull themselves up by their bootstraps. As Job 11 says, man cannot by searching find out God. You can search all you want and find out a lot of things, but you need God to help you if you are going to find out how it all belongs together. "He did read the riddle of the heavens, and he believed that by the same powers of his introspective imagination he would read the riddle of the Godhead." [Job 11:7] That's going too far. Man cannot by searching find out God

22 This is what the Book of Mormon gives us, this kind of enlightenment. The mystery of the Liahona is what we are talking about here. It's a type of thing. God will give it to us to aid our thinking, but you have to bring your mind to it. If you didn't think, the Liahona wouldn't work. It worked only according to their faith and according to their behavior because again you have to keep the line pure. If you introduce corrupt elements, it's like introducing impurities in a conveyor. Impure copper is going to heat up. The more impure it is the less good a conveyor it is. If it is perfectly pure then you have a marvelous conveyor. That's what we have to be. This purity of life is an absolute necessity to go with these other things, and the Liahona wouldn't work without it. As soon as they started misbehaving, it refused to work. This applies to everything we do in our lives.

# Lecture 59 Alma 46

## **Book of Mormon Themes Apostasy**

**[Themes of the Book of Mormon: Entropy;  
Rechabite wanderers;  
Land of Promise; Gospel Plan; Materialism;  
Ethnic Mix of People;  
Promised Land; Wilderness]**

23,24        Because of our imperfections we break down. Anything which isn't perfect isn't going to last, if it has the slightest flaw. That's why we must come here and get baptized to wash away our sins and achieve perfection. If you have flaws they show up very quickly, as you know. We talked about the constant decline because things run downhill. That's entropy. So destruction is a great theme, and the Book of Mormon hits it all the time.

24        This is the Rechabite motif—driven by fate. All the great men are wanderers, strangers like Abraham. He was a stranger and wanderer in the earth looking for a city of God which was built without hands. Abraham was called a refugee. Every year, especially the seventh year, every Jew would come to the temple and make a basket like a cornucopia of all the good things from his land, the blessings that his land had given him. Then he would say a prayer and say, "Our father Abraham was an outcast and a Syrian, a tramp and a wanderer that had no home." That's what the word Hebrew means—IVRI means a person who

has no attachment, a displaced person. The Israelites were always displaced persons. Abraham wandered; he had to rent his grave from a Phoenician in Hebron. He didn't have anything of his own. He was a stranger depending on other people's bounty wherever he went, and of course depending on God wherever he went. Our father Abraham was a stranger, a wanderer, a tramp, and so are we all. It comes out all the time that we are all refugees.

25 Another theme is that this is the land of promise. The Lord said, if you want to be saved you have to get out. Lehi has a dream—he must get out. Nephi has a dream—he must get out. Mosiah has a dream—he must get out. You must get out of here. It isn't safe where you are; you have to keep moving. This business of surviving has to be more than survival.

25 Then this idea about the record, how the books hold it together. That's another theme we mentioned. A book is a mnemonic device. There's a great deal said about memory and the importance of memory. The purpose of writing, as the Book of Mormon tells us, is to keep in the people's memory the things that the Lord wants them to know. That's why it is given to them. He says, if we had to write these things from memory our record would not be reliable. So no matter how good your memory is you have to write things down. The record holds everything together. Your identity is your memory. If you lose your memory you lose your identity. I did for a while back in 1964. I had a minor stroke or something and forgot absolutely everything, lost identity and everything else. The remarkable thing is the way it came back, improved as a matter of fact.

26 Then the gospel plan. As I said, the Book of Mormon has better, more clear expositions. The half-a-dozen sermons you find in the Book of Mormon are great. Some of them are the only ones, like Alma's talk to his son Corianton. He is the only person who tells us what happens after this. Is there something? Yes, he says, I know. I went there, and it was hell what I had to go through because I hadn't been doing right. There is more, and it tells us the whole plan.

It's laid out throughout the Book of Mormon. All these passages right at the beginning of Jacob tell how it is going to be. After their greatest victory Nephi can prophesy. This gospel plan is temporal and it is eternal. It goes for the eternities. And they live after the manner of happiness in the gospel plan. What a marvelous thing to say—that there is a manner of happiness and what it is like. Nobody else has it. You can have everything here.

26 This is a theme we haven't mentioned, that of materialism. It piles up. Remember the Buddha. He was the son of a local prince but a very rich one. He had everything he wanted. His father particularly spoiled him because he didn't want him to become mystic and join the priests or anything like that. He gave him everything the heart of man could desire—the food, the play, the games, the sex, and all the rest of it. It made him sick, and he just brooded about it. He was not satisfied with it. He went out into the woods and finally found nothing. What was he looking for? The only conclusion he could reach was the five conditions in which you are nothing. Don't want anything and you won't be disappointed. Don't expect anything. There is no hereafter. There is no nothing. Once you get that idea, then nothing will worry you. Of course it won't. You might as well put a bullet through your head. Then nothing will worry you either. But that was it. The religions of the East promise us that. Don't expect anything and you won't be disappointed.

26 The very same problem was faced by Enos in that marvelous book. Enos was a marvelous example, so was Nephi. (What a neurotic Nephi was, worried himself sick.) All day long Enos brooded. He'd had everything in his life. He was worried about himself because he hadn't been doing right. He said, this can't be what I'm here for. Then he finally remembered what his father had said about these things. He prayed all night. He said, this can't go on—I can't live like this. He went alone to hunt beasts in the forest. He was the spoiled prince who had everything, but it wouldn't do at all. He finally had the vision; the Lord came to him.

27 If you have everything, that's not going to be it. This brings in the subject of materialism and the fatal gong that strikes in the Book of Mormon when it says, "They set their hearts on riches." Oh, look out when it says that! And does this apply to us?

27 Then there's the ethnic mix. Here's another one you could write about. The Book of Mormon is a crazy quilt of ethnic mixture, and we have always been so simplistic about it. When I was a little kid everything you found was either Nephite or Lamanite. Well, that's not so at all according to the Book of Mormon. It talks of vacant lands and people who had been there, of vast areas deforested by the former inhabitants of the land. They weren't Jaredites either. This was down in the south lands.. Don't make this ethnic mix business so simple.

27,28 Lehi is of what tribe? He is out of Manasseh. Well, who is Ephraim and Manasseh's mother? We are descended from Ephraim. Ephraim and Manasseh were the sons of Joseph and Asenath. Joseph married Asenath, and she was the daughter of the high priest of Heliopolis. She had to be pure blood Egyptian. So the ancestor of Ephraim is Egyptus. Don't worry about that. But that gives a terrific mixture because the Egyptians were already a mixture of at least seven different lines. Asenath had at least seven. Remember they [Lehi's family] were half Manasseh. They were on the other side of the Jordan. They were desert Arabs. They all had Arab names, as you find in the Book of Mormon. [His family] marries up with Ishmael. A Jew isn't going to be called Ishmael because Ishmael was the enemy of Jacob. Ishmael was the father and hero of the Arabs. He [the Ishmael in the Book of Mormon] had his daughters marry the sons of Lehi. You can be sure they were Ishmaelites because Lehi himself was a desert man. He was a merchant who traveled in the desert. [Ishmael] would be his cousin and an Ishmaelite.

28 Then they took Zoram. He was the servant of Laban, as you know. It calls him a slave. But a Jew can't be a slave of another Jew. Zoram, as his name shows, was obviously

of some other tribe. He could have been from one of the old Canaanite tribes, a Phoenician, or anything else. Right from the beginning you get this terrific mixture in the family of Lehi. Then throughout the Book of Mormon you find all sorts of mixing going on— strange things. .

28 Then there's the theme of the promised land. In the Dead Sea Scrolls every blessing goes with a cursing because that's the penalty. In a contract you have to have a penalty clause. If you don't keep the contract, you said, "Well, that's fine. If I keep the contract I get rich. If I don't keep it, nothing lost." When you invest in a thing like that you have to be kept to something. The promised land is never mentioned without the curse that's on it. There is a promise on the land. The curse is sometimes mentioned first. There's a curse on this land if you do not live up to it—when you are ripe in iniquity. When the fruit is ripe there is no reason for letting it go on rotting. Then is the time you have to pick it. Or when the cup of iniquity is full then you can add no more to it. You can't dilute it; you can't take the poison out of it. When that time comes, then the inhabitants shall be swept from the land. Extinct is the word that's used. This doesn't happen in other nations. This is a special curse on the promised land. The Greeks, Arabs, and Egyptians are still there. The Hindus and Chinese were ancient nations when Lehi left Jerusalem. They are still there, still speak their language, and still have their culture. But what about the cultures that were in America? Nobody can even guess about them. Nobody has the wildest guess about what was going on in the time of Christ 2,000 years [ago] in this country. You can't even begin to guess that because we have no written records, nothing like that. They haven't found the big stuff yet. I'm sure they will find it. It's different in this country. They have disappeared. The magnificent ruins are there and some of the people, like the Mayan, are still there and still speak [the language]. But they have lost all connection with the past; it's all gone. They are nations from the dust. Notice how often the Book of Mormon uses that phrase "from the dust." Whispering from the dust, these voices of nations that have passed. It's very sad when it starts out. This is a

voice that comes to you. There's nothing sadder than the ending or the beginning. When you get this record you shall know.

28-29           Incidentally, that's another theme, the wilderness theme and the importance of living in the wilderness. You'll notice that at least half of the Book of Mormon takes place in the wilderness. It's always the good people that are in the wilderness. You have to go back to nature to make yourself clear. They do that. Lehi and Nephi would always go out by themselves to pray. And where was the revelation given to Joseph Smith? In the grove. He went to the grove. He starts out his story (that was discovered in 1969, the oldest version of the First Vision) with how he got onto it. He lived in the most beautiful area. Upstate New York is gorgeous, but then it was a marvelous wilderness. He said he looked about him and saw what a beautiful world it is, the sun and the moon and all nature in its glory, and man walking forth upon the face of the earth with all his potential and glory. This was when he was just a kid fourteen years old.

29,30           And when he looked upon the wickedness and the dissensions and the violence and the deceptions and the meanness and the cruelty of man, he said there was something definitely wrong. That's what first sent him to the Bible and out to the grove to ask what was going on. There the Lord told him, "Behold the world lieth in sin at this time and none doeth good, no not one, ... and mine anger is kindling against the inhabitants of the earth to visit them according to this ungodliness." [Reference note: Dean C. Jessee, "The Early Accounts of Joseph Smith's First Vision," *BYU Studies* (Spring 1969): 275] His [the Lords] anger is kindling, getting hotter and hotter. It's building up. When Alma, Enoch, Jared, Lehi, Nephi, Ammon or whoever it is runs away, it is always to the wilderness. You get out and away from people if you can.

30           Alma 45:21 Then we have the theme of the routine apostasy. Must it always happen? We say the individual is without excuse, but they [societies] always apostatize. We

are going to get a very good speech on this in Alma Chapter 46. If this chapter was the only one we had, it would be quite enough to prove the Book of Mormon and to convince a person. Naturally you must read what goes on before. At the end of [Alma] Chapter 45 everybody got very rich. For behold, because of their wars with the Lamanites and the many little dissensions and disturbances. . .” There were lots of troubles everywhere because things had gotten uncorrelated, like the Church in Europe after World War II.

31 `Alma 45:23 There were many dissensions and disturbances, so they had to make a single regulation throughout the Church. The central authority had to take over, which you have to do, of course. That’s why you have the central offices, etc. So Helaman, the son of Alma, and his brethren went forth to establish the Church again. They went to straighten things out. But the people didn’t want to pay any attention to Helaman. Things were going too well after the war. They gave a sigh of relief and wanted to take it easy. In Alma 45:23 it says, “And they would not give heed to the words of Helaman and his brethren.” Why not, after the war? Remember, this was written by a 23-year-old in the 1820s in upstate New York. People knew nothing about this course of history, but this is the course that history has taken in our day. This is what you might expect to happen after a great war, but who would have all this figured out? This is what happened, and it sounds very familiar, doesn’t it? “But they grew proud, being lifted up in their hearts, because of their exceedingly great riches”—great prosperity.

31 Alma 45:24 This is what happens here. “But they grew proud, being lifted up in their hearts, because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God.”

31,32 Alma 46:1,2 Who is Helaman to speak to us? We’ll go our own way. So big trouble begins with chapter 46. We are starting out now very appropriately on a timely theme.[The Apostasy] This chapter is so compact and rich

with detail, all related. It alone would prove the Book of Mormon. So what did they do? Well, they felt their wealth was threatened, and they formed an opposition party. And what's more, this is the Central American pattern. They cracked down on the peasantry with hit squads, and they really meant business here. Notice it says they "gathered together against their brethren. . . . they were exceedingly wroth, insomuch that they were determined to slay them." This was not just politics here. They wouldn't put up with this sort of thing, that in their exceeding great riches they might feel threatened. And they found a strong and ruthless leader. It was Amalickiah, and he was clever. He was a good man [for this job]. He was a leader; he was sharp—this mixture of cunning and wisdom. He's clever and a good military man. You see the flaw that runs through his character, a dangerous character. He was a dictator. Notice that he "was desirous to be a king." These are the king-men here. He's a typical military dictator, a type that has proliferated today. He makes a reflection on the next page which is very much to the point here.

32 Alma 36:4,5 Who was backing him? "Those people who were wroth were also desirous that he should be their king." They lined up back of Amalickiah, and he was very good at organizing them. He organized together various conflicting groups. He brought them together in a common cause here. "And they were the greater part of them [ambitious lower officials] the lower judges of the land, and they were seeking for power." An upwardly mobile, ambitious class seeking for power, and this was the man to give it to them. "And they had been led by the flatteries of Amalickiah." He promised them that they would come to power. Notice, "he would make them rulers over the people." This is the classic pattern, not only in Central America, but in modern Europe.

32 Alma 36:5: "And they had been led by the flatteries of Amalickiah, that if they would support him and establish him to be their king that he would make them rulers over the people." Well, that's what you do. You make people ambassadors, department heads, and cabinet members if

they support you, to put you on the throne. This is the pattern we follow in this country. "Thus they were led away by Amalickiah to dissensions, notwithstanding the preaching of Helaman." It didn't do any good.

34 There's the great ode of Catullus on that: "The sun sets and the sun rises again. But once our little brief light goes out, nothing remains for us but one long night of nothing." How negative. That's the philosophy of the Romans. The Romans were a materialistic civilization. They lived for that. That's all they had to look forward to. What a world we are in. Nothing gives you comfort like the Book of Mormon. You won't find this cynicism in the Book of Mormon, but you will find this. We are to blame for the whole thing. It's because of the foolishness of men. They don't have to act that way. How quick to do iniquity, how quick to forget, and the great wickedness of one very wicked man. We are prone to wickedness. We are very vulnerable to all sorts of foolishness.

34 This sad Book of Mormon story is all going to be repeated over and over again. This happened then, and it's happening now. Must we go through with this? "

# Lecture 60 Alma 46

## **[Nibley on Wisdom Literature] The Title of Liberty The Dead Sea Scrolls The Flag of Kawe**

36 Alma 45:23,24 We are on Alma 46. I said it before and I say it again. If this was all Joseph Smith ever left us, it would be very powerful evidence to his being a true prophet. It starts out on a theme that has become painfully obvious today. Remember, we began at the end of the preceding chapter with a coalition of protestors, an action group. They felt their wealth was threatened, and they were going to undertake desperate measures. Who were they? Well, we can find out who this group was in Alma 45:23-24. We mentioned who they were. “And now it came to pass that after Helaman and his brethren had appointed priests and teachers over the churches that there arose a dissension among them, and they would not give heed to the words of Helaman and his brethren; But they grew proud . . . because of their exceedingly great riches; therefore they grew rich in their own eyes.”

36 Alma 46:4,5 Amalickiah desired to be king, and those who supported him “were the greater part of them the lower judges of the land, and they were seeking for power.” Upwardly mobile, career people here. In verse 5 he promised to make them rulers; he promised careers. They were going to have a spoils system. When I get in you will all have better jobs [he said]. He has a backing here, and

he is very skillful in manipulating it. Then in Alma 51:8 we also have reference to who comprised this particular support group he had. It wasn't strong enough to hold on, as you soon find out. "Now those who were in favor of kings were those of high birth [as you would imagine], and they sought to be kings; and they were supported by those who sought power and authority over the people."

36 Alma 51:17,21 Ambition all over the place is the point. All the ambitious, the rich, the upwardly mobile people of high birth, the snobs. Then in verse 17 of the same chapter: "And it came to pass that Moroni commanded that his army should go against those king-men, to pull down their pride and their nobility." Verse 21: "And thus Moroni put an end to those king-men; and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility." They were brought down to be humble. So we get a very good idea what kind of a coalition this was. It's typical Near Eastern, Central American—you name it. Anywhere you get this combination—the landowners, the powerful group that gets together and wants to rule the land, as against a popular leader leading a popular cause.

36,37 Alma 46:7-9 We read in verse 7 that "there were many in the church who believed in the flattering words of Amalickiah." They were taken in because they were more impressed by political and economic arguments than religion. People always are. They had just gotten through a hard war, and the affairs of the people of Nephi were "exceedingly precarious." They were exhausted after the war. They are split down the center now, and this is the last thing in the world that Moroni wanted, of course. Moroni wasn't the head of the church; [Helaman] was. We mentioned this before; we see how quick these things happen.

37 Alma 46:8,9 Verses 8 and 9 belong to what you call "wisdom literature." It was very characteristic in Lehi's day. More studies are being made on wisdom literature than any other field today. It has to do with the common ground of the Egyptian and Hebrew wisdom literature. The Wisdom

of Solomon is found in the “Wisdom of Amenemope” word for word. The wisdom literature of the [Egyptians] and the wisdom literature of the Hebrews is like that. Nobody was willing to admit it until very recently. You are very suspicious when you find the Bible in Egyptian writings, but there it is. They have finally broken down and admitted it.

37 It’s not surprising the Book of Mormon is written in Egyptian. It’s much more concise and easy to handle. They tell us if they could write in Hebrew they would, but it is too large and takes up too much space. At this time demotic writing was the official writing. It had only been in for a hundred years, but it was the new shorthand. Everybody was using it because it was very convenient. It was so much shorter than anything else discovered.

37 In room 35 (I think) of the Cairo Museum there is an inscription in Egyptian hieroglyphic writing, Egyptian demotic writing, and Greek. The Greek and Egyptian take up so much space. The demotic takes up just about seven lines. All the other inscriptions take up half a wall, but this one is just like that. It’s amazingly economical That’s why they were using it. If they could write in Hebrew, they would be more understood.

37 Alma 46:10 Then we go on to verse 10 and talk about the tricks here—Amalickiah’s cunning and flattering words. That’s the secret. All through the Book of Mormon you see that’s what does it. Public relations do the thing. As Joseph Smith said, the devil is an orator. He flatters them and tells them the things they want to hear. Samuel the Lamanite said, when someone comes and tells you what’s wrong about Zarahemla you stone him, cast him out, and say he is a false prophet. If he tells you what’s right about Zarahemla, you carry him on your shoulders, dress him in costly attire, and parade him around the city.

37,38 A German scholar, Friedrich Blass, wrote a massive work, a documentary on the proving and testing of ancient documents. Blass gives a number of ways by which you can test the authenticity of an ancient document. The

most obvious is this. First, it can be a document [written by someone] like Clement of Alexandria, Philo, any of the apostolic Fathers, or any of the writers in the Patrologia—the Fathers of the church. All they are is commentaries, like science and health. Other people have written their bibles and their commentaries, but they are just commentaries on the scriptures. They are sermons, wisdom literature, etc. That's fine. Joseph Smith wrote a history. Blass said the one thing you cannot fake is a history, and the longer it gets the more dangerous it gets exponentially. Every time you add an item, you make it that many times more difficult to get away with something, because you are tipping your hand if you are making it up. That's very obvious. So a historical document is the hardest to fake, and a long historical document is impossible to fake. This certainly is impossible here. He said the best way of testing these is not the broad sweeping ideas and concepts, romantic descriptions, or things like that, but the little details of everyday life that slip in, little casual things. This chapter [Alma 46] is loaded with them, the things that you never suspected. They sneak in on you, those things that a person wouldn't have known or faked.

38,39            Well, now we are going to have to refer to the Battle Scroll. You all know about the Dead Sea Scrolls. The Dead Sea Scrolls aren't daily news anymore. In fact, they have been suppressed ever since 1960. Neither the Catholics nor the Protestants liked what they said. We'll see why. I must tell you something about them in that case. You know where they were discovered and all that In 1948 a shepherd boy by the name of Mohammed Dhib was the nephew of the majordomo in the house of President Barnes at the American University in Beirut. This all ties up. He was just a shepherd boy east of Jerusalem there, out in the desert along the Dead Sea.. He [the shepherd boy] was chasing the sheep (you all know this). The sheep went into a cave. He threw a rock in to see where it would land in the cave. Instead of a "clunk" he heard a "clink." It hit a jar. They went in and there were all these jars stored there with documents in them. Then they discovered eleven caves in quick order. They went out there and got all excited. There

was a big fight about what the documents were. They were buried there by some people who fled from Jerusalem at the time it was destroyed after the time of Christ, in the year 70 A.D. But even before that in 150 B.C. some people went out there, and earlier than that.

39 We are talking about the Battle Scroll that came from [one of the caves]. One of these scrolls was describing how Israel should go to battle in the last days and in their days, the sacred order given to them with the law, which we don't have in the Old Testament. What is the sacred order of battle they have to use? Very important are these banners. They talk about their liberties and their families. They figure in the regular order of battle, and this plays a very important role here.

40 Alma 46:12 We have this Battle Scroll, and it's interesting because of all this talk it has about the [banner]. Let's read the rest of it "He rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion and freedom, and our peace, our wives, and our children. ... And he fastened on his headplate, and his breastplate." Notice, he put on his ceremonial armor, his extra armor. "... and his shields [in the plural], and girded on his armor about his loins." He is really heavily armed. Then he took the pole with the title of liberty and bowed himself down and dedicated it and the land to the Christians.

40 Alma 46:13 Let's first take the Banner of Kawe and the background of the liberation of the people by the man with the banner. It's the idea of it being his coat, because immediately we think of the coat of Kawe. The freeing of Israel is closely connected with the name of Cyrus, who was their great deliverer. It was Cyrus who brought them back from the Babylonian captivity after the days of Lehi here.

40,41 We have in the title of liberty episode a clear and independent parallel, for Moroni's banner is just like the "Flag of Kawe" He was the legendary founder of the Magi. We are already into Hermetic literature here with the

Magi, the same Magi who came from Persia to give gifts to the Lord because they had seen his star in the east. They had seen his star rising; they were astrologers. They play a very important part in the Cabala and in Jewish mysticism all the way through. The same thing happens in the Dead Sea Scrolls in the Battle Scroll, as we will see. We are dealing with one particular episode, with one particular phase of a culture, in which you have a rather complicated, rather exotic way of doing things. The Book of Mormon just matches up to perfection here.

41,43           The parallel with the story of Moroni's banner is very striking here. The Dead Sea Scrolls provide the link here. We've got Kawe and his banner going. The Dead Sea Scrolls are the best control we have on the Book of Mormon, because here the Jews are doing things as they did back there. It matches the Book of Mormon in so many points.

43           In Qumran over 10,000 fragments have been discovered. Every book of the bible except Esther is represented there. [Fragments of Esther have since been discovered.] The "Milhamah Scroll" from the first cave tells about the order of battle. It's worth the whole book, telling about how these people go to battle, how they raise the banner, what they prescribe on the banner, and how the leader takes over. There were five to eight hundred extremely diverse texts found in the Qumran caves, not just fragments but texts.

44,45           In 1952 the "Copper Scroll" was discovered in Cave 3. It turns out to contain the record of where all the other scrolls are found. It was written by the person himself. The Arabs were constantly discovering these [scrolls] in the early centuries on Islam. They are lost now, we don't know anything about them. [There was] widespread sequestration of books and valuable artifacts at sites scattered through out the Judean wilderness. These were Jews fleeing at that time everywhere. They had been doing this thing since 3000 B.C. Every time there was danger, they would flee to these caves. Remember, the Lord tells them, in that day flee to the mountains and don't come back. That's what they had

always done when the enemy came in. We find more scrolls way down south here at Masada.

45 The moral of all this is that “Christian ideas we find here—predestination, election, the duality of the flesh and the spirit, darkness and light, falsehood and truth—evolved out of Judaism as a whole. [Because of the scrolls] Judaism and Christianity cease to be distant theological cousins and become much closer relatives.” That disturbed both of them. The Jews found it much too Christian. For example, they had to organize at Qumran in a meeting with a presidency of three and a council of twelve, and whenever they met they were supposed to have the sacrament, the bread and the wine, which would anticipate the coming of the Messiah. Well, this is Christian; this isn’t Jewish. It shouldn’t be here 150 years before Christ, but there it is and it’s Book of Mormon too. The Christians don’t like it at all because these people were Jews stealing their thunder. The Catholics say they have robbed Christianity of its originality. Christianity isn’t original in the Book of Mormon; it has always been chosen from the very beginning. The gospel has always been there. We find these two things running right together. This is so important for our [chapter 46] here because it starts using the word Christian all over the place. They took the names Christians, and they possessed the land for Christ. What would they call themselves then, if you want to anticipate? Well, they would call themselves Mashih. The names Christ and Christian [are found] in verses 13 and 16 of Alma 46. In Hebrew and Arabic that is Mashih/Masih, but the Jews won’t use that word today. Christ means “the anointed one,” mashah is “to anoint,” and the Mashiah means “the anointed one.” It means exactly the same thing as Christ. Like the Moslems, they [the Nephites] don’t use the word Christ; they use the word Messiah. They don’t use the word Christian; they are the Messiah people. So these people in the Book of Mormon use the word Messiah, but Christ means the same thing. It’s very interesting that modern Hebrew avoids that. They won’t use that word Messiah because that is making a concession here. They call them the NOTSRIM; that’s the Nazarenes. It’s safe to call them Nazarians, but if you start

calling Christians MASIHI, as the Arabs do, that means we are in real trouble here. We are admitting that they believe in the Messiah, the coming of the anointed one, which we believe in too.

46 Alma 46:13,14 Moroni consecrates the title of liberty. Liberty is DROR, HERUTH. This may sound like modern American language, something Joseph Smith was just lifting. But don't fool yourself. After all, what is the inscription on the Liberty Bell? "Proclaim liberty throughout the land." Where does that come from? That comes from Leviticus 25. That's Old Testament. That's Jewish, proclaiming liberty throughout the land. They are just following the procedures since the days of Moses. Under the law of Moses liberty was the name of the game. The Jews alone of all people held the Jubilee. Remember, every seventh year and then every seven times seventh year all debts were cancelled. All slaves were freed. Everything was wiped out. No other people had that. Now that was liberty, because as long as we are in debt to each other, as long as we are under contract to each other, as long as we have to pay off each other, we are not in true liberty. But they knew what real liberty was, and the Lord gave them that command, that every seventh year every slave should be let go. Not just let go. He should be provided for well for the rest of his life. They would take good care of him. All debts would be considered paid off. As long as we are in debt to each other, we can't say anyone is free in particular. The Jews knew what freedom, HERUTH, was. They talk about it all the time here.

46,47 Alma 46:21 The titles on the banners are very interesting. There are quite a few of them. They always talk about these idealistic things. [such as the] apocalyptic, eschatological, and pseudepigraphic parts of the Bible—those prophets in general, and especially Isaiah, who is the favorite in the Book of Mormon, as he is in the Dead Sea Scrolls. Great equality is the influence here and the influence of apocalyptic and pseudepigraphic. That means this borderline literature that goes back to the Jews, that was lost and has just been found throughout the

nineteenth and twentieth centuries. This Dead Sea Scroll stuff you would call pseudepigraphic. For example, this is called The Battle of the Sons of Light and Darkness. That's the title that's given to this, although the title page was missing. He says what we find on the banners are things like this: "Names and Positions of Michael," "The Light and Darkness," "The Angel of the Ancient World." Then they talk about "The Day of God," "The Place of Knowledge of Justice and Truth." Finally there's the calendar. They enroll by families. Everybody who enrolled under a banner had to sign his name exactly as they do here in the Book of Mormon, where it says [verse 21] they came running, and covenanted, and rent their garments. We will get to that, but I see the time is up now. There's so much of this and it's so condensed.

# Lecture 61 Alma 46

## **Evidence of the Authenticity of the Book of Mormon [Conflicts between two Cultures] [Formal Rules of War]**

48 I made a list of sixteen points of evidence—any one of which would be enough to write a book about. What on earth does anyone today know about what was happening in the New World 2000 years ago? You can find remnants from which you might reconstruct this, or that, or the other, but we have no written record, no names. You dig, and then you compare what you have found here with what you have dug up somewhere else. They you argue about how to account for the resemblances. You just dig and you guess. They haven't got very far.

49 The only purpose of religion is to answer one question. It's called the terrible question that nobody could answer. The question is: Is this all there is? If this is the whole show then your life is going to be arranged differently, isn't it? When a man dies it that the end of it? Remember Korihor teaches that they could sin all they wanted to; there would be no reckoning or anything like that. They were glad of that teaching. Well [the answer] to that question will pretty well determine your behavior, won't it?

50 How do you explain the plates and the angel? Well, they were a hallucination. That's what the great Eduard Meyer said, and he had more respect for Joseph Smith than

any of them. It makes all the difference where he got the book if he really saw an angel. Angels' visits always mean rejoicing. It's a breakthrough, you see. But now the angel comes, a real angel. It makes all the difference if he really saw it. That means we are living under wholly different circumstances from the "lives of quiet desperation" that we normally live, and nobody can escape it. The mere reality of the Book of Mormon puts everything in a different light.

51 Let's turn to this list. We were talking about the list of sixteen [evidences], and I'm not including the remarkable resemblance to our own time and the remarkable relevance to our own situation with which this chapter begins. Remember the post-war boom, the arrogance of the people that divided them, and this cultural difference here. The main issue in the Book of Mormon is not between the Nephites and the Lamanites at all. That's not the fight, and this is an important thing. This is our first point in this cultural thing. It's between totally different ways of life that began already in Jerusalem. You notice that Alma is like Lehi, Nephi, Ammon, Abinadi and the rest. We talked about the Rechabites who want to live the old law in its purity. In this wicked and sophisticated civilization you can't do it, so there is always this conflict. Alma is over strict. He is a prude really. He gets on your nerves. No wonder he caused his son Alma to revolt. But these people have to be. Remember, it tells us in the short books like Enos, unless our laws were extremely strict and severe that's the only way we could keep things under control at all. Like the Puritan settlements in New England, they had to be extra severe. It's the conflict between them and the more permissive way of life that the Nehors immediately introduced. That became the state religion. The righteous, the people of the Church, were always a small minority, except for two hundred years, throughout the Book of Mormon. They were the minority, and they were in constant conflict with these others like Korihor, Nehor, Zeezrom, etc. Leaders were always able to get a big following if they protested against this overly strict religious society in which they were living. They lived the old strict law of the prophets. It was austere living. It was a life of the mind. And every time there was a break, they

would take to the wilderness. It happens very often here. .

51,52           We mentioned the confusion of the Dead Sea Scrolls people last time. They did the same thing. They left Jerusalem because Jerusalem was corrupt. The scrolls are full of this. They were waiting there for the prophets. They were waiting for God. As it tells us in Isaiah, we have gone into the desert to prepare the way for the Lord to come, and we can only do that by preparing ourselves that we might have visitations by angels. They were looking forth to that sort of thing. [We discussed] the confusion of the people of Qumran and all up and down the Dead Sea. It wasn't just Qumran. This was the standard religion of Lehi's day, and it was lost. That's why it's not popular today. That's why they have suppressed the scrolls actually. It's very natural to confuse them with the Essenes because the Essenes were another such body of people that were [escaping] from the world., This is the whole Hermetic tradition. They formed these conventiclers, these groups. That would include Pythagoras, the Platonic schools of teaching, and everyone who wanted to live a pure life. They wanted to get away from the corruption of the world which always follows the same routine, the four things that Nephi talks about: money, power, popularity, and the lusts of the flesh. Those are the things we all want to enjoy. This is repeated a number of times in the Book of Mormon, and Nephi makes it very clear [1 Nephi 22:23]. So we have this theme that runs through the Book of Mormon which is very solidly backed up now by the Dead Sea Scrolls.

52           Then in contrast to this, the other culture is that of Amalickiah. Now that's a giveaway. Now we are getting to a possible piece of evidence. A second point here is the name Amalickiah. He is the leader. He sets himself up, and they all follow. His name Amalickiah is "my king is Jehovah." Amalickiah was a Mulekite. We forget that Zarahemla wasn't a Nephite city at all; it was a Mulekite city. The Mulekites were a mixed band, much larger than Lehi's group, who came over when Jerusalem fell. We know now from the Lachish Letters that the youngest member of the royal family did escape. He would be Mulek, the "little

king.” Possibly, they call themselves the Mulekites because he led their particular group. He [Amalickiah] represents the Mulekite reaction against the strict teachings of Lehi and Nephi’s descendants. The Mulekites were never that way. They not only built the big city of Zarahemla, but they [included] almost all the dissenters. Ammon was a Mulekite, a pure descendant of Zeniff. This was a mixed batch. They had no objections to accepting the foreign Mosiah as king. He was a Nephite and became their king. Then Mosiah and Alma take over and they practically rule the state. They lay down the law, and they are very strict, both of them. But you notice the second Mosiah keeps the law of Benjamin, which was the liberal [part] of the old law of Moses—namely, as it tells us in Alma 30, absolute freedom of speech and of religion. Alma’s own son deliberately started making all sorts of trouble, but they didn’t lock him up, though [Alma] was head of the Church. Mosiah’s four sons joined him, and they made as much trouble as they could. They represented this easy-going, more popular religion. You’d think, well why don’t these two men crack down and put them in jail. It says because there was a law against [persecuting a man for his belief]. I’ll read it to you because it is a very important law. They were free to do this, so you are going to have these two societies, two cultures, two ideals side by side here

52 Alma 30:7, 9. “Now there was no law against a man’s belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds.” With pressure groups you’d come under pressure if you believed with a minority or something. “Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him; but if he did not believe in him there was no law to punish him.” It was not a crime not to believe in God. Atheism had as much right as anything else. Otherwise it would have been unequal, it says. “For there was a law that men should be judged according to their crimes [that’s an overt action]. Nevertheless, there was no law against a man’s belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds.” No

pressures could be brought in that case

52,53        This Korihor had been raising hell, as you know. But they didn't imprison him. He was killed by the intolerant Zoramites. A Zoramite mob killed him, but among the Nephites he was free to circulate. He went about and you know what he preached. The law could have no hold on him. He "began to preach unto the people that there should be no Christ." He said it is a foolish and vain hope to yoke yourselves with such foolish things. He said, this is not intellectual; this is foolishness. It's not intellectually sound. Notice, these were the intellectuals, the rationalists, the positivists, etc. These foolish old traditions, these old myths, have kept you down. Alma 30:27: "And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges. [He was allowed to preach all this?] Yea, they durst not make use of that which is their own."

53        They had to pay taxes and things like that. It was a sacral state. This [preaching] was allowed. You see these two cultures side by side, and this conflict is the one that hits you all the way through the Book of Mormon. We are so naive and so simplistic in the Church. We say, "Well, there were the good guys; naturally, they were the Nephites who were white. Then there were the dark people who were the Lamanites." It isn't that way at all. This is the real issue all throughout the book, and it's the issue in our world. Our war is not with the Lamanites today. And along with this, you notice, they are bound to resent Nephi, Lehi, and Alma and Mosiah's complete rule. Why should they be in charge? It was all right to make Mosiah king because he was a great man. But when he joined Alma and gave Alma plenary power in the Church, people started objecting. Then there was this rebellion that became very popular. The Church from then on is a small minority; they don't hold their own at all.

53 Along with this there are frequent indications we will see in the Book of Mormon of ancient and exotic peoples in the background, for example, when Alma went to visit the Zoramites on a mission. They dissented, as you know, and went out. They had only been away from the central culture for a short period. He says they [Alma and his group] were utterly dumbfounded. They were so amazed they didn't know what to think of it. It absolutely stunned them. They [the Zoramites] had a totally different religion of very exotic things in which they built high towers and stairways and all this sort of thing to have prayers. They loaded themselves with all sorts of costly and lavish apparel, and the priests were parading around. Well, immediately we come into a world with which we are familiar from the murals, vases, and the reliefs of Central and South America—this lavish, strange religion which was there before. The Zoramites took it up obviously. Almost overnight they had this whole different culture. [Alma and his brethren] were completely amazed by what they found, how they had changed everything. They kept some of the old religion and adopted this, that, and the other. But who would give them this idea? You don't just invent a religion whole cloth that way. They came out and picked this up

53,54 Then there is the Sebus game [Alma 17:26], for example. This is a worldwide thing. Well, we won't go into these things, but that's another of these exotic things. We find constant hints. For example, they talk about the whole central country which was barren of trees because of the inhabitants. Well, [some say] you can't make a desert that way, but you can. We know now that's what started the Sahara going. People do create deserts. They do deforest countries entirely. In fact, Plato talked about that. He said that half the Peloponnesians are now just desert because people have cut down the trees. Well, this happened in the Book of Mormon here. Who were these people? It's not talking about the roving Jaredites in the north country. We're talking about something else here. Anyway this is an important thing. These contacts are mentioned only when necessary, and this is why. The Book of Mormon is very carefully edited to focus attention

intentionally on the small minority of believers who remain true and faithful. It's a history of the Church. It is handed down genealogically from father to son. It deals with the affairs of the Church. So throughout the Book of Mormon we find intense hostility between these two ways of life. One is strict and upright, and the other is glorying in displays of wealth, fine apparel (notice the language; it uses lavish terms) and proud nobility. We saw that last time. It's the very sort of thing we find so strikingly illustrated in the murals, vase paintings—the tasteless profusion of the jewelry and feathers, the parading of priests, and the pride of these things. The buildings and exceedingly high towers play an important part in the Book of Mormon—how they are built and who builds them under enforced labor. This is a striking point, and it comes out in this chapter very clearly.

55 Now this doctrine of desolation is very important. When Israel went to war, the people were rallied by such inscriptions on the banners. The banner was called the NES, which the lexicon will tell you means “a pole, a standard, a signal, an assignment.” Title is the best translation you could give that. This emphasis on land is very important. We asked Yadin “What is your religion? What do you believe. Remember, he {Yadin} was an enlightened modern Jew. He said “My religion is the land.” That was his religion, the Holy Land. It's an obsession with the land. It's repeated again and again way back here. They still are. It's the same thing here: “Blessings upon the land.” Alma talked about “the promised land” and “to give us a title upon the land.”

56 Yadin makes a lot of the close resemblances between the Roman rules of war and the Hebrew ones. That's not accidental because, as you know, armies do imitate each other. They have to. You have to compete. If they have a superior uniform for camouflage, you adopt the gray or the green. If they have a helmet that gives better protection, the other side adopts the helmet. After a war has been going on for a while, two armies begin to look awfully much alike. You can't allow another person to have an advantage indefinitely, so you do what he does if it's working better

than yours. So the armies look alike.

56 Alma 46:18 In verse 18 we get the contrast. The cultural contrast is nowhere more clear than in this characterization by Moroni of his own people as “we who are despised.” Well, the Battle Scroll of the Dead Sea Scrolls starts out by saying this, “The sons of Levi and the sons of Judah are exiles in the wilderness.” It isn’t just captivity, but they are exiles. They are outcasts in the wilderness. That’s the GALUTH. “They fight against them with all their troops when the exiles of the Son of Light return from the wilderness to encamp in the wilderness of Jerusalem.” They are still in the wilderness all the time, but they are exiles. They are driven out; they are homeless. It becomes more explicit later on. Describing their condition, it always refers to them in these terms. They are the EVYONIM/Ebionites, the outcasts, the poor of God.

57 Alma 46:18 This goes into your cosmological, cabalistic doctrine that was rejected by the rabbis after the fall of the temple. The Book of Mormon is full of it.. That’s what he’s talking about when [Moroni] says, “Surely God shall not suffer that we, who are despised because we take upon us the name of Christ ...” They think of themselves as the despised ones, and it’s the same thing here. Notice, he is saying this while he is waving the banner.

57 Needless to say, the Messiah passages are the ones the Jews don’t like. As I said, the Dead Sea Scrolls are in bad repute both with Christians and Jews because there is too much Christianity in them. The Jews say, “They are anticipating Christianity; we don’t like that.” The Christians say, “This robs us of our originality by having those things there when they shouldn’t have them.”

58 Do you know the word plan isn’t found in the King James Bible? It’s an amazing thing. We think in terms of plan all the time. That has been picked up by most churches today. They use plan a great deal. They didn’t before. They thought that was one of the follies of Mormonism.

## Lecture 62 Alma 46

### **The Garment of Joseph Religious Brotherhoods [Four Different Cultures] [Utopian Societies]**

59 Alma 46:20 We were talking about the battles and the scrolls. We are told in [Alma 46:20] that [Moroni] waves his banner and summons the people to maintain this title upon the land, entering into a covenant with the Lord. In the 1QM, the Battle Scroll, in column three, line four [we read]: “to maintain their title upon the land.” They make a covenant, and they not only come under the banner but they also sign their names. They all sign their names. When it says they entered into a covenant with the Lord, they did that in Qumran the same way. This was the ancient Jewish practice. Remember, we were talking about the practices that were carried out in the early days before the temple fell. When the temple fell in the days of Lehi, that ended everything. The rabbis didn’t like the temple; they didn’t want it to come back. The first thing they did, the learned men went and asked the emperor after Vespasian for permission to found a school at Jamnia across the Jordan. He gave them permission and that was the first rabbinical school. The rabbis aren’t priests. They teach the rabbinical learning which is another thing. They don’t have the rites of the temple anymore. But these people were the covenant people, and they signed up back in those days

59 Alma 46:21 The people run to the banner in their

armor in verse 21, and they do that in column four, line six the same way. When they rush to sign up, naturally they put on their armor. They have to be armed. "... rending their garments in token, or as a covenant." That's a very important thing, that rending their garments. This custom of rending the garments and the story of the two garments we'll come to presently. It isn't found in the Old Testament. In verse 21 they tear their garments. There was recently an article by Jonathan Z. Smith called "The Garments of Shame" in which he discusses this old Jewish custom of coming and rending your garments, putting them in a pile, and stamping on them. You say, "May we be trampled on if we break our covenants." That's exactly what they do here. Verse 21: "... rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress [this is what you call a mystery, when you dramatize a thing and carry it out this way] the commandments of God, or fall into transgression, and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments."

59,60 Alma 46:23 So the garments of shame are both torn and stamped on, the two things they do here. The rending of the garments takes us back to the garment of Joseph, when he was outcast and despised of his brethren. Moroni tells us this story. He recalls an old tale that was known to the Jews; they knew all about it. He says, "Let us remember the words of Jacob before his death." You won't find those words in the Bible. Where does he tell these stories? Well, I'll tell you where he tells them in just a second. Be patient; don't leave. "For behold [on his death bed], he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment."

60 So half the garment perished and was rotten; the

other half was preserved and had not decayed. So he was both sorrowful and joyful at the same time. "Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son." Now there's a nice contradiction; he joys and sorrows at the same time. This is a classic statement here. Let's see what Thalabi has to say. We have the book of Thalabi here. I am very lucky to have it I have the only copy I have ever seen, although it's fairly popular. So the great Thalabi made a famous commentary. This is the account of the prophets, how to explain them. His name means fox. He died in the year 1036. He made this survey at the end of the tenth and beginning of the eleventh century so the Persians would know what they were talking about when they read the Koran, who the prophets were and what they did.

61 [Thalabi] is talking here about the shirt of Joseph and the two things. This is what he says: "And when Joseph made himself known to his brethren, he asked them about his father. "What happened to our father, Jacob?" " He was in Egypt and he was the important man. The brethren had been brought before him, and he said, "What happened to my father after I left?" They said, "He lost his eyesight from weeping." Then Joseph gave them the garment. He had the good half of the garment with him. That's the part that clung to him and he still wore. Joseph handed them the garment, which is called the QAMIS. Our word chemise comes from that. "And this garment was the garment of the Garden of Eden. It had the weave and the pattern of the JANNA" That is the Garden of Eden. It is usually rendered just as paradise, before man fell. "It had in it the breath of the garden." This is important. They believed that garments retained their odor. A person would come to you and say, "You come from Cordoba; let me smell the air of your garments that I may enjoy Cordoba." The idea is that the air is more important than water. They always talk about the "air of a place before they talk about the water—I guess because they didn't have any water. They had varieties of air.

61 [Thalabi continued] "... so that it never rotted." It

used the word decayed. He saw the part that never decayed. The half he had was the part that “never rotted, never decayed, and its threads never deteriorated. That was its true state.” It kept its true state. There were two parts. “... the remnant of the coat of Joseph which was preserved and had not decayed, whereas the other half shall perish even as the remnant of this garment.” It was decayed and rotten. We’ll hear about that one in a minute here. “Joseph gave that garment to them [this is important here], and this was a garment that had belonged to Abraham.”

61 [Thalabi continued] The idea of a garment of many colors is an invention. If you look in your Bible every time it mentions many colors the word colors (even in the commentary) is in italics because it is put in there by modern editors. It’s found in no ancient source. It’s not a garment of many colors at all. A garment of certain marks is the term that’s used here. We’ll see what it is in a second. “This garment had belonged to Abraham, and it already had a long history.” It’s history was lengthy because it went back to the Garden of Eden, you see. That’s the garment; it’s the only one. Just as we treat the story of Cain and Abel, we trivialize this. We say, “Joseph was the youngest kid, so his father favored him and gave him a pretty garment of many colors.” There is no mention in any ancient source of a garment of many colors. That’s an invention of modern editors trying to explain it. But here it was, the garment he gave him. It was the garment of the priesthood. No wonder they were jealous of him, they being the elder brothers and he the younger in the patriarchal line coming down from Abraham. This garment had belonged to Abraham and had come down to Joseph instead of to the other brethren.

61, 62 [Thalabi continued] You always get lost among these little tiny things here. “And he said to them, ‘Go with this very garment and place it upon the face of my father, and his sight will return to him.’” It’s a miraculous garment. “And then come back to me and bring all the family with you.” So they did. This is when the Israelites went into Egypt. They brought Jacob back with them, and the whole family came back to Egypt. Remember the story

of Joseph and his brethren. "And when they had turned their faces toward Canaan and finally arrived there, their father, Jacob, said to them, 'Behold, I detect in this garment the odor.' "

62 [Thalabi continued] : "When they placed it upon the face of Jacob, he smelled also the smell of the Garden of Eden. For behold there is not in all the earth another garment that has that smell in it." This is a unique thing; this is the garment. "For there is not in any other garment on earth of the winds of the garden of Eden, unless it is in this one garment." So you can see why the brethren were so jealous; it was the garment of the priesthood. The commentator says he recognized that it was Joseph's garment by feeling it first because it had three marks in it.

62 What they translate as "coat of many colors" is first KETONET. Our word cotton is related to that. KETONET is a cotton shirt. The Hebrew actually tells us that it was of adequate length. A garment which is PASSIM means a long garment which reaches down to the wrists and to the ankles. It's quite different [from the other story]; there's no mention of color there of any kind. The Vulgate says it was TUNICAM POLYMITAM, which means it was worked very subtly with extra threads. POLYMITAM means "extra thread work, special embroidery, special technique." The Greek is CHITONA POIKILA. POIKILOS means "tattooed, embroidered, elaborate work." A derived term of POIKILA is "of various colors, with spots or dots." But it means with marks on something. Here it says he knew it because it had three marks on it. He recognized it from the marks. Of course, they couldn't have been colored marks because he was blind when he felt the marks. He recognized it as belonging to his son Joseph.

62 [Thalabi continued] Then Judah says, "It was I who took the shirt which was dipped in blood to Jacob, and it was I who reported to him that Joseph had been eaten by a bear." That's what caused him such terrible sorrow. He asked Joseph, "Therefore, to atone for that let me be the one to take the sound part to him." Another source tells

us that it was Judah. “It was I who took the shirt that was dabbled in blood and gave it to Jacob and made him cry his eyes out; therefore, it is only right that I should be the one permitted to take this whole part of the shirt to him that his rejoicing in receiving it may be as great as his sorrow was in receiving the other, and joy would follow sorrow.”

62,63 Alma 46:24,25 Notice that his joy would be as great as his sorrow was. It says here [in Alma 46:25], “Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy.” It’s the same story he is telling here. The only person that reports this anywhere is Thalabi You won’t find it in the Talmud. You won’t find it in the Midrash or the Mishnah. You won’t find it in the Bible. Where did Joseph Smith pick it up? He tells us it was an old story, familiar to the Nephites. He says here [in Alma 46:24] “Let us remember the words of Jacob.” He is telling the same story here.

63 Now let’s see what we left out here. Oh, the garment was rent. There’s no tradition anywhere that the garment was rent [with two exceptions]. In the tradition it was the garment of the garden, and it had the marks on it. That’s why Jacob recognized it, and that’s why the brethren were jealous obviously. It was the greatest favor he could possibly give him. This is a great thing. Here we get something in the Book of Mormon that really “sews things up.” ,

63 Alma 46:24 Then it goes on to his dialogue with death. It says all this happened on Jacob’s death bed. This is a dialogue between Jacob and death, which is very important incidentally. It has to do with another subject. He says, “Let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed.” It uses the very words here. There was no SAQIM, which means a weakening of fiber, a sickness, a breakdown of any kind. “And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God.” He makes this comparison.

64 Alma 46:29,32 Verse 29: "And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickiahites—and he also saw that his people were doubtful concerning the justice of the cause.." He hadn't convinced them completely, you see. He wasn't the popular party anymore. His own people were doubting it. He got the message, and he skipped out. He was an opportunist and a very shrewd man. You see what he was going to do. Moroni "thought to cut off the people of Amalickiah." The one thing he didn't want them to do was to go and join the Lamanites, of course. This was a standard procedure. The Lamanites were more fed up on war than the Nephites were. They didn't want any at all because they had lost to Moroni. Moroni knew that he would stir up the Lamanites to anger. He didn't succeed in doing that, but he got the king on his side. Then the king started stirring things up. Then all he had to do was bump off the king and take over. We'll see what happened. [They thought] if Amalickiah goes out and gets the Lamanites with him, we are going to be in real trouble. That was very alarming. Therefore, the only thing he could do was to march out and "cut off the course of Amalickiah in the wilderness" as quickly as he possibly could, while he was still in the wilderness before he had made contact with the Lamanites. "And it came to pass that he did according to his desires, and marched forth into the wilderness, and headed the armies of Amalickiah." They were cut off, but Amalickiah skipped out and fled with a small band.

64 Alma 46: 35 Whoever wanted to stop was free to do so. As I said, this was not the killing of prisoners of war or anything like that. 'Whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom ... he caused to be put to death [in other words, if you don't sign the surrender you are still at war]; and there were but few who denied the covenant of freedom."

65 Alma 46:40 Now we have an extremely interesting note here. Verse 40: "And there were some who died with fevers, which at some seasons of the year were very frequent in the land—but not so much so with fevers, because of the

excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate.” It says by nature of the climate there were certain diseases, especially fevers, in the land. They were able to get the best of them by many plants and roots. You notice how desperately we are searching in the jungles of Central and South America for roots. We know there are thousands of possible remedies that are disappearing every day. They say every fifteen seconds [another] species of plant disappears forever the way they are cutting down those forests there at tremendous rates to make grazing land for MacDonalds. That’s where the meat goes, incidentally. But notice how the Book of Mormon is ahead here with fevers, etc. The plants and roots which God had prepared could conquer the fevers. They were able to control fevers because of the very good remedies they had from these tropical plants. Quinine wasn’t discovered until 1840. Nobody knew that the quinine bark would cure these fevers until then. They didn’t know what could cure them. They didn’t know about mosquitoes or anything else. Again, here we have a wonderful insight. There are these occasional flashes of background in the Book of Mormon, which for the most part concentrates intently on the issues of salvation. But here it just happens to note in passing (it’s good to note) that it was fever country and there were diseases to which men were subject by the nature of the climate, which was tropical and humid. The fevers were held under control by the most excellent quality of the plants.

65,66            Now we have a very important thing. In this chapter of the Book of Mormon four different cultures are mentioned—four sharply marked cultures, which are hostile to each other. They are all related. We are going to list them this way. First of all, you will find the brotherhoods. We’ll call them that. These are very ancient societies that you will find from the earliest times. The first I’m going to call “the brotherhoods.” That’s what Santillana calls them, for example—the brotherhoods that Newton identified himself with. You recognize them in the Book of Mormon; they flourish. They are the Rechabites, the people that flee out

into the desert. But they don't flee disorganized, just to become desert wanderers, food gatherers, or anything like that. They are organized, and they form a closed society. Of course, this is Lehi and Nephi and Mosiah. Remember, Nephi leaves as soon as they land in the new world and goes out. They are very well organized. They build a temple. They keep the ordinances, etc. They are a brotherhood, brothers and sisters. It tells us how they lived and it describes their acts by the Waters of Mormon. It describes the Waters of Mormon so beautifully. There's an ecstatic passage about the Waters of Mormon, and there is just such a passage in the scroll about the beauties of the place where they went out to settle. It mentions the trees that grow there, the groves. Remember, it keeps repeating how beautiful it is because there is salvation there

66 The people of Ammon were the same way, very well organized. They were living the gospel. They are subdued minorities that are described in the Book of Mormon. They never dominate in the Book of Mormon as the humble followers of Christ.

66 Then we have other cases like the forty-day ministry of Christ. During the forty days after the resurrection of Christ, we are told he taught the apostles in secret, and he taught them in secret before the resurrection. They said, why do you speak to us openly? You speak to all the rest of them in parables. Why do you speak to them in parables and speak to us openly in the clear? "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matthew 13:11.) It was a closed society with these instructions. They were the brethren and called each other "brother and sister." They were the humble followers of Christ. These same societies existed throughout the ancient world.

67 And, of course, we all know about the Pythagoreans, who lived in sacred communities and gave us the Pythagorean theorem. They studied cosmology. They all studied these things. They all dressed in white, had common meals, and

lived with their families there in sacred societies. They inspired the rage of all the others living around them and were persecuted and exterminated for that reason. They lived in the wealthy, lavish society of southern Italy at that time.

67      There were all kinds [of secrets and initiation in the early church]. After the resurrection he came and taught them. For the first time they knew what he was talking about. Both in 3 Nephi in the Book of Mormon and at the end of Mark, beginning with Moses and the prophets he laid all the scriptures open to them. Then for the first time their eyes were opened. Then they understood for the first time, and this was after the resurrection. We don't have a word of the sermon he taught them. Anytime you find a very early Christian writing it is almost bound to begin, "This is the secret teaching that Jesus gave the apostles after the resurrection." The people that had that knowledge called themselves Gnostics (the Knowers). Gnostics are fake Hermetics; they are fake brotherhoods. They did everything to fake. We have a great literature [on them]. The second century is the century of heresy. It's not the century of enlightenment. Epiphanius has listed 88 sects of Gnostics of that time, each one claiming that it was the original church founded by Jesus and it was based on the secret knowledge that he gave the apostles after the resurrection. They were the Gnostics. This recognized the existence of the brotherhoods always.

67      Then there are the Seven Wise Men. If you go back to archaic times, there's the idea that there were Seven Wise Men. They came together once every seven years and compared notes. Then they went out seeking and spreading wisdom, spreading healing throughout the human race. These were the SOPHOI, the wise men that traveled. They are connected with the Seven Sleepers of Ephesus. They formed a sacred society, and Qumran is mixed up with the sacred society.

68      Then among the Moslems you have the same society. They are the Sufis. And remember Abraham had such a

society, the 318 which he circumcised and took into the covenant. You couldn't be a follower of Abraham unless you were taken into the covenant. The Cabala is very important. Cabal means to receive—what you have received back from Adam. [They claim] that it is the original knowledge, the gospel preached by Adam, then handed down through Seth to Noah, Enoch, Abraham and right down to our times. This is called the Cabala, the received knowledge that went back to the beginning. They form themselves into closed societies which are very secret. They study very advanced knowledge, astronomy mostly. That's was you get in the book of Abraham. In the West they flourished as the Cathari, the Bogomils, the Waldensians, etc.

68,69           Then in modern times Utopian societies flourished that tried to get back to that. In America they reached their peak in the 1840s. There were half a dozen very much like the Church. In fact, [section 49] of the Doctrine and Covenants deals specifically with the Shakers. They were one of those groups.. They ate at a common table and had all their things in common, etc. They had all these idealistic ways. They believed that they had to live in complete chastity; therefore, they never married. But that wasn't why they dwindled away to nothing. They grew very rapidly and were very popular when people wanted to retreat and join and finish their lives with them. That didn't stop it; they just withered up is all. So many of these, like the Amana Society, are little and rather picturesque today—the Owenites and various model communities in New England. The first spiritualists started out in the same way. They started out in Maine and then they moved to Rochester, New York, right near Joseph Smith. Within ten years they had ten million members. Today there is nothing left of them. They tried to be these secret societies. Even in primitive societies you have fratres and clans. They are divided. The Hopis are divided into the Antelope Clan, the Snake Clan, the Bear Clan, and the Turtle Clan. They have their secrets, their initiations, etc. They are brotherhoods. You find these brotherhoods everywhere. And then you find monastic movements, beginning with monasticism in the fourth century.

69      Lehi was contemporary with the Buddha. Everywhere you have Buddhist monasteries all over the East, as you know—the monastic movements of the Buddhist brethren, succeeding the Lamas brethren, who were earlier. They are all the same thing. They live in these great monasteries. They think they are living the life of angels, a heavenly existence, etc. They are the brotherhoods. You find them Christian; you find them Buddhist, and you find them among the Moslems. This is our Type I, the brotherhoods, and they exist in the Book of Mormon. We want to consider the others because they have relevance.

# Lecture 63 Alma 47

**[A World of Four Parts]  
Religious Brotherhoods [& Secret Teachings]  
The World (Babylon)  
[Being in the World and not Of It]  
[Nomadic People-- Problem of Loyalty--Warlords]  
[Preiterate People]**

70 In Alma 47 it becomes clear that there are different kinds of civilizations we are dealing with. We said last time that there are four different kinds. The ancients observed very closely the rising and setting of the sun. We know that. All over the world, especially in northern Europe, you find the megalithic stone circles. The Old Testament is full of them. Remember, Jacob set up the circle of twelve stones, which was very important. The covenant between Laban and Jacob was made at the ring of the twelve stones at dawn just as the sun came up. They marked the rising and setting of the sun very closely because it concerned them very much. So the earth is divided into four parts.

70 What goes along with these four parts, these four directions? Well, what about the four winds. Are there just four winds? No, but we gage them as four winds because that's the way we can locate them on this pattern—north, south, east, west. There's a northeast wind and then there's a north by northwest wind, etc. You divide the windrows up on the quadrature pattern. Everything is in four. Along with that we have the four seasons. They are very important; they are basic.

70,71 What about human nature?. The four humors: the choleric (that's bile), the melancholic (black bile), the phlegmatic, and the sanguine. Those are the four tempers. The sanguine is the eager beaver. The phlegmatic is the very opposite. The choleric is the short-tempered person who is hard to get along with. The melancholic person is the sad and brooding person, the lean and hungry type. There are these four types. Nobody is completely one type, but everybody is dominant in one type or the other. We still say that. There's Type A and Type B. Type A, like me, gets heart attacks, and Type B doesn't. We divide into types; we always have. That has been done since ancient times. This is the way the ancients divided it up. We are all mixtures of all four. There's some of all of them in all of you, but one type will dominate in your particular case.

71 Far more elementary than the four types are the elements. How many elements are there? What are the four elements supposed to be? Earth, air, water, and fire in their degrees of coarseness. This is very ancient too. The earth is the heaviest, water is next, air is next, and fire is the lightest of all. You go up and up. But there are mixtures. The whole of medieval surgery, based on Galen, was that everybody is a mixture of these tempers. When one of these gets out of hand, when you get too much of one temper or one element, then a person is sick. You have to cure them and bring them to a balance again. So we have the four elements of which everything is composed. What are the four qualities of these elements? Wet, dry, hot, and cold. Everything falls into four.

71 Now the Book of Mormon gives us four societies, and they are sharply defined in the Book of Mormon. They are always in conflict; they hate each other. They are all mixed too. We have some of this in all of us, as Walt Whitman tells us. There are attractions to each type, and there are virtues in each type—attractive qualities and weaknesses and vices in each type. The excess of any of them is ruin. We'll put the four types on the board that we have in the Book of Mormon here and everywhere else. First I talked about the brotherhoods. That's a fancy name to give them.

This is unique, set apart, something strange. This is the church. These are the people of Israel. These are the chosen people that there are on the earth, an elect and special group. They have information that is not known to others because others aren't willing to share it. Others view it with hostility.

71 I call them the brotherhoods because that's what Santillana and Newton call them. We belong to such a society. It's not just that you are members of the Church, but being Mormons is something different. That's it. There's something that people can't grasp there and can't come to terms with. We do our darndest to come to terms with the world. We do everything we can to be worldly. Nothing could be more worldly than a ZCMI catalog or something like that. That's not just worldly—that's Babylonian.

71 There have always been these brotherhoods. You'll find them within tribes and everywhere else. We talked about the Rechabites, the people that left. They were a special group. In Lehi's time they were the only people that were trusted to serve in the temple. During a time of troubles only they stood up for Israel. They went out in the desert when the city was so corrupt, lived by themselves, and waited for more light and truth in a family organization. That's exactly what the people do in the Dead Sea Scrolls.

72 When the Lord returned after the forty days, it tells us at the end of the Gospel of Mark he came together with [the apostles]. They hadn't believed in the resurrection. Beginning with Moses and the prophets he went through all the scriptures and explained all things to them. Then their eyes were opened. But we are not given a word of the sermon he taught them. In the Book of Mormon it tells us the very same thing. He asked for the scriptures to be brought. Beginning with Moses he went through everything and made sure it was all there and filled in the blanks. He pulled out the book of Malachi which had been written since they had left Jerusalem. He brought them up to date and turned the scriptures over to them. These were people who had that knowledge that the Lord taught after the resurrection.

72 For the last fifty years they have been finding [documents]. The Coptic library in Egypt, the Dead Sea Scrolls, and other collections have been found. But a Christian document is almost bound to begin, "This is the secret teaching the Lord gave to the apostles after the resurrection." The people that [claimed to have] that secret teaching kept it to themselves and kept themselves in closed societies. They were the people that claimed that secret knowledge. They claimed it, but they didn't have it.

73 Then you have the Seven Wise Men that go back to the beginning, the wisest men in the world. They traveled around from place to place taking wisdom and receiving wisdom. They went through the world, always wandering, viewing God and his works, and bringing solace, comfort, and healing to the human race. They again went with nothing but a staff and a robe. . . . They were common just after the time of Christ. They went around bringing healing to the human race. Sometimes once a year and sometimes once in seven years, they would come together to compare notes and share their secret signs and symbols and all that sort of thing.

73 And we have the Hermetic societies and the Orphic mysteries. The best known of all these is the Pythagorean society. They gave us the Pythagorean theorem and a lot of other wisdom. Pythagoras was a great thinker at the time of Lehi. They formed their communities in southern Italy and were persecuted out of existence. These people always excite suspicion and fear wherever they go, because they keep to themselves, have these unusual powers, and view the heavens. To Pythagoras we owe a great deal of knowledge. Then Plato followed his pattern with the lyceum.

73 We are talking about the Book of Mormon now. Lehi had such a community. They were out in the desert by themselves. When they settled in the new country before they were here long, Nephi and his people had to break away again because the others had become corrupt. Notice, there was this constant friction. Here we have two different types of civilization and two different attitudes. Laman and

Lemuel weren't just cool to Lehi; they hated his guts. They planned to kill their father. He led them out away from [civilization]. All these years we [Laman and Lamuel] might have been living in Jerusalem enjoying things [they said].

73 That takes us to the second type of civilization we have in the Book of Mormon. Mosiah led his people out, and then Ammon did. Alma especially led them out by the Waters of Mormon. You'd think there was another Qumran there. There they were baptized and took their vows. They lived in a very happy surrounding and farmed, as they should. It was an idealistic community, but the gospel was their whole life. These people are the brotherhoods; they call each other brothers and sisters. Later on in the eighteenth century there were Utopian societies everywhere. Beginning way back in 1600 we have the four great Utopias

74 In Joseph Smith's time there were Utopian societies all over the place, resembling the Church very much in some things. In D&C 49 the brethren were sent off on a mission to the Shakers. It said they have many good truths, but in many things they are mistaken. They wanted to live pure from the world. They lived all together, shared a common table, lived in common houses, etc. In a very recent issue, National Geographic has a long spiel on the Shakers. Their membership today is twelve members. There are two men and ten old ladies. That's what is left of them. Well, they didn't marry. They had these strict rules of chastity. But that didn't keep it from growing.. Today they have this great property. They have all their establishments and their houses. They are very well known. They were dedicated to perfection. But their concern with these things was materialistic too. These old people now are the last of the Shakers. When they die there won't be any more left. There were many societies in Joseph Smith's day like that. There was the Amana society; they are still hanging on. There were the Owenites, and there were all sorts of idealistic societies.

74 Within so-called primitive societies you always find frames and clans. The Egyptian phylais or priests

had always lived this holy way. In the fourth century St. Anthony, a rich young man in Alexandria, which was a completely Christian city, saw that the people were living very wickedly. They were not living the way the gospel said they should live, so he went out and became the founder of monasticism, as you all know. St. Anthony went out in the desert and settled there. This spread to Cluny in [France] in the sixth century. Then it went up to England and flourished in the sixteenth century. They became the very rich Cistercians. Then there were the mendicant orders like the Franciscans, the Dominicans, etc. These monastic orders are all brotherhoods. They call each other “brother.” They wear long robes and eat at common refectories, common tables. They practice chastity and go around doing good. They spend their time copying books and engaging mostly in prayer. Some of them are very intellectual. The Jesuits are the classic example of that.

74,75           The great monastic systems we think of are the Buddhists. Buddha was a contemporary of Lehi. He started that going. In China, Tibet, and Japan you find Buddhist monasteries with monks in their long robes. Some are Lamaists. They compromised with the Buddhists, so you have the Buddhists and the Lamaists. More Buddhists than anything else live in these monasteries. In Europe or anywhere else they ring their bells and have their dinners. They spend their time reading their books and copy their scriptures. They cultivate their gardens, because they are agricultural people. They support themselves, either by that or by begging. They go throughout the world. We find the monastic orders everywhere, including the Christian monastic orders.

75           [Answer to question about the Law of Consecration:] Yes, this is supposed to be the Law of Consecration. They consecrate everything they have. They take the three laws of chastity, poverty, and obedience. You are not your own master. We take the vows of obedience, chastity, and consecration, which they call the law of poverty. You don't have any more property than you need. You have enough to live on and that's it. They have consecration too. They

consecrate everything. Their time, their lives, and everything else are consecrated to the building up of the kingdom. These are very close parallels you might say. We find these in the cases of Lehi, Nephi, Mosiah, and Ammon. In Alma's case it is described as such.

75 Let's get to the second type of society then. That is what is always called "the world." We know what that is. Incidentally, the expression "in the world but not of the world" is not found in the Bible at all. We try to justify ourselves. "We're being in the world but not of the world." Oh, no. In the epistle of John he tells us you cannot be in the world without being of the world. Come out of the world. We like to have both today. As Brigham Young said, there is nothing in the world more painful and hard—that will tear you apart like trying to have it both ways at once. In John 14-17, where the Lord is praying in the garden, he says, I pray not for the world but those who have come out of the world. He prays for the apostles and names them. They are all brothers. He prays that they may be one, as he is with the Father. For three chapters he goes on and on in the book of John in which they are all together. This is atonement; this is at-one-ment. But not of the world. [The Savior said] I have called them out of the world, and the world hateth them because the world has hated me.

75 [Answer to question about "being in the world but not of the world."] Oh, I know, some people think you can do both, but you can't. Oh, there's all sorts of rationalization if you want to live in the world. That's what it is, I assure you. This has bothered lots of brethren; I can tell you that. How are we going to come out of the world? This is when we drop the enrollment and have no trouble in overcrowded rooms. As the Lord says in the epistle of John, you cannot be in the world and not of the world. What is the world? We've got to define it. It's beautifully described in Revelation 18 where it describes all the good things that are for sale, the fast transportation, the chariots, the silks and satins and precious things, and the souls of men. You can buy anything. You can have anything in this world for money. That's what marks this world. The Lord says to the apostles

[in John 14:30]: “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.” When Satan tells Adam, “I am the God of this world,” he is right. Satan tells the truth about all sorts of things, just as he says you can have anything in this world for money, because he has fixed it that way..

76 How is it [the world] defined here? It’s given a name. The Bible refers to it specifically by certain types or codes. What is the type of the world? It is Babylon or Rome. D&C 1:16: “... whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.” Of course, what John is talking about is the Roman Empire. What are the characteristics of this civilization? It’s cosmopolitan, rich, proud, powerful, imperial, acquisitive, success oriented, competitive, materialistic. It’s also licentious, cruel (necessarily), ultra-respectable, sensual. It seeks the four things that both Nephis tell us about. It says those four things are power, gain, popularity, and the lusts of the flesh.[1 Nephi 22:23] That covers everything. That covers all we talk about on TV and all we are after.

76 But how is it characterized in the Book of Mormon? Notice, there’s a contrast, a conflict, between these two [the gospel and the world]. How can you reconcile it? There is a great gulf between them. What is the Book of Mormon talking about there? What is the world in the Book of Mormon? The great and spacious building. Lehi and his people were on the other side, and there was a great gulf between them. You do not mix between them. There wasn’t a common ground between them where they held a marketplace and went out and met on the maidan—set up their tents and swapped back and forth. Though all these are interlaced. It’s true we are in the world, and it’s true there are good things at all these levels to be had. But like the four elements, it’s a case of balance, isn’t it? In the Book of Mormon this is very conspicuous. There is no more striking image anywhere in literature than that of the great and spacious building, which is doomed to fall. The people are finely dressed. They are clever, and they are

having a gay party. The place is brightly illuminated. They see the people down in the garden as the poor, bedraggled, food-gathering bums back there. They point their fingers at them and laugh at them—anybody who would go out for that sort of existence. They can't stand it. The great and spacious building was the world. It fell, and great was the fall [1 Nephi 11:36]. Like Rome and Babylon it is doomed to destruction. As I said, the word destruction occurs over 400 times in the Book of Mormon. Destruction is the theme; this is such a downbeat, such a negative approach. But it's for our benefit. We are getting closer.

76 Question: In Nephi's dream does the iron rod span the gulf? Answer: No, it doesn't. The iron rod leads to salvation. It doesn't span the gulf. There's a stream of filthy water going along by the side of it. You let go of the rod and you are into the stream. They wanted to get to the other side, but you can't. The iron rod doesn't lead to the great and spacious building where we want it to lead.

77 2 Nephi 9: 29 [The world] is the great and abominable church, which, we are told, is whoever fights against Israel. It's not just one church. It's a composite, we are told in 1 Nephi 22, like the seed of Abraham itself. In [2 Nephi 9:39] it makes a very sharp distinction between the cultures. This is one of the most resounding statements in the Book of Mormon. I think it's the most powerful. If you knew just one thing from the Book of Mormon, this would be the most powerful statement. "Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal." Carnal isn't just sex. Carnal is everything advertised on TV. It's all carnal—cleansing products, hairdos, body building, clothes, cars. All that's carnal, because that's for external appearance. That's all concerned with temporal things—shampoos, foods, curatives, investments, money lines. All those things are junk. Those are the carnal things of the world. If you put your mind on them, what's going to happen? They are all going to pass away. They are all rapidly decaying right now. They are going to collapse, and they don't do it slowly. Remember, we're living in an age of extermination, a remarkable time. "To be carnally minded

is death.” You are doomed; you are not going anywhere if you put your mind on these things..

77 You notice we oversimplify the Book of Mormon. We say it is the story of the Nephites and Lamanites, the good people and the bad people, the white people and the dark people. It wasn’t that way at all, as you know. More than half the time the Lamanites were better than the Nephites. In this chapter it tells us that they divided up into separate tribes. The Lamanites were one group, and the Lemuelites were quite another group, and the Nephites. There were seven tribes. They always kept it that way

77 Now we have the third group. What shall we call these? There are various ways of designating them. They are nomadic or semi-nomadic. They are the people of the steppes. They are the warlords, and you get them in the Book of Mormon. Not just the Gadiantons, but you get all sorts of warlords that organize themselves. Of course, the whole book of Ether is taken up with them. So we will call these the warlords. You notice our friend Amalickiah tries to be a warlord. He can’t get enough following. But in this chapter he goes over and makes himself one, the master of the whole thing. He’s a warlord

78 [Hugh Nibley wrote on the the Persian and Roman empires in the fourth century calling it “The Problem of Loyalty.”] They couldn’t get anybody to be loyal to this kind of [Warlord] society because everybody was out for himself. Then the Chinese went to the trouble of building a wall fifteen hundred miles long just to keep [the Warlords] out, these wild people of the steppes. These people of the heartland are nomads and raiders. They are semi-nomadic and have a very solid culture. They’re patriarchal.

78,79 This goes back right to the beginning with the story of the Cainites and the Sethians. We are told that Cain became a wanderer in the earth. He went to the land of Nod. Our word nod means “going back and forth.” Cain was banished to the land of perpetual wandering. He became a wanderer because of the wickedness. He conspired to kill his brother and get rich. He wanted the priesthood and all

that. The Lord came and talked with him and told him he was doing what was wrong. We get all this in the book of Moses in the Pearl of Great Price. He refused to listen to the Lord anymore. He stomped on his heel and walked out on him, because Cain, his wife, and [most of] the people loved Satan more than God in the time of Adam and Eve. Adam and Eve could do nothing but mourn before the Lord. They followed Satan, took instruction from him, and got the degree of Master Mahan. The secret of this is how to get rich by taking life, how to convert life into property. When he got it he said, "Truly I am Mahan, the master of this great secret, that I may murder and get gain [Moses 5:31]." So by a conspiracy we are told in the [Pearl of Great Price] he murdered his brother Abel. He planned it all out, "I am free; surely the flocks of my brother falleth into my hands." So he had them. For that he became cursed. He could no longer cultivate the earth. The earth refused her strength to him, and he became a wanderer on the face of the earth. He became a nomad and a raider.

79 [Cain's] descendants are Cush and Nimrod, the great hunters and conquerors, the founders of the first empires—the first cities, strangely enough. They were Asiatic. They became looters (this is geopolitics) and have passion for portable wealth that you can carry with you. It has to be gold, silver, and stuff like that if you are on the move. They have this great lust for jewels. The classic characters are raiders, robbers, the Gadiantons, Shiz, and Coriantumr

79 Now we get this would-be raider Amalickiah. They love splendor and display. Life is a chess game where you are always moving around trying to check the king. That's the game you find in the book of Ether. The king can't be taken, but when he's taken, all his people go over to your side. That's exactly how the Jaredites do it again and again in the book of Ether. They are managers and administrators; they work at a distance. They are patriarchal and tribal. Akish, Jared, and his daughter are classic examples [Ether 8]. It goes back to very ancient times. "Hath not [my lord] read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of

old, that they by their secret plans did obtain kingdoms and great glory?" [Ether 8:9]. This is how they went about it. These people are very real. These raiders are at the very center of things. You'll notice there's something noble about them too. They are chivalric, patriarchal, and adventurous. They have contempt for the people of the periphery that live in the great cities of Babylon, Mohenjo-Daro, Cairo, and places like that. (It wasn't Cairo in those days, but Memphis.) The city people had their lush, sensuous, and licentious practices

79 Of course, these other people, culture number one,[brotherhoods] are sort of out of the picture with them. Then we come to one that is rather closely related, the fourth type here. We would call them "the nature people." We used to call them "primitives." Then they called them "preliterate." The poor anthropologists have had an awfully hard time finding some real primitives to study. That's what they are supposed to study, and there aren't any primitives. The primitives are just what's left over from other civilizations. People have gone back to it again. You can't find people that you can definitely prove are primitive, or preliterate, or anything like that. You can call them "nature people" because they live according to nature. As Nephi puts it, "We lived after the manner of happiness." There are these people in the Book of Mormon that aren't like any of the others, you'll notice. They live by themselves and have their own ways. They were once called primitives or preliterates. They are the survivors. They are the peasant cultures throughout the world. They are the aborigines. They tell us now—if you have been seeing any documentaries on Australia—that they have been living with their life unchanged for 40,000 years. Now with this generation it all ends. It's interesting that everything comes to an end in this generation. After 40,000 years it's cut off like that.

79,80 They are our Southwest Indians. They have been living like that.. They live on these mesas where they call themselves the Hopi, the peaceful people. They don't make war. Yet it is the most exciting, most fun place you

can imagine. I used to go down there every time I could get a week off, or a weekend even.

80 We are forcing them to change now. I hope we aren't as badly as I heard last. Notice, there is a tremendous hostility between us and them. They are very interesting people. They differ from number one [culture], but they are brotherhoods too. They are always divided into clans. You have the bear clan, the snake clan, etc. The clans are secret. They meet in their kivas and have their secret meetings and initiations. They have their special costumes, special marks, special diets, etc. When the Nephites taught them to read, we are told in Mosiah 24:4-7, they were very smart. They learned to read and became businessmen, which was instant corruption. It changed them completely. The people of Ammon are such a type in the Book of Mormon. They are completely satisfied with themselves.

# Lecture 64 Alma 47

**Tragedy and Suffering in the Scriptures**  
**[Temple Hierodules in Babylon]**  
**[Four Types of Societies Reviewed]**  
**[Trials of Abraham**  
**[Sadness recorded in Scriptures]**  
**[The World Hates Righteousness]**  
**In The World And Not Of It]**

81 Now we are on chapter 47 and some interesting phenomena emerge. You think everything will be an anticlimax after 46, don't you? Well, you're wrong. There are no anticlimaxes in the Book of Mormon, at least not many of them. We talked about the four types of civilization, and they are clearly marked in the Book of Mormon. That's a good mark of authenticity in the Book of Mormon. They are clearly in all history, but none of them is a hundred percent pure. They all mix, but one will always dominate in a particular area. Every one of them has its virtues and its vices. They run the cycle. This chapter 47 is interesting because it brings in a queen. You notice that there are queens in the Book of Mormon, mentioned twenty-two times, but never among the Nephites, just among the Lamanites. The Lamanites have queens. Why don't the Nephites have queens? What type of society do Moroni and Alma represent? The brotherhood. The ideal is if it could be the brotherhood; the Church is the brotherhood. You will always find the queens among the Lamanites, so this is a very basic thing. People complain, "Why are there no

women in the Book of Mormon? That's unfair." It's obviously loaded. Brodie objected to it; lots of people do. Only [three] women are named in the Book of Mormon, but [two] are archetypes of women. The one is Sariah who is the mother in Israel. She is the mother of all the descendants of Lehi, and the other is Isabel. She is the mother goddess. She was worshipped in Central America and all throughout the world. In the Mediterranean and all the American cults the mother goddess plays a very important part. Of course, she is Babylonian and she belongs to that type of civilization. She is the fertility goddess; she is universal

81,82            You notice what Alma tells his son Corianton. Why did you go over to the land Siron and play around with the harlot [Isabel]? She had enticed many away; the youth of the land were all streaming over to Siron. Why would they have to go to Siron to misbehave? It was out of the country entirely—to Siron “among the borders of the Lamanites,” he said. SR is the Egyptian word for sheep. But they had to go abroad. That's strange. And they had to go to this woman. She wasn't exclusive at all. Everybody went to her; she was the one. Well, she was the mother goddess. The rites of the mother goddess, which always come at particular times of year, are the rites of the hierodules, the sacred prostitutes. Everybody in Babylon, for example, as Herodotus tells us, had to go and have intercourse with the temple hierodules once a year. Every woman before she could be married had to serve as a hierodule. The book of Abraham begins with that. Remember the three virgins that were put to death because they wouldn't compromise their virtue? They were members of the royal family, and that was a very well-known story. If you didn't you were in trouble, and they didn't do it. The abominations, human sacrifices, and the rest were pretty terrible. Abraham became a victim. We have that type of civilization. It's worldwide and it's ancient. That's our number two, the Babylonian. Remember what she is called? She is the rich, scarlet woman of Babylon. It's the old matriarchy [based on] agriculture—very stable, it goes on. All of these have weaknesses, etc. Another of those marks of authenticity in the Book of Mormon emerges where we have the queens only among the Lamanites. They

are something different because the model society of the Nephites is that of the brethren, and that of the Lamanites is number two. You notice the Lamanites are mixed; they are two and three. Three is the warlords. They are mixed here, and they are always mixed around anyway. But you know what the routine is with these.

82 What happens to the number one societies? You have the pure brotherhoods and Zion. We talked about monastic life throughout the world. You find these everywhere, and they are very clearly marked. They always have the vows of poverty, chastity, and obedience. They share their property, work on the land, etc. They are brotherhoods, and you find them at all times and places. Very ancient, they go back to the Garden of Eden. What happens to them? They are destroyed by vanity every time, because they get the idea that they are too exalted. Leaders aspire to mystical heights and to godhood prematurely. Vanity gets away with them every time, intellectual and spiritual. Like the Pythagoreans, it fools them. They end up in the lodges of the various brotherhoods [such as] the Illuminati. In a work like *Zanoni* by Bulwer-Lytton, a very famous British writer and statesman, you see the vanity of the Illuminati and the Masons, etc. They spoil themselves by getting too high and mighty. They don't have revelation, but they dress themselves in fancy clothes, have their rites, etc., and become quite spooky after a while. They all go into occultism and that sort of thing. Number one, what we call the "brotherhoods," always ends up that way

82 What happens to number two {Babylonian Civilization}? They are always overrun by number three [Warlords]. We mentioned that. That's basic to geopolitics. Number two is your Babylonian civilization which is overripe to fall. With the scarlet woman of Revelations you find the perfect description of that. Who overruns it? Well, of course, the warlords of the steppes. Those in central Asia.. They [the people of the steppes] expand and overrun them, and then become absorbed by them. It has happened again and again in cycles. They are like a bubble that explodes—they expand so far. Remember, they are a

very unstable form of society. They depend on the grass and loot, etc. They are the wandering tribes of the steppes. It's the Russian and Asiatic model. They expand as far as they can go. Here's the heartland; it's shaped like a shield. They went out and invaded the Mongol dynasties of China. The Tartars invaded China and set up various dynasties. The Moguls in India came in the seventeenth century. You find them everywhere in all directions

82,83        What caused the Crusades? It wasn't the Moslems. They didn't go to get the holy places back from the Moslems in 1095 when the First Crusade began. They went because the Mongols had invaded, and in 1071 at a great battle they had overcome the Moslems and had taken over and closed all the holy places. They had taken everything over. They were the barbarians from the steppes. They were absorbed too. That was why the crusaders had to go and free the Holy Land and the Holy Sepulchre, because the Mongols had invaded. So you have these walls—the Great Wall of China, the wall of the Asiatics in Egypt, the LIMES in Europe built by the Romans—great walls to keep the barbarians out. None of them ever succeeded in keeping them out. The ways of the brotherhoods go on, diluted. Who is the winner in the end? It is number four, the poor old primitives, the people living in the brush—the digger Indians and people like that. But they are exploited and exterminated like crazy because they are helpless. They are being exterminated today. Very few are appearing again. But we know now very clearly that they always reemerge, because when these others collapse that's what you go back to. That's generally conceded today. The archaeologists are looking for primitives, like the Indians. They are not primitives; they are descendants of civilizations that have disappeared.

83        For example, some of you missionaries may know that the Mayans are still the Mayans. Archaeologists visited them as primitive people. There is nothing primitive about them. They still speak Mayan, but they don't have the civilization anymore. Everywhere you go there are these people in very small numbers hiding in the outback,

like the Australian aborigines. But they have always had greater times before, and they all represent that. They are just survivors from other times. So the cycle runs—one, two, three, four. There are others in between. There are various mixtures. This is very clearly brought out in the Book of Mormon in chapter 47.

83 I've been frantically looking over all sorts of old traditions on the life of Abraham. They have been collected. He is the best documented of all ancient persons. Some say he didn't live. Don't fool yourself; he was a real person. But what a sad story. It was one prolonged horror of great darkness, as Genesis 15 tells us. His life was a continual trial—the ten trials of Abraham. He lived in a world that was a hell. This has been caught up with recently. In recent years Abraham has had great attention because of new documents, etc.

83,84 Abraham 1:1 You notice the book of Abraham catches [this situation]. It begins with Abraham "in the soup." He is going to be sacrificed. It begins, "In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence." He couldn't hang on there any longer. He protested with his own family, and his own father wanted him put to death to the mother goddess. It was that bad. They "utterly refused to hearken to my voice," he said. He protested and was thrown out. From then on he was a wanderer in the earth. He was finally buried in the cave of Machpelah, which he had to buy from the Hittites. He wanted to rent it from them. He never had anything. He never had a land of his own. He was the wanderer and the stranger everywhere in a world that was absolutely wrecked by blight. There was a drought and terrible times. Remember, the famine waxed sore and they always had to move. They moved into Egypt, got into trouble, and had bad times in Egypt. They moved out to Gerar and had bad times with Abimelech. Then they moved over to Sodom and Gomorrah, and all hell broke loose there. They had a real atomic blast there, a tremendous thing that wiped everything out. The five cities of the plain were all gone. It was an awful time

Abraham went through and horrible people he was dealing with. His archenemy Nimrod was trying to put him to death all the time, and the five kings. Everybody was betraying everybody else. He had arguments with Lot. Abraham is not a happy history. It's a very sad one, the trials of Abraham. He had to undergo those trials. If he was going to have the supreme reward, he had to be willing to face everything and suffer everything. He is the type. You must do the works of Abraham if you would have the rewards of Abraham. We are living in a world very much like Abraham's world. We have this opportunity when these dispensations come, these great turning points, like Abraham's. Remember, he was the founder of everything. Everything comes from Abraham, the father of many nations.

84 He had three wives. One wife was Sarah, who is the mother of all Semites. But he also married Hagar, who is usually called "the daughter of Pharaoh." She was an Egyptian woman. Ishmael was his son, and Ishmael got the very same promise that Isaac got—that he would be the father of many nations. This mixes in with our Book of Mormon because Lehi was of Manasseh. Ephraim and Manasseh were the sons of Asenath who was the [daughter] of the high priest of Heliopolis in Egypt. She was the pure blood of Ham. She was a princess in Egypt, and we're descended from her. It's all mixed up here. Hagar was of Ham and Sarah was of Shem. What about Japheth? Those are the people of the East. The Greeks knew that. Of course, Noah's third son was Japetus. They were descended from Japetus, who was Japheth. After Sarah died it seemed to be all over. Then he married Keturah, who was a descendant of Japheth. She had six sons by Abraham. He taught them all the advanced arts, sciences, sophistication, mathematics and things that he had exchanged with the Egyptians. They [his sons] were the great founders of Western Civilization. Wherever you go the six sons of Keturah leave their mark, in southern Italy, Greece, etc. These are the traditions.

84,85 What do you have in the book of Genesis? You have the Fall, a sad story. You have the Flood, a great tragedy. You have the terrible days of Enoch when he

reached forth his arms, wept, and said, “I will refuse to be comforted.” Then the Lord showed him the coming of the Lord later. The Lord told Enoch, worlds without number have I created, “and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren” (Moses 7:36). This is some world we are on. If you can pass this test, you are ready for the long haul, but it is a real test. Then what do you get in Exodus? Nothing but suffering and sin and the folly of Israel in the desert. Then he [Moses] gives the five books of the law. He ends with Deuteronomy in which he said, you never listened to a thing I said while I was with you. It will be still worse when I leave you. You’ve never kept the law, and you never will keep the law until the Messiah comes. There are terrible pictures there.

85 Then in the Psalms it’s all mourning and sorrow, etc. The first Psalm establishes the balance. There’s the balance between the two. It starts out, “Happy is the man who does not sit in the counsels of the wicked [why are they always dwelling on wickedness this way?] and does not go along with the councils of evil. But he continually contemplates the law, and the law is his joy day and night. And he shall be as a tree planted by a pool of water that bears its leaves in due time and its fruit does not fail. But the evil [he always brings them in] they are like dried and withered trees and fruits and withered leaves, like chaff that the wind blows. God knows the way of the righteous, but the way of the wicked shall perish.” There’s the balance of ways, and you have your choice between them. Throughout the Book of Mormon there’s never the promise on the land without the curse on the land. You are going to have to deal with both of them. This is the bad time we are in now. Let that be a comfort to you. You are going through your bad time now.

85 Then there are the historical books of the Bible from then on: Joshua, Judges, Ruth, and Samuel. What do you have there? Stories of blood and betrayal. The stories of the patriarchs are bad enough, but when you get to the histories [it’s particularly bad]. That’s why we know it’s sound, good history. It doesn’t idealize the kings. It doesn’t

make our people all heroes and the others all villains, the way the Israelis are trying to do today. Not in that time. It's frank. It shows David, Solomon, Rehoboam, and all of them as the rascals they were. That's the bad side of their character, though they were great men all the same. Then we get to the wisdom literature, and we read some of that. "Vanity of vanities," it's all nothing. There's "nothing new under the sun." There's "nothing but woe" to man here, who is "born unto trouble, as the sparks fly upward." Nothing but trouble.

85 Then we come to the New Testament where "the light shines in darkness and the darkness comprehends it not." It's all a big buildup to the Crucifixion. They won't accept him; they won't hear him or anything like that. This is very important. Jesus and the apostles were in the world but not of the world, so the world hated them with a relentless hatred and couldn't destroy them quickly enough. We say "being in the world but not of it." If you are of it, it will love you. If you are not of it, it will hate you. If you are in the world and not of the world, don't expect to succeed in business. You are *persona non grata*; you'll never succeed. The Lord says the world will hate you. Abraham was unwelcome everywhere he went. Joseph Smith from the moment he announced his mission was in deep trouble all the time with everybody. The Lord said, who convicts me of evil? If you have nothing against me, why are you so mad at me?

85,86 It's a cultural shock and fear. Whenever the angels appear, everybody is scared to death. John 14-17 is the best example of that. It just keeps repeating that all the time: Whom the world cannot receive. The world seest me no more; I'm leaving it. The apostles say to him, why do you give these things to us and not to the world? He says, because to you it is given to know the secrets of the kingdom of heaven, but to them it is not given. All this is in John 14. He says, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John 14:30). I'm leaving because the prince of this world cometh. If you are not of the world, the world will

hate you. He says that's an absolute guarantee. He repeats it. John 15:18-20: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own [you would be successful and be elected]: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. ... If they have persecuted me, they will also persecute you."

86 He says, if I had not done the miracles I've done so they could see them, they [wouldn't] be without excuse. Why do I do this if the world is going to reject me? Because they must be given a chance. But now they are without excuse because they have "both seen and hated both me and my Father. ... They hated me without a cause." The prince of this world is judged. "I leave the world and go to the Father. ... In the world ye shall have tribulation," etc

86 John 17 is very much like 3 Nephi. He goes through this the same way when he prays. Verse 9: "I pray not for the world, but for them which thou hast given me; ... And now I am no more in the world, but these are in the world, and I come to thee." So they are in the world all right, but they are not of the world. Therefore, they are hated and they are in trouble all the time. Verse 12: "While I was with them in the world, I kept them in thy name. ... The world hath hated them, because they are not of the world, even as I am not of the world." I don't take them out of the world; they have to suffer for a while, he says, but "they are not of the world, even as I am not of the world."

86 So it keeps harping on that. The first person who said we can be in the world and not of the world and succeed was a Christian of the third century by the name of Diognetus, who wrote on that. People were worried because the church was getting too popular. As Brigham Young said, nothing could be worse than to be a fine popular church and have the world approve of us. Then we would know we were of the world, a very bad sign. So here we are.

86 John 15:21: They will be one "that the world may believe that thou hast sent me." But the world rejects them.

He said he came to give the world a chance, but now they are without excuse. But we give success as our reason for being in the world. We say, "We are in the world so we can succeed." But if you are [not] of the world you won't succeed; they won't accept you.

86 Alma 47:1 This is a very interesting chapter (Alma 47), a chapter of sordid crimes and misdemeanors. It's such a contrast with chapter 46, but it's just as loaded with evidence material as the other. Of course, it's not the evidence primarily but what we learn from it. We say, "Why did they tell us this sordid story?" Well, the scriptures tell us almost nothing else. This man Amalickiah knows every dirty trick in the book. Anyone who wrote this book must have known a great deal about human nature. "Now we will return in our record to Amalickiah and those who had fled with him . . . and went up in the land of Nephi among the Lamanites." They stirred up trouble.]. He [Amalickiah] was a good murmurer, and it] could spread. People want to listen to that, and he didn't have much trouble doing that. Amalickiah wasn't able to pull it off among his own people. In Alma 46:29 it tells us that his own people were doubtful concerning the justice of his cause. He was a very, very smooth man, a skillful talker, it says. But still they knew he wasn't honest. You are going to see some tricks now. Some fled with him to the land of Nephi among the Lamanites and they started stirring up the Lamanites to anger by spreading dirty stories and rumors.

87 One of the great trials Abraham had to suffer was the dirty stories they spread about Lot, because of the story of Lot and his daughters. Of course, they were immoral enough. The cities of the plain were destroyed. He said gossip pursued him all his days, even the righteous Abraham. This is the sort of thing you have. Amalickiah had no trouble stirring them up to anger against the Nephites. He fed the king with lies, and the king sent a proclamation throughout all the land that his people should gather themselves together again. They had just finished a war in which nobody won. It tells us the Nephites were just as sorry. There was mourning in all the land. Everything was

ruined. They gained the victory, but they knew why they had to suffer. It was because of their own sins. It wasn't because of the guilt of the Lamanites at all. It's the usual story. [Alma] had a hand-to-hand duel with Amlici, another person. Notice they have [similar] names. These people are Mulekites; they are not Nephites. This cultural picture is more complex than you think.

87 Incidentally, their terror of going to battle again is a great tribute to Moroni's great tactical skill. With very limited resources he was able to push them around until they surrendered. Then he would immediately grant them permission to go home with no reprisals or anything like that. All right, you take an oath and you go home [he said]. There was no total victory or anything like that. Moroni was very sensitive. The minute he saw the tide turning, he immediately offered terms to the other side for surrender. And often they took him up. He was more respected by the Lamanites than by anybody else because they had to deal with him.

87 It's an interesting thing. A recent Civil War historian just pointed out that in all the writings of Lee and Lincoln, neither ever refers to the other side as "the enemy." It's the Confederacy or the Union, but they never refer to each other as "the enemy." That's an interesting thing, because everybody else was full of it.

89 Alma 47:14 : "And it came to pass that Lehonti came down with his men and surrounded the men of Amalickiah." So Amalickiah betrayed his own army. He betrays everyone. The king has betrayed his own people to Amalickiah. Then Amalickiah betrayed his army to Lehonti. Then the king's army became his while he betrayed Lehonti with poison. Now he is going to get rid of Lehonti as the next step in his gradus ad parnassum, as the Romans call it. These are the steps of authority. You have to go through gradus honorum. There are various steps that everyone aspired to. Everybody wanted a career. Everybody wanted to get to the top. They were very competitive, so you get this sort of thing. "When they saw that they were surrounded, they

plead with Amalickiah that he would suffer them to fall in with their brethren.” Instead of destroying them when they surrounded [Amalickiah’s group] they joined them. So he had a super army now. He had the loyalists he led, and they were also joined by Lehonti’s people, of which he was second in command. But he is not going to remain second for very long, not if you know our dear Amalickiah.

90 Alma 47:16 : “And it came to pass that he delivered his men, contrary to the commands of the king.” That’s an understatement. So now he is second leader. That’s the meaning of lieutenant, the one who takes the place of the other. Capita means “head man or top man.” The other one is the locum tenens, the one who holds the second place of the captain, who is the first place. So we have the captain, Lehonti, with Amalickiah as lieutenant. But again he is not going to remain that very long. “Amalickiah caused that one of his servants should administer poison by degrees to Lehonti, that he died

90 So the Lamanites appointed Amalickiah to be their leader and chief commander. Amalickiah was now the leader of the whole thing, so what did he do? He marched to the city of Nephi to overthrow his lord, the king for whom he was working. He was the king’s general; now he was going to overthrow the king. But how did he do it? Well, the king came out to meet him, to hail the conquering hero. This happens again. You hail someone coming back. The king came out to meet Amalickiah. He put forth his hand to give him the sign of peace and lift [Amalickiah’s servant] up, a custom they had taken from the Nephites. Notice these cultural exchanges that go on. He got stabbed being greeted.

91 Alma 47:25-30 “And the servants of Amalickiah raised a cry, saying: Behold, the servants of the king have stabbed him to the heart . . . [and] Amalickiah pretended to be wroth.” It’s a terrible crime that has been committed. “Whosoever loved the king, let him go forth, and pursue his servants that they may be slain. . . And thus Amalickiah , by his fraud, gained the hearts of the people.”

91,92 Alma 47:31 “And it came to pass on the morrow he entered the city Nephi with his armies, and took possession of the city.” Now he’s everything, but he’s got the marry the queen. Now we’re going to have trouble with here. [The Queen] asked [Amalickiah] to bring witnesses of what had happened. She was not going to take his word alone. Nobody trusted Amalickiah all the way. So Amalickiah [brought to] the queen his stooges, “and they all testified unto her that the king was slain by his own servants; and they said also: They have fled [doesn’t this show that they are guilty?]; does not this testify against them?” Flight always assumes guilt “And it came to pass that Amalickiah sought the favor of the queen, and took her unto him to wife.”

92 Let’s see, I wonder if chapter 48 will be an anticlimax after this. This was an unpleasant chapter, but this, children, is the world we live in, isn’t it? We have to face these things. Or do we have to face them? We have to know where we are. But what do you do in a case like this? How do you hold your own in this kind of a world? Well, that’s the beauty of it. We heard that at conference. What you do is have prayer, of course. You have direct access to the “Top Man.” You don’t have to go through channels or anything else. A lot was said about that—a lot about the authorities and how we are to respect them, how we are to go through them, what their office is, what our obligations are, etc. We know what we have to do, but always the way is wide open to the “Top Man.” You can go right through for satisfaction. That’s what we are commanded to do. So let not your hearts be troubled by this sort of stuff.

# Lecture 65 Alma 48

**Warfare**  
**World War II Memories**  
**[Mormon's Deliberate, Authentic Account**  
**of the "Work of Death"]**  
**[History of Nimrod and the Bow and Arrow]**  
**[Killing Is Not the Solution]**

94 Why haven't we made any progress at all since the Book of Mormon? Why are we as determined as ever to make war?" Well, it's profitable. It's enormously profitable. My business for all of 1944, which was the most active part, was battlefield intelligence. I had to find out immediately what the Germans were up to and report it to where it could do the most good. In the end it went right up to SHAEF [Supreme Headquarters of the Allied European Forces]. The stuff I got was considered invaluable, pure gold. There was only one team that did that, a three-man team. The first two were killed on D-Day, and that left me as a one-man team. So I had to snoop into everything, and I found out all sorts of things I shouldn't have found out. The whole thing was being run as a game for profits.

94 All the time I was finding out things I shouldn't be finding out, I suppose. I tell you from the beginning the whole thing was operated, controlled, and orchestrated by the same interests on both sides. If you want to get enlightenment on that, read a book by the chief judge at Nuremberg, Joseph Borkin. It's called The Crime and

Punishment of I. G. Farben. That's why we are going to continue to have wars, and it's bigger business now than ever, as you know.

94 The whole point of Alma's (or rather Mormon's) studies in the "work of death," as he calls it, is that they are supposed to be revolting—they are meant to be painful. It is Mormon and Moroni, the tragic survivors of a nation destroyed by senseless war, who are editing this book.

94,95 Remember, there's always this theme of destruction. Why can't you leave that alone? The Book of Mormon is about as negative as you get, isn't it? Well, there must be some reason for that. Don't you get the hint? Why do you think people don't like to read the Book of Mormon? Why do you think we rush through it? We take speed reading courses so it won't slow us down, or else we pick our way through it daintily as through a mine field, avoiding all the unpleasant passages of which there are plenty. That will get you through the Book of Mormon in no time if you leave out all the unpleasant passages you don't like.

95 They [Mormon and Moroni] are editing this book, and they have put into it whatever they think might be useful as warning to us. It's not their purpose to tell an entertaining or reassuring tale. War is anything but glamorous in the Book of Mormon. The campaigns and battles are described not as a writer of fiction would depict ancient warfare with all its excitement and color. (Like somebody writing in early New England. That would be popular. Mark Twain or somebody would write about it.) No, it is not what an author in America in the 1820s would imagine as the gaudy trappings of heroic derring-do. That's all missing. It is real war that we see here, a tedious, sordid, plodding, joyless routine of see-saw successes and losses—brutally expensive, destructive, exhausting, and boring, with constant marches and countermarches that end sometimes in fiasco and sometimes in intensely unpleasant engagements. The author writes as one would write—as only one could write—who had gone through a long war as a front-

line observer with his eyes wide open. Everything is strictly authentic, with the proper emphasis in the proper place. Strategy and tactics are treated with the knowledge of an expert: logistics and supply; armaments and fortifications; recruiting and training; problems of morale and support from the home front; military intelligence from cloak and dagger to scouting and patrolling; interrogation, guarding, feeding, and exchange of war prisoners; propaganda and psychological warfare; rehabilitation and resettlement; (all these things are there and treated deftly and explicitly); feelers for peace and negotiations at various levels; treason; profiteering; and the exploitation of the war economy by individuals and groups—it is all there.

95 In the part we are coming to later, Mormon and his son are summing up the situation after spending most of their lives in the field—and they hate it. For them war is nasty, brutalizing, wasteful, dirty, degrading, fatiguing, foolish, immoral, and above all unnecessary. It is also inevitable, as long as men are running things, and as long as it is very profitable. So we have this Book of Mormon war business that we're going to be bothered with. If this were all behind us now [we could relax], but alas how much more is before us.

95 Alma 48 But first the relevant D&C 1:35: "The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." That is war, of course. Peace is going to be taken away.

95,96 Alma 48:1 We start out with public relations, and Amalickiah was a public relations genius. He knew how to get people behind him. You have to get them behind you in a war, and he is going to do it. Notice how he does it very cleverly. Notice how far the Book of Mormon is ahead of the times here. Amalickiah had obtained the kingdom. He's got what he wants. Thou hast it all now. What are you going to do? What is your next step? You have to get the Nephites under your thumb too. Why would you want to do that? Why would you want to bring people into bondage? This is

another very interesting thing, isn't it? It's going to tell why here. We'll get to that in just a second here, but first of all "he began to inspire the hearts of the Lamanites against the people of Nephi." You have to get them angry. Remember, they had been very reluctant. They didn't want to do this. He has formed his army without any fighting at all. He got the loyalists together with the opposition on Mount Antipas there. They surrounded them and [the loyalists decided] let's get together here. They were following Amalickiah, and he got himself made king by treason. Then he had it all. Now he's got to make real war. The first thing is to put the people in mind for it, give them the fighting spirit and make them want it. The only reason he had been able to get what he wanted so far was that they didn't want to fight. They would do anything rather than that. Now he's got them where he wanted. Now his big problem is how to make the next step. "He began to inspire the hearts of the Lamanites against the people of Nephi; yea, he did appoint men to speak unto the Lamanites from their towers, against the Nephites."

96 Alma 48: 2 Notice, how often the Book of Mormon talks about these towers. When you go to Central America or the Mississippi Valley, wherever the old Indian cultures are, [you find these], and also among the Hopis. What is a hogan but a reduced step pyramid. The big one at Hotevilla, for example, has the steps going up to it. Some of them are quite high and have a ladder. So they had their towers. What did they use them for? Some of them are absurd. They just stand there with these high, steep steps. They can be climbed all right, but why wear yourself out going up 150 steps? There's nothing on the top. Were they all Rameumptoms? Some of them certainly were. They were for announcements, and they were always at ceremonial places. Remember that Alma and Amulek preached at such a place. They were for public assemblies, announcements, preaching, and all the rest. But he had this systematically done from towers. As it were, we would say he had time on the air. He had all these stations that saturated the air with this. They were used as sort of a modern technique. Instead of broadcasting stations he had these towers spread

throughout the whole country. They are the same thing as if you had broadcast stations. And he appointed speakers with their set talks. This is exactly what you do in public relations. You take a sample and find out what will sell. Then your people give that spiel. You hear the same program over and over again. You'd think people would get wise after a while but the funny thing is they don't. I'm going to give you a talk on rhetoric one of these days, because it plays a very important part in the Book of Mormon. [Rhetoric] may be a lie, might be absurd, it may be unthinkable, but if you just keep saying it, they will go for it. They've found that out. We've had the same slogans going for years and years. It got to them. After all, if you have the guy shouting through the megaphone all day long and you hear the same message over and over again, you give in to it. "And thus he did inspire their hearts against the Nephites, insomuch that in the latter end of the nineteenth year .. having been made king over the Lamanites, he sought also to reign over all the land, the Nephites as well as the Lamanites." That was the idea.

97 There is no satisfaction until you rule everything. Then you weep like Alexander because there are no more worlds to conquer. And this was Nimrod. He wanted to be a cosmocrator. There's an interesting phenomenon that is very important in the books of Abraham and Moses in the Pearl of Great Price. A cosmocrator is somebody who has conquered the world. There have been ten cosmocrators, we are told. The three great ones include Alexander, and Nimrod. You have your pick of the others, but they are men who aspired to rule over everything. Caesar wanted to be that.

97 Amalickiah had accomplished his design. The first part was to harden the hearts of the Lamanites so they would be willing. In order to do that he had to tell them lies and blind their minds. Then you stir them up to anger. This is the process, isn't it? Win, win, win. Why do people act this way? As the Book of Mormon says, why do we? We are guilty of the same thing. First you harden their hearts. Then they don't want to listen to the facts. You blind their minds and they get emotional about it. We get all wrought up and we are ready for war. It's the silliest thing in the world, but we do it. Hitler was very skillful at that. He was

working for the corporations, but he knew how to pull it off doing that very thing. Of course, he used the radio as we use the TV today, and [Amalickiah] used the towers. There's a very good book by Richard Nixon on that subject called *The Real War*. It shows how that's done.

97 Alma 48:4: "For he was determined, because of the greatness of the number of his people [it turned his head to see his power and glory], to overpower the Nephites and to bring them into bondage." Why would he want to bring them into bondage? Well, submission is the only form of obedience that a person like that can understand. They wouldn't obey willingly. That's what Islam means, submission, but submission to God. Submission to anybody else is wrong. That's what is called "bondage." If you submit to God, that's dandy, but not if you submit to anybody else.

97,98 That's the story of Nimrod. Remember, there was Noah, Ham, and Cush. Gush's son was Nimrod. He was a righteous young man until he was 25 years old. He became the king, and he had received the garment of Adam, which had been stolen by Ham when they were leaving the ark. It belonged to Adam, and Noah had it. We mentioned that garment before, but there is great literature about this garment. Nimrod lost the garment later on, but when he wore it all people and animals assumed that he was a holy man and priest acting for God, and they submitted to him willingly. That was right. But then it turned his head, and he decided to become the great conqueror. Meanwhile, God gave him the bow to protect the human race against the depredations of the giant creatures that roamed the earth in those days—cave bears, mastodons, and things like that—which man was not able to cope with at all in his helpless state until God gave Nimrod the secret of the bow and arrow. It's a very sophisticated and efficient weapon, more efficient than any rifle. Read a book by Saxton Pope called *Hunting with the Bow and Arrow*. He wrote it at Berkeley years ago. It's an excellent book showing that the bow and arrow is the most efficient of all weapons in hunting or anything else. It's not only silent, but a stone arrowhead makes abrasions

of the wound. It starts hemorrhages which don't stop. Even if you hit an animal not in a vital place at all, in the end it has a fatal effect. There are so many advantages to hunting with a bow and arrow. The experiments were made at Berkeley. They shot with high powered rifles into hanging hams, sides of beef, etc. to see which would penetrate. The arrow penetrated more effectively than most high powered bullets. Also it's silent, cheap, and all sorts of things.

98     Anyway God gave the bow and arrow to Nimrod to defend the human race, for protection against their enemies. It didn't take Nimrod long to discover that he could use these arrows to put the human race at his disposal. It was put at his disposal to defend the human race. Now he discovered that if he turned it against human beings they were at his disposal. He was the boss. This is the famous bow of Nimrod. In the end he went crazy and turned it against God. He challenged God to a fight because he was ruler of the empire. He said, "I'm the creator; I'm the god." He built the Tower of Babel and went up to the top of it so he could shoot arrows into the sky and kill God. The Angel Gabriel, playing a trick on him, held up a fish. The arrow hit the fish and came back to earth with blood. Then Nimrod went stark raving mad. He said, "See, I've killed God; there's blood on the arrow." There are various versions of the story. It is very old and circulates everywhere. So he went nuts. To get rid of him and show his utter contempt, God finally dispatched him with the weakest and smallest of creatures. He sent a little, tiny gnat. It crawled up the nose of Nimrod and started tickling his brain. Well, of course, it drove him absolutely crazy. He had two servants stand on each side of him with hammers and hit him on the head alternately so he wouldn't be tickled to death by it. If they hit him on the head, he went bong, so that was better than putting up with this gnat. In the end that did away with Nimrod. He is supposed to have founded the first army and the first city. He got civilization going, This is class number two, Babylon. Nimrod was the founder of Babylon. All the old sources will tell you, wherever you get them, that Nimrod founded Babylon. He was the archenemy of Abraham, etc. This is type number two. He had to bring people into

bondage; nothing else would do

98 Alma 48:5 Look what [Amalickiah] does, that clever man. He appoints chief captains of the Zoramites. You remember from last semester who the Zoramites were, the people who went off by themselves. Very suddenly they had a new religion and everything else. They had adopted some of the prevailing, more ancient customs and religions that were in the country already. That's rather clear. Remember, Alma tells them they are just model people. They are smart and well dressed; they have dress standards. They're very pious. Every Sunday they all bear their testimonies. They go up in the Rameumptom and say, "We thank God that we are a blessed people and not like other people." Then he said they forgot about it the rest of the week. But he said they were the wickedest people he ever knew, because they cry unto thee, O God, and yet their hearts are upon their riches. [Alma 7:6]

99 Alma 48:6: "And it came to pass that they took their camp, and moved forth toward the land of Zarahemla in the wilderness." Now here's the contrast in verse 7: "While Amalickiah had thus been obtaining power by fraud and deceit..." Notice, the Book of Mormon puts a thumb right on the thing. They know what it is. The whole darn thing is just fraud and deceit—all this patriotic rhetoric they have been having, all this fervor against the wicked Nephites. We're going to see what the argument was. They've robbed us of our birthright, They cheated—Laman and Lemuel were denied their rights. The people really believed it, and they had been working on that. But it was fraud and deceit. "Moroni, on the other hand, had been preparing the minds of the people [their minds had to be prepared too. To go against the Lamanites? No] to be faithful unto the Lord their God." That would take care of it. What a contrast! No hate campaigns here.

99,100 Amalickiah was going to blitz [krieg] them [with an overwhelming encircling movement, like the Germans in WW II]. Well, how do you slow down a blitz? You do it by defense in depth. You just put in a lot of little

forts along here. You [the enemy] might get through here all right and surround them, but you haven't taken them. You cannot proceed unless you have subdued them, because otherwise you will have them in your rear. Then they will cut off your supplies and everything else. You can't do a thing. These must be subdued one by one. That always slows down the blitzkrieg. It has never failed to work because you have these little forts. You cannot feel safe and have this at your back. You have to wipe it up. Or you send the main force to do that. But meanwhile you have to go up here and wait for them. Then you are exposed, because you all have to be together. It's blitz. That means lightning. It has to move as fast as possible, and you have to be in there. You'll notice the Lamanites do that again and again. Their attacks, it's going to tell us, are by surprise. Suddenly one morning they found the Lamanite armies were upon them, just like that. In some of these jungles you can get away with that too.

100 Alma 48:8 Here [Moroni] had his defense in depth, and notice how nicely it's described here. Verse 8: "Yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort [places to fall back on, you see]; throwing up banks of earth round about to enclose his armies. They didn't have the money or the time to build expensive places.

100 Alma 48:9 Notice, all round about their cities and in all the borders of their lands he scattered these little forts everywhere so that the Lamanite forces couldn't do anything. They had to move with caution. It took all the steam out of the charge. They couldn't bull through any more. "And in their weakest fortification he did place the greater number of men," which made them pretty equal. You want to knock over a weak one quickly. All right, we'll give it special support. "And thus he did fortify and strengthen the land which was possessed by the Nephites." It was their own country. And you will notice throughout the Book of Mormon, the battles are always fought on Nephite territory; they never invade outside. Mormon tells us later exactly why that is.

100,101 Alma 48:10 Verse 10: “And thus he was preparing to support their liberty, their lands, their wives,] and their children, and their peace . . . their God . . . [and] the cause of Christians.’ You’ll notice the thing about this: it’s the intimate things they are supporting. They are not supporting their resources, their minds, their businesses, their vacations, and things like that. They are supporting the things that are closest to them, the things that are intimate.! Those are the things that are worth supporting. So many wars have been fought to gain a good harbor or to open a passage. They are fighting for their lands, their wives, their children, their peace, and their God.

102 As I said, [almost] every war in the Book of Mormon is fought on Nephite territory. As Mormon said in Mormon 4:4-5 when they finally changed that it was the fatal mistake. Then they were finished; they didn’t have a chance. He saw, against all that the Lord had commanded, that they would go against them. Then he said, “But behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished.” Don’t you try to punish anybody, he says. God wants the wicked to be punished, and he will punish them. But he will punish them by the wicked.

102 Alma 48:14,15 So don’t think it’s the good guys against the bad guys at all. Whenever Nephites and Lamanites fight they are equally bad. After that personal duel between Amlici and [Alma] they fought face to face with the sword and ended that other war, you might say, “This is right out of Star Wars, the good guys fighting the bad guys. [Alma] appealed to God, and he was the victor. Then immediately after it says the people realized that all these troubles had come upon them because of their own sins, not because of the Lamanites. Even in what you would call a clear-cut case like that in which it [appeared to be] good guys against bad guys. “... even to the shedding of blood if it were necessary ... never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.”

102 Joseph Smith said, “The man who carries a gun or a

pistol will someday regret it. I have never carried anything larger than a penknife [to sharpen a quill pen] with me, even when I faced the mobs.”

103 This was their faith. Well, how can you do that? How can we expose ourselves, being a lot of wimps on the defensive like this—never to raise the sword, never to stand tall, except to preserve their lives. It was their faith in God. If they did that God would preserve them. They put their faith in him. What if he didn't? That's the point: he would if they were faithful in keeping the commandments. That's the promise that had been given way back in the beginning. It was given in the second chapter when the Lord told Nephi that his people would always have the others breathing down their necks. This is fulfilling the promise that the Lord made to Lehi and his sons: “And inasmuch as thou shall keep my commandments, thou shall be made a ruler and a teacher over they brethren. For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also. And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance” (1 Nephi 1:21-24). Don't think you can ever solve the problem by getting rid of the Lamanites. They insisted it was the Lamanite problem. If we can just go out there and knock them out, we will have it all made [they thought]. They came up against that again and again; they couldn't resist that. It's the John Wayne solution. The big man with the gun is the solution to the problem. They had to trust the Lord in that. Were they going to do it? Well, do we do it? No, we don't.

103 Alma 48:15 “... if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee [fleeing is not a disgrace; they fled], or to prepare for war, according to their danger.”

103 Alma 48:16 “And also, that God would make it known unto them whither they should go to defend

themselves against their enemies, and by so doing the Lord would deliver them.” The Lord will tell you.. He’s your line of defense. “... and by so doing the Lord would deliver them; and this was the faith of Moroni [he was a most unusual general, to say the least], and his heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God.” It keeps repeating that he did not like to shed blood.

103,104 Fire power is not the solution, strange as it may seem.. That’s what strategy and tactics are for. Strategy is to save lives, not to take them. What were we reduced to in Vietnam? A completely bankrupt strategy, body count. The whole purpose of strategy is not to have body count, not to lose anybody if you can possibly help it on either side. As Clausewitz said, the whole purpose of your fighting is to have the enemy submit to your will. Once he has the war is over. It’s not to kill him necessarily. There’s no such thing as unconditional surrender. He’ll surrender only on condition of his life being saved. It’s got to happen. Sooner or later you’ve got to come to an agreement.

104 I was a poor interrogator. I could never intimidate anyone. You had to be intimidating to be a proper interrogator. They would just laugh at me. I couldn’t get anything out of anybody They had their passbooks, and those passbooks were very instructive. They told where they had been, what the unit was and everything. It was the passbook you wanted, and you could always get that from them.

104 As Lincoln said, “With malice toward none and charity toward all.” That’s the way you have to do it. Well, if you’re going to end that way, why bother killing everybody in the meantime then? Why not decide right at the beginning what you are going to do? I repeat, because it [war] is very, very profitable. There I could a tale unfold, but I’m not going to. It wouldn’t be healthy, actually.

# Lecture 66 Alma 48

**[Moroni on the Shedding of Blood]  
Abraham [Pivotal In World History]  
[Importance of Repopulating after Disasters]  
[Qualities of Abraham: Charity & Intelligence]  
[Forgiving & Repenting]  
[Problem Solving: A moral & Intelligence Issue  
That Leads to Repentance]  
[Abraham 1:2 on Real Happiness]  
Clausewitz's Rules of War  
World War II Memories**

105 Alma 48:16-18 Moroni in Alma here., he praises the qualities of [Moroni]: “This was the faith of Moroni, and his heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in . keeping the commandments of God, yea, and resisting iniquity. Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men [notice it’s the hearts he’s after, not the bodies]. Behold, he was a man like unto Ammon [the great pacifist], the son of Mosiah, yea, and even the other sons of Mosiah, yea, and also Alma and his sons, for they were all men of God.”

105 Well, there are some things to be said now about these qualities [in Alma 48: 16-18] This shows the two

qualities of Abraham in the vast Abraham literature. It's very large. Abraham is mentioned perhaps more than any other person in world literature, because he is the father. He's in the center, he's the pivotal character of world history, and he's our father. We all have the blood of Abraham in us, whether we know it or not. Do you know why that is, what the chances are? We mentioned that you could put it on the computer. Nobody knows the time of Abraham, but we know it was one of those particular times of extermination. He lived in a time of extermination. Everything was desolate. It was always dry. He dug wells, and he planted trees that he would never be able to use. The famine waxed sore in the land. He had to move from Haran to Canaan, from Canaan to Egypt and back again, driven wherever he went. Then [he went] to the five cities where it was lush. But suddenly they had fallen in a terrible collapse. Everything collapsed, and then he moved to Gerar and tried to make a living in Gerar. It was even worse—terrible plague everywhere he went, drought everywhere, crops failed, world collapse. It was a terrible thing. Well, we get to take that up in the book of Abraham. But there's a great literature about that.

105,106      Those pivotal times [3000 BC, 1200 BC, 600 BC] we talk about that are so important. Well, at that time the world's population was really reduced. People just disappeared. It was one of those times of extermination. The Great Plague in the 1340s wiped out at least half the population of Europe, and in some parts completely desolated the world. But do you notice the promise to Abraham and his children? Abraham, Isaac, and Jacob. They always lay such heavy emphasis on numbers. Your offspring, your seed, will be as numerous as the sands of the sea. If you can count the stars of the heaven . . . They're as numerous as the dust of the earth. That's making it infinite. But why are they so obsessed with getting a lot of descendants, millions and millions? They're bound to get a lot anyway. Why is this an obsession with them? That's the trouble with us; we have too many people running around. The earth is overpopulated like a cancer and eating everything up now.

106 Well, the reason is to repopulate the earth. Abraham had three wives. He took Sarah, but Sarah was barren, so he took Hagar, who was of the blood of Ham. Many accounts say she was the daughter of Pharaoh; she was an Egyptian. The Egyptians play a big role here. His wife, Sarah, was the great mother in Israel, mother of all the Semites. She was Semitic. And Hagar was of Ham. Then after Sarah died he took Keturah, and she was of [Japheth]. She had six sons, and Abraham taught them the arts which later became the arts of the West—the mathematics, the science, the architecture, and those things in which Abraham himself was a genius. They spread in all directions, so we have the blood of Shem, Ham, and Japheth being refreshed in all directions. His seed became very numerous, we are told, in all these directions, which means they intermarried with everybody. As you know if you're a genealogist, we mix with everybody else, and before you know it, we all have the same genes all mixed up together. I don't think there's a chance that anybody in the world is without some of the blood of Abraham because he was told repeatedly, "And in thy seed shall all the nations of the earth be blessed" (Gen. 22:18), especially his priesthood.

106 So here we have Abraham going out, and he had two great qualities. I'm going to put them on the board. First of all, they always talk about Abraham's charity. Charity was dead in the world, and Abraham revived it. There are many examples of that, of course, and charity is translated in the New Testament, in the new revised version as love. "The greatest of these is love," it says. The Latin word for charity, *charis*, is grace. It's cognate with our English word cheer. It's universal. Charity, love, and grace marked Abraham. His second [outstanding quality] was his immense intelligence, his curiosity about everything. He was a scientist, as we know. Joseph Smith gave us the great astronomer, the cosmologist, so busy and zealous in his study of the stars and structure of things. He gave us a hologram of the universe, etc. We are told that intelligence, or the glory of God, is like light and truth. Of course light and truth always go together. So what we have here is ... What is the Only Begotten full of? "Mine Only Begotten who

is full of grace and truth.” These are the qualities of the Only Begotten Son. If you have these, this is everything. In fact we’re told that in the two great commandments, the first two commandments. The Lord says on two commandments hang all the others. If you keep them, you’re bound to keep the others. The first is “Thou shalt love the Lord thy God.” In Deuteronomy it says “With all thy heart and with all thy soul [NEPESH], and with all thy ME’OD [mind or intellect].”

106,107        There are two great commandments. First, you love him, but you love your neighbor as yourself. Now that’s another kind of love. That’s charity or grace. “Thou shalt love thy neighbor as thyself.” Of course if you keep these, you don’t need to worry about the others. If you love the Lord that much and if you love your neighbor that much—thou shalt not kill, thou shalt not steal, thou shalt not lie, thou shalt not commit adultery. You won’t do any of those things if you keep the first two commandments, if they are in your heart. The Lord says on these two commandments hang all the laws and the prophets. If you keep them, [the others] are taken care of. They are grace and truth. And this is grace, with all thy heart, might, mind, and strength. “The glory of God is intelligence, or, in other words, light and truth. ... Light cleaveth unto light” etc.

107        So the same things are in the first two commandments. They are charity for your fellowman, love. That isn’t an intellectual sort of thing; that you just feel. Abraham often did. Satan often came and reasoned with Abraham and said you’re not being rational about this thing, supporting the people of Sodom, for example. They’re bad people, he says, but I feel sorry for them. Let’s save anyone. And after the battle Abraham was worried sick. He said, there might have been a righteous man killed on the other side, and in that case, his blood would be on my head. It bothered him terribly. What was he to do about that? That’s charity. It’s not particularly rational, but it’s a feeling. Love or charity is spontaneous. As Paul says, you don’t bicker, you don’t calculate, you don’t work it out, you don’t make intellectual plans, you don’t argue about it, you don’t make Jesuitical

sophistry about it. No self-interest. Love requires nothing in return. You're not asking for that. It's not a deal, it's not an exchange, it's not business or anything like that. Love is spontaneous. The other is intelligence, which doesn't make deals [either]. As Brigham Young said "Light cleaveth to light. We love knowledge because it is good in itself, and we make no excuses for it."

107 As Irenaeus tells us, there are only two things in which men can excel. They are, of course, in forgiving—that's grace, isn't it? You forgive others. But I shouldn't forgive him—he did this or he did that, or it wouldn't do me this good. No, you don't ask that at all. The Arabs have a saying: "The brave man never asks the odds; the generous man never asks the price; the good man never asks questions." You just forgive. If you forgive, that is grace. And you repent. To repent is honest thinking. It's close, critical analysis of your own behavior. Intelligence, you see, is problem-solving ability. That's the way it's defined by William James and others. That has been the standard definition of intelligence by the psychologists—problem-solving ability.

107 But what do you need to solve problems? That's a moral quality. You can't cheat; you must be honest. You don't anticipate the answer unfairly. You don't get it out of the answer book. Problem-solving ability is a moral quality. It's the capacity to be strictly honest, which is very rare. Intelligence is examining your own inadequacy. The first thing you ask when you're confronted with a problem is where am I failing? What don't I know here? Where have I broken down? Where am I inadequate for this? That's what you deal with, not how much have I got or what's my degree. That has nothing to do with it. The thing you're interested in to solve the problem is where you're weak. It's a humiliating process, the progressive exposure of your own ignorance as you go on and on. [Joseph] Scaliger was perhaps the greatest scholar of modern times (he died in 1608). When he went into the ghetto in Rome to chat with the children so he'd learn Hebrew offhand, the scholars laughed at him. They held him in contempt. We just don't

do that sort of thing. They are mere children. What can they tell you? [they said]. Well, they knew more Hebrew than he did. He learned it, and the others never did. That's our haughtiness

108 Problem-solving ability is necessary for repentance. Intelligence is a process of progressive repentance. You repent of your mistakes you make. You repent of your stupidity, and you have to keep doing that all the time, because we don't get to first base. Otherwise, you'll never break through to anything.. Remember, the great scientist when he finally sees the light almost invariably says, "What a fool I've been. It has been staring me in the face all this time and I didn't see it." The stars have been sending us the same hints for thousands of years, and we fail to respond to them. They are there all the time. It just depends on your being able or willing to see them.

108 Moroni, it tells us here, [In Alma 48] is both smart and magnanimous. Notice those are the two qualities. He's smart; he always bamboozles the enemy. He runs circles around them, and he is also generous with them. They're never the enemy to him. They're always his brethren. He always stops the war the minute he sees the tide turning, the minute they start weakening. As compared with our "me" generation—they're smart but selfish. If you're so smart, why aren't you rich? "One of the sad ironies is that the people who get hooked on money tend to consider themselves very smart, cool-headed, and rational." But which is the smart thing in the long run

108 Abraham saw where real happiness lies. This is it. Notice that Abraham doesn't subdue his ego at all. He doesn't wipe himself out in the NYETI NYETI or anything like that. The second verse of the first chapter of Abraham is one of the most marvelous condensations you will find anywhere. This is Abraham's life already summed up in that second verse, and the world he lived in. It's a long one. You have to stop for breath. It's one sentence, that long verse.

108,109 Abraham1:2 : "And finding there was greater

happiness and peace and rest for me ..." He's not ashamed of wanting happiness and peace for himself. That's what you do. Don't fool yourself. Don't say, oh, I don't want anything for me at all. I just want to suffer. No, that's not it. "I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same." So he only wants these blessings so he can administer them to others. To administer means to hand on, to spread around, to be in charge of distribution. So that's what he wants. He wants these blessings because he's told, remember, "in thee and in thy seed shall all the nations of the world be blessed." He's the greatest pronouncer of blessings who ever was. Wherever he went he would pronounce blessings. The Lord tells him, as I commanded Adam to give my blessing to the animals—and Adam passed it on to Noah—so I now command thee. You do the same thing, and he did. He took great care of the animals and birds. He was always much concerned for them. "... having been myself a follower of righteousness, desiring also to be one who possessed great knowledge [notice, he wants righteousness and knowledge, but more and more; it's progressive; he doesn't stop there] and to be a greater follower of righteousness, and to possess a greater knowledge." He wasn't satisfied with where he was.

109 The stories of the childhood of Abraham are the most interesting things. He was always asking questions, always researching, always doing remarkable things, and getting himself and his family into trouble. They had to move out, much the same life as Joseph Smith. He was very precocious. And incidentally, this is not a mythical hero. What do typical, mythical heroes do? They're strong and brave and they have big muscles and they fight bad people. Never is any physical prowess or characteristic of Abraham mentioned—never his strength or his endurance or his formidable appearance or anything. Always just his intelligence and his kindness. Those are the two things that go together wherever we see him.

109 Abraham 1:2-4 "... one who possessed great knowledge, and to be a greater follower of righteousness,

and to possess a greater knowledge, and to be a father of many nations ..." That's what he wanted to be, you see. You say, how ambitious, what an ego! Not to be worshipped by them but to help them and give them something. He wanted the priesthood so he could pass it on. "And desiring to receive instructions [he was humble; he had to know how he'd go about it] and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers [so he could hand it down]. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed."

109 He sought for the appointment so he could administer "the appointment of God concerning the seed." His fathers had turned from their righteousness—they wouldn't listen to him or anything like that. He was in a bad world. They utterly refused to listen to his voice.

110 So we have the me generation. We're smart but selfish. Wilford Woodruff said there's a common misconception of the Latter-day Saints, that since God rewards the righteous with prosperity, the rich must be righteous. He said they have that in their system. Will they ever get it out?

110 This is Book of Mormon warfare, and it is relevant. I'm going to put Karl von Clausewitz on the board. I mentioned him before. [He wrote] the standard work on war. You can't do anything without Clausewitz. He's the one that everybody quotes, because this is on the general principles of warfare—not strategy and tactics. It deals with them, but this has to do with how wars go on and the very nature of warfare. It's called *On War*. It was the classic work, and the Book of Mormon reads as if it were taken right out of Clausewitz. But there was one thing wrong with it. The marvelous thing is the timing of these things. I think

they're great. You'd say Joseph Smith lifted the whole story of Moroni, the whole warfare in the Book of Mormon, out of Clausewitz. But Clausewitz was published in 1833, too late for the Book of Mormon. They'll argue about that, of course, but no—he didn't use Clausewitz. It had limited circulation until it became very popular. Clausewitz was very active in the Napoleonic wars, and he gives us the principles, the principal maxims on war. He breaks it down to the great maxims of war. The most famous saying of his that everybody knows by heart is, "War is therefore a continuation of policy by other means." It is carrying on political disagreements between nations, ideological, etc. Policy by other means. He is strictly a soldier dealing with the technical side, only with how war is conducted, yet he's not only going to talk about the causes in the background, here he spills the beans. This points directly to the causes, a continuation of politics.

110,111 The Book of Mormon begins with war in Jerusalem, and ends with war at Cumorah. In between there are a lot of wars. They all deal with political ambition. You don't have to go to Egypt, Babylonia, or Jerusalem to illustrate this, because we see territorial ambitions in such Book of Mormon characters as Zerahemnah. They want to make themselves leaders of men and nations. Remember, Amalickiah wanted to lead everything. Once you start out, you don't know where to stop, like the Hitlers of the world. Zerahemnah, Amulon, Amalickiah, Ammoron, Laman, Nehor, Zeezrom, Korihor, and so forth—all those are men that started great wars in the Book of Mormon out of personal political ambitions. They wanted to get ahead. They started out with political parties and ended up uniting bodies in war such as the great coalitions of Amalickiah we've just been seeing about.

111 Another saying of Clausewitz is "War belongs not to the province of the arts and sciences but of social existence." It would be better to liken it to business competition; that's what it is. Remember the warlords—what is their purpose? Why do they keep being warlords? Well, it's for loot, of course. That's the grandeur, that's the

king. The opening lines of *Beowulf* are a typical example. The warlords of the steppes live on booty and loot. They plunder the rich cities of the plain. They come down from the hills and plunder the cities of the plain. They're always in motion, so naturally their wealth has to be transportable wealth, whereas the sedentary cities have to have sedentary wealth, like architecture and art, literature, libraries, and things like that. They are stable. But people on the march have to have wealth which is portable. So what is it? It's gold, silver, and jewels—everything that counts with them. They collect it. You see the tribes of the steppes where the women all carry the family wealth in gold and silver coins around their necks. That's why the Chinese put holes in the middle of their coins, so they can string them.

112 Clausewitz continues: “Moreover, politics is the womb in which war is developed. It is business on a great scale.” Nothing describes it better these days than that. And so we don't need to explain that. And then he says, “Disarming the enemy—this is the object of war and the abstract, the final means of attaining a political object, forcing the enemy to disarm,” Disarming the enemy is the object of war. Not to destroy them, because you can profit greatly.

112,113 In the Book of Mormon Moroni often requires the enemies to lay down their arms. This happens again and again, and he lets them go home. There are no reprisals. The war always takes place on Nephite soil. If they just go home and promise they won't come back, that's all he ever asks of them. No reprisals or anything similar. In the 44th chapter of Alma and the 15th, 20th, 52nd, 37th, etc. The test comes when they lay down their arms. Then you know your will has dominated over theirs, and they know it too. So Clausewitz says “The disarming of the enemy is the object of war.” Moroni was satisfied when the enemy laid down their arms.

113 Clausewitz's next maxim is an interesting one too: “The aggressor always pretends to be peace-loving [see, we're always on the defensive] because he would like to

achieve his conquest without bloodshed.” Hitler would have been glad to take all of Europe without any bloodshed at all, if they had let him have what he wanted. Anybody would do that. “Therefore aggression must be presented as a defensive reaction against the aggressor nation.” Your aggression is always represented, according to Clausewitz here, as being a defense action. You’re just defending yourself.. Nobody ever attacks. You’re always just on the defensive.

113 We see good examples in the Book of Mormon in the case of Giddianhi and Lachoneus. We’ll get to them. [Giddianhi and others] were the heads of the robber armies. The fact that they could have robber armies that could overthrow governments [is disturbing]. Now we’re setting something of that in the Medellin, the same sort of thing. Here’s a gang of robbers that can actually defy governments, including our own, and get away with it. It’s happening more frequently. And that always happens in Book of Mormon lands; that’s the tradition down there. The Book of Mormon trains you up to all this sort of thing. Giddianhi writes to Lachoneus in 3 Nephi 3:9-10: We wouldn’t bother you except you’re infringing on our rights of government, our ancient society which is old and venerable. You have been the aggressors against us [paraphrased]. And the Lamanites always had that legitimate charge. They always would explain how Laman and Lemuel were robbed by Nephi and his trickery. They really believed it.

113 So we’re always fighting for freedom, no matter which side you’re on. I don’t want to submit to you, you don’t want to submit to me, so I’m defending my freedom and you’re defending your freedom. Quoting Clausewitz again: “Those who belong to the profession will always look upon themselves as a kind of guild.” So it’s a profession, a corporate guild. “A closed corporation must exist more or less in every army.” That’s true. “Military virtue is a quality of standing armies only.” And yet it’s the citizen soldier who does all the fighting most of the time. That’s why you have this cult. What other business requires you to wear a special outfit all the time and decorate yourself with visible

symbols of every remarkable or praiseworthy thing you ever did. You can't do anything praiseworthy without putting a ribbon or a medal on. That's a strange thing. Of course, in Europe they just cover themselves. It's marvelous how they can do it. Every time you turn around you pin another medal on. This is true, though.

113,114 This is interesting: It is professionalism which guarantees ongoing tradition, but it's also a very dangerous thing. Now Clausewitz says, "It is impermissible, even harmful, to leave a great military event to purely military judgment [don't leave it to the army, for various reasons]. The influence in the Cabinet of any military man except the commander in chief is extremely dangerous," because they have their own interest, their own purpose, etc. And as they disagree with the government, they have the power to take over, which happens in Central America again and again. If you have the strongest army, you take over the government. Then you are the government. So here it is, he says, that's why "it's impermissible, even harmful, to leave a great military event to purely military judgment." The influence in the Cabinet of any military man other than the commander in chief, who has to be represented, is very dangerous, because then it's very easy for them to take everything over.

114 It is not the business of military men to meddle in higher politics of state. The chief military commander is the only one who should be in the Cabinet. It is harmful, impermissible, for the military even to participate there, because they have their own interests and they do things differently and impulsively. When you have the power and want to go ahead, [you say] let's go ahead. Wars are always messed up. Nothing is going to go straight in them. This is absolutely basic with Clausewitz and important too.

114 A good example of the last, though, is Moroni getting on his high horse when he writes to Pahoran, remember? He speaks as a general in the midst of war. He blows his top and writes some very indiscreet letters. And he's absolutely wrong, the great Moroni. He doesn't understand

what's going on back home. He's writing to Pahoran about conditions he isn't aware of at all. He's going to take over, he says. We'll come and seize the state—we'll expel you. I'll march with my men and we'll unseat you, he says in Alma 60. I'll just take over the government myself. Pahoran writes and says, you just don't understand what's going on. Pahoran is very wise about it and doesn't take any offense. He says I admire your great heartedness; that's the way you should be. Then he explains, and then Moroni apologizes and they work very closely together from then on and are able to mop up the war. They finish it up. They just work hand in glove after that.

114 The first maxim is that [war is] "politics by other means." The second maxim is "war is thus an act of force to compel our adversary to do our will." That's what you want, not to eliminate him. "War is nothing but a duel on a larger scale." That's Clausewitz again. And, of course, that's what it is in the Book of Mormon. Remember in this chapter here, it was entirely a personal thing between Moroni and Amalickiah, and it climaxed with Amalickiah threatening to drink Moroni's blood. They're that worked up. It's a personal feud between the two, and it is so between the generals.

115 It is an act of war to compel our adversaries to do our will—a duel on a larger scale. It's personal. Alma fights Amlici face to face. That's a duel, but they represent the forces. Amalickiah swears, as I said, to drink Moroni's blood. Of course the classic is Shiz versus Coriantumr when they both exterminate each other.

115 Clausewitz goes on to say, "If the enemy should choose the method of great decision by arms, our own method must on that account be changed against our will to a similar one." If they're going to fight, we've got to fight. What the enemy does, we must do. We must on that account against our own will adopt a similar method. Moroni repeatedly found that the enemy had copied his equipment and his tactics. In war, armies always look alike. They always do, of course. We must copy their methods. If

you have a helmet that's superior or a gun that's superior, it's only a matter of weeks until the other side has the same thing, because they can't allow you to enjoy that advantage for any length of time. So the two sides look just alike. The Germans had very good tanks, the Mark IV, far better than a Sherman, so we quickly had to change ours to a Pershing. The Russians introduced the Shepatovka, and it worked very well. Then the Germans had it, and then we got the bazooka. The German gray uniform was superior to ours in World War II because it was less visible. All uniforms look alike now. Everybody goes around in camouflage. Their 88s were far superior to what we had, so we immediately had to counter with 150s and things like that. So what the enemies do, we have to do—change to a similar one. “If the enemy should choose the method of the great decision by arms,” we can't do anything but reply the same.

115 Moroni repeatedly found that the enemy had copied his equipment and tactics. That's what made the war draw out for fourteen years, because every time he got something good, the Lamanites would do the same thing. He couldn't fool them anymore with that trick with lines or the fortifications, or the falling back, or the leading into a pocket. They caught on very quickly and did the same thing, so the war dragged on.

116 Continuing on the idea of the duel of equal parts, Clausewitz writes “The ruthless user of force who shrinks from no amount of bloodshed must gain an advantage if his opponent doesn't do the same.” War is war, he says, and don't try to talk about civilized war or the rules or the laws of war—that's ridiculous. It's a contradiction of terms. If there were rules or laws, you wouldn't fight. You'd talk about it. When you start scratching and biting, it's because the rules don't hold any more. You're not paying any attention to them. So you must be ruthless. Now Teancum and Amalickiah typify this. Well, Lehi, Moroni's second in command, is a good example. He was a holy terror, but Teancum was the worst. Teancum was Lehi's chief of staff, and Amalickiah typified the principal on the other side. It's always the wicked against the wicked in the

Book of Mormon, never the righteous against the wicked. It's a duel between Amlici and Alma. We mentioned that before. Wasn't that a good guy against a bad guy? When the war was over, they mourned terribly because they were convinced the war had been because of their wickedness. They had brought it on themselves. They weren't fighting bad guys as good guys after all. As Mormon counsels, Don't worry about the wicked. Behold the justice of God will overtake the wicked, and it is by the wicked that the wicked are punished [paraphrased].

116 Clausewitz describes the old-fashioned wars as punishment wars. We can't afford that luxury now. We must copy the enemy if he's bloody-minded, but the Lord gives a rule right at the beginning of the Book of Mormon. The second chapter [1 Nephi 2:23] says, the wicked Lamanites will "have no power over thy seed except they shall rebel against me also." When they fight it's because they're both rebellious against God. Otherwise, there's going to be no fight. "They shall have no power over thy seed except they rebel against me also." I'll keep things going. That was the agreement, and it's repeated throughout the Book of Mormon.

116,117 Clausewitz says, "Because we're so equal, the wastage of our own forces is always the greater, the more our aim is directed toward destruction of the enemy forces." The more we are determined on destroying them, the more we will be destroyed, he says. If you're going to destroy the enemy, you've got to take a chance on getting destroyed yourself. There's no way you can do it from a position of safety. In other words, the harder we try [the worse it gets], which is represented by the Book of Mormon's total extermination story, Shiz versus Coriantumr—they exterminate each other. Although such a thing can never happen, according to Clausewitz, we know that such a thing can [happen].

117 And the Nephites and the Lamanites too. The Lamanites' society became completely disrupted at Cumorah as well as the Nephites'. What a wastage. The

Lamanites lost at the battle of Cumorah just as much as the Nephites. Remember, they were scattered, and there was nothing but one revolution throughout the whole land. Moroni said, I don't know when it will end; it's just endless, and it didn't. So, you must risk your own forces at whatever cost. If you're going to destroy you must [risk being] destroyed. You must accept that, says Clausewitz—that's the rule.

## Lecture 67 Alma 48-49

### **[“We Don’t Get Better at All”—Relating to War] Clausewitz’s Rules of War**

118 We ask why dwell on the savagery of ancient wars, of all things, in this enlightened age? The answer is because we haven’t changed one bit. It’s exactly as it was before. I came out by the same door wherein I went. This is one of the great lessons of the Book of Mormon—that we don’t improve, we don’t get any better at all. Today most men are as dense as they have ever been, and no matter how far back you go in time, you’ll find people just as enlightened as any alive today. The picture never changes; the balance never changes. That’s a sweeping statement, but it’s true. It’s especially illustrated here in the case of war. We are talking about this, and we’re using Clausewitz whose work was published in 1833. He died in 1831, but he was in all the Napoleonic wars. He was important. During the last decade of his life, he was the head of the Kriegsschule, the great Prussian war school in Berlin that built up the tremendous Prussian war machine. He wrote this classic work which was in three volumes when it came out, *On War*, and he talks about it. It’s as if Joseph Smith had studied it very carefully, but, as I said, 1833 was too late for him to get hold of it. So we can’t accuse him of that. This happens again and again, that Joseph is saved by the bell.

118 Well, anyway, let’s go back to our friend Clausewitz now and we’re quoting him, just as if he were quoting from our present chapter, Alma 48. “In the lower ranks

the spirit of self-sacrifice is more required than in others.” You regulate the policy. The general is at a distance, and we expect others to sacrifice. Alma 49:10-11 Amalickiah did not come down out of the land of Nephi at the head of his army; “he did not care for the blood of his people.” He managed things back there like the modern major general. Such an attitude so shocks Moroni. When he writes to Pahoran [Alma 60:7], “Can you think to sit upon your thrones in a state of thoughtless stupor, while your enemies are spreading the work of death around you?” Yes, we can think of it; that’s the way we do things. We don’t care for the lives of those on the front—that’s true. After all, only 8 percent of the armed forces saw action in World War II, but the other 92 percent were necessary. All they were was a backup for the whole thing. The whole purpose of the army is that cutting edge—search and destroy. Everything else is a backup for that, so they’re all in it together. But they don’t consider the ones at the front.

119 Then he goes on with the third rule, good old Clausewitz: “We can never introduce a modifying principle into the philosophy of war without committing an absurdity.” War is war, you see. The point is, war is an act of force. There is no limit to the application of force. To talk about civilized warfare and rules of warfare is ridiculous. If you’re civilized, you don’t start swinging, scratching, biting, and gouging eyes and all that sort of thing. [In war] you do everything you can to hurt the other person—that’s the idea. You’re no longer discussing things. You’re no longer civilized at all, instead of continuing the discussion. And you try to kill the other person. There’s no limit to that. So he says, to introduce a modifying principle is an absurdity. You can’t modify it. There’s no limit to the application of force once that’s the policy.

119 Alma puts it very well when he says they had exhausted all resources and he says, “Whatever evil we cannot resist with our words, then let us resist them with our swords.” If words won’t cut it, then swords will cut it. Then when you start swinging swords, you’re not particular. You’re not careful not to hurt anybody. You’re

all out. But he says hold out with the words as long as you can. "Whatever evil we cannot resist with our words, then let us resist them with our swords." There are no more rules, and the Lord says the frequent expression, "Cursed shall be the land unto destruction" (Alma 45:16). It goes on and doesn't stop until that.

120 He says, "War and peace are ideas which fundamentally can have no gradations." You can't say there's a little war and a bigger war and a bigger war. Once it starts, it's all out. And he goes on, "We must never lose sight of the absolute form of war." War is an absolute. See, you don't have it in degrees. You can't have a little one, just as you can't slightly murder a person, or a person can't be slightly pregnant or something like that. It doesn't go that way. You go all the way in these things. He says, "Rather the image of absolute war must constantly hover in the background." It's going to be absolute. And this is the Book of Mormon. After one of their great victories, in fact their greatest victory, Alma announced to the people [Alma 45:10-11], "I perceive that this very people, the Nephites, ... shall become extinct." That's putting it pretty strong. This sort of thing goes all the way.

So good old Clausewitz continues, "In pursuing the aim of war, there is only one means, combat." As I said, it's search and destroy; 92 percent are all backing it up. The whole effort is what happens on the front, the zone of contact there. "And all effects that are manifested in war have their origin in combat." Well, that's what it is, naturally. Moroni in combat returned the sword to Zerahemnah, who didn't want to discuss it. Zerahemnah had surrendered but he was still defiant, so Moroni said, if you're not going to talk, here's your sword back; let's continue to fight. That's the only solution unless you choose to make the covenant. He invited him to take it back and continue, but Zerahemnah was doing it only as a trick, as we shall presently see. Unless you choose to make a covenant of peace, you just have to go on fighting. Military combat is the only effective way, the pursuance of only one means. "All effects," says good old Clausewitz, "manifested in war have their origin

in combat.” As Moroni handed Zerahemnah his sword back again in Alma 44:10-11, he said, “Behold, we will end the conflict.” If you don’t want to discuss it, we’ll end it, so we will fight it out. He invites him to do that.

120 Alma 44:8 Quoting Clausewitz, “The only reason for suspension of military action is to wait for a more favorable moment to attack.” Things aren’t going your way, so you want to stop fighting for a while and recoup your gains. When Zerahemnah put up his sword, he was merely waiting for a favorable time to strike back. He told Moroni quite frankly to hand him back his sword, and then he added, “We will not suffer ourselves to take an oath unto you, which we know that we shall break.” Zerahemnah was at least that honest. He said, I’m not going to take an oath because you know I’ll break it and I know I’ll break it And then he got his sword back. As soon as he got it back, he made a surprise lunge for [Moroni] before anybody was expecting it. He suspended action for a more favorable moment for attack. He held it up and they were discussing things. He took his sword back and wheeeeft. He took a pass at Moroni, and instantly Moroni’s bodyguard took a swab at him and cut off the top of his skull. And he went off and lived the rest of his life missing his roof. We don’t hear of him again. He may not have lived very long.

121 And again from Clausewitz: “The destruction of the enemy’s armed forces is the foundation stone of all actions in war, the ultimate support of all combinations.” As I say, your 92 percent is your backup. The ultimate support of all combinations is the destruction of the enemy’s armed forces. Well, that’s what it comes down to. That’s why military careers run in families. That’s almost invariably the rule as they reach high command. And they have no illusions, either. The best sermons you’ll ever hear against war and the cruelty and brutality of it come from generals. [General Maxwell] Taylor after every operation, would deplore what had happened and would say it was a ghastly thing. Why do we have to be into this? But this thing is passed down in the family, so it gets to be quite a respectable, taken-for-granted sort of thing. It doesn’t turn their stomachs

anymore. It's just the way you live. For a civilian to come in cold out of something else and suddenly see people gouging eyes out and things like that, it's pretty horrifying. That's the Vietnam experience, because they were brought in so suddenly.

121 So Clausewitz says, "The soldier is levied, clothed, armed, trained. He sleeps, eats, drinks, and marches for one purpose only, merely to fight at the right place and the right time." That's the only reason for his existence, just to fight at a particular time and place. He has the idea that's his only purpose anyway. So you can see why the higher brass don't care much. They live in considerable luxury, but the rest of them don't.

122 Quoting Clausewitz again, "If we speak of destruction of the enemy's forces, we must expressly point out that nothing obliges us to confine this idea to physical forces." The whole thing is to break his will. If he's willing to surrender, then the war's over. That's all you want, to have him do what you want him to do. Your will dominates over his. In the Prussian Kriegsschule and the German Generalstab the whole theory is will. It's the German philosophy. The philosopher who took them to that more than anyone else was Treitscke (again, it's one of those things I'll think of in a second). But the Germans are always talking about will—the iron will, the will that dominates everything. Hitler was obsessed with that idea. It's the German will, *der deutsche Wille*, that wins through in everything. The title of Schoepenhauer's great work is *The World as Will and Representation*. The will is everything. He says the whole thing is to dominate the enemy's will, and once you've done that, you've won. So the psychological part is very necessary. We try to break the enemy down psychologically as well, but of course it was Clausewitz who introduced the doctrine of *Schrecklichkeit*. This is marvelous in the Book of Mormon. This comes out beautifully. Remember how the Lamanites would get themselves up and paint their faces red, wear lambskins around their loins, shave their heads, and make themselves as ferocious as possible? He introduced *Schrecklichkeit*, which means making yourself

as terrible as possible. Schrecklichkeit is to be terrible. Make yourself as terrible as possible. Intimidate the enemy. Do everything you can. This became an important German technique, important in the blitzkrieg. They had that war spirit; they loved it. Some people just love that sort of thing. It is “fun.” This is a thing that’s terrible to admit, but it is exhilarating. Compared with other things, there’s nothing like it. It’s a terrible thing to say, but it’s true. There must be another form of exhilaration. Of course, there is. Remember, “to be carnally minded is death; to be spiritually minded is life eternal.” This is being carnal-minded at its peak. Everything is physical, raw, and violent.

123 This Schrecklichkeit is a big thing. Making yourself an object of utter terror is beautifully described in the Book of Mormon on various occasions: Enos 1:20; Mosiah 10:8; Alma 3:4-5; and also the Gadiantons in their various trappings make themselves look very ferocious. They make themselves and their uniforms as hideous as possible, like the trappings of the barons of the Middle Ages, when they wanted to keep the peasants in their place. Like the Ku Klux Klan, they make themselves look hideous and mysterious. In the Middle Ages they’d get themselves up in these tremendous outfits and cover themselves completely with these enormous antlers or horns or wings—mostly antlers and horns. They would make themselves look absolutely hideous and were objects of terror when they’d ride through the land—to each other and everybody else. [They had] chivalric trappings because they were [members of] orders and mysteries. To wear that outfit you had to belong to a mystery, and that was your sign. The Teutonic order began with the temple—the Templars, the Hospitalers, the Knights of Rhodes, the Knights of Malta. Finally, up in the Baltic there’s the Jomsburg. They were all secret organizations, and they were all exceedingly rich. They all plundered, and they did all this sort of thing. They made a mystery and a cult of war. This is the point. But this part of it is still there, because they’re the only people that still wear special uniforms. They don’t dress like anybody else. They set themselves apart from the rest of society, and they don’t think like other people either. You don’t expect them

to. Those things you expect of them.

124 There's a fourth point, one on which Clausewitz lays a very heavy emphasis, namely this: "There is no other human activity that stands in such constant and universal contact with chance as does war." That's his main principle. "He who undertakes war must renounce every absolute certainty of result." You never know how any operation is going to turn out.

125 We have some good examples in Alma 49. Notice the Lamanites were very clever. They had the Zoramite commanders. They knew everything that was going on. But they supposed they would be an easy prey for them. Notice [Alma 49:3-4]: "They supposed that it [the city of Ammonihah] would again become an easy prey for them, But behold, how great was their disappointment." It didn't turn out that way at all. "Behold, the Nephites had dug up a ridge of earth." Verse 5: "Now at this time the chief captains of the Lamanites were astonished exceedingly." Things weren't going their way at all. Napoleon said, "A general must never be surprised." Well, our generals are always being surprised, and so was Napoleon. Surprise is the main element. That's what strategy is, to achieve surprise with overwhelming strength at a particular time and place when you're not expected. There you have your chance. So they were exceedingly surprised at the greatness of their numbers.

125 Verse 6: "They had also prepared themselves with shields, and with breastplates." Notice in the eighth verse: "But behold, to their utter astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi." There's the genius of Moroni. He did something new. He did something surprising, and that's what makes a great commander, to have ideas of his own and to think of something new. And that's what makes the army such a drag, because they always fight the last war.

125,126 This is a good example of it in Helaman 1. Coriantumr marched right into the center of Zarahemla, the capital city of Bountiful, and took it, catching the

Nephites off guard. He surprised the Nephites. But in the end, he caught himself in a trap. They had been expecting him on the outside, and they had a protective curtain around the city on the outside. So he was trapped once he got in there. He had to surrender; he had been surrounded. Everybody surprises everybody else. When he tried to get out of the land, he found that the Nephites had pulled all their defenses on the periphery, and he couldn't get out. Everybody surprises everybody else in war; nobody is sure of anything. So he made this famous statement—these are all famous statements of Clausewitz: “Warfare is therefore a chameleon, a strange trinity [three things make it up]. It's composed of first, the original violence of its essence; secondly, the hate and enmity which are to be regarded as blind natural impulse [see how important it was for Amalickiah to take a few months stirring up hate and natural passion for a war, because the people couldn't get it otherwise]; and thirdly, the play of probabilities and chance which make a free activity of emotions.” In other words, war is a madhouse. They're crazy scenes. Quoting Clausewitz again: “War, of all branches of activity, is most like a game of cards.” Again, only in Hollywood are we absolutely sure that the good guys will win. That's the quintessential plot of the John Wayne [movie]—it's vengeance, and he always catches up with the bad guys, and of the Green Berets and all those things. This is the theme. The second most famous phrase from Clausewitz (next to the one that “war is politics by other means”) is: “Three-fourths of the things upon which the action of war is calculated lie hidden in a fog of uncertainty.”

## Lecture 68 Alma 49—50

### **[The Fog of War] Clausewitz's Rules of War World War II Memories**

130 I don't want to get morbidly engaged with this military stuff, but it has got me quite excited. I've been having dreams and everything else. We were talking about the "fog of war." The main reason is that the Book of Mormon sets this forth so beautifully, so clearly, so succinctly. One hundred and seventy pages is quite an essay on war, but it treats every aspect. It doesn't leave anything untouched and it's marvelous. Everything is in context. If you keep your eyes open, you'll see this. He has been talking about the fog of war. This is very typical in the Book of Mormon. This that Clausewitz says is also an admonition to us: "War is the province of chance. It increases the uncertainty of every circumstance and deranges the course of events."

130 Clausewitz says, "Differences of opinion are nowhere so great as in war." Look what it did when Mark Clark wanted to take Rome out of pure vanity, and General Alexander wanted to catch and trap the German Tenth Army up in northern Italy. Clark had to have his satisfaction and take Rome, which was not defended. The Germans promised they wouldn't defend the holy city, and they didn't. He had his glory, but it let the whole Tenth Army get up there to Normandy. It was a very foolish thing to do, but it was because the two generals disagreed. [Then there was] Monty versus Ike and Monty versus Patton as much as anything.

130,131 This is an interesting thing. I have a quotation here from B. H. Liddell Hart, who is by far the best known military commentator of our times. [He says] “I used to think the causes of war were predominantly economic.” Well, there’s a lot behind that too—they are economic. Everybody profits by them, except the poor civilian who fights them. He goes on, “Then I came to think that they were psychological. I am now coming to think that they are decisively personal, arising from the defects and ambition of those who have the power to influence the current invasion.”

131 This is certainly the Book of Mormon position. Behind every war there is some powerful personality. In this case it is Amalickiah and in another one Moroni. It’s a personal duel. It becomes so personal between Amalickiah and Moroni that it becomes a matter of drinking blood and this sort of thing.

131 “The strength of character leads to a degenerate form of obstinacy.” We have a beautiful case of it here. We are on Alma 49 and 50. When we read them presently you will see that all these cases are well illustrated, like when they refuse to give up the fort until all the officers of the army are killed off—utterly stubborn, this sort of thing,” Clausewitz says. “Arguments among the staff are terrible” (Moroni versus Pahoran; Patton versus Monty and Eisenhower). General Bradley said, “I never knew a general who was happy,” because when you get up there it’s all fierce competition and everybody is shooting for the top spot. Everybody is out gunning for everybody else. On that subject Clausewitz concludes, “We shall soon feel what a dangerous edifice war is, how easily it may fall to pieces and bury us in its ruin.” [This happens] even up to the moment when you think you are winning. After Moroni settles everything, then bingo comes a terrific counterattack, like the Bulge, that catches them completely off guard. It’s a dangerous thing. We mentioned Agincourt last time.

131 This is of extreme importance: Clausewitz says, “Decisions are based on reports, all of which have been lies,

exaggerations, and errors. Most reports are false, and the timidity of men gives fresh force to lies and untruths." The fog of war includes misreports of what happened, etc.. He says, "This difficulty of seeing things correctly is one of the greatest sources of friction in war among the commanders." Thus Moroni has no idea what is happening to Pahoran, and Pahoran the same way, you see. What does a general do in a case like this? He says, "War in its plan is so often thwarted by the unexpected." Of course, that's the nature of it. Napoleon said, "The first duty of a general is never to be surprised." But you are always being surprised. You can't help it. You don't know what's going to happen.

131,132 War ... is so often thwarted by the unexpected that it must be left to talent." It must be left to a person who has the talent for it. Frederick the Great and Napoleon had genius, of course—and Eugene, Marshall Saxe, and so many of them like that. The great generals were all eccentric geniuses. In fact, they only won wars by breaking rules.

132 The most prestigious medal in Europe is that which was given by the Austrians in the middle of the eighteenth century, and it remained right down through World War I. It was the Maria Theresian, the medal of Maria Theresa, which you got for some brilliant achievement and success while you were breaking rules. So there was a catch to it. When you got the Maria Theresian, you had to be shot afterward because you disobeyed the rules. This is military thinking and it's true.

132 Then [Clausewitz] says this: "For that reason there is no other business in which a theoretical guide is more useless." Less use can be made of a theoretical guide [in war] than in any other business. You can't use the vade mecum [guide]. So Clausewitz says, less use can be made of a theoretical guide than in any other business. No, you can't have a handbook for war, and yet there are manuals for everything in the army, as you know. But for this you can't have a manual, though they try to use them. So Clausewitz says throw away the rule book. It depends on the genius of the commander

133 Clausewitz says the thing that is most surprising about war is that it's surprisingly simple [This just keeps taking me back to the Book of Mormon all the time. He's got it all in; he's got the spirit of it too.] ... and that it [war] fools everybody. He says the most intelligent person is not going to be the greatest general. You want a man with a steady character who thinks very simply and very directly, like Suvarov or U. S. Grant. They were not complicated, nervous, ambitious men like Max Taylor or Frederick the Great. They are the ones who get through the long wars. They have an instinct for what is the right thing to do.

133 Here's another of Clausewitz's main doctrines, a central doctrine of strategy and tactics. This is basic. He says it's hard for people to believe this, but the defense is a stronger form of making war always. "It's contrary to the prevalent opinion, but the defensive form of war is the abstract stronger than the offensive. Absolute defense completely contradicts the conception of war." If you are just on the defensive, you are not waging war. You are just sitting there. To wage war is to go forward and wage war.

133 Put off the confrontation as long as you can, but, of course, every defensive, according to experience, will have to change to the offensive sometime because that's what war is. It's extremely important always to bear in mind that the only advantage which the offensive possesses is the effect of surprise. If you are on the offensive you must effect surprise, because he is ready for you otherwise. Of course, that's the great trick that was pulled by the two thousand sons. They surprised the daylights out of the Lamanites who were following. They never expected them to turn around like that. You have to be the innocent aggressor, yet you must make a surprise attack on someone else. It's a very interesting thing, a contradiction here.

133,134 Max Taylor's grand passion was the "reverse slope," as if it were a new discovery. I had to preach "reverse slope" morning, noon, and night or the general wasn't satisfied. The reverse slope was that you wouldn't dig in on the top of a hill, like Bunker Hill, and look over

the approaching enemy, giving you an advantage. He was coming up at you. Not at all. What you would do is get at the bottom of the hill and wait for him to come across the ridge. Especially that was so with armor, because they make a fine profile against the sky. That paid off magnificently. That's what saved the day at Bastogne, because in one morning they were able to knock off forty-four tanks as they came across the hill. There was no way they could escape. They had to come down into Bastogne there on this bare hill. As soon as they would pop up [we would hit them. It was the same thing with troops. You can't hide your profile on the top of a hill. It sounds contradictory, but it's remarkable how well it worked.

134 Another conclusion from Clausewitz, "A negative effort must prefer a bloodless decision." The less blood shed the better. That was Moroni's feeling. "The only advantage of the negative object though is to delay a decision." That's cold war. He says there's no point to cold war unless it leads to hot war, which it will always do. "It's a game to switch to war after all. You can stall all you want, but everything is subject to the supreme law, the decision by arms. When it is actually demanded by the enemy such an appeal can never be refused. Accordingly, among all the objectives which may be sought in war, the destruction of the enemy's forces always must be the one that overrules all the others." So no matter how you spar, no matter how you wait, no matter how long you delay, no matter how strong your defensive position, this will be your objective. Sooner or later, you must destroy the enemy. For Moroni destroy meant they would just agree to go back home again. This is the idea of the war.

134 [Clausewitz says] "No conquest can be finished too soon. Spreading it over a greater period of time makes it more difficult [of course it does]. A speedy and uninterrupted effort toward a decision is essential to an effective war [go and just keep going until you have finished it off]. Until it takes place nothing is decided, nothing won, and nothing lost." You may be winning up until the last minute. Then something will happen and you'll be defeated. This happens

in the Book of Mormon too. “The end crowns the work. War is an indivisible whole, so how often defeat has been snatched from the jaws of victory.”

134,135 He said it must be an uninterrupted effort, and there is the catch. If it drags on beyond a certain period, it can't be uninterrupted. You have to stop and take your breath. You have to stop and regroup. You have to stop and resupply. You have to do something. So unless you win that first blow then you are in for a long haul. And nobody has ever yet won the first blow. That's what they tried at Pearl Harbor. But there are always the slipups, always the delays. They didn't finish off the navy; they didn't know that two carriers were still out to sea, etc. That was a great blow. That was the nearest thing to the blitzkrieg that the Germans and Japanese were practicing at that time.

135 At Cumorah both sides lost, and it was a long war. This would be inconceivable to Clausewitz who said, “Once the great victory is gained, there should be no talk of rest, pausing for breath, or consolidating, but only pursuit.” Well, the Nephites were chased for fifty-five years. The Lamanites never let up that relentless pursuit, but was an off-and-on sort of thing. That's the fatal flaw. Every campaign has to slow down somewhere, as everybody did in World War II, etc. [Clausewitz says], “Beware of confusing the spirit of army with its morale. The highest spirit in the world changes only too easily at first check to depression.” Nobody knew that better than Moroni. He saw that no matter how great the fury of the attacking enemy there was a time when there was hesitation. Then immediately he would propose conditions, and usually they would take him up on it. Zerahemnah didn't; he said we will go on fighting. There is always a check that comes in the Book of Mormon when the tide turns suddenly. You have to sense when that time has come, and some men can do it.

135 Clausewitz's last principle is important. “War is never an isolated act. In the real world war never breaks out suddenly and does not spread immediately.” Here we are going to have to disagree with him. He saw this in the

princes' wars and the gentlemen's wars of the seventeenth and eighteenth centuries fought by professional armies. But the nineteenth and twentieth centuries with the nation in arms, beginning with Napoleon, is something different, and for a good reason which he applies, "Human organizations have, because of their inefficiency, always fallen short." This is the answer. It's the human factor that is always going to spoil everything. You are not going to get your ideal war or anything else because human organizations always fall short. Well, that's an understatement. There is bungling, misunderstanding, and deficiency. You never get things mobilized instantly. He said, "These deficiencies operate on both sides and become a modifying influence." Hitler won D-Day for us because he refused to mobilize and send his armor to Normandy. He wanted to send it to Le Havre.

137 You know that wonderful passage where he tells us how Amalickiah had special speakers go to all the towers throughout the country and whip up emotional resentment against the Nephites, to get the people worked up until they were willing to go to war. They were very reluctant after a long war, but this time he used that technique just like using TV. He kept hammering away at it with these speakers from the towers [Alma 48:1-3].

137 Once [war] starts, then there's the desire for revenge. This is the big thing. And the Book of Mormon ends in an orgy of revenge. "Vengeance is mine [saith the Lord], and I will repay [Mormon 3:15]. In Mormon 4, against all the Lord had taught, they went out for revenge. He said, "But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished." You will not [get] revenge. That was the theme. Remember, Mormon said, when I saw that against all the Lord had taught them they were determined to avenge themselves upon their brethren, from that time I did utterly refuse to go against mine enemy. I became an idle onlooker to record these things for your benefit. So they must be for our benefit.

137 Well, what nobler motive can there be than to avenge the blood of their brethren? With that Mormon lays

down his arms. He resigns as commander and says he will have nothing more to do with them. He utterly refuses to be avenged on his enemies. For one thing, the Lord has absolutely forbidden them to go seeking vengeance. So Mormon said in Mormon 3:14-15: “Behold the voice of the Lord came unto me, saying: Vengeance is mine, and I will repay.” Well, where does that leave us today, short of Zion?

138 Alma 49:6 6: “... they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with breastplates [they were getting ready for the other war, the war that they had hitherto been victorious in]; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness.” Notice, they had matched the Nephites’ armor. All the things they had hitherto done they were doing now, but that wasn’t enough because Moroni was ahead of them. Moroni was a real military genius. In verse 10 it tells us that Amalickiah stayed back at the base, confident in a quick and easy victory. “He didn’t care for the blood of his people. That happens too.

138 Alma 49:11,13 Notice the insight of verse 11. You don’t just go to war by improving the army that way and by improving the defenses. That wasn’t it at all. He shook up the whole administration of the government. Notice, he was given plenary powers here to do this thing in this crisis. So he shook up the government from top to bottom and got things moving. “... for Moroni had altered the management of affairs among the Nephites.” It wasn’t just the military preparation. He altered the management of the affairs. It was a government shakeup, probably from top to bottom. Then his chief captains thought they could make the city of Noah an object lesson in verse 13: “They marched forward to the land of Noah with a firm determination; yea, their chief captains came forward and took an oath that they would destroy the people of that city.” They were so mad because they had been turned back.

138 Alma 49:13-17 They took an oath that they would

destroy the city. The man says here, "The supreme test of generalship is to have the enemy play the game your way." Moroni was very good that way. He made Amalickiah do just the things he wanted him to do, while Amalickiah thought it was his own idea. That's generalship when you can do that. This is possible to have the enemy play your game, making just the moves you want him to make under the impression that he is being very smart on his own. Moroni did just that. The attack on the city of Noah was according to his desires. They were drawn off. The city of Noah looked weak, and this is the one they would attack to take their vengeance and make an example of it. That's exactly what Moroni was counting on. He knew his psychology, a very shrewd man here. Verse 15: "And now, behold, this was wisdom in Moroni; for he had supposed that they would be frightened at the city Ammonihah; and as the city of Noah had hitherto been the weakest part of the land, therefore they would march thither to battle." And [Moroni's] two generals were Teancum and Lehi, and they were "terrors."

139 Alma 49:20-23 The Lamanites came to the city of Noah and they were again disappointed. That was terrible. He had devised a new ingenious type of defense for the city, a new type of gate for the Lamanites. They [had taken] their oath to wipe out the inhabitants of the city of Noah, so they made these savage, repeated assaults on the city. It was silly. There's a description of siege and fortification. Verse 20: "Thus they were prepared, yea, a body of their strongest men, with their swords and their slings, to smite down all who should attempt to come into their place of security by the place of entrance." They got trapped there because it was an L-entrance. You couldn't go in directly. At the place of entrance Moroni had devised a clever kind of gate. This is the arch perversity of attacking strong places that can't be held.. "... but behold, they were driven back from time to time, insomuch that they were slain with an immense slaughter." They began to dig down their banks and they were swept off by the arrows. All the chief captains were slain, and more than a thousand Lamanites were slain. What stubbornness! "There was not a single soul of the Nephites which was slain." They had the advantage of that battle.

140 Alma 49:30 Believe it or not, he [Moroni] won the war, and they had great peace and prosperity after because of their “diligence which they gave unto the word of God.” I’d say we’ll come down to earth next time, but I’m afraid we won’t. We’ll just dig in deeper. This next chapter is marvelous because this takes us back home during the war—how people not in the military behave during times of great stress.

## Lecture 69 Alma 49-52

**[Culture conflicts in the Americas]  
[Personal conflicts of War Leaders]  
[Battle Plans of the Book of Mormon]  
World War II Memories**

141 Well, the trouble in San Francisco [a major earthquake on October 17, 1989] shows us certainly that things can get rough in this enlightened age. Of course, later on the Book of Mormon has a great deal to say about that sort of happening. Now we are dealing with the war sort of happening. We don't want to linger on it too long, though the Book of Mormon, we notice, spends a lot of time on it. There's a reason for that. As I said, we can read the Book of Mormon anytime, but there are some things that must be pointed out here. One thing that impressed me (I didn't get it until this time around) concerns our four societies. Right here we are dealing with two mentalities and two societies—the Babylonian and the brethren. They never achieve the brotherhoods completely, and they never go completely Babylonian. Rarely does a society go 100 percent [to one type], but societies do get pretty bad. Moroni describes his own people (you think they're the nation, after all) as the poor and outcast of Israel and compares them with the rent garment of Joseph who was sold into Egypt. Such are the traditions of the brotherhoods. And his opponent in this particular bout is Amalickiah, about whom we are told a good deal. [We learn] about the nature of these people in Alma 45:24. [“But they grew proud, being lifted up in their

hearts, because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God.”] They were those who had achieved great wealth and considered themselves nobility. They were the would-be overlords, the powerful, the well-born. They called themselves the king-men because they wanted a king. Their culture is Babylonian, so we have these two. Throughout the Book of Mormon these two are in conflict, but not just these two.

141 The Book of Mormon scene is laid in America, North and South—a different story in each one. We have here the perennial Latin American history, which has been what, of South and Central America? It has been the rich, the arrogant, the landlords, the hacendados attempting to take and hold by force what they think is their own. They are always staging coups, and they have to. There’s always this conflict, you notice, in Latin American history. These people are claiming superior birth, constantly attempting to hold their position by force, and usually succeeding. They stage coup after coup if necessary against the great majority who live as poor outcasts in the land most of the time—the campesinos, the paisanos etc. Always between these two, it is still here.

141,142 In North America you don’t have that, you notice. You have another contest. You have pioneers grabbing all they can take, everything up for grabs. Not all of them are idealists. Then you have a very truculent white father in Washington. [George] Washington was the most benevolent of all toward the Indians, but since then the policy has been very truculent. So we have the other two [types of conflict]. We have the warlords against the primitives or the nature people. They live the closest to nature and depend on nature. As you will see in that great work published by the Smithsonian on the subject, almost eighty percent of the Indians at the time of Columbus were cultivators. They weren’t hunters at all. They were farmers all up and down the Mississippi, all over the Southwest, and all over New England. They raised corn, watermelons, pumpkins, and things like that. It’s understandable why

when Washington [the U.S. government] has interfered in Central America, we have nearly always taken the side of the warlords. The two cultures on the lower scale, the warlords and the primitives, are engaged in the same contest as the two upper ones—Babylon versus the brethren.

142 The Book of Mormon scenario seems to support the final conclusion of Liddell Hart, whom we mentioned last time; namely, that the real driving force in the struggle lies with the abilities and ambitions of certain outstanding individuals. That's certainly the case here. We are told again and again that the two armies have no quarrel with each other, anymore than we did with the Germans and the Japanese. Our quarrel was with Hitler, and a personal feud between Hitler and Churchill. In this case Amalickiah has the well-known desire to be cosmocrator. He wanted to rule. He wanted to be king of everything. It didn't make any difference whether it was Nephites, Lamanites, or anything else. He had his plans to take it all in, and he went step by step. He had it all planned out, and he worked it out very carefully, very skillfully. Now he is commanding a huge army, but he is no longer commanding the Nephites because of this abrupt setback they had at the point we reached where they couldn't take one town. That made all the difference in the world. The Book of Mormon is telling it like it is, even to this day then. That's why it behooves us to pay attention here. I think I'd better follow along here to save time. I've never done this before, but I'll follow the handbook [the Book of Mormon] here. We got down to [Alma 49:23] where they couldn't take this one place. The chief captains were all slain, and more than a thousand of the Lamanites were slain. There wasn't a single soul of the Nephites that was slain. Well, that was a great disappointment. Why should they give up there? They were way ahead, but the campaign completely collapsed.

142 They couldn't take this one city, the city of Noah, so the whole thing collapsed. The Lamanites all went back home. When they saw that their chief captains were all slain and they had no more leaders, they fled into the wilderness. They went back to inform their king, Amalickiah, what had

happened. Notice, here in verse 25, “Amalickiah, who was a Nephite by birth.” His army is Lamanite now. He has this huge Lamanite army behind him.

143 When Amalickiah found that the whole thing had flopped, he took that as a personal affront and got angry. He blew his top. He screamed and ranted and had a tantrum, as only a general can. Verse 27: “Yea, he was exceedingly wroth, and he did curse God, and also Moroni, swearing with an oath that he would drink his blood.” See, it’s this personal rivalry between the two. But he fell back. They had to lick their wounds for a while. There was a period of peace and prosperity that only lasted five years. Then in chapter 50 things were too good to be true. Moroni knew that, so he went right on preparing. After all, this was not a real stop. The army was still intact, and Amalickiah was still determined to use it. Moroni went on fortifying things and commenced the standard fortifications — the ditches, the palisades, the top of the timbers the height of a man, the pickets, the lookout towers, and the places of security— all these things in the first part of chapter 50.

143 Alma 50:11,14 Then he went on with his fortifications, “fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi, from the west sea, running by the head of the river Sidon.” (If that’s the head of the river, I suppose it’s the source of the river. Well, it may be the head of the river where it empties. Sidon goes the other way, I think.) The Nephites possessed all the land northward of the land Bountiful. South was the Lamanite country at this time. Bountiful was the one strong place that the Lamanites almost never could take. They [the Nephites] held onto that to the bitter end. Moroni’s confidence was building up, his armies increased daily, and he began the foundations of a city. This is his building in depth, you notice. He founded cities everywhere. Can you found cities so quickly and easily? Verse 14: “And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni [notice, they joined the borders together]; and they called the name of the city, or\*the land, Nephihah [a very

interesting ending there]. And they also began in that same year to build many cities on the north.”

144 Alma 50:15 Verse 15,18--20 “And they also began in that same year to build many cities on the north.” So it went. The Lord prospered them extremely. They were blessed with a post-war boom in verse 18, “and they became exceedingly rich.” Again, isn’t that too sudden? No, after every war people become very rich all of a sudden. You can see why. Because there is increased supply and demand after everything has been destroyed. There is lower population and less population pressure. Everybody can profit a lot. There are lots of deals around after a war. But we never learn this [lesson] in verses 19 and 20. Back to the old lesson. How often is this repeated in the Book of Mormon? “And thus we see how merciful and just are all the dealings of the Lord, to the fulfilling of all his words unto the children of men. . . . Blessed art thou and thy children; and they shall be blessed, inasmuch as they shall keep my commandments they shall prosper in the land. But remember, inasmuch as they will not keep my commandments they shall be cut off from the presence of the Lord.”

144 Alma 50:26 Of course, now there had to be a land squabble.. This is what happens always, and here [verse 26] the quarrel had to be, naturally, about a boundary. We are always quarreling about boundaries.

144 Alma 50:22 And here in verse 22 is a very interesting racial thing. We talk about [the people] being either Nephites or Lamanites. “And those who were faithful in keeping the commandments of the Lord were delivered at all times.” That’s a wonderful thing to know. The others were fated to go into bondage or “to perish by the sword, or to dwindle in unbelief, and mingle with the Lamanites.” Large numbers dwindle in unbelief and become Lamanites. When you see a Lamanite, there is as much Nephite blood as anything there; it’s all over the place. They are all descendants of Lehi.

144,145 Alma 50:23 This is a surprising thing just

one year after they've had the big war: "But behold there never was a happier time among the people of Nephi." in these great days of insecurity. This was their greatest and happiest period. There's something crazy about this. They are living high, so to speak. This [peace among the Nephites] was to last for only four years. They were living in dangerous times. Amalickiah was working hard all this time to build up his forces back there, just as Hitler took lots of time. But it worked fast just the same.

145 Alma 50:35 The people who were in the land of Lehi fled to the camp of Moroni and asked for his assistance, and he cut them [Morianton's people] off. Again it's back to the personality of the person. It's this Morianton. Notice in verse 35 that he spoke to them with flattering words. These men are always skillful speakers and good salesmen. That was Morianton. He told them they should flee to the land which was northward, but Moroni cut him off, and Morianton couldn't get away with it. When they found that the people of Lehi had fled to the camp of Moroni, they were exceeding fearful that Moroni would chase him. He decided, we'll move out—we'll move up north to the land of waters. Maybe it was the central valley of Mexico, which was full of water at that time. Moroni was able to find out about that because of a maid servant of Morianton whom he had beaten—a nice character reflection on his hot temper. He fell upon his maid and beat her much. A horrible man, this Morianton, but a very capable man. She fled to the camp of Moroni and told everything. Moroni said it was time to cut him off, so he headed him off at the borders of the land Desolation. He didn't do it personally, but he sent Teancum, who was really gung-ho. He was a great one; he was terrific for small operations like this. But he was too hot headed and ferocious for most [encounters]. The people had been led by flattering words. Teancum slew Morianton and defeated his army and that was that. They all went back.

145,146 Alma 50:36 "And thus were the people of Morianton brought back." A happy ending. They made a covenant. That means they had a ceremony by which they

received them back again. "They were restored to the land of Morianton, and a union took place between them and the people of Lehi; and they were also restored to their lands." Notice, the leader makes the difference. Once Morianton was removed things were taken care of

146 Alma 50:38 Here's a puzzling thing in verse 38. Here was a very righteous judge. Nephiah had served in perfect uprightness before God, but he refused to let Alma take possession of the records. Why would he do that? Well, because Alma had given them to his son Helaman six years before. His son was head of the church. Alma had a different calling. Alma had laid down his commission to become a missionary. The point is why would he refuse to let Alma the great take possession of the records? Alma was an important government official, but if we go back to Alma 37:2 it tells us how Alma had conferred the whole thing upon his son Helaman six years before. There's no mystery there. You might think you find catches in the Book of Mormon and say, Joseph Smith must have slipped up here. Why would a great judge refuse the records to a great man like Alma who was responsible for them? Because Alma had passed them on. That was legal now.

146 The son of Nephiah filled the judgment seat with an oath and ordinance. His name was Pahoran, and he's a famous man here. So we get to Alma 51. We waltz along here. Soon Moroni had to face the most dangerous coalition of all, for the king-men had united again with those of high birth and all the others who sought power and authority over the people. They wanted to make some change in the laws, and Pahoran wouldn't change them. They wanted to change them in their favor, so they decided to make a coup. Verse 5: "Those who were desirous that Pahoran should be dethroned from the judgment-seat were called king-men, for they were desirous ... to establish a king over the land." They staged an election instead, and the king-men lost. There was nothing wrong with their having an election and challenging the government at all. They could do that. The thing is when they lost the election they took to arms. They wouldn't accept the majority verdict. If you look back

at Alma 45:24 these are the same people, and Amalickiah is the same old character. "... because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God."

146 Alma 51:7 They didn't just form another party. They wanted to run the government, which is exactly what Amalickiah wanted to do. He wanted to be everything. They were "gathered together against their brethren. ... And now behold, they were exceedingly wroth, insomuch that they were determined to slay them" (Alma 46:1-2). It was going to be all out; it wasn't just going to be an election. Here [in Alma 51:7] an election was forced on them but went against them. "The voice of the people came in favor of the freemen. ... Now those who were in favor of kings were those of high birth [here we are again], and they sought to be kings [everybody thought he was in the royal line because they were all related to the king]; and they were supported by those who sought power and authority over the people." A coup is what they were after.

146,147 Alma 51:11,12 Amalickiah had again stirred up the Lamanites. Amalickiah wasn't here. These people were among the Nephites. Amalickiah was on the other side, but he had his Lamanite army and he was stirring them up again. He "gathered together a wonderfully great army." The best interest for these people once they had lost the election would be join with Amalickiah. So they plot with him, and from this time on they are plotting against the country. Verse 12: "Yea, even Amalickiah himself did himself come down at the head of the Lamanites." This time he did. Notice, it no longer says, "Amalickiah, the Nephite, who is leading the Lamanites." Now Amalickiah is the leader of a Lamanite army. He has identified himself completely with the Lamanites, and he is leading them. It's his personal army again, like the Mamelukes, or the Varangians, or the Praetorians. The king-men were glad. They were aware of what Amalickiah was doing, and they wanted to give him support. Now that it was time to arm again—Moroni had been getting ready for them all the time—they [the king-

men] refused to cooperate. They wouldn't have anything to do with it. Seeing everything "going to pot" here, Moroni was exceedingly wroth. He had a hot temper too, you know. "His soul was filled with anger against them." These people, what are they doing here? When Moroni saw all his work threatened by the same elements with whom he had been forced to deal before, it was almost more he could stand; "yea, he was exceedingly wroth; his soul was filled with anger against them." He knew that the people were solidly behind him and by popular vote received a special power to go against those king-men and pull down their pride and nobility

147 Alma 51:17 In the meantime they had armed. They were arming to support the Lamanites and went on the attack. This passage has been misunderstood. Verse 17: "And it came to pass that Moroni commanded that his army should go against those king-men, to pull down their pride and their nobility [his army marched against their army; it was going to be a pitched battle]. . . . The armies did march forth against them; and they did pull down their pride and their nobility, insomuch that as they did lift their weapons of war to fight against the men of Moroni they were hewn down and leveled to the earth." Only when they were fighting in the field; that's all. They were not executing them because they were the wrong party or something. "As they did lift their weapons of war to fight against the men of Moroni they were hewn down," but those that didn't were taken prisoner and held in the prisons. They weren't shot. They were held in prison because there was no time to try them. The emergency was too great to have trials at that time. There were four thousand of those who were hewn down. You would expect the leaders to be eliminated, but they weren't. They were cast into prison. There was no time for their trials at that time. They were not killed. This was a military, not a political contest. The prisoners of war were not killed.

147 Alma 51:20 : "And the remainder of those dissenters, rather than be smitten down to the earth by the sword, yielded to the standard of liberty, and were compelled to

hoist the title of liberty upon their towers.” That sounds like an oxymoron, doesn’t it? They were compelled to be free. They were compelled to have liberty. No, the point is here that it must be one flag or another. They had chosen decision by arms and they had lost. Well, the winning side hoists its flag. They were supposed to have been Nephites. These were the ones who had agreed and given up. This was the policy Moroni always followed. They had gone back to being supposedly good Nephites. How reliable, I don’t know. Their officers were kept under guard. Those that were slain were all slain in battle as they raised their arms to fight. So the victor’s flag goes up, of course. “And thus Moroni put an end to those king-men,... and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility; but they were brought down to humble themselves like unto their brethren, and to fight valiantly for their freedom from bondage.” They joined in after that. This has happened before too.

147,148 Alma 51:24 While they were having all this trouble just among themselves, Amalickiah was building up a tremendous army. Now the Lamanites came into the land, caught them completely by surprise, and overran everything. Well, where is Moroni’s skill? Where are his preparations? They overran city after city here. They were small and hadn’t been completely built yet. Notice, this is what happened: Amalickiah took possession first of the city of Moroni and drove them, slaying many. They fled from one city to the next and threw everything into confusion. The army would come along and take possession. It was a real Blitzkrieg. Verse 24 “And those who fled out of the city of Moroni came to the city of Nephihah.”

149 This is what happens here. Why would he catch the great Moroni by surprise? Well, he didn’t. He came in with this force and he just bowled over one city after another. Verse 26 says, “And thus, he went on, taking possession of many cities, the city of Nephihah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of Gid [you can imagine how the panic would spread among the Nephites], and the city of Mulek, all of which were on

the east borders by the seashore [that's the place where they tried to strengthen it]. And thus had the Lamanites obtained, by the cunning of Amalickiah [who was a darn good general], so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni; all of which afforded strongholds for the Lamanites." They were their forts now. All that work had been done just for the benefit of Amalickiah. He had all these strong places, which would serve him very well. The Nephites were going to have an awful time trying to take them back now. That was one of their main things. After all, how were they equipped for siege operations? Moroni had fixed it perfectly so the cities couldn't be taken, though they were taken. Now he had to take them again.

149,150 Alma 51 28 : "They marched to the borders of the land Bountiful, driving the Nephites before them and slaying many." It's quite a scene with the people fleeing from one city to another and coming in in droves. You see this all the time with everybody hiding in the same place. This Teancum, who had slain Morianton, was great. Verse 31: "But behold he met with a disappointment by being repulsed by Teancum and his men, for they were great warriors [Teancum has a very crack force here]; for every man of Teancum did exceed the Lamanites in their strength and in their skill of war [man for man they were very experienced], insomuch that they did gain advantage over the Lamanites." But, of course, they couldn't fight a pitched battle, so very cleverly he started Indian warfare, avoiding pitched battles.

150 Alma 51:32 "They did harass them, insomuch that they did slay them even until it was dark." They worked in the night. They fought Indian fashion and avoided a pitched battle. They pitched their tents in the borders by Bountiful, and Amalickiah pitched in the borders by the land Bountiful. That's the Nephite strong point on the east coast there. If they can take that everything is theirs. "When the night had come, Teancum and his servant stole forth and went out by night, and went into the camp of Amalickiah." This is reconnaissance, scouting, and patrolling. This has

happened. Sometimes a high officer wants to go out himself and look things over, and then something happens. They were sleeping, overcome by the heat of the day. At the beginning of the next chapter we read that it was the new year, which means they were in the tropics. On New Year's Day they were overwhelmed by the heat. We have seen several references to that already. Teancum put a javelin into [Amalickiah's] heart and returned again

150 Alma 52:5 They had lost their commander now. When the Lamanites woke up they were completely shaken up. They had to readjust because the commander had been killed. It was the first morning of the first month, so it was in the wintertime and yet it was hot. It was subtropical at least. Teancum was ready to give them battle. So they not only found their commander gone, but they found Teancum all ready to attack. What would they do? Well, they were scared. They didn't surrender because there were too many of them. They could put up quite a fight. Teancum didn't intend to attack them. There was no time to readjust, so they fell back on the city of Mulek. I suppose that was a sensible thing to do. The city of Mulek was one of the most strongly defended cities, we learn. The brother of Amalickiah took over. He was just as ferocious as Amalickiah, and he was filled with desire for revenge too. This is the reason Teancum didn't do more in verse 5: "Seeing the enormity of their number, Teancum thought it was not expedient that he should attempt to attack them in their forts." These are dangerous circumstances. You notice this is very bad here. Teancum strengthened his own positions. He dug in and awaited reinforcements from Moroni. That was the best thing for him to do, because he had a small force but a very good force. Moroni was pinned down on the west coast and could offer no assistance. The Nephites with their inferior numbers were being forced to fight the war that all commanders dread, a war on two fronts. Moroni was on the west coast and Teancum was on the east coast, so he couldn't help him because both of them had their hands full. That's the thing the German war college said you must always avoid no matter what happens.

151 Alma 52:14 [Ammoron] made the most of his advantage by sending a strong diversionary force to occupy Moroni and, if possible, split the Nephite forces even more. He was going to pin Moroni down while harassing them everywhere and keeping them off balance. [Ammoron] made sallies and infiltrations from numerous Nephite strong places held by the Lamanites. So they had the advantage all over the place here. It says in [verse 14] that things were looking very serious for Moroni: "And thus were the Nephites in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges," just after they had celebrated a victory five years before. So what are they going to do here? Well, this was a real challenge for Moroni, and he was equal to it. He was very shrewd in how he operated here. First he ordered Teancum to sit tight (remember, he was on the east coast and had a good position anyway) on his sector while harassing the Lamanites as much as possible. That's what he was good at. And keeping a sharp lookout for any chance opportunity opening to do them real damage. That's the order he gave them in verse 10. Seek every opportunity to damage them as much as you can. This is one of those underground [operations] like the Maquis, like the Underground, and like the Resistance in France and other occupied countries. [He was told] that he should be faithful in maintaining what he had, but at the same time not miss any opportunity to damage. We have already seen that Teancum liked to operate at night when he could be more effective with his mobile, highly trained force.

151 Alma 52:16,17 Here's a neatly authentic touch here: At the same time he was instructed to take and keep as many prisoners of war as possible with a view to future exchange of prisoners with the Lamanites. The addition of one man to the Nephite forces meant a lot more than one man did to the Lamanites. They would exchange them on a man-to-man basis, as it says in verse 8. He followed up these instructions with "orders to make an attack on the city of Mulek and retake it if it were possible." And this is a very authentic touch that Teancum decided it wasn't possible, so he didn't obey the order. He was allowed some

discretion; he said, “if it were possible” (verses 16-17). Teancum made all the preparations to make an attack on the city of Mulek, but what did he find out on scouting and patrolling? He saw that it was impossible and gave up the enterprise.

151 Alma 52:18,19 Then Moroni came with an army to the land Bountiful in the latter end of the twenty-seventh year, and they had a council of war. The chiefs came together then. Bountiful is far enough away from the Lamamte forces to be safe, so they went there and held a top-level council of war to study the situation. It was agreed that the first thing on the agenda was for the united forces of Teancum and Moroni to take Mulek, which was the eastern anchor of the main defense line (verses 18-19). But how could they take this major city? It was the most strongly fortified. It was the object they all wanted. Well, the first step was a logical one. They used the ancient custom of warfare, which was allowed. You challenge them to come out and meet you on a fair field. I treated that at some length in an article in the Western Political Quarterly, this coming out to challenge, etc. The Nephite commanders issued such an invitation to the comfortably ensconced Lamanites who refused to come. Of course, they would have been silly to do it, so they naturally refused.

151,152 The Moslems were the originators of chivalry, so to speak, because they always used those methods. That was part of their tradition too. They were very bloodthirsty but chivalrous. Naturally they refused because the hot African sun was beating down in the desert there. Here the army of St Louis [of France in Morocco during the 9th Crusade] was all lined up in heavy armor in the hot sun. First one person would fall from a horse, and then another, and then another. The whole army was wiped out by the sun. They didn't have to lift a finger. Of course, they wouldn't come out and fight under those circumstances. Very sensible.

152 Alma 52:22-25; 27-32 They wouldn't come out, so what was he going to do now? Well, he tried something

else. He tried to decoy them out. Our very mobile and able Teancum allowed the Lamanites to discover a task force of his moving along the coast right in full view of the city. They gave it chase, of course. When they were out chasing [Teancum's force], Moroni slipped in behind them into the city and overpowered the defenders. Since it was Moroni he characteristically spared them all. He didn't put any to death who yielded up their weapons (verses 22-25). Then having settled the city with the people on his side, he immediately started out chasing the Lamanites along the beach. They took the coast route on the heels of the Lamanites. The Lamanites were chasing Teancum and his small force. So we have Teancum being chased by the Lamanites, and the Lamanites being chased by Moroni. You see what's going to happen now. This is what made the difference now. As a secondary division, a small Nephite force under the terrible Lehi had issued out of the main base in Bountiful and met them head on. They were confused by the new development, and they decided to go back to Mulek where they would be safe. Naturally, they turned around and came back and found [Moroni] coming up behind them. It occurred to them with shock that by dashing forth from that city they had left it lightly defended. They had better get back to Mulek before it was too late (verses 27-28). So bent only on reaching home base in safety, the exhausted Lamanites with Lehi hot behind them ran smack into Moroni's army. That was enough; they all surrendered. That was the last straw (verses 28-32). They fled in much confusion. They could not obtain the city of Mulek, and Lehi's men could overtake them because they were fresh.

152 Alma 52:30 : "Now Lehi was not desirous to overtake them till they should meet Moroni and his army.... And Moroni commanded his men that they should fall upon them until they had given up their weapons of war. And it came to pass that Jacob, being their leader, being also a Zoramite, and having an unconquerable spirit, he led the Lamanites forth to battle with exceeding fury against Moroni. ... [He] cut his way through to the city of Mulek." But it was already occupied by Moroni's men, so he couldn't get in there. A furious melee followed. "Moroni was wounded

and Jacob was killed. And Lehi pressed upon their rear with such fury with his strong men that the Lamanites in the rear delivered up their weapons of war.”

152 Alma 52:37 Here’s Moroni with his usual magnanimity: “Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood.” So they threw down their weapons, but there were many who would not. They were taken and bound and compelled to march to the land Bountiful, where they were building up a huge stalag. They were getting a lot of prisoners of war, and they needed them so they could exchange them for their own people and get the Nephites back.

# Lecture 70 Alma 52-54

**The Prevalence of Warfare**  
**[Gain, Power, Popularity, Lusts of the Flesh]**  
**[Aspire, Accuse, Contend, Coerce]**  
**[Preparation for Both Bad And Good Times]**  
**[Recurrent Themes in the Book of Mormon]**

154 . What kind of religious book is this that goes on telling us who moved where and what forces go where? Why the purely technical side? Well, these are the games men play, and there's a purpose for putting them in here. Why these games? Is this to be the nature of our probation, waging battle? Back to Liddell Hart's statement on why we do it. We mentioned the three reasons before. He thought at first that wars are caused by economics. That has long been held by everybody in modern times. Then he decided the cause is psychological. Then he finally decided it all came down to certain individuals; certain ambitious individuals are the cause of war. This is the clear-cut pattern that emerges all through here, isn't it? Without those leaders such as Ammoron and Amalickiah, and for that matter without Moroni, you are not going to have these wars. But they go on all the time because of ambitious men. This is an interesting thing. Why should we be told this? Because we are in it deeper than ever before today. We could ask, what is the ultimate form of folly, and why do we do it? Well, Hart is right. In these chapters we are repeatedly reminded that power is the thing they are after and that it is ambitious individuals eager for power. John Adams,

the second president of the United States, said, “Power always thinks it has a great soul and vast views beyond the comprehension of the weak, and that it is doing God’s service when it is violating all his laws.”

154 Ether 8:19 The supreme law that we should never violate is in Ether 8:19. You have general orders and then you have special orders. General orders are orders that always, apply. You have to know your general orders by heart. But in certain emergencies a person with the right authority can override them with special orders. There are certain things you don’t do. Take this one, for example: “For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it from the beginning of man.” There is a sweeping general order. Nephi was told to cut off Laban’s head, and he was extremely reluctant to do so. He rebelled against that. But that can only come from the Source. Only the person who gave the order can rescind it. In this case this is the [general] order “... but in all things hath forbidden it from the beginning of man.”

155,156 So it goes on. We are still engaged in this sordid business, you know. The Book of Mormon is a reminder of that. But there’s more to it than that now. What is this to us? As we are told in Matthew 26:52, he who takes up the sword shall perish by the sword. The Book of Mormon teaches us that certainly. But why this form of probation? Must we spend so much time on earth doing this particularly silly and futile thing? It’s very expensive and never gets anywhere really. Because the operation has been turned over to Satan, naturally, the common enemy. Remember section one [of the Doctrine and Covenants]: “The time is not now but is near at hand when peace shall be taken away from the earth and the devil shall have control of his own dominion.” He works best there, as a matter of fact. He is permitted to try and tempt us with the four things that we see every day around us, the four things that are mentioned in [1 Nephi 22:23]. In 3 Nephi 6:15 they repeat the four things that we shouldn’t seek for but everybody is out for (gain gets power and power

gets gain): Gain, power, popularity, and the pleasures of the flesh (the lusts of the world). Of course, that's what makes up your TV programs—the power, the money, and the popularity which we all seek. Then we want to enjoy gracious living and all the rest that goes with it.

156 As Brigham Young says, Satan is doing his mission manfully. I will not criticize him. He is carrying out what he should be. He's supposed to really tempt us, and he is doing it very effectively. He takes the resources and treasures of the earth and converts them into cash for easier handling—gold and silver, which have always been the standards since the earliest times that we have any records of. He buys off armies, navies, popes, priests, presidents, and kings. He buys them up and buys wars for all of us. So he's going to go on practicing the old thing. We should get wise to it by now. After all these years we are no better at all. We are in the same state of mind, even worse. We have less wisdom. Was there ever such addiction to war as we see on TV today and in the movies? We are compulsive war junkies. The younger generation idealizes the most depraved of beings. The soldier of fortune will kill anybody, and he doesn't worry about whom he's killing, doesn't even think about it. These four things I just mentioned lead to the one thing, which is extermination. "To be carnally minded is death." That's being carnally minded. It's sickening that at this late date we should turn to this old, weary nightmare. Will we never snap out of it? Well, the world has never snapped out of it.

156 There are four things that Joseph Smith deplored. He said you should never be guilty of four things, and they are what make up careers today. There are two a's and two c's. The first is to aspire. He said, an aspiring spirit is from the devil. Satan aspired and that was his fall. Don't aspire. Of course, that's our competitive spirit, to aspire to be number one, etc. The second is to accuse. Devil means accuser (Gk. diabolos). He's called "the accuser of his brethren." Remember, Adam said, "I do not accuse thee," speaking of Satan. The Lord be thy judge. I will not bring a railing charge against Satan. He brings charges and accuses; he is

always the accuser. There are many stories told about that. The book of Job begins with Satan in heaven challenging the Lord to put Job to the test. He accuses Job of being weak and says he will fall. He accuses, we are told in the Talmud and elsewhere. He doesn't accuse falsely; he tells the truth about people and their weaknesses. He wants God to test them. He'll accuse this one and that one. The accuser of his brethren is devilish. Never accuse anyone. So never aspire and never accuse. But if you are going to get ahead and aspire, you start out with an anti-something campaign. Then you get public favor. That's the way you'll be able to aspire, by accusing somebody. You can accuse all sorts of people of things

156,157      Then the others: You should never contend. When the Lord comes to the Nephites in the Book of Mormon, the first thing he says to them [3 Nephi 11:28-29] is there shall be no more contention among you about my doctrine as there has been in the past. Contention is not of me but of the devil. We do not contend. As the scripture says, you can say "Yea yea and nay, nay." Whatsoever is more or less than this is of the devil. I can point and bear my testimony and say, "That is so." Or I can say, "That is not so." That's all I can do. I can't twist your arm and make you believe it. I may convince you by showing, by demonstration. All contention is of the devil, he says. So don't contend; there is no need to contend. That can spoil things quicker than anything. The last one is to coerce. You [shouldn't] coerce, but that's what we do. We give orders to everybody and back them up with force. We tell everybody what to do. So we coerce, we contend, we command—we do all these things. This is the atmosphere in which we live. This is the spirit that surrounds us of contention, of ambition, of rivalry, of strife, of accusation. No wonder there's no security or anything else. Everybody goes out for his thing, and [in doing] it he feels there is something quite devilish about it. Only the Book of Mormon can get us out of this hole. That's the interesting thing; that's why we have it. The word power occurs 639 times in the Book of Mormon. Can you imagine that? What an obsession power is, after all. Of course, there is the power of God. The

powers are divided equally.

157 The world has no solution. The Book of Mormon is grim because our condition is grim. Well, all the world's great literature is grim. That's the only kind that wins the Nobel Prize. I was wondering what world literature to cite today. In Greek tragedy you always run up against a stone wall and that's the end. This life is a dead end. In Oedipus Rex he says, "Oh, human race, how I account you equal to exactly nothing." The chorus always bemoans the human fate, and there is no getting out of it. The first lines of the Iliad are "We're caught like rats in a trap. There's nothing we can do about it."

158 The world in which the Lord found himself was a world of intrigue and bitterness. There was great prosperity, etc., but a lot of nasty people walking all over each other—not only the Scribes and the Pharisees, but the elders, judges, and Romans. Everybody was playing tricks on each other. They were making deals, etc. It was a terrible world he was in. What happened? In the year A.D. 70 the whole thing was utterly wiped out, just completely destroyed. The Romans did a thorough job, far more thorough than we ever thought before. They just tore it all down to bits. And during all the time Jerusalem was being destroyed the Jews were busy fighting [among] themselves, just like the Nephites. They were always taking it out on each other.

158 The world's wisdom gives only one side to the picture. No other writing is the other side of the picture presented so clearly, forcefully, and convincingly as the Book of Mormon. It's just as if it were preparing us. It's like saying, I've got good news and bad news. I'm going to give you the bad news first. I'm going to give it to you hot and heavy. I'll give you all the bad news. But then I'm going to give you the good news, and you would be surprised. It makes all the bad news look like nothing. You just forget everything once you get to the good news. Let's read on so we can get to the good news in the Book of Mormon. It's going to be there sometime.

158,159 Alma 52:32 The Lamanites were trying to make

a dash out of Mulek to follow Teancum's army. Then [Lehi's] army zeroed into them from Bountiful. Then Moroni's army was down in the southwest, and he moved in behind them. They were hopelessly trapped and surrendered. There are some things to comment on in Alma 52:32. It was up to them to decide when to quit. "And Moroni commanded his men that they should fall upon them until they had given up their weapons of war." As soon as they gave them up, that was it. There was not extermination here. Then notice the good old Zoramites. They were all Nephites to begin with; therefore, they were apostates and were very bitter. Jacob wants to go on fighting. The Lamanites don't, but he does. He led them "with exceeding fury against Moroni" and cut his way through to the city of Mulek. Then there was a terrific melee. Moroni was wounded and Jacob was killed, and that ended this particular war.

159 Alma 52:36 Verse 36: "And Lehi pressed upon their rear with such fury with his strong men, that the Lamanites in the rear delivered up their weapons of war [this is just under the walls of Mulek]. ... Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war ... we will forbear shedding your blood." He always does that. There is no Rambo in Moroni. You notice Teancum doesn't do that. So they threw down their weapons, but their were many who refused to do it. They weren't cut down. They were taken and bound and compelled to march to the land Bountiful, where they had to build a huge stalag to hold them. They put the prisoners to work on that, and he apologized for having to do that. Moroni always wanted to play fair. They set guards over the prisoners. Remember, these Lamanite armies were vast compared with theirs. What do you do with them? Well, they set them to burying the dead first at all the scenes of the battle. Then they marched them to Bountiful and put them in a stalag under guard. It always made me nervous to see two MP's with tommy guns conducting three or four thousand Germans down the road. They didn't even have automatic weapons then. How could you guard prisoners like this? Well, that's a serious problem, he tells us here. They finally can't do it and just let them go.

159 Alma 53:3 They went to the city of Mulek. He gave it to Lehi to hold, and he went on. Lehi was a man like Moroni, much beloved by the people. In verse 3 they finished burying the dead, and “they were marched back into the land Bountiful; and Teancum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city, Bountiful.” They called it the land or the city. They were city states, just exactly as it was in Israel. Early documents from Tel Amarna in the thirteenth and fourteenth centuries B.C. speak of the “land of Jerusalem,” just as the Book of Mormon does. It says the Lord would be born in the “land of Jerusalem.” That has been taken as a great slipup on the part of the Book of Mormon. Jerusalem wasn’t just the city; it was the land around it—just as Athens was all the land of Attica and Sparta was all the land around it. They marched them back, and they commenced digging and making the fortifications. They are standard—the breast works with the timbers on the top encircled [the city]. The Indians in the Mississippi Valley had the same type of structures, and they did it over large areas.

159 Alma 53:5 “And in this city they did guard the prisoners of the Lamanites. . . . Now Moroni was compelled to cause the Lamanites to labor, because it was easy to guard them while at their labor.” You can watch them that way. But that wasn’t included in the “Geneva Convention,” and he apologized for it. Notice, he had to be compelled. Well, why is it wrong to make prisoners do some work? It’s the type of work they are doing. They cannot be forced to fight their own people. They are participants in the war if they are doing this. But now we know that anything you have them do helps the war effort. Usually prisoners just stay around. They can refuse to do any work at all if it will help against their side. He had three victories here. He got the stronghold of the Lamanites [Mulek], and he built a stronghold to take care of his prisoners. He solved three problems in one. Then he went on preparing. Especially providing food was an important thing.

160 Alma 53:8 You would think things would be going well, but what spoils it? Their own silliness. “And now it came to pass the armies of the Lamanites, on the west sea, south, while in the absence of Moroni on account of some intrigue amongst the Nephites [Moroni couldn’t be there. What he wanted to do then was move to the west and hold them there, but he couldn’t], which caused dissensions amongst them, had gained some ground over the Nephites.” That allowed the Lamanites to win some because the Nephites had to start fighting among themselves, having contentions. “And thus because of iniquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances.” That always happens that way. We get the human element here.

161 Alma 53:10 It was because of iniquity among themselves [the Nephites] that they were in the most dangerous circumstances. They [the armies] have to preserve this discipline against great odds, so they have these artificial things. That drill did a great deal of good, although it’s very artificial. Why do you walk this way and turn that way? It’s the Manual of Arms, etc. We have to salute on all occasions. The Germans don’t salute off duty in their army, the Russians don’t, and the British don’t. If a fellow is an old college friend in the army, there’s nothing to that—it’s great. But in our army you salute off duty. We are very strict there because we need it more.

161 Here’s a peaceful story about the people of Ammon. Notice that they were Lamanites, just as the Zoramites were Nephites. They really switch characters with verse 10 here. “... who, in the beginning, were Lamanites; but by Ammon and his brethren, or rather by the power and word of God, they had been converted unto the Lord.” Notice how the Book of Mormon uses that doublespeak from time to time. He catches himself and says it was really by the power of the word of God. It wasn’t Ammon. They always specify this way. They sort of demur here. It tells a story at two levels. We are always reminded in the Book of Mormon that the Lord was behind all these things. It wasn’t Ammon that converted them.

161 Especially the Egyptians view the momentary event as just a shadow of something. Alain de Lille's famous poem says everything we see is just a reflection in a mirror. It's not the real thing. There must be whole generations of causes behind it, something building up behind. This is just a superficial reflection for the moment. It's fleeting and passes. Every creature in this world is like a book and a picture, as if we were looking in a mirror. So we have these things. The greatest play I think I've ever read is Oedipus at Colonus by Sophocles. I just looked at it [again], and I didn't realize how great it was. It just bowled me over completely. He makes it so perfectly clear that all the play, everything you see, is just a shadow theater. The oldest of theaters is the shadow theater in the Far East, etc. The old shadow theater was the Garden of Eden theater. That was the theme of the shadow theater. In Arab countries an old man travels around with a show box, a monkey, and his donkey. He has a shadow theater that he puts up and people all watch. It's the Adam and Eve story. I have a rather interesting book I picked up in Damascus; you can't get another copy of that one.

161,162 So the momentary event is merely a type. The unique events in history are lost forever. The only reason we have any history is that things happen over and over again. We talk about the recurrent events in the Book of Mormon. There are recurrent events all the time. It's these recurrent, typical events that can mean something to us and we can rely on. If it has happened before it will happen again—that's the way we are. So there's this by-comment as if you had a commentator there, somebody special to point out that this isn't the real thing and explain how it is. He is the HRY TP, as the Egyptians would call him, the commentating priest, the priest that explains what is going on. In the temple he is the PARALEMPTOR, the person who stands at your elbow and explains to you the ordinances and gives you the words you are supposed to speak. We have PARALEMPTORS in the temple too.

162 Alma 53:11,14 "For they had taken an oath that they never would shed blood more." Remember, the Lord

said he had forbidden it in all things. But when they saw the danger and saw that their benefactors were in such terrible trouble and they could help, they were about to pitch in and help. When they saw the afflictions that the Nephites bore for them, they were moved with compassion and were desirous to take up arms in defense. But they were stopped cold. Both Helaman and Moroni said nothing doing; we are not going to do that. “They were overpowered by the persuasions of Helaman and his brethren.” Now, Helaman needed their help the worst way, but he said it is better that we lose than that you break your oath. “... and his brethren for they were about to break the oath which they had made. And Helaman feared lest by so doing they should lose their souls.” That was more important Do we have such integrity today? The point is you must not cheat, even if it means you’ll lose. We can’t conceive of that—do anything to win.

162 Alma 52:37; 53:5 So they were about to break the oath, and then he said it was better [to lose] than losing their souls. That sounds positively absurd to us. Why would they lose that chance for help? An interesting theme would be sportsmanship in the Book of Mormon. Moroni plays a sporting game all the time, and the enemy doesn’t. Remember Zerahemnah when he was talking to Moroni and lunged at him with his sword. He got the top of his head cut off as a result of that. Jacob, who was leading them [the Lamanites] after all the rest had surrendered, decided to charge. Laman and Lemuel bullied poor Nephi, tied him up, and beat him up. There are some very poor sports in the Book of Mormon to say the least. Then there’s Amalickiah and his long list of dirty tricks. He never played fair at all. That’s the way he won. But there are people in the Book of Mormon who are very sporting and always play fair. Moroni is one of them—that’s his greatness, and Nephi the same way. The good guys play fair and the bad guys don’t in the Book of Mormon. But there’s a very sharp distinction made. This is a typical example here, this idea of sportsmanship moving them to compassion. Back in Alma 52:37 I noticed an example when Lehi pressed upon the Lamanites with such fury from the rear. “Now

Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood." Well, in the confusion was the time to finish them off and never have to bother with them again, but he didn't. And it's the same way in Alma 53:5 where it says, "And this city became an exceeding stronghold ever after; and in this city they did guard the prisoners of the Lamanites." He has to apologize. He guards them and makes them labor at this unpleasant labor because he is compelled to. He has no choice there.

162,163      These Ammonites had many sons who were just babies at the time, and they hadn't entered into the oath. Of course, they were free to do what they wanted. When their parents were told not to do it by Helaman, they assembled themselves together. Helaman was the one who did the persuading. In his integrity he was the one who persuaded their parents and saved their oath. Naturally, the boys would choose him to be their leader. Here's the man we can depend on; he's the one that practically appointed us to this calling [they may have said]. They called themselves Nephites. They were Lamanites, but they were not ashamed to call themselves Nephites. Notice how with the Zoramites, Nephites become Lamanites, and the Ammonites become Nephites. We are not talking about pure blood.

163      Alma 53:16,20      "They called themselves Nephites. And they entered into a covenant to fight for the liberty of the Nephites." There were two thousand of them who took an oath to protect the Nephites from bondage. So there were two thousand of them, and they are going to go through with it now. Believe me, they are! They chose that Helaman should be their leader. He was the one who told their parents they shouldn't lose their souls. [They thought,] Now there's a man we can follow. There's a man we can stick to. He is going to be honest all the way. A study in integrity is the Ammonites. Of course, the boys to him were true in all things because they saw how true and faithful he was. Verse 20: "They were men who were true at all times in whatsoever thing they were entrusted. Yea,

they were men of truth and soberness.” The opposite of that is trickery and excess. They weren’t men of trickery and excess, but of truth and soberness. That’s the one quality you want, of course. If you have people you can count on, then you feel good. Brigham Young used to say, with eight men I feel far better than if you put an army behind me and I couldn’t trust them. This happens again and again.

163 So Helaman marched at the head of them. They wanted him and they got him. Whose advantage was this? Ammoron was the brother of Amalickiah and just as bitter as Amalickiah. He was going to avenge him. Ammoron sent a letter to exchange prisoners. Here is the temperament of Moroni, a very good commentary on Moroni. He is short tempered, and he is the most tactless person you can imagine. He’s perfectly honest. That must be one of the things that makes him so tactless. This shows you that Clausewitz is right when he says a military man should not make decisions of government. Moroni is one dimensional; he goes straight ahead. Moroni desired provisions and he desired to strengthen his people. He wanted to exchange. The exchange would be to the Lamanites’ advantage. All the Lamanite prisoners were soldiers. But because of the Lamanite sweep through the country, they had conquered all the women and children too. They had to feed them, and they didn’t like that at all. They wanted to get rid of them. The prisoner exchange would be to their advantage. They would get rid of these Nephite women and children who weren’t doing them any good. For every family they sent back, they would get a fighting man back. So an exchange would favor them. So he [Moroni] wrote this letter to him. This isn’t his most tactless letter. He is going to beat this in other letters.

163,164 Alma 54:5: “Behold, Ammoron, I have written unto you somewhat concerning this war which ye have waged against my people [notice that it’s personal], or rather which thy brother hath waged against them.” There is always this refrain. He invites them to repent and withdraw their armies. He is carried away already. He preaches. “Behold, I would tell you somewhat concerning

the justice of God.” I would tell you that, but you won’t listen. Well, he goes ahead and tells him anyway. He has to unburden his soul. “Repent and withdraw your armies. ... Yea, I would tell you these things if ye were capable of hearkening unto them [can you suggest another approach than this?]; yea, I would tell you concerning that awful hell that awaits to receive such murderers as thou and thy brother have been [he has to insult his brother too], except ye repent and withdraw your murderous purposes, and return with your armies to your own lands.”

164 This is Moroni’s weakness; he must go all the way. He will not compromise his position. He is not a diplomat. He is like Brutus—a plain, blunt soldier. So he says things like this, and this happens all the time. He says, “But as ye have once rejected these things, ... I may expect you will do it again.” (Remember, Zerahemnah said cynically to [Moroni], you know if I swear an oath I’ll break it. They agreed on that too.) [Moroni said,] Except you withdraw he threatens you with utter destruction. “But behold, it supposeth me that I talk to you concerning these things in vain; or it supposeth me that thou art a child of hell.” He is using the soft sell here, isn’t he? Moroni cannot restrain himself, so he tactfully says, “Thou art a child of hell.” Therefore, I will close my epistle telling you, to hell with you.

164 Do you think he is going to get a deal on these terms? “I will not exchange prisoners, save it be on conditions that ye will deliver up a man and his wife and his children, for one prisoner.” If you don’t do this, I will arm my children. He tells him, you can run but you can’t hide. “It shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth. Behold, I am in my anger.” He is— he is ranting here. He admits to a terrible temper here. George Washington had a terrible temper too. You think of Patton here too the same way. Unrestrained, he just let himself go. There was no tact to him. [Moroni said,] “But behold, if ye seek to destroy us more we will seek to destroy you.... Now I close my epistle. I am Moroni; I am a leader of the people of the Nephites.”

That's the way you terminate here.

164 You say, this is crazy. Why do we do this? No, this is perfectly routine. He is just following accepted procedure for generals. This is the STICHOMYTHIA or STICHOMACHIA. You can call it either one. In epic literature, whether it's Homer or whether it's the Aeneid, the heroes or leaders of the hosts always before the battle have to stand up and at least spiel off a whole book, sometimes two books, of imprecations against the enemy—tell him how often he has done wrong, how evil he is, and the terrible things you are going to do with him. Then he comes and replies. This is the STICHOMYTHIA. Before the battle you exchange insults to get yourself worked up so you won't be just cold blooded murderers. When you are good and hot and fired up, then you are willing to slaughter anything. But this is routine. The stichomythia is represented in every Greek drama where there is a major confrontation between the kings.

164,165 A stichos is a verse. It's just a short speech. But that's immediately followed by a short speech from the other side. You say something, and then he says something. [Moroni] has to do this because then Ammoron writes him back a letter that's just as insulting. He says just the same things, is just as mean about it, and threatens to do the same things to him that he has threatened to do to [Ammoron]. So we are in the human comedy over our ears here in the Book of Mormon.

# Lecture 71 Alma 54-57

## **[Formulaic Language Structure of the Book of Mormon] Formal Rules of Warfare**

166 What does the word paradox come from? What does it mean? We use the word a lot. It has a double meaning. Para means “by the side, off side, off course, on the side.” It’s like paramilitary or paramedics. They are not all the way—they are para. And doxa is a Greek word that means appearance. So a paradox is a thing that is not as it appears. You would expect it to be different. Doxa is connected with dogma the same way. Doxa is appearance or expectation. So it’s not exactly what you think it would be.

166 Alma 54:13 There’s something wrong here. How does the smartest man of all the Nephites write the silliest letter of all the Nephites, an idiotic letter? He is bound to defeat his purpose in writing it. That is a paradox, but it can be explained, namely by the letter that Ammoron writes back to him. He writes back the same sort of thing. They both want to deal. It’s very much in the interest of each one to exchange prisoners. Moroni needs them badly, and Ammoron is tired of feeding a lot of Nephite women and children which they conquered in the cities. That’s not getting them anywhere, so they both want to exchange. But the deal falls through completely when Ammoron replies in the same terms. When he saw the epistle he was angry too. Remember, Moroni said, “I am in my anger.” So they engage in this stichomythia. We were talking about that last time.

166 Alma 54:16 This gives the case of the Lamanites. They have a case, too, supposedly. Alma 54:16: “I am the brother of Amalickiah whom ye have murdered. Behold, I will avenge his blood upon you, yea, and I will come upon you with my armies for I fear not your threatenings.” Well, that’s exactly what Moroni had said to him—we’re not afraid of your threatenings. I’ll come upon you with my armies, and you will become extinct. “For behold, your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightly belonged unto them.” Laman and Lemuel were robbed [according to Ammoron] because they were the older brothers. Then he makes a reasonable suggestion, just exactly as Moroni does. If you’ll do what I want you to, then we can settle this very nicely. “If ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons and shall be at war no more.” That’s a nice way to end the war—just give us that. Well, that’s exactly the proposition that Moroni put forth. “Behold, ye have breathed out many threatenings against me [and he did] and my people; but behold we fear not your threatenings.”

166 This is just routine; this is the sort of thing you would expect. I will grant the exchange of prisoners gladly, but if you won’t agree to our terms “we will wage a war which shall be eternal.” That’s the policy of the Moslems, to wage an eternal war until all the world has submitted. Islam means submission. Then it’s DAR AL-HARB. They are in a state of rebellion and must be subdued, so the war never stops. That’s the Roman doctrine of AGER HOSTICUS and AGER PACATUS. The empire of peace is the PAX ROMANA. Everybody [must] settle down; the world has to be that way. They can’t trust anybody else. It’s dangerous to have people out there who are not taking orders from you. That’s what imperialism is IMPAR is the unequal one, the one who dominates the whole thing.

167 Alma 54:21 : “And ... God whom ye say we have rejected, behold, we know not such a being.... And if it

so be that there is a devil and a hell, behold will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place? But behold these things matter not. I am Ammoron, and a descendant of Zoram, whom your fathers pressed and brought out of Jerusalem." Now he gets heated up. Remember, toward the end of his letter Moroni said, "I am in my anger." He says here, "And behold now, I am a bold Lamanite; behold, this war hath been waged to avenge their wrongs, and to maintain and to obtain their rights to the government." So the Lamanites really thought they had a case. You always do in a war. He presents his case here and ends up saying they're angry. We say it's a paradox that they should write such stuff, but this is really a formality.

167 We haven't talked about the language of the Book of Mormon, but it is formulaic. You notice it follows in formula. We used to make fun of the many times "it came to pass" is repeated. Well, in Egyptian you have to begin a sentence like that. There are some writings, like the story of the two brothers or the story of the foredoomed prince, in which every sentence begins with the formula "it came to pass" or "it came to pass after many days." Every sentence begins that way, and it was required. In classical Arabic you can't begin a sentence cold and just say, "He went to town." You have to say, "Behold, he went to town," or "verily, he went to town," or begin with and. You have to begin with something to soften people up. In Arabic, JNNA, behold is the most common word. In Hebrew it is HINNEH, "it came to pass." You must put it in at the beginning of a sentence if you are going to begin with a noun. You can't say, "The man was rich." You have to say, "Behold, the man was rich," or "the man, he was the one who was rich." They have these formalities which you must follow. The whole ancient world, medieval world, and modern world are bound up in these, not just customs, but strict rules—rigid forms and formalities.

167,168 Incidentally, this is Moroni writing to Ammoron. Why are there so many words in the Book of Mormon with mor in them? Well, that's a favorite Egyptian

word, MOR, [along with] AMON. The Egyptians used it a lot because it means beloved, good, everything nice and desirable. MORIAMON means “beloved of Amon.” So this military behavior is the most rigidly formalized of all. In the Book of Mormon everything is so formal, but we are just as formal. For one thing it’s a great saving of effort, isn’t it? It’s a great advantage to have the grooves already marked and stay in the grooves. But there is a danger to that. The military is a good example there again. We have it here, especially in the case of the two thousand young men. Military behavior is the most rigid, the most formalized, and the most traditional. It must be, and it is here. Remember, we have had this in the Book of Mormon before. When Moroni is besieging a city, he invites the people to come out. They are comfortably ensconced inside the fortified city. He invites them to come out and fight in the open field. Well, they would be idiots to do so. But by the rules of war he is required to do that, so he does it. Sometimes they do.

168 Then again, they would make their agreements on the field. They would agree, as in the battle of Cumorah, for example. The chiefs of the other side agree on the time and the place of the battle. Well, why aren’t you a smart general and catch the other fellow off guard when he is not expecting you? That’s the best thing to do, a surprise. But that’s playing naughty—you don’t do that.

168 But these unbreakable rules, traditions, and iron discipline have to be, because nothing is more dangerous and unpredictable than an armed band. You give them a lot of weapons and everyone has the curse of Nimrod on him. It’s up to him to decide who shall live and who shall die. Only God can decide that. But if you give me a gun, I can decide who will live and who will die. What power that gives me! Nimrod had that power, but God gives it to no man. We’ve seen that before. It’s forbidden to shed blood. So this iron discipline is necessary. Soldiers are necessarily hot headed; that’s what they get paid for.

169 Not only are armies unpredictable, but remember

what Clausewitz said. "Of all human activities, none is so completely under the control of pure chance as war." Nobody can decide in the end. That being the case, what are we to do about this uncertainty? One rule is: Whoever goes to war doesn't know what he is doing." That's literally true. If you go to war you don't know what you are doing, because war more than anything else is under the domain of chance. You never can tell how it is going to turn out.

170 We have the same thing. We believe the Ten Commandments apply only to the good guys, the people we like. They don't apply to the people we don't like. Thou shalt not murder and thou shalt not lie. Well, if you don't like the person that's different [laughter]. That's what King Solomon did; he wanted to plunder Sheba. When she came up she had some riddles for him, and he had some riddles for her. They exchanged riddles and she won. She made a monkey of him. That's the Shulamite in the Old Testament. This is the tradition..

170,171 Since war is all chance you may lose. So why not settle it a different way? It's all a war of wits anyway. The smartest chieftain usually wins the battle, so why not play the game of chess. That's why chess was invented on the steppes of Asia by the constantly raiding tribes. Central Asia is a land that has no natural boundaries, so everybody is always raiding everybody else and trying to determine who is infringing on who else's tribal boundaries. This is especially so in Arabia, as we see in that great work, the epic of the Bam Hilal. It's very much like the Book of Mormon in these war scenes. There were no boundaries, so they were always raiding each other. Well, that's very expensive, because when you win you're supposed to exterminate the other side. They did that. Genghis Khan started out doing that, but he found that was very wasteful. Why not have the other side just submit to him and add to his army? That's what happened. So he rolled up a tremendous force and was able to conquer everything. He was the greatest conqueror of them all because of that. So these people said, "Well, let's play a game of chess instead, and the winner take all." The winner does. The king is checkmate. SHAH

MAT means he is dead. MAT in all Semitic languages means dead. The SHAH MAT means the chief is dead, so you take the army. You pick up everything. You pick up the pieces; you don't wipe them off the board. You want to keep as many on the board as you can. You want to spare as much as you can because, as the Book of Mormon shows us and as Liddell Hart tells us, wars in the end go back to personal conflicts. Remember when Amalickiah was dead in his tent, the people woke up New Year's Day, and the war was over as far as they were concerned. Moroni let them go home. He doesn't bind people down or exploit them because it's a purely defensive war he is fighting. There is such a thing.

172 Alma 55:1: "When Moroni had received this epistle he was more angry, because he knew that Ammoron had a perfect knowledge of his fraud." After all, what would you expect? Notice, it was a personal thing. He was mad at Ammoron; he wasn't mad at anybody else. He knew that Ammoron knew this was just P.R. as far as he was concerned. He said, "I will not exchange prisoners." The deal falls through, of course. This is the point. It would have been to the advantage of both of them, but it was a personal huff on both sides. This happens quite often. "I will seek death among them until they shall sue for peace." That's the way he is feeling. Ammoron wouldn't sue for peace either. Each one was trying to be more stubborn than the other. "We'll show him." So everything fails when you lose your temper. But, as I said, this was required by custom to go through this idiotic routine. But our routines are just as idiotic. We do the same sort of thing. "[They were looking for a descendant of Laman and found] one of the servants of the king who was murdered by Amalickiah." Remember when Amalickiah wanted to marry the queen in the manner of Richard III? One of those servants was in [Moroni's] employ. He knew what was going on, and he came over and told the Nephites. The Nephites were guarded in the city of Gid. That's where they were kept prisoner. [Moroni] wanted these prisoners back. How are they going to get them back? Well, use the old wine trick. [The descendant of Laman and his men] said, we have escaped from the Nephites, and we have taken their wine. Don't worry, they are not going to

refuse that wine. Guard service is the most boring thing in the world. Nothing must happen if you do your duty. They can't escape, and everything is quiet. So you are just bored, and it goes on day after day after day. The chance for a little party is not to be turned down. "They received him with joy," because he had wine.

172,173 Alma 55:10 He does a little psychology on them in verse 10. "But Laman said unto them: Let us keep of our wine till we go against the Nephites to battle." Here they were just drooling for this wine. They were going to get it now no matter what. "For, said they: We are weary, therefore let us take of the wine, and by and by we shall receive wine for our rations, which will strengthen us to go against the Nephites." We'll get plenty for [fighting] the Nephites

173 Alma 55:18,19 Now here you have good old Moroni, the sport. He plays by the rules all the way through, so we can be sure that these insulting letters were by the rules too. Verse 18: "But had they awakened the Lamanites, behold they were drunken and the Nephites could have slain them. But behold, this was not the desire of Moroni; he did not delight in murder or bloodshed ... and for this cause he might not bring upon him injustice, he would not fall upon the Lamanites and destroy them in their drunkenness." He does not want to be guilty of injustice. They were drunk and asleep. You can't kill people like that; it isn't right. That's Moroni—he always wants to do the right thing.

173 Alma 55:22-24 "Now behold this was done in the night-time [wouldn't you know], so that when the Lamanites awoke in the morning they beheld that they were surrounded by the Nephites without, and that their prisoners were armed within." Thus they saw that they were overpowered when they came to. Their chief captains demanded their weapons of war, and they brought them forth and cast them at the feet of the Nephites, pleading for mercy." This is what Moroni desired; he wanted to take more prisoners for exchange. Verse 24: "Now behold, this was the desire of Moroni. He took them prisoners of war."

The Nephites joined the army of Moroni, and this was a great strength to his army. There were a lot of prisoners there, and he also got more prisoners for exchange.

173,174 Alma 55:27 He set the Lamanites whom he had taken prisoner to labor in strengthening the fortifications of the camp. He had to excuse himself for that; it was justified because of the pressures of time. Notice verse 27: “And it came to pass that they did, notwithstanding all the intrigues of the Lamanites, keep and protect all the prisoners whom they had taken.” They protected them as well as keeping them. The Nephites began to be victorious. Many times the Lamanites attempted their tricks. They tried the wine trick, but the Nephites were onto that. You adapt very quickly when they try to pull it a second time. Remember the well-known maxim: “If he fools you the first time, he’s a rascal. If he fools you the second time, you’re the rascal.” They could not be taken with snares anymore, and no poison. The Lamanites had fortified the city of Morianton and made it exceedingly strong. This is a stalemate, and you can’t allow a stalemate.

174 Alma 56:1,3 So they couldn’t have this dangerous stalemate here. Alma 56:1: “And now it came to pass in the commencement of the thirtieth year, ... Moroni received an epistle from Helaman, stating the affairs of the people in that quarter of the land.” He tells the story of his two thousand sons here now. They have another kind of discipline. Verse 3: “... the sons of those men whom Ammon brought down out of the land of Nephi—now ye have known that these were descendants of Laman.” These two thousand sons were good Lamanite boys. They kept their genealogies, as the ancients did, and they were descendants of Laman among the Lamanites. We read of descendants of Zoram and descendants of Ishmael, etc. They saw that their parents were about to break the covenant and go to war to help the Nephites because they needed their help so badly. Notice in verse 8 Helaman said, “But I would not suffer them that they should break this covenant which they had made.” He established integrity. He wouldn’t let their parents break their oaths, and [the sons] are not going to break any oaths

of theirs. They weren't required to take an oath, but they took one spontaneously. They kept it because they knew Helaman was one they could trust.

175 Alma 56:16 Verse 16 illustrates another point of Clausewitz. "Yea, and they were depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities [they had to work by night to make up the fortifications that had been cut down, and they had to fight all day]; and thus they had suffered great afflictions of every kind." Notice that Clausewitz says spirit is not the same as morale. Their [spirits were] low, but they were determined to go on fighting. This little force gave them great hopes. Their morale was high. Their spirits were low. They were exhausted, but they weren't going to give up. That's the difference between morale and spirit here. Spirit is first in a long battle. The Lamanites were compelled by the orders of Ammoron not to come out against Judea. He told them to lie low and not do anything against Judea. [The Nephites] were favored of the Lord. Here again is a case of chance. Ammoron was foolish not to have commanded them to attack then, but he didn't. Chance plays a great part. This saved our necks. They might have destroyed our little army if they had attacked then. Then was the right time for him to do it, but he didn't do it. Hurray for us! As Clausewitz says, war is a game of chance.

175,176 Alma 56:21 "Now we were desirous that the Lamanites should come upon us; for we were not desirous to make an attack upon them in their strongholds." Well, Clausewitz again. The defense position is always the strongest. We wanted them to attack us; we didn't want to attack them. Though you would think that war until Clausewitz's time was always attack. Then they did reconnaissance to find out what the situation was. "Therefore we were desirous, if they should pass by us, to fall upon them in their rear, and thus bring them up in the rear at the same time they were met in the front [they were in a quandary]. They durst not pass by us with their whole army." Good old Ammoron is boxed in now. He has the strongest army, but there are minor forces on every side he

could move in. You can analyze it here.

175 Alma 56:27-29 “There was brought unto us many provisions from the fathers of those my two thousand sons.” He didn’t know what to do, so they were waiting. In the meantime they were receiving reinforcements and provisions. They wanted that more than anything else. Then two thousand more men were sent from Zarahemla to join them. When the Lamanites saw their forces increasing, they began to get very nervous. They began to be fearful and said, we’ve got to put a stop to this. This gave Helaman an idea how they were going to break the deadlock. Verse 29: “They began to be fearful, and began to sally forth [trying to stop these supplies from coming in] ... to put an end to our receiving provisions and strength. ... Antipus ordered that I should march forth with my little sons.” Calling them little sons is interesting, isn’t it.

176 Alma 56:34-36 They are going to act as if they were carrying provisions, that this is just a provisional force, not military or anything like that. They start marching along the coast like that, so he knows they will come out and try to stop them. That’s what they are going to do. Then he can try that old trick and have somebody follow them. Verse 34: “And now, in the city Antiparah were stationed the strongest army of the Lamanites.” It was too strong to be taken, like the city of Mulek here. So they saw this band going along the coast with provisions in verse 36. They were too good to lose; they couldn’t let them get away. So they chased us [Helaman’s group], and we ran away in front of them, always northward. “And thus we did lead away the most powerful army of the Lamanites.” They thought it was really a pushover, an easy thing to get this out of the way. They saw the army of Antipus pursuing them, but they kept right on after us [Helaman’s group]. That would be the best thing to do. Then it was night, and they didn’t overtake us. Before dawn the Lamanites were pursuing them again. They were not strong enough to contend with them. “I would not suffer that my little sons should fall into their hands; therefore we did continue our march, and we took our march into the wilderness.” It’s a running away.

Nobody dared turn either direction. The two thousand, the big Lamanite army, and Antipus's littler army that was chasing them were all going in a beeline up the coast. Nobody dared turn to the right or the left—they just kept going.

165 Alma 56:40,45 : “Thus we did flee all that day into the wilderness, even until it was dark.” That kept on the third day of the seventh month. Then he said, how about it, kids, have you had enough running away? They would do anything rather than run away anymore, because they hadn't come out for that. They'd had enough of that. “Therefore what say ye, my sons, will ye go against them to battle?” He really unleashed them. In verse 56 it says they fought with such miraculous strength they did frighten the enemies. The seasoned Lamanite soldiers had never seen anything like this.. They fought with such miraculous strength that they frightened the Lamanite soldiers. So they delivered themselves up and said, we give up; we can't fight this. Helaman tells why they didn't [fall]. He talks about them. Verse 45: “Never had I seen so great courage. ... Father, behold our God is with us, and he will not suffer that we should fall. ... We would not slay our brethren if they would let us alone.” There's no rancor here. Good old sporting Helaman is even more strict on this than Moroni is. They had never fought before. “And they rehearsed unto me the words of their mothers.” They told me what their situation was.

176,177 A terrible battle had commenced. When they came up behind, the battle between Antipus and the Lamanites had already begun. The enemy was already engaged, so they're attacked from the rear now. The army of Antipus was exhausted and just about to give in, and Antipus had already fallen. They began to fall and give way, and the Lamanites were pursuing with great vigor. That was just the time for Helaman's force to strike from the side. That's exactly what you do. Then was the time to hit with that. It hit with a thunderbolt, and that made all the difference. It's the timing. You always have to hold something in reserve.

177 So they delivered them up as prisoners of war. This was Moroni's policy. He surrounded them "insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war." Not one of the two thousand had fallen. They fought with such miraculous strength it frightened the enemy. There was no place for the prisoners. What could they do? So they sent them to the land of Zarahemla.

177 Alma 57:1,4: "And now it came to pass that I received an epistle from Ammoron [he wanted to make another prisoner exchange here; they were not getting anywhere with prisoner exchanges], the king, stating that if I would deliver up those prisoners," which they had lost in that battle.... They would only deliver them up on exchange of a Nephite family. Ammoron refused. "But the people of Antiparah did leave the city, and fled to their other cities." Verse 4 is the turning point of the war. From now on everything starts to slow down and go downward. There's a psychological point when you can tell which way it is going to go. That will sometimes come quite early and sometimes quite late.

177 Alma 57:4 : "And thus the city of Antiparah fell into our hands." In the twenty and ninth year, they received a supply of provisions and then six thousand men, "besides sixty of the sons of the Ammonites who had come to join their brethren, my little band of two thousand." They wanted to get the city of Cumeni, so they surrounded Cumeni by night, a little before [the Lamanites] were to receive a supply of provisions. They camped around the city and slept upon their swords. What kind of a trick would they pull on them now? How could you bring them out? He couldn't conquer this very strong, independent city, so he used another very good trick. [The Nephites] camped so close to them, right under their noses. They couldn't let that go on. In the first place, it would cut off their supplies. In the second place, they could be easily handled. We can't let them camp right in front of the gates here [the Lamanites said], so they had to come out. That's all they wanted, and they dragged them into the usual traps.

## Lecture 72 Alma 57-61

**[Seizing Territory without a successful end  
Long Wars With an Uncertain End]  
[Civilization Dies at the Top]  
[Bar Kochba Letters & the Book of Mormon]**

178 Alma 57:28,32. Everything is winding down now, and they are going to get fooled. This is the interesting thing. Every sign is that the war is ending up. Moroni is going to get it all over with and have a wipe-up operation. It doesn't work at all. The whole thing collapses, and Moroni is fit to be tied because his whole great plan has fallen through. He isn't as great a general as he thinks he is, or something. "We did inquire of Gid concerning the prisoners whom they had started to go down to the land of Zarahemla with. Now Gid was the chief captain over the band who was appointed to guard them [this huge amount of prisoners] down to the land." As they were taking them toward the city of Gumeni (a very good ancient word which belongs to the Mediterranean), they got news that a huge Lamanite army was already attacking Cumeni. The guards were obviously disturbed. The prisoners noticed there was tension among them, so this was their chance to break out. Remember, they were not guarding them with automatic weapons—they just had swords. Verse 32: "Our prisoners did hear their cries, which caused them to take courage; and they did rise up in rebellion against us." This was when they realized that the Nephites were in distress. This was a blessing, actually. They ran in a body on [the Nephites'] swords, and the remainder broke loose and escaped. But

that's what they wanted; they didn't have to have them anymore. They rushed on to Cumeni, which they couldn't have done otherwise and arrived there just in time to rescue the town. So that was a good thing—you never know.

178,179 Alma 58:1 Then the next object was Manti, which was the big objective. What could they do? None of their tricks worked. Alma 58:1: "They remembered that which we had hitherto done [so we couldn't pull any fast ones like that]; therefore we could not decoy them away from their strongholds." So now they settle down to a long wait. They say the war should be over by now. What's wrong? Now this long and painful wait starts, and it's the biggest trial of all. They waited for provisions from Zarahemla, but they were just a little trickle. They weren't getting any at all. The Lamanites were receiving great strength from day to day on their part. This is beginning to look bad. What about ending this war? The Lamanites began sallying forth against them, taking courage and giving them a bad time. They waited and waited many months. They were just stuck in this particular place for many months. Remember what Clausewitz said? The longer a war drags on, the greater the losses and the greater the uncertainty of what's going to happen. It's a terrible thing, and wars have that habit of dragging on whether you like them to or not. This inaction became terrible. He said, we received two thousand men [and food], but that's all we got. This is all the assistance we received. The same thing happened just before the Bulge when Patton ran out of gas. His whole charge just ground to a halt. Why? For political reasons. As we learn here, it was politics.

179 Alma 58:9-15 . Why don't they send more strength to us? We don't know what's going on here. At least we don't want to be in the dark. What kind of information? "Therefore we were grieved and also filled with fear, lest by any means the judgments of God should come upon our land." Perhaps we are not going to win after all, [they said]. They resorted to prayer, and they waited. That was a great consolation. "He did speak peace to our souls, and did grant unto us great faith." This is the real test, these

long waits you have to go through. Then they had a new plan that I mentioned last time. They went forth against the city of Manti with everything they had. "And we did pitch our tents by the wilderness side, which was near to the city." This was a provocation; it was right near the city. On the morrow [the Lamanites] sent their spies to see what was happening. They were afraid that if we were to settle down there, we would cut them off from their support. They were receiving more support, and [the Nephites] were camped practically under the gates. They had to do something to stop this. So now they were forcing them to come out. It tells us in verse 15 that they thought it would be an easy operation: "They could easily destroy us with their numerous hosts." There would be nothing to it. So that's the way they were able to draw them out. Gid on one side and Teomner on the other had on either side a path through which they were to go. Naturally, when they come out, the army camp there is going to retreat, drawing them out again—the usual thing.

179 Alma 58:16-18 "I caused that Gid, with a small number of men, should secrete himself in the wilderness [it was a high willow underbrush typical of that part of France, and there were a lot of vineyards nearby. Anything to slow down the attack; it worked very well too], and also that Teomner and a small number of men should secrete themselves also in the wilderness." They were on the other side, so [the Lamanites] would go between them. But that isn't the main point. Verse 17: "Now Gid and his men were on the right and the other on the left. ... I remained with the remainder of my army, in that same place where we had first pitched our tents." They were still taunting them and trying to get them to come out. The others were all in place; now they were ready for their squeeze-play here. "I caused that my men ... should retreat into the wilderness." Of course, now they follow.

179,180 Alma 58:20-31 The Lamanites did follow with great speed, and we did pass right between Gid and Teomner and went right on that way. So they closed the way behind them. "Gid and Teomner did rise up from their

secret places, and did cut off the spies of the Lamanites that they should not return to the city.” They ran to the city and took possession of it. Then what? We took our course towards the land of Zarahemla. When the pursuing army saw they were going toward Zarahemla, which was the big one, they wouldn’t dare follow. They feared a trap then. This must be something—this has been too easy. “They were exceedingly afraid, lest there was a plan laid to lead them on to destruction [what were they going to do?]; therefore they began to retreat into the wilderness again.” It had been a strenuous effort, so they slept that night. While they were sleeping, the Nephite army they had been chasing went around behind them and back to the city which was ready to receive them. So the city of Manti was in their possession when they came back. Verse 26: “I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti. And because of this our march in the night-time ... we did arrive before them at the city of Manti [we out-marched them].... By this stratagem we did take possession of the city of Manti without the shedding of blood.” When the armies of the Lamanites arrived near the city and saw what had happened, they were filled with great fear. All they had to do was the usual thing—take off to the wilderness and be gone. Now the war seems to be over, this ranging around and wanton destruction. Verse 31: “Our fathers and our women and our children are returning to their homes.” Notice, everybody is going back home again now. They know the game is over. Everybody knows who’s going to win, so they are starting to relax. But that’s a very dangerous thing to do.

180 Alma 58:34-40 “Now we do not know the cause that the government does not grant us more strength; neither do those men who came up unto us know why we have not received greater strength.” What’s going on there? Is it inside political fighting? “We do not desire to murmur,” he says, but “we fear that there is some faction in the government, that they do not send more men to our assistance”— which is exactly what it was. In fact, they had taken over the government. Notwithstanding the weakness of our armies,

we believe that the Lord will deliver us out of the hands of our enemies, [he said]. The Lamanites have fled back home to the land of Nephi. Remember, the land of Nephi was a Lamanite land. “But behold, they have received many wounds.” It’s not a happy situation. They have been there a long time, but it’s slowing down.

180 Alma 58:41 : “... that ye may have success in obtaining the possession of all that which the Lamanites have taken from us.” That’s what the issue is, to get back that which the Lamanites had taken away from them. This was not a war of aggression, but just to take back the territories. That’s the way [fighters in] ancient wars did; they seized territories. The object of ancient wars and the wars of the Middle Ages was not to have battle, but to avoid battle. [This] long war ended up in what? Organized crime—as we go into the book of Helaman from this. Without a break we go into the organized crime of the book of Helaman. So this is the issue.

180,181 Alma 58:4,5 After Moroni had read this letter of Helaman’s, he rejoiced greatly that they had been holding their own. And he announced it to the land round about. He immediately sent an epistle to Pahoran to strengthen Helaman. He said, why don’t you give more forces to Helaman? This was the first letter he sent to Pahoran. Then the war is virtually over, so he has a master plan to wind it up. That’s what he is going to do. He’s going to roll up the whole front and end it all. Notice it tells us that was what it was [verse 4]: “He began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanites had taken from them.” There were a lot of these cities, so he was going to roll up the front and take them one after another. The key city was Nephihah. He wanted to make a clean sweep. From there he intended to go to the city of Moroni and the city of Lehi and the city of Morianton, which had been attacked by the Lamanites. They had driven a lot of Lamanites out of cities so far. What did [the Lamanites] do? They went over and joined the Lamanite army and made it stronger. They didn’t all go home; some of them did. We’ll see more of them start

going home. They had come over and joined the Lamanites in this part of the land, so they were having a buildup. It catches the great Moroni by surprise.

181 Alma 59:7,8 “By the command of Ammoron [there’s that rascal again] they came forth against the people of Nephiah, and they did begin to slay them with an exceedingly great slaughter.” All of a sudden it was a massive breakthrough that caught them completely by surprise and rolled over one city after another. The people would flee from one city to the next, and they’d all gang together and flee from that one. It was a brilliant success for Ammoron. “The people of Nephiah were obliged to flee before them; and they came even and joined the army of Moroni.” They were building up on each side.

181 Alma 59:9 : “He supposed that they would easily maintain that city.” He had not left Nephiah sufficiently defended. He thought it would be strong enough to hold its own. The Lamanites were weakened; they had lost their morale. Things were running down. We can relax [they thought]. Notice that Moroni was fooled. He supposed that he would easily maintain the city, because you want to believe that.

181,182 Alma 59:11; 60:1-5 “And now, when Moroni saw that the city of Nephiah was lost he was exceedingly sorrowful [his pet project], and began to doubt, because of the wickedness of the people.” You have to blame someone. As Clausewitz says, you always have to blame somebody in a war, and it’s always possible to find somebody. He blamed the wickedness of the people, and his chief captains stood around nodding agreement. “They doubted and marveled also because of the wickedness of the people.” The staff agreed. But then he took the next step and blamed the government. “And it came to pass that Moroni was angry with the government.” He didn’t know who the government was. They had been completely replaced by a lot of rascals. Then he wrote again to the governor who was Pahoran. If you think his letter on the exchange of prisoners to Ammoron was tactless, this one breaks all the rules for lack

of tact. But it isn't. There's a point to this letter, you'll see. It makes pretty good sense, after all. He wrote to Pahoran "who [was] the chief judge and the governor over the land, and also to all those who have been chosen by this people to govern and manage the affairs of this war." He said, you have been chosen to manage the national defense, and you are not doing it. As a matter of fact they weren't. Verse 2: "For behold, I have somewhat to say unto them by the way of condemnation. ... Ye have been appointed to gather together men, and arm them with swords [and protect the country] ... against the Lamanites, in whatsoever parts they should come into our land." But you are not giving us any support, he said. Our men have suffered exceedingly. "Great has been the slaughter among our people ... while it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them [you could have stopped all this]. Yea, great has been your neglect towards us."

182 Alma 60:6-11 He has a picture of people quite prosperous back home, as he describes them later on. What's wrong here? Verse 6: "We desire to know the cause of this exceedingly great neglect; yea, we desire to know the cause of your thoughtless state." Then he says he knows the cause already—because you are sluggish, reluctant, incompetent, and everything else. He jumps to a conclusion. This is a marvelous passage, isn't it? "Can you think to sit upon your thrones in a state of thoughtless stupor [Moroni gets some good digs in; this is humorous], while your enemies are spreading the work of death around you? Yea, while they are murdering thousands of your brethren—Yea, even they who have looked up to you for protection [what are you giving them?]. ... But behold . . . ye have withheld your provisions from them [well, had they withheld them?]. . . And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance. ... Could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of

God ye could do nothing and he would deliver you?”

182 Alma 60:12,13 “Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness?” It’s their own fault if they are poor. We say things like that. It’s their own fault if they have bad luck. It’s their own fault if they get beat. No, it is your condemnation. Then he says an interesting thing. This seems to be a settlement that makes everybody unhappy: “For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked.” He lets the wicked go ahead and be wicked so that he can punish them, but the righteous take a beating in the meantime. “What kind of justice is that?” you say, Well, that’s the way the world goes. This is the point he makes: They are not lost because they are slain; you think they are. “But behold, they do enter into the rest of the Lord their God”—as we saw from the case of Alma and [Amulek] viewing the burning of the women and children. That looked like such a terrible thing, but Alma said, “Don’t stop it.” It’s not as bad as you think. For the righteous it isn’t bad at all.

182,183 Alma 60:14 : “And now behold,... I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness.” That’s a crime. Not to do anything can be sinful. As I said, the first rule of the Generalstab to any officer is, “Do something. It’s better to do the worst possible thing than to do nothing.” That’s a very strong thing to say, but that’s the slogan because you must do something. And slothfulness. Are we exceedingly slothful today? Well, in what regard are we exceedingly slothful? What are we supposed to be finding out? “... yea, even the slothfulness of our government, and their exceedingly great neglect towards their brethren.” Well, we are certainly neglecting our brethren. This is a self-centered, me generation.

183 Alma 60:15 : “For were it not for the wickedness which first commenced at our head, we could have withstood our enemies.” Again, you notice that civilization always dies at the top. [We have the attitude] I’m doing all right, me first.

Can we be true and faithful if it's the "me first" generation? So civilization always dies at the top. You can't say it dies at the bottom. You can't say the great unwashed, the rabble, are responsible for the overthrowing of anything. They are always there. The Lord said, the poor you have always with you. If you want to practice your charity, you are free to do it, as he said to Judas. But if there is failing at the top, then a civilization will decline. The bottom is dead level. You don't have to worry about them; they are always there. You always have the riff-raff, inner cities, and things like that. But when the people at the top lose their integrity [there's trouble]—"the wickedness which first commenced at our head." That's where it begins.

183,184 Alma 60:16 "Yea, had it not been for the war which broke out among ourselves; Yea, were it not for these king-men [this politics business] who caused so much bloodshed among ourselves; yea, at the time we were contending among ourselves, if we had united our strength as we hitherto have done [this never would have happened. It's the personal factor again]; yea, had it not been for the desire of power and authority which those king-men had over us . . ." It's the desire of certain individuals for power, office, and authority. Without that we'd have had no trouble at all. "Yea, if we had gone forth against them in the strength of the Lord, we should have dispersed our enemies, for it would have been done, according to the fulfilling of his word." The word is not always fulfilled? No, he said [God's] word is always conditional. If you had kept the commandments, we would have had no trouble at all. We would have dispersed our enemies without trouble.

184 Alma 60:17 : "But behold, now the Lamanites are coming upon us, taking possession of our lands [all of a sudden] ... and this because of the great wickedness of those who are seeking for power and authority, yea, even those king-men. ... For we know not but what ye yourselves are seeking for authority." This is written to Pahoran and the government. Well, he doesn't know. He admits he doesn't know, but now he assumes he does and talks to him like a Dutch uncle. This is just a suggestion though. He knows

something is very wrong, and this is what it naturally is. Remember, he'd had a lot of experience already with these king-men. He knew how they operated. He knew what the situation was, and he knew their strength and their appeal. "We know not but what ye are also traitors to your country. ... Is it that ye have neglected us because ... ye are surrounded by security, that ye do not cause food to be sent unto us, and also men to strengthen our armies. Have ye forgotten the commandments of the Lord your God? [he starts lecturing them like this]. ... Or do ye suppose that the Lord will still deliver us, while we sit upon our thrones and do not make use of the means which the Lord has provided for us?" He changed the person there [to we]. You notice, the Lord is not going to come and rescue you while .you sit on your throne. He has provided you with the means. I'm reminding you that you have the means, and what we want is that.

184 Alma 60:22,23 "Yea, will ye sit in idleness while ye are surrounded with thousands of those, yea, and tens of thousands who do also sit in idleness." Everybody wasn't out at war at all. It wasn't the Nephites versus the Lamanites. This was a relatively small army going out and doing this thing. Four thousand men was as much as they got—two thousand was quite a host, when they could get them. Tens of thousands stayed at home. "While there are thousands round about in the borders of the land who are falling by the sword, yea, wounded and bleeding?" He makes it as dramatic as possible. It's a rhetorical question, of course. "Do ye suppose that God will look upon you as guiltless while ye sit still and behold these things? [inactivity can be a crime here]. ... The inward vessel shall be cleansed first." I'm talking about you, he says. This was a well-known proverb of the time. What we call cosmetic improvements should wait—the dress standards, the campus. Mormon tells us that it's the inner part of the vessel that comes first. We don't care much about that, but we are great on the outer part of the vessel here. The covenants that we have made come first. We like to say, "It's the little things that count."

185 Alma 60:24,25 "... begin to be up and doing; ... it will be expedient that we contend no more with the

Lamanites until we have first cleansed our inward vessel, yea, even the great head of our government.” Now he brings accusations. I noted in Alma 49:11 that Moroni himself, before he launched out on these great enterprises, had altered the management of affairs among the Nephites. It was a big political shakeup to put things in order before he started out for his big defense project. Now he wants to do it again. We have to clean house again, he said, “the inward vessel, even the great head of government.” He had been authorized to do it before. He had been given plenary powers, and he did it. Now he is going to use those powers and reorganize the government if he has to. It’s not as crazy as you think. “I will leave the strength and the blessings of God upon them, that none other power can operate against them.” So he’s going to leave his men under the strength and blessings of God, and he’s going to go to town.

185,186 Alma 60:27-32 “And I will come unto you, and if there be any among you that has a desire for freedom,... even a spark of freedom remaining [he gets caustic here], behold I will stir up insurrections among you [that’s a fine way for the general to talk, isn’t it?], even until those who have desires to usurp power and authority shall become extinct.” Notice he doesn’t specify. Whoever it is is what he’s saying here. They are the ones he is after. He says, I’m going to put them out of operation. “Yea, behold I do not fear your power nor your authority [he has a lot of certainty here], ... and it is because of your iniquity that we have suffered so much loss.” Whose iniquity? He is not charging anyone in particular here, but whoever it is who has caused this—you who have desires to usurp authority. “The time is now at hand, that except ye do bestir yourselves in the defense of your country and your little ones, the sword of justice doth hang over you; yea, and it shall fall upon you and visit you even to your utter destruction. ... Except ye do administer unto our relief, behold, I come unto you, even in the land of Zarahemla, and smite you with the sword [this is open rebellion he is promising], insomuch that ye can have no more power to impede the progress of this people in the cause of our freedom. For behold, the Lord will not suffer that ye shall live and wax strong in

your iniquities to destroy his righteous people,” He is hotter than a firecracker here. “Behold, can you suppose that the Lord will spare you and come out in judgment against the Lamanites [now he makes a case for the Lamanites; they are not the bad ones, after all], when it is the tradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us [they have gone over and joined the Lamanites], while your iniquity is for the cause of your love of glory and the vain things of the world?” [The Lamanites] thought they were fighting for a cause of some sort. They are less reprehensible, but you are just ambitious. You want to be big shots [he said]. That will do it.

186 Alma 60:33-36 : “Ye know that ye do transgress the laws of God, and ye do know that ye do trample them under your feet. Behold, the Lord saith unto me: If those whom ye have appointed your governors do not repent of their sins and iniquities, ye shall go up to battle against them [the guilty parties]. ... And behold, if ye will not do this I come unto you speedily; for behold, God will not suffer that we should perish with hunger [this is a desperate situation; they are perishing with hunger]; therefore he will give unto us of your food, even if it must be by the sword [we’ll come and take the food if we have to have it]. Now see that ye fulfil the word of God. ... I seek not for power, but to pull it down.” We find out a little later that he retires at the age of 39. He could have become the dictator of the country. He was the national hero. He never raised a sword again. He died at the early age of 47, apparently from wounds because he went through a lot of things. He just lived eight years after he retired. Soon after Moroni had sent this epistle to the chief governor, he received the answer from Pahoran.

186 Now I’m going to talk about the Bar Kochba Letters, a very interesting thing. In [1961] they found the Bar Kochba Letters. Bar Kochba was the great hero who was going to deliver the Jews from the Romans in A.D. 130. That’s where these letters come from. (It is sometimes spelled with ch and sometimes with k.) This is the way Yadin spells it in his book on the Bar Kochba Letters. In the Cave of Letters

in [1961] they found documents from farms. In the extreme end of the Cave of Letters on the north side of the Nahal Hever [that's the very deep gorge, very much like Rock Canyon; I've been up it] between 3:00 and 4:00 o'clock in the afternoon of 15 March 1961, Professor Yadin put his hand into a crevice in the floor of the cave and lifted out a goatskin bag containing a woman's materials for mending her family's clothes on their sad and forced vacation [they were hiding out there not too far from Jerusalem]. Stuffed away under the stuff at the very bottom of the bag was a bundle of papyrus rolls in a cloth. Among those was the deed to a farm at En-gedi, etc. Bar Kochba is the great hero of the Jews. Is he a real historical figure? Yes, he's real because we have letters actually signed by his hand that were found in that cave.

186,187        This is what he tells us. This is the situation. They weren't getting any help from the Jews at headquarters up north at En-gedi. Why weren't they getting any help? Bar Kochba's war, like Moroni's, was a holy war. A "Messianic war" it is called, with fanatical concern for the temple. In the struggle for liberation the hero found his hands full, dealing with all kinds of people and problems [these are the letters of Bar Kochba]. For one thing he found that "some of the wealthier citizens" of the city were "evaders of national duties" [we're right back in Moroni's position] in his day, as their ancestors had been in the days of Nehemiah (Nehemiah 3:5). Specifically, they were "disregarding the mobilization orders of Bar Kochba" [they weren't joining up at all], who became exceedingly angry and issued dire threats against them, including the death penalty." (Compare this with Moroni in a like situation; I quote some of these things we've just been talking about here. Bar Kochba had to deal with just such characters, and he did it in the same way Moroni did.) To the "brothers" (he calls them his brethren, just as Moroni does all to whom he writes) in the city of En-gedi he personally wrote a letter in Hebrew that survives to this day: "To Masabala and to Yehonathan; BAR BECAYAN, peace. In comfort you sit eating and drinking [doesn't that have a familiar ring?] from the property of the House of Israel and care nothing for your brothers." You don't give

any care at all.

187 Alma 60:7 If this had been discovered before Joseph Smith's day, you would say, "What obvious plagiarism. That's so gross—it's just too apparent for words." But wars are very much alike, I'm afraid. They use the same expressions here. "You care nothing for your brothers" is Yadin's translation of the Hebrew letter. It's clear Hebrew to read. Moroni says, "Can you think to sit upon your thrones in a state of thoughtless stupor ... while they are murdering thousands of your brethren."

176 This is the difference between them [Bar Kochba].. The secret of Moroni's success was his essential gentleness. He brought the Lamanites around actually as soon as the king was dead. Remember SHAKH is the shah and mat is the word for dead in all Semetic languages. The Germans call it SCHACH we call it chess. The Russians call it shakh mat. They give it the whole name: "The king is dead." Once the king or the shah is gone, you have all his men. So your object is not to wipe out as many pieces as you can on the board but to save as many pieces as you can. That's where your skill is, because that army is going to be yours when you win. This is the Asiatic policy of shakh mat which becomes the great game. The secret of Moroni's success was his essential gentleness. He always called a halt to the fighting the instant the enemy, whom he called his "brethren," showed the least inclination to parley. But Bar Kochba carried through with his threats, and that was his undoing. He could have won if he hadn't done that. He didn't follow the policy that Moroni did, who became immediately softened when he read the letter of Pahoran. He immediately understood what was going on then. But here we have this on Bar Kochba: It has often been said that Bar Kochba's undoing was lack of such a redeeming quality. [Quoting Yadin:] "His brutality, according to some sources, was manifested in the way he killed the revered Rabbi Eleazar of Median ... who Bar Kochba suspected of betraying the secrets of Bethar (a city under attack) to the Romans." Remember, they were attacking cities and besieging cities. He suspected that a certain rabbi had

betrayed him in a city, so he put the rabbi to death. The rabbi hadn't betrayed him. It's a Book of Mormon situation very much here, isn't it? "This cruel act, according to the same sources, caused Bar Kochba's death and the fall of Bethar." He lost his case because he was cruel.

188 Alma 61:4 Moroni said the same thing of them, and Pahoran replied just as Galgula did, "And it is those who have sought to take away the judgment-seat from me that have been the cause of this great iniquity.... They have withheld our provisions, and have daunted our freemen that they have not come unto you. ... In your epistle you have censored me, but it mattereth not; I am not angry." So this is exactly the same situation again. The food couldn't get through. I want you to know why so that you won't get mad and censor me for it [he said]. These parallels are not only striking—sometimes they are positively stunning. You wonder, where has Joseph been to pick up all this information about how things were done in those days?

188 Alma 61:1-4 Then we have the letter here in Alma 61:1: "Behold, now it came to pass that soon after Moroni had sent his epistle unto the chief governor, he received an epistle from Pahoran." This is interesting. Why hadn't he heard from them long before? He immediately explains why. There's a state of complete crisis—not only complete insecurity, but everything was totally disrupted, the communications and everything else. He tells the situation. I, Pahoran am not mad at you. "I do not joy in your great afflictions, yea, it grieves my soul. But behold, there are those [plenty of people] who do joy in your afflictions [you are right when you feel that something is wrong], yea, insomuch that they have risen up in rebellion against me [very serious], and also those of my people who are freemen." They are extremely numerous. They have taken over the government. "And it is those who have sought to take away the judgment-seat from me that have been the cause of this great iniquity [they had a complete takeover]; for they have used great flattery [What is flattery? Remember: promises, hyperbole, good guys, standing tall, greatest civilization. That's flattery], and they have led away the hearts of many

people [by that sort of talk], which will be the cause of sore affliction among us; they have withheld our provisions, and have daunted our freemen [they couldn't get through] that they have not come unto you." They have blocked the way so that they couldn't come to you. It's not only intimidation, but they have taken over everything.

188 Alma 61:5-8 "I have fled to the land of Gideon. So they had to flee out. He wasn't even in Zarahemla when the letters came. "I have sent a proclamation throughout this part of the land. ... They are flocking to us daily, to their arms [there was a backlash; it had gone too far] ... insomuch that those who have risen up in rebellion against us ... do fear us." They've gotten so numerous now. The backlash is beginning to be noticed. "They have got possession of the land, or the city, of Zarahemla; they have appointed a king over them, and he hath written unto the king of the Lamanites, in the which he hath joined an alliance with him." They are in cahoots with the Lamanites now. Things are going to look very bad. This war isn't going to end the way we thought, unless something is done in a hurry. Just when you think everything is going right, this is the sort of thing that can happen. You never can be sure. They are in an alliance with the Lamanites, and their idea is to partition authority later on. But you know perfectly well that [Ammoron] is going to take over the whole thing when he can. That was Amalickiah's idea. "And he shall be placed king over this people when they shall be conquered under the Lamanites."

188,189 Alma 61:9 See, the Lamanites were not politically minded, but they were looked to as a power base for ambitious individuals of either side to keep things stirred up and supply them with forces. "I, Pahoran, do not seek for power [you think I do, but I don't any more than you do, he says], save only to retain my judgment-seat that I may preserve the rights and the liberty of my people. ... We would not shed the blood of the Lamanites if they would stay in their own land." It is all fought on their [Nephite] territory; they do not have troops abroad or foreign bases or things like that "We would not shed the blood of our

brethren if they would not rise up in rebellion and take the sword against us." They didn't do it for being on the wrong side because they just meet them in battle when they take up the sword.

189 Alma 61:9,12 Verse 9 is very strong. Pahoran says, I don't ask for power. He talks about liberty and being free. It isn't rhetoric, because he says in verse 12: "We would subject ourselves to the yoke of bondage if it were requisite with the justice of God." It isn't just rhetoric to say, "Freedom, freedom" and all this sort of thing. All people use that line. But he says, we would subject ourselves to the yoke of bondage to the Lamanites if it were the will of God, "requisite with the justice of God." If he should command us to, after all this talk of liberty.

189 Alma 61:15-17 He continues here. He has a plan. "Therefore, come unto me speedily with a few of your men," whatever you have and we will join up. I have a few provisions for them. I can help you out with that. Verse 17: "Gather together whatsoever force ye can upon your march hither, and we will go speedily against those dissenters." We've got to get rid of them first, he says, because they own Zarahemla. We'd have nothing to win in the war. They had to spread the war. This was no longer politics. They had spread it abroad.

189 Notice this: It's their own city of Zarahemla that is completely controlled by [the rebels], but he says, would that be the right thing to do? After all, they have taken it over. "For I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren." They still have conscience. As Moroni does, so does Pahoran here. They have taken up arms and been very aggressive, but he doesn't know whether it's right to go against them or not. But you said, "the Lord hath commanded you," so I think it is clear. He has given us the signal. We will go then in that case. But he hesitated, just as Moroni often hesitated whether it be the right thing to do. "... that liberty wherewith God hath made them free." Is this a special kind of liberty? What kind is it?

# Lecture 73 Alma 62-Helaman 1

## **Book of Mormon Names [Moroni vs Evil Brotherhoods] [War Involves Personal Hatreds]**

190 Alma 62:2 The plot thickens now as we get closer and closer to home. We are in Alma 62. Of course, Moroni was very, very glad and relieved to receive Pahoran's letter. I wonder if he felt cheap or something when he found out he had been completely wrong after all the shouting, raving, and ranting against Pahoran. His heart was filled with exceedingly great joy to find out that he wasn't a traitor, as he thought he was. He really jumped the gun that time. But at the same time "he did also mourn exceedingly." Moroni is something of a manic-depressive, isn't he? He's an overachiever, he's a military genius, and he only lives a very short life. He just wears himself out, I think. He's that sort of person. We get these beautiful character delineations in the Book of Mormon. We learn that things are often wrong with the world, but [we should] be careful how we place the blame. We don't want to do things like that. After all, who raised Noriega to power?

190 Alma 62:3-5 Here is the sacral state. They had "rebelled against their country and also their God." You can't rebel against the country in a sacral state [without rebelling against God]. This is a religious state, like Israel. You don't divide the state from the church. (In Utah it may be different.) The war isn't up yet. They are going to have a mopping up operation. Verse 3: "Moroni took a small

number of men ... and gave Lehi and Teancum command over the remainder of his army.” He said, I’m leaving them in your trust. I’m going to go out and join Pahoran, and we’ll clean up here. “And [again] he did raise the standard of liberty in whatsoever place he did enter.” This is traditional; the standard attracts people. Notice it says, “And it came to pass that thousands did flock unto his standard.” The standard brings you to the meeting place, and it does here. This was a universal rule in the ancient world.

190 Alma 62:6 So thousands flocked to his standard. They were still observing these things. These things show remarkable uniformity, don’t they? We’ll find that right down to our own times they do. Verse 6: “And uniting his forces with those of Pahoran they became exceedingly strong, even stronger than the men of Pachus.” Pachus is a very interesting name. It’s perfectly good Egyptian and means “he who is praised.” It means a person who is “praised, blessed or favored of God.” Mohammed means the same thing.

190,191 Alma 62:8-13 They went to the land of Zarahemla against the city and met the men of Pachus. “And behold, Pachus was slain and his men were taken prisoners, and Pahoran was restored to his judgment-seat.” And everything was as it was before. Also the king-men were put in their place and “whosoever would not take up arms in the defense of their country, but would fight against it, were put to death.” They were still resorting to arms. It was not because of their political views they were put to death, but they were still resorting to arms. It was speedy execution. Moroni and Pahoran, having restored peace to the land of Zarahemla, were free to send an army of six thousand men and aid to Helaman. It’s interesting that the average army throughout ancient times and the Middle Ages for expeditions was between four and eight thousand men. You notice in the next verse another army of six thousand men. That’s the standard.. “And he also caused that an army of six thousand men, with a sufficient quantity of food, should be sent to the armies of Lehi and Teancum.” So they were being supported everywhere. As I

said, this can almost be called mopping up operations.

191 Alma 62:14-17,27 : “Moroni and Pahoran ... took their march with a large body of men towards the land of Nephihah.” Remember, Nephihah was the one [Moroni] wanted to take and then was so disappointed. He was going to roll up the whole front. He got Nephihah, which was their strong point. Then Ammoron ran over it and wiped it out, and other cities along with it. So now they have to get back Nephihah. This is rather typical: As they were marching they ran into a large body of Lamanites. They had a fight and “slew many of them, and took their provisions and their weapons of war.” The rest of them gave in willingly. Notice, the war is over. Everybody is fed up with it. “They caused them to enter into a covenant that they would no more take up their weapons of war against the Nephites [then they trusted them]. And when they had entered into this covenant they sent them to dwell with the people of Ammon,” who were the peaceful people. This pleased them very much. They were fed up; they didn’t want anymore of this. As we see in verse 27, “Many of the Lamanites that were prisoners were desirous to join the people of Ammon and become a free people [that’s the idea of being free; you’re not free if you are in arms all the time]. ... They were in number about four thousand who had not been slain.” This is a nice touch. No hard feelings here. You can see the tension is off now. Nobody is out for blood or anything like that.

191,192 Alma 62:18-20 So Nephihah was the big thing. They pitched their tents near the city of Nephihah. Of course, the Lamanites didn’t come out again. This is the last time they pull a trick. Verse 20: “Moroni went forth in the darkness of the night, and came upon the top of the wall to spy out in what part of the city the Lamanites did camp with their army.” They put grappling irons over the wall and got into the city. “Moroni caused that his men should march forth and come upon the top of the wall, and let themselves down into that part of the city, yea, even on the west.” There’s always an unguarded spot. No matter how well you think you have a place defended, there’s always a

weakest spot. There's a weakest spot in everybody's armor. There's a weakest spot in any defense you want. It never fails; you can count on that. This is what happens here; there's a spot that isn't watched. That's what the game of chess is about. [You think] I've guarded everything. Everything is taken care of; you can't touch me. Suddenly, he's got your king, just like that.

192 Alma 62:27-29 They found this [weak spot] on the west where the Lamanites hadn't camped (you can't be everywhere) and let them down by their strong cords, all within the walls of the city. When the Lamanites woke, they found the Nephites were inside the walls. They were only too happy to run away and get out of the walls. They fled by the pass and found themselves surrounded. [The Nephites] took a lot of prisoners; there was no great fighting here. These are the ones that said, please let us go off and join the Ammonites and we'll be only too happy to do so. "Many of the Lamanites that were prisoners were desirous to join the people of Ammon and become a free people." So the climate had certainly changed, and the word had spread that Moroni allowed them a way out. It was cheerfully granted to them according to their desires, verse 28 tells us. "Therefore, all the prisoners of the Lamanites did join the people of Ammon [wasn't that nice? And these were the bad guys?], and did begin to labor exceedingly [they threw their hearts into it; this is the life; they appreciated what they were getting], tilling the ground, raising all manner of grain, and flocks and herds of every kind; and thus were the Nephites . . . relieved from all the prisoners of the Lamanites." This is exactly what runs through the whole history of the ancient world in any country.

192 Alma 62:30-32 "Therefore Moroni went forth from the land of Nephihah to the land of Lehi." When the Lamanites saw him, again they became frightened. The tide had turned, and their morale was shaken. "Moroni and his army did pursue them from city to city [it's a rout now], until they were met by Lehi and Teancum," those two terrible commanders. Then they gave up—they'd had enough of it. They fled to the land of Moroni and gathered

all in one body. This is what they do—the redoubt. You always fall back on a redoubt.. That’s the worst thing you can do, of course, but it’s all you can do. It’s psychological; they get together for support.

192,193 Alma 62:33,34 “Now Ammoron, the king of the Lamanites, was also with them.” The king [was] in the center, You must form a shield wall around the king; he must be the last to go. So the Lamanites were encircled. It was checkmate. The king was checked. He can’t be killed; he has to be checked.

193 Alma 62:35,36 Now it’s back to the personal element. There wouldn’t have been any of this if it hadn’t been for men like Ammoron. Teancum was a hot head, and “he was exceedingly angry with Ammoron [he took it as a personal grudge], insomuch that he considered that Ammoron, and Amalickiah his brother, had been the cause of this great and lasting war.” And they were, actually. If they hadn’t been there to get things organized [it wouldn’t have happened]. Remember, as Liddell Hart tells us, it comes back to individuals, after all. “Teancum in his anger did go forth into the camp of the Lamanites, and did let himself down over the walls of the city. And he went forth with a cord, from place to place, insomuch that he did find the king; and he did cast a javelin at him, which did pierce him near the heart.” But at the same time it cost him his life too. He awakened the servants, and they pursued Teancum and slew him. So now we’ve got checkmate. The war is pretty well over by now. But you have to get to the heart of the nest.

193 Alma 62:38-40 Then Moroni marched forth and drove them out of the land. “And they did flee, even that they did not return at that time against the Nephites.” So they were out now, and Moroni had won. Look at what has been going on at home. Are these the good guys? Verse 40: “And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nephi; nevertheless for the righteous’ sake ... they were spared.” This is a basic principle of the Talmud. The Lord

saves the wicked and everybody else. For the sake of the righteous, he lets the show go on because there might be some who will repent. We know the famous story in the Bible of Abraham pleading for Sodom and Gomorrah. Abraham said, if there are fifty righteous will you spare it? Yes. Ten? Yes. This was sparing the wicked cities for the sake of the righteous people who are in them. He says that's the only reason he is holding back his hand today, because there are enough righteous people to justify it. It's a well-known principle. "Because of the prayers of the righteous, they [the others] were spared."

193 Alma 62:41 Here is a very interesting psychological note. Who is to blame for our circumstances?. We say, "He's wicked, he's hardened, he's insane because of the war." But it works both ways, as it tells us here. You can see this a good deal. Verse 41: "But behold, because of the exceedingly great length of the war [you can hold on a lot, but it breaks you down] between the Nephites and the Lamanites many had become hardened [but notice] ... and many were softened because of their afflictions [it had the opposite effect on others; they became softened, so don't blame the circumstances for how you react], insomuch that they did humble themselves before God." Those are the two ways you can react. You can become hardened, or you can become softened. Could you say they really won? They had been beaten so many times and suffered so much.

194 Alma 62:42 : "He returned to the city of Zarahemla; and also Helaman returned to the place of his inheritance; and there was once more peace established among the people of Nephi." They have talked about victory celebrations before in the Book of Mormon, but there is no victory celebration mentioned here. This is very interesting. Here it tells us, "And Moroni yielded up the command of his armies into the hands of his son, whose name was Moronihah; and he retired to his own house that he might spend the remainder of his days in peace." He could have been dictator. He was the national hero, of course. He could have been king. They had just had a king. The king-men had taken over the city and run things. The people were used to the idea of a king.

The judges hadn't been in forever. This is only forty years of judges, after [nearly] six hundred years in the country. They were perfectly willing to accept a king, but this 39-year-old hero was not a dictator. Remember, he said, "I seek not for power but to pull it down." [Alma 62:36]. He didn't like that, and he didn't like the shedding of blood. So this is truth and not rhetoric when he says it. Moroni was a great man. He was a civilian through and through.

194 Notice that peace was established among the people of Nephi, but it would only last seven years. Imagine that—how sad. The whole thing will break out again on a different level with lots of crime mixed up in it. This reads like the end of a novel. It tells us what happened to the characters and how they ended up. They lived happily ever after. This is the last we see of these. After that seven-year gap it's going to be a new crowd that emerges.

194 Alma 62:44,46 "It had become expedient that a regulation should be made again in the church." The church had been considerably shaken up at this time. What had been going on back there? Remember, the king-men had been in control. Their crowd had been running everything. They had driven out Pahoran, the chief judge, and usurped the throne. Everything had been shaken up, which, of course, would include the church. The church had to be practically reorganized here from the ground up. Helaman and his brethren went forth to declare the word of God just like missionaries—from the field to the field. "... unto the convincing of many people of their wickedness [this is the point—to show them that what they had been doing was wrong], which did cause them to repent of their sins and to be baptized unto the Lord their God." The people were repenting and being baptized all over again, convinced of their sins. It says in verse 46: "They did establish again the church of God, throughout all the land." They had to refound the church, practically from the ground up. This is what happens after the big shakeup.

194,195 Alma 62:47-49 The government was restored too. They had to choose new judges to replace the old ones

that had been put in by the king-men. Verse 47: "And their judges, and their chief judges were chosen. And the people of Nephi began to prosper again in the land [there was a real post-war boom]. And they began to grow exceedingly rich." Next we come to one of the very favorite passages in the Book of Mormon. People like to quote this a lot to show that you can be rich without being oppressive or any of the things that rich people shouldn't do, because they weren't spoiled by being rich. "But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember the Lord their God; but they did humble themselves exceedingly before him." The word humble is HUMILIS which means "level with the earth." They were level, and they were equal. They were rich as a people, but it wasn't one above another. They were not divided into classes. This comes later, as we soon learn, but not now. That's fine. We can begin to grow rich as a people, and we should. Brigham Young said, more than once, "I could make this people the richest people on earth." And he could have. He was certainly our ablest economist, perhaps the best businessman in American history. The way he could manage things, he could build up a personal fortune like that. But he paid no attention to it. He said, "I would not walk across the street to make a business deal with anyone." But he couldn't help getting rich.

195 Alma 62:51 Anyway, they weren't lifted up. You don't have to be selfish. They were rich because they were humble and they were equal. But they had to work at it, and it's only going to last four years. "And they did pray unto the Lord their God continually [you have to work at this sort of thing], insomuch that the Lord did bless them, according to his word, so that they did wax strong and prosper in the land." So they had a post-war boom here.

195 Then this is the new generation. It's no longer Helaman. It's Shiblón, which is a good Arabic name. It means young lion. A very popular name in Israel is ARI which means lion. He took possession of the sacred things, and he was a just man. Then the old order changed here.

Moroni died at the age of forty-seven, just a few years after he retired. “And thus ended the thirty and sixth year of the reign of the judges.” He died of wounds possibly. He pushed himself too much, I’m afraid.

195 Alma 63:4 What’s the thing to do next? Colonizing, expanding, business, explode—now they have to increase. They really expand. They are not going to just stay there and get rich and prosperous without spreading out in all directions seeking new lands, investments, etc. That’s what they do. Alma 63:4: “And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men ... five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward.” They were settling new lands. They have been moving north all along. [This group] goes as a company. Individuals have been going out.

196 Alma 63:7-9 : “And in the thirty and eighth year, this man built other ships.” The first ship came back with reports saying there were great times up there. They got more people to go with them and set out for the land northward. This boom was going on, and things were opening up in the far north. They went there, and they never heard of them anymore. This is this idea of race scattered everywhere. Don’t be too simple. They are going to mingle with all sorts of people. “And we suppose that they were drowned in the depths of the sea.” We know now from the legends of the people of the islands that they were capable of making these amazingly long sea voyages, navigating with almost perfect accuracy to a spot by the stars, the winds, and the currents. They knew things like that, so they could get along. These people disappeared, and they didn’t know where they went. Verse 9: “And it came to pass that in this year there were many people who went forth into the land northward. [They went by land; this was the frontier]. And thus ended the thirty and eighth year.”

196 Alma 63:10 In the next year Shiblón died also. Then Corianton was the next son, but he didn’t become [high

priest] because he had gone away. He was in business. He had gone forth to the land northward in a ship to carry provisions to the people who had gone forth to that land.

197 Alma 63:11-13 “Therefore it became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman, who was called Helaman, being called after the name of his father. Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land.” “Nevertheless, these things were to be kept sacred, and handed down from one generation to another.”

197 Alma 63:14 “There were some dissenters who had gone forth unto the Lamanites.” Notice, here we get this racial complication again. Lots of people had gone over to the Lamanites. And they did a silly thing. They stirred them up to anger against the Nephites. There were these hotheads still going. They were able to raise a numerous army against the people of Moronihah, but it didn't work. They were driven back.

197 Helaman 1:1 Now we come to the book of Helaman where really serious developments take place. After just seven years “there began to be a serious difficulty among the people of the Nephites.” We begin that way, with a serious difficulty. This history is never very happy, is it? No wonder people don't like reading the Book of Mormon. There's not much happy talk. Long wars ruin everything. The people are fed up with war, so now they take to organized crime instead. I suppose that explains it. The question is who should have the judgment seat. Pahoran had died. Now who would have the judgment seat? There were three sons of Pahoran named Pahoran, Paanchi, and Pacumeni.

198 Helaman 1:9 This Paanchi doesn't concede. He was exceedingly wroth. He was going to use flattery again to get the people to rise up in rebellion against their brethren. So there was more civil war after only seven years. He was condemned to death for that. People didn't want any of that. This was rebellion. But some people were angry

and backed him up. They hired a professional hit man to get rid of Pahoran. Verse 9: “They were angry, and behold, they sent forth one Kishkumen, even to the judgment-seat of Pahoran, and murdered Pahoran as he sat upon the judgment-seat.” We are told that he was very expert in this sort of thing. Then, having done this murder, “they all entered into a covenant [here’s another brotherhood, one of those negative brotherhoods], yea, swearing by their everlasting Maker [they are a religious brotherhood], that they would tell no man [they have their oath of secrecy] that Kishkumen had murdered Pahoran. Therefore, Kishkumen was not known among the people of Nephi for he was in disguise at the time he murdered Pahoran.” Kishkumen and his band covenanted together. They covenanted and swore by their Everlasting Maker. It was a solemn bond among themselves, and they were all crooks. Then they mingled themselves very respectably among the people. This is the way to get away with it. Great criminal enterprises are highly respected sometimes at various levels

198 Pacumeni was appointed chief governor over the people. Eight years after the last war, the Lamanites take advantage of this disruption. Then there’s another war. These secret societies become very important in the Book of Mormon

200 Why do they call them sacred brotherhoods? It’s very obvious. To keep from plundering each other. They had to trust each other. You have to trust somebody. The point is they couldn’t trust each other, and they all kill each other. Two of them gang together and say, “We’ll put him out of the picture; then we’ll share it between ourselves.” Immediately, who’s going to get it all? You have to trust somebody if you are going to operate at all, so they would form these sacred oaths, take these vows, and have all this secret stuff so they could trust each other and wouldn’t plunder each other.

201 This is the process they were following. Notice, these people are quite mobile. They form themselves into governments. Religion is the one thing that holds them

together, but it is very fragile and brittle and breaks apart. There is always trouble arising within the people themselves. Then this Coriantumr leads to trouble.

# Lecture 74 Helaman 1-3

## **Geography and Ecology** **{Evil vs. Righteous Brotherhoods}** **[Secret Combinations by Gadiantons]** **[Resettlement to Lands with Timber]** **[Building Cities with Cement]**

202 Helaman 1:15 We're in the first chapter of Helaman, and we've just come to Coriantumr's exploit where he marched right into Zarahemla. The reason he could do it is because there was so much social unrest in Zarahemla. This Coriantumr was the leader, and he was appointed leader by the [son of] Ammoron who was the brother of that rascal Amalickiah. [Tubaloth] is a nephew of Amalickiah, and he was put in charge of things, but he put Coriantumr in charge. And here's an interesting distinction. Notice Helaman 1:15: "And they were led by a man whose name was Coriantumr; and he was a descendant of Zarahemla [that means he wasn't a Nephite]; and he was a dissenter from among the Nephites." So Nephites is a political term here, as it has been telling us for a long time. He dissented from the Nephite society. They all call themselves Nephites. He dissented from among the Nephites. He was among the Nephites. ". . . and he was a large and mighty man." But he was a descendant of Zarahemla, who was a Mulekite, of course. He founded Zarahemla.

202 Helaman 1:19 But there was so much contention among them [the Nephites]. They hadn't kept sufficient guard, it says, over them. That's the all-important thing,

you'll notice, in war or anything else [you must keep sufficient guard]. And they marched with great speed. It was a real blitz attack here, it says in verse 19.

202,203 Helaman 1:20 "Therefore Coriantumr did cut down the watch by the entrance of the city, and did march forth with his whole army into the city, and they did slay every one who did oppose them, insomuch that they did take possession of the whole city." This was Zarahemla, right in the center of the land. Pacumeni, the chief judge, had to flee. He was killed trying to get away. Coriantumr then obtained possession of the strongest hold in all the land, which was the center, and then he went forth to expand his conquest toward the city of Bountiful and obtain the north parts of the land. That was the strongest part, as you know. And he was met by small bodies, which they cut down. They should have practiced guerilla warfare, as we've learned since then. He marched right through the center, but Moronihah had put all the defenses on the outside. Of course, they never expected anything like that. So Coriantumr had actually gotten himself surrounded, and he was taken care of.

203 Helaman 1:27 In verse 27 he marched through the land, slaying the people with a great slaughter. It was their way to just go through and slaughter everything indiscriminately. It's the normal procedure for armies anyway. Moronihah had sent forth Lehi to stop him. When he met Lehi that was too much, because Lehi was a very tough guy. They began to fall back on Zarahemla, and Moronihah had them in retreat. There was an exceedingly bloody battle, and Coriantumr was killed in the center [of the land]. Nobody had their hearts in this thing. Notice, neither side was very worked up about it. They were both willing to call it quits then.

203 Helaman 1:32 "And the Lamanites did yield themselves into the hands of the Nephites." [What did the Nephites do? They just let them go, that was all.]... Moronihah took possession of the city of Zarahemla again, and caused that the Lamanites who had been taken

prisoners should depart out of the land in peace.” Notice, no reparations, no indemnities. Well, was that wise? Look what they’d done. Here was an army that had raided their country, sacked their capital, killed people right and left, slaughtered everything, and yet they were let off without any reparations or indemnities or anything like that. Well, that was wisdom, of course, because the reparations and indemnities always lay the foundation for the next war.

203,204 Then what happens? The troubles go on among the Nephites though. Notice they fill the judgment seat. This judgment seat is most important. Who has more power than the chief justice of the Supreme Court today? Nobody does. He has as much power as anyone. The power of judges is very great, as you know.

204 Helaman 2:3 But Helaman was appointed to fill the judgment seat, and Kishkumen, the hit man, prepared to destroy Helaman too. And he was upheld by his band. Now we have organized crime, you see. Helaman 2:3: “And he was upheld by his band, who had entered into a covenant that no one should know his wickedness.” If you were in business with a person who had no principles—you knew he didn’t—who would kill anybody for money, betray anybody and break any promise, or shoot you in the back, how could you possibly do business with him and get along with him? Well, men like that gang themselves together because they know in unity there is strength. The only way you can bind them is with these fearful oaths and covenants, terrible things they take.

204 So you have the evil brotherhoods as well as the righteous brotherhoods. There are two sides to brotherhood, just as there are two sides to Babylon. There’s a good side, a cultural side.. There are two sides to the warlords. They can be the great conquerors; they can also be the great peacemakers. The greatest of the warlords was Alexander, and he did more for civilization perhaps than any other man did. And so there are good sides to the warlords; there are also good sides to the primitives who can have their bad sides. There can be tribes governed by witch doctors who

practice cannibalism. That's not a good side. On the other side there can be the gentle savages, whom Columbus discovered. There are such people—the Pueblo Indians, the peaceful Indians, the Moqui, the Hopi, etc.

204 Now here comes an expert, this Gadianton. He was a pro. He was the new professional Capo. Verse 4: "For there was one Gadianton, who was exceedingly expert in many words [he was a fast talker, and that's important—they always are, you'll notice], and also in his craft." Now this was his craft, and he was polished in it. He was proud of it. He was efficient; he did a thorough job of bumping off. He would take a contract, and he was good at it, which was "the secret work of murder" and he could crack a bank anytime. He was good at murder and robbery. And we have experts in that today. He was a professional. He was the leader of the band of Kishkumen. Well, this is just the feudal system. The big bandit gets his supporters, those who support him most valiantly.

204,205 Helaman 2:6 And here's one of the servants of Helaman, "... having been out by night, and having obtained, through disguise, a knowledge of those plans . . ." Now what was his disguise? His disguise was that of a defector, of course. He'd come over as an insider who knew all about it, and defectors are quite common. He was a mole. He was actually an undercover man; he was a double agent for Helaman. He knew all the workings, and this is why they would come to him and why Gadianton said, lead me to him. Get me an audience with the judge so I can bump him off. So this was one of the servants of Helaman; otherwise, this looks rather confusing, but it isn't when you realize the nature of his disguise. He didn't wear a mask or a false moustache or anything like that. But his disguise was his persona. He was a [pretended] defector. He'd come over; he knew all about Helaman. And he had attained "a knowledge of those plans which had been laid by this band to destroy Helaman." This is their regular police practice. He was put in there as an undercover man, a double agent.

205 Helaman 2:7 "And it came to pass that he met

Kishkumen [in the street—going about his business and probably waiting for him], and he gave unto him a sign [Kishkumen knew who he was then and decided he could trust him] ... desiring that he would conduct him to the judgment seat that he might murder Helaman.” He knew where the judgment seat was, but, you see, this is what you would ask of an insider or a defector, someone who knew about it. He could get him into the presence of the judge without being suspect. As to the notorious Gadianton—well, he wasn’t notorious yet—he’d run a risk, but not with this man to take him there. So that’s why he was very pleased.

205 Helaman 1:8 “And when the servant of Helaman had known all the heart of Kishkumen [he found out all about it], and how that it was his object to murder, and also that it was the object of all those who belonged to his band to murder, and to rob, and to gain power, (and this was their secret plan)... now this did please Kishkumen exceedingly [he’s got an in to the judge now, and he knows what he’s going to do. It’s a big doublecross], for he did suppose that he should accomplish his design; but behold, the servant of Helaman, as they were going forth unto the judgment seat, did stab Kishkumen even to the heart. This is the doublecross that dominates the scene now and makes things more exciting. They’ve used up all the other good guy/bad guy ploys.

205 Helaman 1: Notice previously that “the servant of Helaman said unto Kishkumen: Let us go forth unto the judgment-seat.” How do we know it pleased Kishkumen if Kishkumen was bumped off on the spot as they were going? Well, the servant reported it. Of course we get all this information from the one informed servant of Helaman. He tells us the story. And so the servant of Helaman stabbed Kishkumen.

205,206 Helaman 1:10-13 : “And it came to pass that Helaman did send forth to take this band of robbers and secret murderers.” He came back and reported, of course, and Helaman wasted no time. They were going to raid the headquarters and do a bust, but they were too late.

They'd already flown. This happens too. "But behold, when Gadianton had found that Kishkumen did not return he feared lest that he should be destroyed." Very shrewd and very suspicious, immediately he said, we've got to get out of here. There's something wrong. So his band followed him in flight out of the land. They wasted no time at all, so the bust was a bust. Verse 11: "And they took their flight out of the land, by a secret way, into the wilderness; and thus when Helaman sent forth to take them they could nowhere be found." So that was that. But now he says, I'm going to tell you this. Verse 13 is very important: "Ye shall see that this Gadianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi." But the Gadianton band did overthrow the government and did almost destroy everything too while they were at it, but not quite.

206 Helaman 3:3,12 So, now we go on to happier times, or do we? The next year, the forty-third year, was a nice time. There was a little pride in the church, some little dissensions, but they were taken care of. There were no contentions in the forty-fourth year, and not much contention the next year. But then it started heating up. Four years after, all hell broke loose. How could that be, so soon? Why would they change so quickly? Well, we see these things happen. Verse 3: "In the forty and sixth year there was much contention and many dissensions [they couldn't stand prosperity very long, could they?]; in the which there were an exceedingly great many who departed out of the land of Zarahemla." This is the movement north, and it was a regular one. There were good people in it too. It says here that the people of Ammon, the Ammonites, did it. Maybe it was to escape the general unrest. Verse 12: "There were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land." So it was a general pioneering movement. They were opening up new lands in a time of prosperity. In this time of troubles, of political stress, of rivalry, and all sorts of things like that, they started this big movement toward the north.

206 Helaman 3:4 "They did spread forth into all parts of

the land.” Now here we get some geography. We try to avoid it, but there must be some here. A little later on we’re told that a certain place here was a day’s journey by a Nephite from one sea to the other, so it was still in a pretty narrow neck. Verse 4: “And they did travel to an exceeding great distance [that’s a long way] ... to large bodies of water and many rivers.”

206 Helaman 3:5,12 “Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate and without timber.” Now we get into a very interesting thing. This next section to verse 12 is the ecology and the environment. This is a wonderful passage on that.. This whole story here brings out the importance of it. This third chapter is very valuable for other things too. It shows us that there had been other people in the land—not Jaredites. It had been inhabited before. Every time we discover a ruin or artifact you say well that’s Nephite or Lamanite. Well, that’s absurd. The Book of Mormon doesn’t require that at all. Just as it says more people can come after, more people came before. And this is an example here.

207 So they spread into all parts of the land. We think of Central America as running north and south. It doesn’t at all. It runs east and west mostly. Here’s the Panama Canal [pointing to a map].. If you enter from the Pacific side, you go from east to west. Here are the lines of longitude here, you see. Panama City on the Pacific is definitely east of Colon on the west. It can be very confusing.

207 And so the Book of Mormon keeps telling us about seas on the east and the west and the north and the south. As I say, there’s no point in getting all tangled up in this at all. But you get the general idea.

207 Helaman 3:5,6 Well anyway, we’re not going to argue about those things. You can argue about that til the cows come home. So they went a great distance. But this is the point here. Helaman 3:5: “... into all parts of the land, into whatever parts it had not been rendered desolate and without timber, because of the many inhabitants who had

before inherited the land.” When we get to the history of the book of Ether, if we do [we’ll see] they were nomads. They were very mobile in the manner of the Asiatics. They were destroyed in this north country. They were in the north areas and were a different people entirely. It was a different culture. But these people were obviously practicing what the Mayans still practice, the age-old slash and burn, and they had cut it all down. You cut down the jungles, and the ash deposits make the soil rich for a few years. But then it wears out. As you know, jungle soil is very poor soil, so you have to move on. What you do is cut some more jungle, and then get the ash for a while. So with slash and burn you keep progressively destroying the forest.

208 Helaman 3:6 “And now no part of the land was desolate, save it were for timber [they didn’t have that]; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate.” So they called that land desolate. There had been people there before, but there was not a trace of them left. And we know that lots of Jaredites escaped and went back into the woods. People with Jaredite names would turn up and intermarry with the Lamanites. But here the land was called desolate. It was absolutely cleaned of forest.

208 Helaman 3:7 “And there being but little timber upon the face of the land, nevertheless the people who went forth became exceedingly expert in the working of cement [this is a thing they made quite an issue about in the Book of Mormon]; therefore they did build houses of cement, in the which they did dwell.” Well, cement can be any bonded building [material]. You use rocks with lime, adobe, or something between them. But this is real cement.

208 Many Latter-day Saints are disturbed when they read of the remains that must be much older than Book of Mormon times. In their simplistic reading of the Book of Mormon, they assume that the only people permitted in the hemisphere before Columbus were either descendants of Lehi or Jared and his brother. The Book of Mormon corrects this quite handily here. We learn in this passage

here—we haven't finished it yet—how the Nephites, pushed up from the south an exceeding great distance. In a major infiltration they settled a clearly defined territory. It tells us here, there was a sea to the north and to the south, as well as to the east and the west. And of course that can only be found in one region. That's Central America, one we were just pointing out here. And the expressions referring to the seas were ancient.

209 Helaman 3:5-10 Verse 8: "And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east." See verse 8 shows us they were in an area where there were seas in all directions.

And this is a lesson in ecology. It shows how strict they were. There was to be no cutting of trees—any trees at all. Verse 9: "And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up [they wouldn't let you touch a tree, a growing tree], that in time they might have timber to build their houses, yea, their cities, and their temples." So until a tree grew up, all cutting was forbidden. So you're not going to get firewood out of that, are you? What were they going to burn? Coal? Verse 10: "And it came to pass as timber was exceedingly scarce [he keeps harping on that] in the land northward, they did send forth much by the way the way of shipping." What they did was ship timber.

210 Helaman 3:11 "And thus they did enable the people in the land northward that they might build many cities, both of wood and of cement." In the ancient world transporting timber was a big business. It went by sea in the Mediterranean. The main business was cedar of Lebanon for many years at the east end of the Mediterranean.

210 Helaman 3:12-14 And many people of Ammon joined [the migration] too. This was a peaceful migration, and "many records [were] kept of the proceedings of this

people.” Now here’s an interesting thing: Many records, very large, we can’t give a hundredth part of them here. It tells about them.

211,212 Helaman 3:15 So their records are there. There’s a big ball of wax here, and here’s the subject. It says here [in Helaman 3:15]: “But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites [but not only by them]. And they have been handed down from one generation to another by the Nephites.” The people were scattered on the face of the land and mixed with the Lamanites. The Nephites mixed with the Lamanites, so don’t call an Indian a pure Lamanite by any means. And the Nephites had become more wicked, and wild, and ferocious than the Lamanites. Here we have a switch. This is another story now. As you notice, we’re told that the unrighteous people become a dark and loathsome people and so forth, but there’s no mention of skin change here or anything like that. That doesn’t necessarily accompany a thing at all. We won’t go into that. That’s another story. We take it up the first semester.

212 Helaman 3:17 Here [verse 17] there’s still great contention in the land. How can they carry on this contention year after year?

212 Helaman 3:23 Then came Helaman. He filled the judgment seat with justice and handed it over to his two sons, Nephi and Lehi. Then there was a letup. Things got better then all of a sudden. But at the same time, in verse 23, the mob was moving in. They were doing it very subtly, not advertising themselves. Verse 23: “There was continual peace established in the land, all save it were the secret combinations which Gadianton the robber had established in the more settled parts of the land.” In the urban districts, of course—that’s the way they do it. But it certainly caught the government off guard. It was not known unto those who were heads of the government. See, they moved in very subtly. They’d learned. They had to run for their lives before. They cleared out and now they’re

going to be very shrewd about it. “[The Gadiantons]... were not known unto those who were at the head of government; therefore they were not destroyed out of the land.” Nobody knew they were there.

212 Helaman 3:25 And the church enjoyed great prosperity. They were absolutely amazed at what’s happening in the church. This is the forty-ninth year. Verse 25, “And so many [were] the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure” at this great progress. We’re astonished at the progress of the church today. There’s no real reason for it that you can explain, except that it’s the work of the Lord. It’s happening in the strangest places where you’d never expect it, very strange places. They were baptizing people “even tens of thousands.” They never expected that.

212 Helaman 3:27 Now this is a very interesting thing here in verse 27. We’ve been talking about people who couldn’t get along together. There was constant trouble and so forth. But who is to blame and what are we to do about it? Human nature is human nature. They will not behave themselves if they’re left to themselves. But the Lord, Jesus Christ, is the one around whom we can center our hopes for any kind of peace and cooperation here. We can’t do it ourselves. We cannot, any more than dogs will behave. With statistical probability or anything else, they will not behave, and once they fight, there will be pandemonium.

Helaman 3:27 :”Thus we may see that the Lord is merciful unto all who will, in the sincerity of their hearts, call upon his holy name.” You don’t trust in yourself, you see. You must call upon his name, because you don’t have the wisdom to carry it off. “Yea, thus we see that the gate of heaven is open to all, even to those who will believe on the name of Jesus Christ, who is the Son of God. [It’s perfectly open to anyone.] Yea, we see that whosoever [notice he’s talking about individuals—no matter how the world goes, the individual can be happy here] will may lay hold upon the word of God, which is quick and powerful, which

shall divide asunder all the cunning and the snares [that surround us— everything is deception with us as far as we're concerned] and the wiles of the devil, and lead the man of Christ in a strait and narrow course." You can go through it all and won't be affected.

213 Helaman 3:29,30 We have no security, no solidity, nothing you can rely on, except we rely on the darndest things. When the market cracks, then what happens? But notice: "... divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a strait and narrow course across that everlasting gulf [this isn't just rhetoric he's pulling off, at all—it's a very strict instruction of our situation] of misery which is prepared to engulf the wicked—And land their souls, yea, their immortal souls, at the right hand of God ... to sit down [notice, sit down] with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out." See, that's solid security, to sit down and never have to go out again. This is very vivid imagery here. This is what atonement is. Home at last. At-one-ment. To be one, united with Abraham, Isaac, and Jacob. That's what the gospel is for, and so they could have continual rejoicing with this assurance in Zarahemla.

213 Helaman 3:31,32 Well, how can you rejoice continually? Don't you get worn out? No, I'm told from many reliable sources that the pioneers rejoiced continually. They were happy all the time. In their worst sufferings they said, we just celebrated—we just thought it was a picnic. We were like people who had just been let out of jail. Sure we had hard work and so forth, but it was fun. Well, it is possible to be that way, but we certainly have forgotten a few lessons, haven't we? Here's something to cling to.

## Lecture 75 Helaman 3-6

**Apostasy**  
**The Gospel and World Religions**  
**[Atonement Defined]**  
**[Increased Pride]**  
**[Rapid Shifts Take Place in the Book of Mormon]**  
**[Four Stages of Prosperity]**  
**[Power, Gain, Popularity, Lusts of the Flesh]**  
**[Ministering of Angels]**  
**[Five Requirements of Secret Combinations]**

214 Helaman 3:30 “And land their souls, yea, their immortal souls, at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out.” To sit down—it uses that a number of times in the Book of Mormon. Remember, you’re invited to go into the tent and sit down—have place with us. What he’s talking about is the old Mosaic law, which was abolished after Lehi left Jerusalem and the temple was destroyed. It was never the same after that. These people were familiar with the old custom—that going in and sitting down with Abraham, Isaac, and Jacob is very important. That’s the yeshiva, which is the atonement. Yeshiva means “sitting down.” This is a very important part of the atonement, talking about the Day of Atonement or Yom Kippur. This is the way it’s given in Deuteronomy. The Lord parts the veil of the tent, which is the kippur, the covering, and he says he’s ready now to converse with Moses. Moses is supposed to

come in. After they have conversed and [he has] passed the test, then he comes in and sits down. But the sitting down is very important. That's the yeshiva, and yashav. Yashav means to settle down in a place permanently, and yeshiva means to take a seat by somebody.

214 The word atonement is only found once in the New Testament. It's found a number of times in the Old Testament, but only once in the New Testament. And it's not found at all in the Revised Standard Version. They don't use atonement at all. The word doesn't even appear in the New Testament. They use instead reconciliation, keeping it quite literal, from reconcilio. Reconciliation means "to return and sit down beside somebody again." And, of course, the yeshiva goes along with the teshuva. Yashuv means "to return." So you have yeshiva and teshuva. You return and then you sit down. You sit down by the side of the Lord, and you sit down again because you've been there before. It's reconciliation. It's redemption. It's the redeeming. This means buying back something that he had before. We weren't just created out of nothing, you see. We are returning to his presence. We've been there before, and the whole thing is a sense of returning to his presence. That's what reconciliation is, which is the equivalent of atonement, and you can see where that comes from. You know this, of course. This is at-one. It is not a Latin word. It's not a Greek or Hebrew word. Atonement a good old English word, a theological word. At-one-ment, being at-one with the family, to go out no more, as he says, "with all our holy fathers, to go no more out."

214 There's your solid security. You're home at last. You're back where you started from, and we hope that you're back with some added credentials, etc. The only passage [where atonement is found] is in Romans 5:11 in the New Testament. There in the King James [translation] you'll find the word is atonement, but now in the Bible they use only reconciliation, which is a good word. We're reconciled. To be reconciled with someone is [to return to] someone from whom you've been separated before. They say separated by the Fall. But this is return to what? Separated from

what? It isn't a return to Eden, you see. It's a return to the tent. You have the tent of covenant, and that's what the kippur is. Well, we won't go into that too far. We talked about continually rejoicing.

214,215 Helaman 3:33 Then something happens in the fifty-first year. It didn't take long, did it? The cloven hoof appears again in verse 33 when things go bad. "... the pride which began to enter into the church—not into the church of God, but into the hearts of people who professed to belong to the church of God." Ah ha, there are two churches. There are the people who profess it, and the people who really are. They all profess to belong to the church of God, but how do you distinguish? Well, as Paul says, our security rests in this. God knows his own. Only he knows the ones who are true Latter-day Saints and those who aren't. We have no means of knowing. You'd be surprised what rascals there are among us and what good people there are among us too. But you never suspect.

216 Helaman 3:34 "And they were lifted up in pride, even to the persecution of many of their brethren." But would they go so far as to persecute? What do you call persecution? Cutting off? Ignoring? If they start swearing at you and giving you a bad time, they're at least paying attention to you. But when they make a studied attempt to ignore you, as if you didn't exist, that hurts worst of all, doesn't it? There are various ways of persecuting, as far as that goes, "even to the persecution of many of their brethren ... which did cause the more humble part of the people to suffer great persecutions ..." because they put up with it. You can't be a true member unless you're a member of my group or believe in my political party and things like that. That's a very strong feeling in the Church now. But why did they persecute? You know what it is. We've gone into those things before. We've compared men with dogs before, and that was a very important thing. Dogs aren't bad at all, but they behave that way. And people aren't bad at all, but they behave that way. But what pushes you over? There's a point at which it becomes really nasty, and that's where Satan is really there. He really works there, and it makes

a difference. We'd get along all right if it weren't for him, I think, but he does spoil things, we shall see here. Notice the effect here. It's just like the war. The length of the war made many people hard-hearted, but the length of the war had made many other people soft-hearted. So don't blame the war. And here [it's] the same thing.

216 Helaman 3:35 “Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility [that's good, you see; notice the end of the next verse:]... because of their exceedingly great riches and their prosperity in the land; and it did grow upon them from day to day.” So both sides became stronger and stronger, whether it was in their perversion or in their salvation here. “They did fast and pray oft and wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ [so this pressure was doing them good—it strengthened them, as a matter of fact, just like the war] . . . even to the purifying and the sanctification of their hearts [well, we have to be brought down pretty low, don't we?], which sanctification cometh because of their yielding their hearts unto God.”

216 Helaman 3:36 And here's the effect that prosperity has on the others: “And it came to pass that the fifty and second year ended in great peace also, save it were the exceedingly great pride which had gotten into the hearts of the people [This is in general. Why? Because of their riches. Every time it will take us back to that, won't it?]; and it was because of their exceedingly great riches and their prosperity in the land [those to whom money was all in all—the economy is everything, you see]; and it did grow upon them from day to day.” It is as if this were a plague of some sort. Well, what do the Book of Mormon and Bible both call it? Wealth, they say, cankers the soul. It's a cancer, and it will grow.

216 And so Helaman died, and his eldest son Nephi began to reign in his place. Now, the fourth chapter is the turning point, until the coming of Christ, of course. Here's the turning and the breaking. The Lord has to come; that's the only thing that can stop it. An angel comes or

the Lord comes. It has to be the end of a cycle, the end of a dispensation. The only thing that can stop this now is the coming of the Lord himself. We'll see that's going to happen.

217 Helaman 4:1,3 “There were many dissensions in the church, and there was also a contention among the people.” Notice this: the church is not the people. It's no longer a sacral society. There's a distinction between the church, in which there were dissensions, and also contention among the people. That was something else. Everybody didn't belong to the church. And alas, much bloodshed. “And the rebellious part were slain and driven out of the land, and they did go unto the king of the Lamanites.” So it was a showdown, and they went out, and they went over and stirred up the Lamanites, their usual thing. They've done this before. But the Lamanites didn't want to have any of that, you see. They didn't want to get into this squabble. Notice verse 3. “The Lamanites were exceedingly afraid, insomuch that they would not hearken to the words of those dissenters.” Remember, Zarahemla at this time was brilliant. It was strong. It was the center of everything. But the dissenters succeeded finally in stirring them up and brought the [Lamanites] to battle.

217 Well, they were pulling the old Coriantumr ploy again. And this time it worked. Well, it worked with Coriantumr too, until he got himself trapped. But here they began the work of death again, and “they succeeded in obtaining possession of the land of Zarahemla.” How was that possible? Right up to the land Bountiful, which was the last stronghold, as we've seen. Now this is beginning to be the decline and fall. The armies of Moronihah were driven right up to the land of Bountiful. And then here we have some more geography, and we know that it's on the isthmus. It's down there pretty far south. The decline and fall is neatly summed up in these pages right here. They fortified against the Lamanites. They were going to make fortification and a stand there, “a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.” This would

hold pretty well on both sides.

217 Anyway, the dissenters of the Nephites helped the Lamanites to obtain possession of the Nephites' [territory] which was in the land southward. The Nephites and Lamanites are all mixed up here. Notice dissenters of the Nephites are working along with the Lamanites because they want a share of it too. They want to go back to the old homestead; now it belongs to me, and I can take what I want now—this sort of thing. But there was no particular strength or survival value in that sort of thing, so Moronihah was able to take some of it back, many parts of the land. These are border wars now, back and forth. They have been all along.

217,218 Helaman 4:11,12 He [Moronihah] got half of it all back. And none of this would have happened [except for wickedness]. Now here is the cause again. Here it's analyzed. How could the Lamanites succeed so? It would never have happened, he said, "had it not been for their wickedness, and their abomination which was among them; yea, and it was among those also who professed to belong to the church of God." They were the ones who made this possible. They could always claim they were the good guys because they were members of the church, and blame the Lamanites because they weren't—they didn't even have the gospel. You can't take that position at all. They professed to be the church of God, and it was their wickedness and their abominations that brought this all on. And why? What was the nature of their abomination? It was the pride of their hearts. And why the pride of their hearts? Because of their exceeding riches. Here we go again. Verse 12: "Yea, it was because of their oppression to the poor, withholding their food from the hungry [now we go down the list here—these things all go together; this is a single package here], withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred, denying the spirit of prophecy and revelation, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nephi,

among the Lamanites.”

218 Helaman 4:13,15 “... Driven before the Lamanites, until they had lost possession of almost all their lands” in this seesaw war. And Moronihah got busy now, and he preached because of their iniquities, and Nephi and Lehi. He preached unpopular subjects concerning their iniquities and what would happen to them if they didn’t repent. And surprise, surprise, in verse 15 they did repent. Sudden repentance is a human phenomenon. It does happen. Suddenly everybody changes their mind very quickly, and it becomes a totally different experience for everyone. We may have seen that happen. This is what happens, and they did repent.

219 Helaman 4:16-19 “For when Moronihah saw that they did repent he did venture to lead them forth.” Then they could try to get back something, and they regained one-half of their property. They had lost it, and he gained back half. Then they lost it again and gained it back again, one-half of their property. As I said, this is the turning point here with verse 16. That was as much as they could do. Verses 18-19: “And it came to pass in the sixty and second year of the reign of the judges, that Moronihah could obtain no more possessions over the Lamanites. Therefore they did abandon their design to obtain the remainder of their lands [they’re not going to retain it, but to contain it—that’s all they can do now], for so numerous were the Lamanites that it became impossible for the Nephites to obtain more power over them; therefore, Moronihah [he had to settle on that] did employ all his armies in maintaining those parts which he had taken.” So it’s a policy of containment from now on. They’re not going to gain any more. From now on it’s going to be downhill. They’re on the defensive.

219 Because of the greatness of the number of the Lamanites, the Nephites were in this constant state of fear, this loss of confidence. They began to remember the prophecies of Alma, and they had altered and trampled the laws of Mosiah under their feet. It was a moral decline. And how do you alter and corrupt the laws? Notice, the laws

had become corrupt. How? Well, they can become twisted very easily.

219,220 Helaman 4:23 So the church began to dwindle, and they began to disbelieve in the spirit of prophecy. They were becoming disinterested. The spirit of prophecy faded out, and the spirit of revelation, “and the judgments of God did stare them in the face [verse 23]. And they saw that they had become weak, like unto their brethren, the Lamanites, and that the Spirit of the Lord did no more preserve them [that’s all the difference in the world].... Therefore the Lord did cease to preserve them [the lights go out now]... for they had fallen into a state of unbelief and awful wickedness [there’s a hopeless imbalance now];... they must unavoidably perish [they didn’t have a chance]. For behold, they saw that the strength of the Lamanites was as great as their strength, even man for man [now it was that, you see]. And thus had they fallen into this great transgression, yea, thus had they become weak, because of their transgression, in the space of not many years.”

220 The Book of Mormon likes to emphasize that, how quickly these shifts take place. You say that’s too fast. No, it isn’t too fast. You can follow it in our own society just the same way. American history is only 200 years old. Take it decade by decade and the picture just changes like that—a totally different picture in the space of not many years, this sad refrain. But it still has this paralyzing effect, you see, because in our subconscious we know we are guilty, and it paralyzes us to action. We even try to camouflage it by cruelty, taking that as strength, etc. Nevertheless, it’s sin that will hold you back and keep you from doing things and sap all your courage away actually.

220 Helaman 5:2 And Nephi delivered up the judgment-seat. This is what happens. Now we talk about the governments of the East, etc. We’re praising up the value of democratic government everywhere now, but that is not enough to assure righteousness, not by any means, as it tells us in Helaman 5:2: “For their laws and their governments were established by the voice of the people, and they who

chose evil were more numerous than they who chose good.” Even though it was the voice of the people, they didn’t always choose good. The principles were set down by Mosiah that the people usually choose good. It’s rarely that the people choose evil in preference to good, and therefore he said do all things by the voice of the people. Then if they choose evil, it’s their responsibility. They’re to blame. They can’t blame anyone else; they’re not innocent. Remember, he was talking about his sons and said, if you have a king his unrighteousness can bring calamity on many, and it’s his blame, but not if the people have their own voice. Then they’re to blame for what they bring on themselves. And this is what happened here. The voice of the people chose evil, so “they were ripening for destruction, for the laws had become corrupted.” Unfair practices. Inequitable. This is acceleration.

220 Did we mention the four stages here? It’s important that we get them. I talked about four societies. Well, this is four stages that we’re all familiar with. The first stage, of course, is prosperity, which they call OLBOS. That’s the Greek word for prosperity, OLBOS. When you prosper and get rich, that’s OLBOS. Things are flourishing and looking up. We’re smiling and we prosper. Next after that comes KOROS—when you have enough, when you’re full. KOROS is full, and you don’t want to eat any more. If you eat any more, you get sick. That’s koros, completion, repletion. After that comes the word we all know, which is HYBRIS. Then it goes to your head and you think you’re really somebody, and you start pushing people around. That’s what happened here. See this is HYBRIS. Because of their riches they turned to their cruelty and their arrogance and their pride. HYBRIS is pride. It’s usually just translated as pride. And then comes this chapter we’re at now, which is AFE. ATE is that point at which there’s nothing you can do except make things worse, so it’s time you got off the stage.. There’s no more use for him. There’s no more hope for him; therefore, he cooperates in the gods’ or in nature’s operation to remove him. He’s just so much excess baggage. So ATE is the point at which there is no return. You’re on the way out after ATE.

220,221 Helaman 5:4 So they reach the point of ATE. TMs is a good description of it here. In the space of not many years they were ripening for destruction and became corrupted. And how do you deal with it? Nephi had become fed up; he was exhausted. It was too much because of their iniquity. He gave up the judgment-seat and “took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days.” Both Nephi and Lehi had had enough. Alma did the same thing [Alma 4:18]. Remember, Alma had all these high offices. He was chief judge, he was head of the church, and he was also the commander of the armies. What more do you want? But he gave them all up because that won't work.

221 Alma 45:16,18 “Thus saith the Lord God—Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe [he waits til that point, though]; and as I have said so shall it be; for this is the cursing and the blessing of God upon the land [this is the promised land, you see, but with the blessing goes the curse], for the Lord cannot look upon sin with the least degree of allowance. ... And when Alma had done this he departed out of the land [he blessed those in the church] of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more.” There were legends that sprung up around him. He said we don't know if they're true or not “The saying went abroad in the church.” We supposed that the Lord took him, as he took Moses, but that's just a legend, he says. We don't know whether it's true or not. But he says at the end [of verse 18], “therefore, for this cause we know nothing concerning his death and burial.” Now this is another test of the Book of Mormon, you see. What a chance to make up a nice story here. But he says they realize that pious legends are not necessarily the gospel. People made up stories about Alma, and he says it may be true and it may not, but we just don't know. This is not the way a person writes a forgery, to put it that way.

221 Helaman 5:6 So we're back here [in Helaman 5],

and Nephi and Lehi do the same thing. They go out by themselves. We notice that the names in the Book of Mormon are significant. It tells us here [in Helaman 5:6] that their father said to them: “I have given unto you the names of our first parents,” and when you hear those names you think of certain qualities and you remember those names, that “ye may remember them.” As the Romans say, “Your name is the omen. It tells your story.”

221 Helaman 5:6,8 “When you remember your names, you remember them; and when ye remember them, ye may remember their works.” And remember that their works were good. Now this is not a platitude here. Be good; don’t be bad. What did the minister say about sin? He was against it. Well, that’s obvious enough. We’re talking about something much deeper here. “I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them. ... Lay up for yourselves [this is where it counts] a treasure in heaven, yea, which is eternal, and which fadeth not away.”

221 1 Nephi 22:23 3 Nephi 6:15 Now what is the opposite of that? Well, of course it’s success. It’s the career. See how that spoils, how that sours, how that embitters and leads to all sorts of violence and unscrupulous action. The success, the career, the good life, gracious living, all the things that go with it. The four things, remember, that the two Nephis both mentioned, are power, gain, popularity, and the lusts of the flesh. These are the four things. They’re one package; they come together. You get them on TV any night you want. You see these things. You see the money, the power, the crime, and the lusts of the flesh—plenty of that too.

222 Helaman 5:9 : “O remember, remember, my sons, the words which king Benjamin spake unto his people.” Notice, they always refer to Benjamin and Mosiah. They do it again here, because that is the standard. Here it is in Helaman 4:22: “And they had altered and trampled under their feet the laws of Mosiah.” See, they were still observing the laws of Mosiah. So if you want to know what

the constitution was they were living under, what version of the law of Moses, the laws of Mosiah were just the laws of Moses. And they were the ones laid down by Benjamin in his farewell address. So if you want to know what they were living under, what they were obliged to follow, that was the basic law. Like our Bill of Rights was the speech of Benjamin. He says here, remember the words of King Benjamin.

222 Helaman 5:9 “Yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ [here you have it again], who shall come; yea, remember that he cometh to redeem the world.” Now why do we have to have him? Well, it’s obvious why we have to have him. We cannot save ourselves.

222 Only the gospel has this. It talks about Jesus Christ and repentance. Other religions don’t have it, comparative religions. The best thing that Hinduism can give you, for example, is the desire to become a drop of water in the ocean. That’s what you’ll return to. Zen and Buddhism will tell you, don’t expect anything and you won’t be disappointed. The main thing is don’t expect anything. Deny the flesh. Get rid of your ego, your self, your identity and everything else. Well, the Book of Mormon is exactly in the opposite direction. It’s the intensification of your identity. You’re going to live forever. The Egyptians would never settle for being a drop of water in the oceans. No, every individual had to keep it for himself. And how do we do that?

222 Helaman 5:11 Other religions do not have this. Verse 11: “And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.” This is not self-evident. Other religions do not have it.

222,223 The first angel that Mohammed saw was the angel Gabriel. He didn’t know what he was seeing. He rushed home and had his wife Khadija cover him with blankets so he’d have a sweat and sweat it out. Then he had Khadija’s

cousin come whose name was Waraqa, and who had been a Christian and knew the teachings of the Jews and the Christians. And Mohammed asked him, is this a real vision I had, or was I misled? He needed reassurance, and Waraqa reassured him and said, this is a real vision because you shall be the prophet to this people. And Mohammed was the prophet. He was a real prophet, but to those people. But he wasn't sure of what he'd seen. He said he thought it was a bow shot away. Sometimes he filled the whole sky. Sometimes he was like a man, and then suddenly he was behind him. But it was all around. What was he seeing? He thought he was off his head. He said, am I crazy? Have I lost my mind? Well, Joseph Smith never asked that. He was always absolutely sure and stood up against the most tremendous [pressure] when he was just a little kid. He stood against all sorts of criticism, because he said I knew I talked to those people, the Father and the Son. I knew I had seen an angel, and nobody would ever make me deny it.

223,224 Helaman 5:12 And what's the alternative? When angels come then big things are happening. Well then, Satan has to counteract with big things. His big act is in the next verse. He's the one that counteracts. He hits back with the same sort of thing. Notice verse 12: "Ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind ..." See, swept along in an irresistible force, like the drug plague that's sweeping the world today into all countries. It's like a whirlwind, like a zawbaca, like a tornado or typhoon. ". .. his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you ..." So the devil doesn't strike back gently at all. He hits back just as hard as the other side. When they send angels, he sends his angels, and they really get busy here. "It shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built." This refers to the rock again, the thing they always refer to. This is throughout the Old and New Testament, the same way.

224 Helaman 5:13,17,19 “And it came to pass that these were the words which Helaman taught to his sons; yea, he did teach them many things,” and they went forth to preach them. They were going to try to reform the people. They went from city to city and “among all the people of Nephi who were in the land southward; and from thence into the land of Zarahemla, among the Lamanites.” [Verse 17:] They confounded the dissenters from the Nephites who argued against them. It was the dissenters from the Nephites that argued against them. They came forth, repented, and were baptized. They went back home to the Nephites again and tried to repair the wrong that they had done. Well, there’s hope there. But the main hope comes from the Lamanites here. And this is the interesting thing, this sudden shift of conscience. Verse 19: “Therefore they did speak unto the great astonishment of the Lamanites, to the convincing of them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about baptized unto repentance.”

224 Helaman 5:28-34 Then they were taken by an army. Notice there were roving bands of Lamanites. That’s the Lamanite type of warfare. And they were taken by an army of Lamanites and cast into prison. And then came the miracles. They were encircled by fire and they took courage. The interesting thing here is they’re among prison rabble in the prison. “In the prison were Lamanites and Nephites who were dissenters.” They were criminal types, the criminal element. Verse 28: “And it came to pass that they were overshadowed with a cloud of darkness, and an awful solemn fear came upon them. And it came to pass that there came a voice as if it were above the cloud of darkness, saying: Repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you to declare good tidings; ... [there] was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul.” The earth shook exceedingly. The voice came again, and the earth shook again. These things are all timed. It’s a matter of timing. That earthquake was scheduled, but so was the voice that was talking to them there. These things are all timed. The Lord knows they’re

going to happen. Then the third shake was the worst one. It was not an aftershock. It was a humdinger, “as if it were about to divide asunder ... [and they were paralyzed] they were immovable because of the fear which did come upon them.”

224 Helaman 5:39-41 One among them was a Nephite who had been one of the dissenters. He saw through the cloud of darkness the faces of Nephi and Lehi shining exceedingly as if they were talking to somebody, sort of matter of fact. He cried unto the multitude, hey, look. They all looked, and sure enough they saw Nephi and Lehi talking to somebody. And they said, whom are those men talking to? Verse 39: “And Aminadab said unto them: They do converse with the angels of God.” Well, what shall we do about this? [they said]. “You must repent, and cry unto the voice, even until ye shall have faith in Christ [cry unto the voice that they’d heard— they’d heard this voice three times], who was taught unto you by Alma, and Amulek, and Zeezrom.” Notice, these were traditions. These were well known. This was in the preceding generation that Alma and Amulek and Zeezrom had been among them. These traditions were remembered in the church, and of course this Nephite remembered them.

225 Helaman 5:43,44 So they all began to cry, and the cloud of darkness was dispersed. They became the best missionaries. They became saints on this occasion, these same people. They had a pentecost. Did they suddenly become righteous? Well, they couldn’t have been such bad people or it wouldn’t have happened. They hadn’t passed the point of no return, certainly. Verse 43: “They were encircled about, yea every soul, by a pillar of fire. And Nephi and Lehi were in the midst of them.... The Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire.” See, this is your baptism of fire. They hadn’t even been baptized yet. The Holy Ghost came to numbers of people in the New Testament before the restoration of the gospel. He came to Elizabeth, to Zachariah, and to Mary. They were filled with the Holy Ghost before the Holy Ghost had been delivered

after baptism. So the Holy Ghost is always operating when the Lord isn't there.

225 Helaman 5:45 And it was a pleasant voice. Verse 45, "And they could speak forth marvelous words." [Here is instant righteousness.] "... a pleasant voice, as if it were a whisper, saying: Peace, peace be unto you, because of your faith in my Well Beloved. ... They saw the heavens open; and angels came down out of heaven and ministered unto them." The word minister is used a lot in the Book of Mormon. You find out in what sense angels minister. What do they do? They converse with you. They come down and converse with people. If you find all the passages under minister, you'll find out they came and talked with the children; they came and ministered to the apostles. When an angel comes he ministers to you. I mean, he answers your questions and helps you along. He discusses things with you—ministering angels.

225 Helaman 5:49,50 "And there were about three hundred souls who saw and heard these things [boy, they had their prisons full, too]; and they were bidden to go forth and marvel not, neither should they doubt." Well, we don't know why they were in prison. Maybe they were political prisoners in this kind of society. "And it came to pass that they did go forth, and did minister unto the people." They do the same thing. This is what they do when they minister. They declare "throughout all the regions round about all the things which they had heard and seen [that's what ministering is; they become missionaries], insomuch that the more part of the Lamanites were convinced of them, because of the greatness of the evidences which they had received." And this is why it happened. This is why you had this miracle. When things get as bad as this, it is time to intervene. The Lord says, we must do something, so something like this happens. But you're not going to have angels come just on any occasion. You're not going to have things like this happen every day, or even in every century.

225,226 Helaman 6:1-4 So we come around to the sixty-second year. Now notice what happens. The tables

are turned now. The other bucket is up. Helaman 6:1: “The Lamanites had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nephites [it’s turned around], because of their firmness and their steadiness in the faith [see, we mustn’t be simplistic about the Book of Mormon]. For behold, there were many of the Nephites who had become hardened and impenitent [this is the others]. ... The people of the church did have great joy because of the conversion of the Lamanites, yea, because of the church of God, which had been established among them. And they did fellowship one with another, and did rejoice one with another, and did have great joy.” They had a time of great prosperity [when they could] rejoice with great joy. The Lamanites now enjoyed the blessings of the gospel. Notice here how the tables are turned here in verse 4: “Many of the Lamanites did come down into the land of Zarahemla” to preach as missionaries, to try to convert the Nephites, to “exhort them to faith and repentance.”

226 Helaman 6:6-8 “And it came to pass that many of the Lamanites did go into the land northward [where there had been that great pioneering movement through a whole generation—lots of people moved up there]; and also Nephi and Lehi went into the land northward, to preach unto the people [the settlers up there],... [and] Nephites did go into whatsoever part of the land they would.” This is open now. They have cut down the walls now and lowered the barriers. They were free to go. You see these things happening in our own time. This is quite remarkable, the parallels we see everywhere now. You see that things are sort of ripening. This is apartheid, you see. The wall is broken down. The Nephites would go whither they wanted to go. They wouldn’t dare go before, and the other way “it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another [this is the ideal situation for trade, culture, or anything else—they finally achieved it], to buy and to sell, and to get gain, according to their desire.”

226 Helaman 6:9 “And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites; and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals. ... Now the land south was called Lehi, and the land north was called Mulek. ... For the Lord did bring Mulek into the land north [they were the Mulekites, you see], and Lehi into the land south.” See the Mulekites still kept their identity. After all, Zarahemla was a Mulekite city. The Nephites were in the south, the children of Lehi, but now they’ve gone up north where the old hangout in Bountiful [was].

226 Next we have a cultural chapter on the type of civilization they had. Are they going to build up Babylon here? Do you have to? Do cities always have to be Babylon? Ah, we shall see.

## **Lecture 76 Helaman 6**

### **Crime**

#### **[Definition of Crime]**

#### **[Crime Requires Oaths & Covenants]**

#### **Secret Societies**

#### **Egyptian Mythology on the Origin of the World**

227 We are on the sixth chapter of Helaman now. It is one of those epoch chapters; it's like chapter 46 and others. If this was all we had of the Book of Mormon, it would be enough to attest to its authenticity right down to the ground. This is a chapter on crime. It starts out happily and then suddenly things go sour. You notice we start out when they broke down all trade barriers and other barriers between them. They began to prosper greatly, and they could go to whatever parts of the land they would. The Lamanites could go wherever they wanted, and they had "free intercourse one with another, to buy and to sell, and to get gain according to their desire. And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites." They had plenty of gold and silver. It was an almost gaudy civilization.

227 Helaman 6:11-13 The curious workmanship [is mentioned]. Verse 11: "And thus they did become rich. They did raise grain in abundance.... And they did multiply and wax exceedingly strong in the land. And they did raise many flocks and herds [agricultural and pastoral], yea many fallings. Behold their women did toil and spin, and did make all manner of cloth [they are trading their cloth

here], of fine-twined linen and cloth of every kind, to clothe their nakedness.” You get these cultural notes all through the Book of Mormon.

227,228 Helaman 6:14-16 : “They did also have great joy and peace, yea, much preaching and many prophecies concerning that which was to come.” Well, everything is happy here, a good brotherhood, and all the rest of it. Then something happens in verse 15; things start to go sour again. What is going on here? Obviously, there is an underground, but what is it? The chief judge “Cezoram was murdered by an unknown hand as he sat upon the judgment-seat.” And his son was murdered also. The judge murdering goes right on. Well, as I said, there must be something going on here. The people began to grow exceedingly wicked all of a sudden, almost overnight. Why is that? Well, the next verse explains it again—how quickly we run into these things in a post-war boom or something like that. Notice the perils of peace.

228 Helaman 6:17 “For behold, the Lord had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodshed [this is how it happened]; therefore they began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another.” Why does it have to be that way? We notice it always does. That’s the way it works. That’s the only way you measure your wealth, to compare it with [the wealth of] someone else. “Therefore they began to commit secret murders, and to rob and to plunder, that they might get gain.”

228 Helaman 6:17 Anything to get gain, and notice that you’re right here on prime time in this verse 17. They rob and murder and plunder because of the four things Nephi talks about—the high living, the wealth, the display, the glitzy clubs, and the crime that goes right together with it. And the power, of course—power is the whole thing, and the luxurious living.

228 Helaman 67:19-21 Now it becomes systematized. The cooperative action is the most effective, we see here.

There is a corporation formed that attracts members, and because of that they can do as they jolly well please, as we learn in verse 19. The crime ring is exposed—a mixed Mulekite, Nephite, Lamanite operation here. All of them were mixed in on it, as we learn in verse 9 as well. Verse 21: “Satan did stir up the hearts of the more part of the Nephites [most of the Nephites united with those robbers] ... and did enter into their covenants and their oaths [the whole nation seemed to become one big conspiracy here], that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.” This is the other brotherhood. Notice they are entering into covenants. Recently, they were in another kind of covenant entirely.

228,229      The famous 125th section of the Book of the Dead lists forty-two basic crimes. Forty-two is a sacred number with the Egyptians, and you get that very clearly in the book of Ether. We’ll see how forty-two figures all through the book of Ether. But forty-two is the number of crimes, just as it is the number of virtues. But that is far from a complete number, as King Benjamin tells us in his talk to the Nephites. Remember, he says, I cannot number the ways in which crime may be committed. I just have to tell you the few things you can do that are right. He actually says that he cannot enumerate all the ways that a person can sin. You can make up quite an impressive list, can’t you?

230      In the end there are degrees of crime, but there are no degrees of crime. There is a degree of offense with a musician. A mediocre musician is not better than a bad musician. A mediocre musician is a bad musician—or a mediocre dancer, artist, or actor [is a bad one]. It’s excruciating. Say, you have a guy who gives a violin recital, and he’s just a little bit off most of the time. Well, that’s horrifying. That gives you goose flesh and makes you want to scream. That’s just as bad as if he was completely off on every note. There are no degrees here. You distort it and it’s distorted, and that’s that. Little distortions can be the

most deceptive and the most ruinous. A mediocre teacher, like myself, is a bad teacher; he is not just mediocre. If he is mediocre he is wasting the students' time and his time and he's bad. The good ones are—well, let me know when you find one.

230 The most violent crime, for example, and the most timid crime commit the same outrage. They rend and distort the structure of things; they tear everything apart. When I lose my temper and do something really violent to somebody, that's breaking down the faith and trust that exist in society. But white collar crime is worse, because there you don't at least have the courage to break into the bank and run a risk at night. In white collar crime you are deceiving friends who trust you. These are people who trust you, and you are robbing from them. That is far worse, I think, than knocking someone over the head. Not that we should practice either one. I'm not recommending it, but they are equally bad.

230 So, we live and move and have our being in a world of great and small crimes, and great and petty deceptions. But now the question the Book of Mormon brings up here, and this is an important one, is: Is there a center? Is there a nucleus? Is there a fountainhead? Is there a source? Is there a director to this operation? Is it a single operation that goes on

231 But is there any coordination? Is it part of one big operation? Is this run by Satan? Is there a Satan in charge of things here? Any operation, to be most effective, must be organized, coordinated, centralized, systematized. In other words it has to be managed. Now, here we have an example of this, and this is why you have these brotherhoods. We talked about the oaths and covenants to go with it. They are a vital and organic part of crime. You'll always find these oaths and covenants because there has to be trust among criminals. To be more effective in your crime you must organize. As I have said before, one criminal can't trust another unless he takes the most terrible oaths and must pay the most terrible penalty, so this is what happens.

232 The idea is that you have organized crime going on in a very early time. Along with that there is the Victory over Seth. I just happen to have a couple of pages in hieratic of the Salt Papyrus, 825A, which deals with the same thing in the beginning. This deals with the terrible times at the time of the Flood. It talks about how even the gods sat with their hands upon their heads mourning, and all the children of earth were in turmoil. It talks about the Flood and the terrible things that happened at that time because of the wickedness of men.

233 [Quoting from the Egyptian Shabako Stone] “Thou has committed crimes in the presence of God, and the mischief thou hast done has been reported to the most high God. And the Great Council has taken it under consideration. The secretary in heaven, the third member of the Godhead, has taken due note of it and has drawn up the list of indictments for the court. They are aware of what you have done; they bring these charges against you. Your ultimate condemnation will be the fire.”

233 The earth complains that it has been violated, as it does in the book of Moses. The world has rebelled; men are in a terrible state. Geb is Adam, our literal father. The principle of patriarchal succession is Geb. He organizes the human family. He is the first father on earth, Shu above but our first father, Geb, down here below. He addresses the Council of the Gods and asks why these things come forth before us. “Who is raising all this warfare among the children of men? The earth is in turmoil, the earth is in an uproar, completely disorganized because of them.”

233 Then [there are] the Sethians and the Cainites, of course, in the oldest books of Adam. A rich literature has come forth recently. After the children of Adam divided, the Sethians lived on the mountains. There were very few of them after the people had gone down into the plains and caroused, founded Babylon and become luxurious. And Nimrod had built the tower and all these things. Remember, the Book of Mormon will tell us all this. It goes back to the Tower.

234 There have always been these secret combinations and the two brotherhoods, each claiming to be the righteous one. The most famous perhaps were the Pythagoreans. How do you tell the difference? Each accuses the other of one evil. You'll find from now on that there are large societies, usually suspected of being worldwide, of these brotherhoods, both good and evil ones. They are always accusing each other of just one crime, world domination. The Pythagoreans were very lofty thinkers. Their oaths and covenants, which came from Egypt, were secret They took sides unwisely in certain political things. Some popular uprisings burned them out and destroyed their order, but they were a great influence and they still are. They carried on in other orders after that. You have the Isiacs in early republican Rome, before the empire. They passed a law forbidding the cult of Isis to come from Egypt to practice in [Rome] because they thought it was a crime against the empire. They thought it was seeking world domination. They had an empire then, but they didn't have an [emperor].

237 Now, what's behind it all? We get the secret societies here. The Book of Mormon explains it to us. The best treatise you will find on this is Helaman 6 and what follows. In the first place there are no "-isms"; there are organizations. As Liddell Hart says, war is an individual affair. Religion and nationality are not basic. You can belong to anything you want. It's not the party machine, the politburo or anything like that. It's something else— personal ambition, etc.

237 Secondly, it must have a power base. It must have a market. As a way of robbery, piracy has been official. Then it was bootlegging and things like that. Today it's drugs. It won't be for always. It used to be pearls. It was cattle-stealing and then gambling, as in Vegas. You can build an empire on gambling. You can build an empire on drugs and all of these things. You can build an empire on prohibition of illicit things.

237,238 The third point is that the object has the broadest appeal. Those four things that both Nephis mention [1 Nephi 22:23; 3 Nephi 6:15] It is for money and

for power; the one that holds the gun has the power. It is for popularity; they must have public support—they always do. And the lusts of the flesh—the glitzy clubs, the high-class dames, the Tony resorts and places like that. These all fit into the same setting that we are all so fond of today, as you know from your television.

238 The fourth point is that it must offer protection. The Book of Mormon goes right into this Gadianton stuff. It breaks it all down. You'll find all these elements are there. You must offer protection.

238 The fifth is, it must seek an air of total respectability. The stretch limo, the overdressing and very expensive dressing, even piety. These people are good church members, like the Mafia—very pious family people, loyal to each other. They strive for an image of ultimate respectability. They have their own mystique. They are entirely independent of state.

238 This is the picture the Book of Mormon gives; it's accurate and explicit enough to make its explanation of the whole thing quite creditable, as far as I am concerned. So isn't it funny that three years ago we would have thought this was a waste of time? Maybe it's a waste of time now, but that crime should take such a [prominent place]. First it's war and then it's crime in the Book of Mormon. These things that are emphasized have made the Book of Mormon unpopular. They have made it avoided. We didn't want to read about these unpleasant things, but it keeps rubbing our noses into them. This is what it is talking about now. You read these chapters on crime and it makes you sick. So that is a great promise isn't it?

# Lecture 77 Helaman 6

## **Modern Wickedness Cain and the Origin of Secret Combinations**

239 Helaman 6:15? “And it came to pass that in the sixty and sixth year of the reign of the judges, behold, Cezoram was murdered by an unknown hand as he sat down upon the judgment-seat. And it came to pass that in the same year, that his son, who had been appointed by the people in his stead, was also murdered. And thus ended the sixty and sixth year.”

Then what happened the next year? Read the next verse and see if things are getting better.

239 Helaman 6:17 “And in the commencement of the sixty and seventh year the people began to grow exceedingly wicked again.” Why? Read the next verse and it will tell you why.

“For behold, the Lord had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodshed; therefore they began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another; therefore they began to commit secret murders, and to rob and to plunder, that they might get gain.”

239 That’s funny! They were getting rich so they didn’t need wars anymore. They were rather happy about it. With

riches of the world they hadn't been stirred up to bloodshed nationally, so they got rich and were stirred up to private bloodshed. Their wars are lowered to a private level now. They are going to start doing that sort of thing, and then we get our prime time, as I mentioned before, to commit secret murders, and to rob and to plunder, that they might get gain."

239 Helaman 6:20,21 Now these two, Kishkumen and Gadianton, had put their heads together and formed a gang. These gangs, we noticed, are very enduring. They were called Gadianton robbers. "When the Lamanites found that there were robbers among them they were exceedingly sorrowful; and they did use every means in their power to destroy them off the face of the earth." How did the Nephites react? Verse 21 has a lot of dynamite in it. "But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings."

240 Remember, Plato says the honest man is a man who will do right even with the "ring of Gyges." Gyges was one of the tyrants, and he had a ring that made you invisible. Now, if you had the ring of Gyges, you could do anything you wanted to because you would be invisible. That shouldn't change your behavior at all. You should do the right thing because it is the right thing—not because it will make you money, bring you financial success, or in the long run dollars and cents. That's positively cynical, if you ask me

245 Helaman 6:25 "Now behold, it is these secret oaths and covenants which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction." There are things that have been held back and never told to us because they could do great damage if we knew them.

245 This will take us back to one source though. These

things all follow a pattern. Do we need Satan to help us do these things? Can we do them without Satan? There are parts of the Book of Mormon where people are not influenced by Satan at all. There are societies where people are not. You don't have to be. But it is something that comes in from outside. It is something that grasps your mind. It is not just power, gain, and ambition—the basic wishes of human beings to assert themselves. Like I said, the dogs start fighting, and then the whole pound breaks into pandemonium if the kennel keeper isn't there. We will go into these things just of our own [nature] without Satan's assistance at all. These things come without the Lord. That is why Jesus Christ is so important. There is no other defense. There is nothing else. No one else has an inkling of an idea what else could be done about this. This just goes on forever and ever. Without Jesus Christ you are not going to get out of it at all.

245 Helaman 6:26-29 So, he says they didn't keep record [of these secret oaths and covenants]. "They were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit." Notice that he says "that same being" five times in verses 26-29. He keeps emphasizing this; he wants us to know that there is a being. That's the way he describes it. There is that being, something at the core and center of things. There is a control here, something working in that direction. It could be like an abstract principle, you know. ". . . that same being that enticed our first parents to partake of the forbidden fruit—Yea, that same being who did plot with Cain, that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers from that time forth." Of course, that story is told to us in the book of Moses, how Cain manages those things.

245 Moses 1:13,19 Well, we should consider this because this takes it back to its source and shows us how it operated here. You remember Moses said [to Satan], "I am a son of God, in the similitude of his Only Begotten [Moses 1:13]. Satan wanted to run the thing. Notice Moses

1:19: “Satan cried with a loud voice and ranted upon the earth, and commanded, saying: I am the Only Begotten, worship me.”

246 It is an interesting thing that he never commands Adam to do anything wrong. He commands Cain to sacrifice unto the Lord, to take oaths by the most High God, the Creator.

246 What is he doing here when he tells Adam and Eve to partake of the fruit? The same thing that had been done in other worlds. “What’s wrong with that?” he says. The thing is that he wants them to be taking orders from him—that’s the whole thing. He wants us to be saved, but he wants to be the author of salvation. It says that right at the beginning, in Abraham 3. He came to the Lord and said, give me thy glory and I will see to it that they all get saved. I’ll get the glory, I’ll get the credit, and I’ll get them all saved. That was his plan. He wanted to save them, not to damn them. So, they don’t take oaths by devils or anything. They take oaths by their Creator and God. So, here he goes and he wants to run the whole show.

246 Moses 1:22 Moses was intimidated. He began to fear. He saw the bitterness of hell, and he called upon God to denounce Satan and tell him to depart. Moses 1:22: “Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence ... that Moses beheld him not” But he is going to come back again, you see. He works on Adam first of all, but he doesn’t sell Adam on it at all.

246 In Moses 4:3,4 we have the account of the council in Heaven, which is well documented in early Christian and Jewish sources. They skip it because it isn’t part of their theology, but it is there. Verse 3: “Satan rebelled against me and sought to destroy the agency of man [his agency was going to be Satan’s agency; he laid down the rules; he’d tell them what to do, and that’s what dictatorial, autocratic states do], which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast

down. And he became Satan, yea, even the devil, the father of all lies." He loves and makes a lie. Remember the various titles. Master Mahan means "the hater." He is the great hater. He aspires, he contends, and he uses violence. This is the way he works, to deceive with strategy. Deceiving is his method. So there is only one crime, after all. The word tells you what I think is going on, and by the easiest thing in the world I can fool you. I can tell you what I don't think and make you think it. I can put on an air of great sincerity, and it becomes a fine Jesuitical art. "... to deceive and to blind men, and to lead them captive at his will [and notice this], even as many as would not hearken unto my voice." If you do not live up to every commandment, you will be in my power, Satan says, and he is right. If you don't hearken unto my voice, the Lord says, you will be subject to his [Satan's] will. And that's what he wanted.

246 Moses 5:12,13 "And Satan put it into the heart of the serpent ..." And then the sad thing happened. Adam and Eve receive the gospel in Moses 5. They see it in its fullness and absolutely glory in it. But then what happened? Verse 12: "And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. And Satan came among them, saying: I am also a son of God; and commanded them saying: Believe it not [there it is, the straight denial, and they went for it; they all believed him]; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish."

246,247 We are not born carnal, sensual, and devilish. It was from that time forth that they yielded to the temptations of Satan. That is not our nature at all, coming from the other world. That's the doctrine of Calvinism. St. Augustine said, "Man is a mass of perdition and utterly corrupt." Or as the Calvinists put it, "total depravity." We are by nature totally deparaved. Well we are not totally depraved. It was from that time forth that men began to become carnal, sensual, and devilish.

247 Moses 5:18-22 Adam and Eve "ceased not to call

upon God” and did everything they could, but all they could do was mourn before the Lord. “Cain harkened not, saying: Who is the Lord that I should know him? [Cain had his own plan, you see.] ... And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord.” Notice he said, “an offering unto the Lord.” We are in Moses 5:18. He didn’t say, make an offering unto me; he didn’t say, make an offering unto the devils or to idols. He said, “Make an offering unto the Lord. And in the process of time ... Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. ... But unto Cain, and to his offering, he had not respect.” Now, Satan knew he [the Lord] wouldn’t have respect. He couldn’t have respect; Cain had already denounced him. He said Cain loved Satan more than God, and Satan commanded and he obeyed. See, Satan has what he wants. He is taking orders from me. He is offering to the Lord, which is good, but he is offering on my instructions. I’m the leader here [Satan thought]. “But unto Cain, and to his offering, he had not respect.” Satan knew that was exactly what would happen; the Lord couldn’t accept an offering since Cain had already denounced him. “... and it pleased him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain: Why art thou wroth?”

247 Moses 5:23 And then the Lord very kindly protested and explained to him, and look what happened [in Moses 5:23]: “If thou doest well thou shall be accepted. If thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments [there it is again—all who do not live up to the commandments will be in his power], I will deliver thee up, and it shall be unto thee according to his desire [he shall have power over you]. And thou shalt rule over him.” (That last statement is very important, but we won’t take that up now.)

247 Moses 5:25,26 The Lord was protesting. He was going to teach Cain the right way, but look what happened in verse 25: “And it shall be said in time to come—That

these abominations were had from Cain; for he rejected the greater counsel which was had from God; and this is a cursing which I will put upon thee, except thou repent." He said you can always repent, but there is a cursing on you except you repent. What was his reaction to that in verse 26? "And Cain was wroth [hot as a firecracker], and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord." He turned his back on God and walked out; he wasn't going to have any more discussion with him.

247 Moses 5:27,29 So Cain brought it all on himself, didn't he? Then he went out and started to work at things. We can understand his psychology here. If you get miffed and puffed up, you make yourself worse and worse and dig yourself in deeper and deeper. You can become very dangerous. Notice, what can poor Adam do? Verse 27: "And Adam and his wife mourned before the Lord, because of Cain and his brethren." He had his following; he had his brotherhood. In verse 29 they are starting to take their oaths and covenants, which are the same as those in the temple. Therefore, he says, we mustn't let Adam find out about this, because he will know what it is. Verse 29: "And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God [see, they are swearing by the living God] that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it." Adam must not know about this for he would immediately denounce and discredit it as phony, because that's what it was. They were establishing this as the real rites in the world.

248 Moses 5:31 Verse 31,33: "And Cain said: Truly I am Mahan, the master of this great secret [all these things are done in secret], that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness." As we know, he killed his brother by a conspiracy. He formed an organization, we learn in the [Pearl of Great Price]. When he killed [Abel] he gloried in what he had done and was not ashamed. Why? Because

he said, now I'm rich, and being rich will make me free. Verse 33: "I am free; surely the flocks of my brother falleth into my hands [I'll get his flocks, and I'm rich]. And the Lord said unto Cain: Where is Abel, thy brother?" So Cain became a fugitive and a vagabond and went to the land of Nod. That's the same as our word nod. When you nod you go back and forth. You wander and don't have any center. So, the land of Nod is the land of the migrants, the land of the everlasting wanderer. That is the curse that Cain is under.

248 Moses 5:52 This thing is right at the center. We go very deeply into these things. This is a very interesting thing: Lamech becomes [Cain's] successor. He holds the office of Master Mahan after [Cain]. Somebody breaks the oath of secrecy and Lamech murders him. Then he is betrayed by his two wives, and then it says [verse 52] "Wherefore the Lord cursed Lamech, and his house, and all them that had covenanted with Satan; for they kept not the commandments of God, and it displeased God and he ministered not unto them, and their works were abominations, and began to spread among all the [children] of men."

248 Helaman 6:26 "... by that same being who did entice our first parents [that is Satan] to partake of the forbidden fruit—Yea, that same being who plotted with Cain "to make him rich if he murdered his brother. That is why he did it. He murdered his brother to get gain. And notice, this is the great secret of Master Mahan—that I can convert life into property. All of these things I've been reading here [from the newspaper, for example] jeopardize life; they all destroy some of the quality of life. They all distract from life. They are all anti-life, but they get gain. The only way you can get money is to convert living things into gain. So the earth is being made absolutely desolate in our time in an astonishing manner.

248 Helaman 6:28 "And also it is that same being who put it into the hearts of the people to build a tower." That was Nimrod [who built the tower] who was a descendant of

Cush, who was a descendant of Noah. He built the tower from which the Jaredites came. "And it was that same being who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction ... that same being [there it is again] who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time."

249 Notice again, they are a brotherhood, a closed society. They have plots, oaths, covenants, and plans. We think they would be rid of that in these modern, sophisticated, scientific times. They wouldn't go back to this crazy mystique, but everybody is in it up to their ears now.

249 Helaman 6:31 : "And now behold, he had got great hold upon the hearts of the Nephites. ... The more part of them had turned out of the way of righteousness ... and did build up unto themselves idols of their gold and their silver." Not gold and silver idols, but they made idols of their money. They worshipped that. Suddenly, this bursts on us like a clap of thunder—like a shocking expose\* of things we hadn't expected. It's [like] a report to a grand jury that's come out—so circumstantial, so clear, so detailed here. Who could have worked it out then? All of this happened so fast, in the space of not many years. That's another thing. It works very fast, doesn't it

249 Helaman 6:32-35 "These iniquities did come unto them in the space of not many years, insomuch that a more part of it had come unto them in the sixty and seventh year of the reign of the judges. ... And they did grow in their iniquities. ... And thus we see that the Nephites began to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God [turning the tables], ... The Spirit of the Lord began to withdraw from the Nephites, because of the wickedness and the hardness

of their hearts.”

249 The hard-hearted ones that are set and decided can't be moved. (See, that was Cain. He was hard; he wouldn't listen to the Lord. Nothing could move him; he just walked out.) The Spirit of the Lord began to withdraw from them; “the Lord began to pour out his Spirit upon the Lamanites” on the other hand.

249 Helaman 6:37 This is too fantastic, you might say. Verse 37: “And it came to pass that the Lamanites did hunt the band of robbers of Gadianton; and they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanites.” Just by preaching the gospel to them they utterly destroyed them? What strange changes come about!

250 And so they preached the gospel, and they [the robbers] weren't such bad guys after all— like the good bandits. Were the Gadiantons so bad? Ammon was right. Remember, Ammon went out to speak to the worst and most vicious of people. They [the Nephites] told him he would not last for five minutes—you will be [like] a snowball in hell. He went out and those were the very people he preached to, and they became the most righteous people in the land. They became more righteous than the [Nephites], the ones that Ammon went out to preach to. So we have strange shifts, tides and winds going on now. We are living in a tumultuous time, in case you don't know it.

## Lecture 78 Helaman 6-10

**Great Rulers in History**  
**[Nephites Become More Evil]**  
**[Nephites Turn Their Backs on the Poor]**  
**[Ancient European Cities**  
**Cf with Book of Mormon]**  
**[Wisdom Literature Cf with Book of Mormon]**  
**[Role of Faith Cf Book of Mormon]**

251 Helaman 6:17 Note how fast it happened. In the sixth chapter they've gotten wicked again. Remember, they [the Lamanites] wiped out the Gadiantons simply by preaching the gospel to them. That may seem extravagant to us. But the Nephites went on getting more and more wicked, and then see what happened. Why did they do this? Because they didn't work at it [being righteous]. You have to fast and pray and things like that. The Lord had blessed them, and this is the reason. They liked prosperity, so in Helaman 6:17, "The Lord had blessed them so long with the riches of the world they had not been stirred up to anger, to wars, nor to bloodshed; therefore they began to set their hearts on their riches; yea, they began to seek to get gain that they might be lifted up one above another."

251 How do you measure gain? How do you measure wealth and power? By numbers, of course. The whole thing is done by numbers. You don't even have to have the money anymore. It's just the numbers.

251 Helaman 6:20,21 "When the Lamanites found that

there were robbers among them they were exceedingly sorrowful. . . Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers.” They united with the bands. There was profit in it; there was business behind it. A giant brotherhood is what it turns out to be.

254 Helaman 6:29 “Yea, it is that same being who put it into the heart of Gadianton to still carry on the work of darkness ... from the beginning of man even down to this time [he’s the one who sows these nasty viruses]. And behold, it is he who is the author of all sin [well, that’s a funny thing] ... and doth hand down their plots, and their oaths and their covenants, and their plans of awful wickedness.”

254 Helaman 6:31,32 The more part of the Nephites made idols of their gold and silver. Well, they were making too much money. Notice verse 31. It got so much hold on them. “. . . build up unto themselves idols of their gold and their silver.” But why did it happen so fast, in the space of not so many years? Notice, this astonishes the Book of Mormon historians too as much as it does you. You say, well how can it happen so fast? It is strange. In not many years it happened just like that. And again, if you look at the record, that’s exactly what happened. In the sixty and seventh year of the reign [of the judges] “they did grow in their iniquities.” They reversed roles. The Nephites began to dwindle because of the hardness of their hearts, and the Lamanites began to grow.

254,255 Let’s go to chapter 7:39,40 . We’ve already mentioned that the Gadiantons had been wiped out [among the Lamanites] just by preaching to them, as if that could be done. That has a lot to do with the nature of their covenants. But they [the Nephites] had a new administration here in verse 39: “And thus they did obtain the sole management of the government,” so that anything they could do was all right. And they did “turn their backs upon the poor [cut all benefits] and the meek, and the humble followers of God.. . .And thus they did obtain the sole management of

the government,” so that anything they could do was all right. And they did “turn their backs upon the poor [cut all benefits] and the meek, and the humble followers of God.” Verse 40: “They were in an awful state, and ripening for an everlasting destruction.”

255 Helaman 7:3-5 Chapter 7 starts with a sad homecoming. This is a thoroughly sad story, isn't it? Nephi, the son of Helaman, had been on a mission trying to make some headway among the Nephites, and he was a complete failure. Nobody would accept him at all in the land northward. Verse 3: “And they did reject all his words, insomuch that he could not stay among them.” He had to leave; he couldn't stay. Well, at least I'm going home; things will be better there [he thought]. Forget it. They were worse when he got home: “And seeing the people in a state of such awful wickedness, and those Gadianon robbers filling the judgment-seats [they know where the keys of power are]—having usurped the power and authority of the land; laying aside the commandments of God, and not in the least aright before him; doing no justice unto the children of men [here is the routine; notice, it's all personal friends]. Condemning the righteous because of their righteousness; letting the guilty and the wicked go unpunished [and you might know why] because of their money; and moreover to be held in office.”

255 Helaman 7:6 “Now this great iniquity had come upon the Nephites in the space of not many years; and when Nephi saw it,” he was in agony of soul.

255,256 So in not many years [this happened], and when Nephi saw it, it just broke his heart. What could be going on? Is this a naive statement he makes here? “Oh, that I could have had my days in the days when my father Nephi first came out of the land of Jerusalem [out of that hell? Nephi didn't have any fun at all] that I could have joyed with him in the promised land.” When he got to the promised land, he had to break off from his brethren, and he ends on a note of dire misgivings. “Then were his people easy to be entreated, firm to keep the commandments of

God.” They weren’t at all. But this is a very realistic touch in the Book of Mormon. We do look back to those happy times, not really knowing what they were like, reading their teachings rather. “They were quick to hearken unto the words of the Lord.” [Helaman 7:7] Actually, the early Nephite said they were very slow to hearken to the words of the Lord.

256 Helaman 7:9 Now this is an interesting word he uses. Well, I can’t live in those happy times. Why don’t I get a better break? Why do I have to live in this time. “But behold, I am consigned [his use of the word consigned in verse 9] that these are my days, and that my soul shall be filled with sorrow because of this the wickedness of these my brethren.” I’m consigned to that. Everyone has his days assigned him. Why are we consigned? Well, everything is scheduled. Then again, we ask that question, why? Well, we get a marvelous vignette here, and we’ll go into that. But the idea is that everything is assigned and consigned. That’s part of the Book of Mormon; it’s part of the doctrine we teach. How far do we accept that? You’re here because you must be here, now because it’s now.

256 Helaman 10-12 Now we have a marvelous little cultural picture in verses 10, 11, and 12. He gives a picture of a Nephite city. It’s not like a European or ancient city at all—it’s very different. It’s a well-ordered town. Ancient [European] cities, without being ruins, have the most tangled, narrow, tricky streets you can imagine. Well, they were supposed to. If an enemy broke in, it was to confuse him so that he couldn’t take the city once he got through the walls. They were easy to defend when every native knew every bend and crook and window. But if they didn’t [the enemy] could take advantage.. This is one thing that has been discovered, archaeologically, down at Teotihuacan today at the big Pyramid of the Sun there. It was a large city, and moreover, the city was surrounded by garden patches, very systematically, and he describes it here.

256 Helaman 7:10 : “And behold, now it came to pass that it was upon a tower, which was in the garden of Nephi,

which was by the highway which led to the chief market.” We know these people were great market people. We see some pictures here of their ancient markets going on. Yes, here’s a picture of a market, very bustling. But there’s a picture of a much more impressive market here, a big city market where they’re coming in. Here is a military marketplace where you get all sorts of fancy gear. You notice they talk about their fine, costly apparel. They’re always emphasizing that in the Book of Mormon. Well, you see why. These people overdressed outrageously. Of course these are Aztecs; they come much later. But another trend of the archaeology, which is very diligent now, is the sameness—the fact that these patterns are kept for thousands of years. They don’t change as much as you might think.

257 Helaman 7:10 Now here’s a very impressive city. Note the towers all over the place, somebody yelling from a tower, and the boats bringing in the stuff to the marketplaces with their awnings spread and the like. The people are out with their wares, and here’s an outrageously overdressed soldier making an announcement. And the banners are there. It’s a splendid thing. It’s laid out. And this is the system we have in the Book of Mormon. These people were incurable tower people; they built towers at the drop of a hat], which tower was also near unto the garden gate by which led the highway.” So [it mentions] the gardens and the highway going to the main marketplace. That’s why you have the marketplace in the center of the city. The people pass to go to the market. It all fits the picture perfectly that we get in these old American cities.

257 Helaman 7:11 “And . . . there were certain men passing by and saw Nephi as he was pouring out his soul unto God upon the tower.” Now Nephi was a famous man, you see. They ran and told the people that Nephi was back. “The people came together in multitudes that they might know the cause of so great mourning for the wickedness of the people.”

257 Helaman 7:15 Well, Nephi stood up, and the people were worried. The reason they gathered is they felt

something was wrong, or he wouldn't be there. It tells us this later on. "When Nephi arose he beheld the multitudes of people who had gathered together." In Helaman 8:7-10, it tells us, "They did stir up the people to anger against Nephi, and raised contentions among them; for there were some who did cry out: Let this man alone, for he is a good man." There is much disagreement among the people in the next chapter. Many of them feel that things are going wrong, that the Nephites are wicked and there is something they should do about it. So when they gathered here [Helaman 6:12], Nephi had his audience. He opened his mouth and began to speak to them and rebuke them for their wickedness, of course. Verse 15: "Ye are given away that the devil has got so great hold upon your hearts. Yea, how could you have given way to the enticings of him who is seeking to hurl away your souls down to everlasting misery and wo? . . . Why has [the Lord] forsaken you?" They feel that God has forsaken them; he has a case here. It is because ye will not hearken unto his voice. "Why has he forsaken you?" God never forsakes anyone. You forsake him, he says, because you have hardened your hearts; you will not hearken. You won't listen, that's all. Instead of gathering you, he shall scatter you. "O, how could you have forgotten your God in the very day that he has delivered you?"

257,258 Helaman 7:21 Here is the good old, routine answer again in verse 21: "But behold, it is to get gain, to be praised of men, yea, and that ye might get gold and silver. And ye have set your hearts upon the riches and vain things of the world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity. [This is what people do to get money; I wouldn't believe it]. ... For if ye will not repent, behold, this great city, and also all those great cities which are roundabout, which are in the land of our possession shall be taken away. [This is how God's going to punish them; you have no strength at all; you just have to stand by yourself against your enemies].... It shall be better for the Lamanites than for you except ye shall repent. For behold, they are more righteous than you [verse 24], for they have not sinned against that great knowledge which

ye have received [you have greater knowledge; their sins may be just as bad but their knowledge isn't as great, so that's a redeeming factor];... he will lengthen out their days and increase their seed, even when thou shalt be utterly destroyed except thou shalt repent [this is what happened, of course]. ... Ye have united yourselves ... to that secret band [crooks own the country]. Yea, wo shall come unto you because of that pride which ye have suffered to enter your hearts, which has lifted you up beyond that which is good because of your exceedingly great riches [the cause of it all].... Even your lands shall be taken from you, and ye shall be destroyed from off the face of the earth." Well, this is the standard call of the prophets of old. This is what Solon preached to the Athenians. He was so much like Lehi.

258 Helaman 8:4, 5 There were judges from the secret band in the crowd, of course, and they were angry. These dignified judges had been getting away with it for years, and they didn't like this at all. Everyone was getting payola. The judges were in on it, like everybody else, and here they are. They were in the [crowd]; there were so many of them. Why don't you grab the guy? Why don't you seize upon this man? they said. He's reviling against this people and against our law. They were going to make a case against him, but what they were really worried about was that he might expose them. [They felt] righteous indignation because he was talking about them, concerning the corruptness of their law. "And those judges were angry with him because he spake plainly unto them concerning their secret works of darkness." [Helaman 8:4] That's what they were afraid of—that he would give away the whole thing. Shut up, you'll give away everything, they said. Their defense is a counterattack, of course, the best defense. So they're crying unto the people saying [Helaman 8:5]: "Why do you suffer this man to revile against us? For behold he doth condemn all this people, even unto destruction."

258 Helaman 8:5 It's you he's blaming [like saying], it's the American people he's accusing. We use this "American people" to death, as if they were a pool of wisdom or

something. Well, there may be something there, but they're just like other people. Verse 5: "They did cry unto the people, saying, ... For behold he doth condemn all this people ... and also that these our great cities shall be taken from us." It's impossible. We're powerful. Our cities are great. They can't possibly break in on us. "Thus they did stir up the people to anger against Nephi, and raised contentions among them." There was a lot of trouble already. People were worried, because some people pitched in and said, now wait a minute. He's right after all. Let him alone. He's a good man. "All the judgments will come upon us. ... He has testified aright unto us concerning our iniquities."

258,259 Helaman 8:9,10 It was no secret then. Is it a secret today? Verse 9: "Yea, and behold, if he had not been a prophet he could not have testified concerning those things." He had been out of town, you see. The others were compelled because of their fear that they could not attack Nephi, and that saved him. Verses 10: "They did not lay their hands on him; therefore, he began again to speak unto them. . . . Therefore he was constrained to speak more unto them saying: Behold, my brethren, have ye not read that God gave power unto one man, even Moses [they have the scriptures, and they're being bound by the scriptures]... insomuch that the Israelites, who were our fathers, came through upon dry ground." He used the standard arguments, of course, especially the Red Sea. The Jews always refer to the Red Sea. The delivering of Israel through the Red Sea is the standard argument of God's demonstration of power on earth, because it was a historical event, and they all had record of that.

259 Helaman 8:16,18 This man, Moses, could bear record that the son of God should come [he told them]. Verse 16: "Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham." He goes backwards from Moses to Abraham, and then from Abraham backward too. Down to Abraham, they saw of his coming. "But there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son." We call them "the brotherhood,"

which isn't right, I suppose. It is the priesthood, or the order before Abraham's day, but you belong to the one order or the other. Remember, we've just been told in explicit terms that Satan had organized and created these things and worked with them from the beginning. It's his doing—the same being who did works of darkness from the beginning. He swore men into this, the great abominations of darkness. He handed down their plots, oaths, covenants, and plans. On the other hand, you had this other arrangement. "But there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shown unto the people, a great many thousand years before his coming, that even redemption should come unto them."

259 Helaman 8:18,20 "A great many thousand" is a Semitic expression. A thousand is a lot, a great many. It doesn't have to mean thousands of thousand. Two thousand is a great many thousand. A great many years, a thousand. "Zenos did testify boldly." Now he's naming the prophets down from Abraham—Zenos, and Zenock and Ezias, and Abraham in the middle. Verse 20: "O then why not the Son of God come, according to his prophecy? And now will you dispute that Jerusalem was destroyed? [We have the seed of Zedekiah, the Mulekites with us, who tell us that it was.] Our father Lehi was driven out of Jerusalem because he testified of these things. . . . He is God, and he is with them. . . . Ye have rejected all these things, notwithstanding so many evidences which ye have received."

259 Helaman 8:24 What evidences? Then he gives the standard evidences of the philosophers in verse 24: ". . . both things in heaven, and all things which are in the earth ..." Nephi chooses the argument of the whole picture. When you look at the whole picture the question is, how does this happen in a world that is nothing but threatening? What unspeakable powers are loosed—all beyond control, everything happening just by chance and in a jumble, etc. How [can] it be possible for us to live such a comfortable life? If we behaved ourselves, it would be even more comfortable. But how is it, with the solar wind on one side and with the

ultraviolet and various rays on the other side, that we're able to survive at all? Well, there are the fifteen constants that have to be adjusted. Something has made this world comfortable for us, you see, is the argument he uses. If the earth was just a little farther from the sun, we couldn't be living on the earth. If it was a little closer to the sun, we couldn't be living on it. If it revolved a little faster or a little slower, we couldn't be living on it. If it was a little drier or a little wetter, life would be impossible for us. If it was a little hotter or a little colder, we couldn't live on it. Everything is fine-tuned. There are these fifteen fine-tuned constants, as physicists call them, that have to be adjusted to each other in absolute perfection. The chance of it happening accidentally is a trillion to nothing—something like that—absolutely fabulous. Well, that's the one he was talking about. He used the argument of the big picture, the whole picture: “. . . both things in heaven, and all things which are in the earth, as a witness that they are true.”

260 Helaman 8:27 The band has its grip on everything now. Verse 27: Yea, behold it is now even at your doors; yea, go ye in unto the judgment-seat [now this is what the corruption is doing], and search; and behold, your judge is murdered, and he lieth in his blood; and he hath been murdered by his brother, who seeketh to sit in the judgment-seat” The only thing here that takes inspiration is timing. You can almost be sure it would happen

260,261 Helaman 9:3 So here we go. “Yea, behold it is now even at your doors.” So the men ran to the judgment-seat, and sure enough [chapter 9:3], “behold, the chief judge had fallen to the earth, and did lie in his blood [and, of course, they were afraid]; therefore, they did quake and had fallen to the earth.” Now this falling to the earth is a thing to notice in the Book of Mormon. Every time you're afraid do you fall flat on your face? Does fear have that effect on you? You go flat on your face and you stay there until it's safe for you to move, until everything is in order.

261 Helaman 9:14 : “We ran and came to the place of the judgment-seat, and when we saw all things even as

Nephi had testified, we were astonished insomuch that we fell to the earth; and when we were recovered from our astonishment, behold they cast us into prison.” So they got over their astonishment. They weren’t that way all the time. It says, “They saw those five men who had fallen to the earth.” This other one tells us when they recovered from their astonishment, then they were cast into prison.

261 Helaman 9:12,13 , “Where are the five who were sent to inquire concerning the chief judge whether he was dead?” And the judges declared that they should be brought. Verse 13: “They told them all that they had done, saying ... we were astonished insomuch that we fell to the earth. [Well of course the judges had a quick explanation for that.] The judges did expound the matter unto the people, and did cry out against Nephi, saying: Behold, we know that this Nephi must have agreed with some one to slay the judge [they had been set up by Nephi to tell this story; it was a typical public relations trick on the part of the judges] . . . that he might convert us unto his faith.” He was going to perform a fake miracle, and that would convert them [the judges claimed]. Everybody is overplaying everybody else.

262 Helaman 9:17 “And now behold, we will detect this man, and he shall confess his fault and make known unto us the true murderer of this judge.” The five were liberated on the day of the burial. “Nevertheless, they did rebuke the judges ... and did contend with them one by one, insomuch that they did confound them.” Nevertheless, the fact that they had to be cleared didn’t make any difference. You can’t fight city hall; they were all thrown into jail anyway [see verse 38], and were sentenced to be executed. “Nevertheless, they caused that Nephi should be taken ... that they might cross him, that they might accuse him to death.” They passed a death sentence on him.

262 Helaman 9:21 “But Nephi said unto them: O ye fools, ye uncircumcised of heart, ... ye ought to begin to howl and mourn, because of the great destruction which at this time doth await you, except ye shall repent. Behold ye say that I have agreed with a man that he should murder Seezoram,

our chief judge.” The judge’s name was Seezoram, and we had a Zeezrom before.

262 Helaman 9:25-29 Well, I’ll show you another sign, he says: “Go to the house of Seantum, who is the brother of Seezoram, and say unto him .. .” He tells them what to say, so they do [verses 27-29]: “Has Nephi, the pretended prophet, who doth prophesy so much evil concerning this people, agreed with thee, in the which ye have murdered Seezoram, who is your brother? And behold, he shall say unto you, Nay [no, no, no]. And ye shall say unto him: Have ye murdered your brother?” Then he’ll be taken aback and know not what to say. And, of course, he’ll deny it, “and he shall make as if he were astonished. ... But behold, ye shall examine him, and ye shall find blood upon on the skirts of his cloak,... and then shall greater fear come upon him; and then shall he confess unto you [but he doesn’t fall down]. And then shall ye know that I am an honest man [they did what Nephi said, and] ..he did deny; and also according to the words he did confess.” Now by this time there were some people who said that Nephi was a prophet, moreover that he was a god.

262 Helaman Chapter 10:1 “There arose a division among the people, insomuch that they divided, ... leaving Nephi alone.” This is a dramatic situation. They go in both ways and leave one hero standing alone.

263 Helaman 10:2 This is quite a picturesque situation, “leaving Nephi alone as he was standing in the midst of them.” He moves off sorrowfully going home. Well there you are; he didn’t get anywhere with them.

263 Helaman 10:6 “Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine [he gives him a broad hint, a suggestion—you’ll have power to smite the earth], and with pestilence, and destruction, according to the wickedness of this people.” [So he planted the idea, obviously, with Nephi.] Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall

loose on earth shall be loosed in heaven; and thus shall ye have power among this people.”

263 Now, this goes beyond ordinances, you see. We talk about ordinances [Matthew 18:18]: “Whatsoever ye shall bind on earth shall be bound in heaven.” Well, this goes beyond that. This is more than an ordinance. There is an understanding between the worlds, we’re told, which is expressed by the priesthood and is expressed nowhere else. There is this understanding and coordination between the worlds, and that’s what we have here. [Nephi would] have power, and whatsoever he sealed in this world will go over in heaven, and the other way around.

263 Helaman 10:8 “And thus, if ye shall say unto this temple it shall be rent, it shall be done.” Notice, the temple is the connecting point between the worlds, the point at which heaven and earth meet. (It doesn’t say the veil of the temple.) “And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done.” See, God trusts Nephi all the way not to do foolish things. He knows darn well Nephi is not going to go around casting mountains down just to show his power. He knows by now that he can trust Nephi to do only what he would do himself, so you can trust Nephi. But he’s operating there. So here is the power of the other world being projected down here as with a beam—the focusing of mighty powers upon this little earth.

264 Helaman 10 10 : “And behold, if ye shall say that God shall smite this people, it shall come to pass. And now behold, I command you, that ye shall go and declare unto this people,... except ye repent ye shall be smitten, even unto destruction. ... When the Lord had spoken these words unto Nephi, he did not stop and did not go unto his own house [didn’t even go home to change his clothes] but did return unto the multitudes [plural] who were scattered about upon the face of the land.”

## Lecture 79 Helaman 11-13

### **The Hopi Indians Wisdom Literature [Self-righteousness Leads To Downfall]**

265 . In the Book of Mormon the implication is that [people] necessarily go bad when they start dealing in riches and being very successful. [Merchants] dressed in deceptively shabby clothes, traveling as agents and spies— industrial and technical spies, among other things. They stealthily (why stealthily?) brought great riches in their cargo ships and barges and arranged to arrive at night, keeping it all secret even from their own people.

265 Helaman 11 Well, this is the sort of thing we have in this marvelous book of Helaman, which is the dark book, the book of crime. Let's take chapter 11 of Helaman. After Nephi got out of prison and was delivered, he went on preaching. But it didn't do any good. Things got worse and worse. "And now it came to pass in the seventy and second year of the reign of the judges that the contentions did increase [things only got worse] insomuch that there were wars throughout all the land among all the people of Nephi. And it was this secret band of robbers who did carry on this work of destruction and wickedness."

266 Helaman 11:4 Nephi saw the way it was going. This was very bad. He said, "O Lord, do not suffer that this people shall be destroyed by the sword [they had lost all control; when is a famine a blessing?]; but O Lord, rather let there

be a famine in the land, to stir them up [to repentance]. ... And so it was done." There was a great famine.

266 Helaman 11:5 "The work of destruction did cease by the sword but became sore by famine. . . . For the earth was smitten that it was dry, and did not yield forth grain in the season of grain; and the whole earth was smitten, even among the Lamanites as well as among the Nephites, so that they were smitten that they did perish by thousands"

267 They were everywhere around [the Americas], and all of a sudden they were no longer there. This disappearing in the New World is a strange thing. It's peculiar to the Book of Mormon promises. You don't find that in the Old World. People hang on; they suffer, but they hang on. They don't hang on here; they just vanish.

267 Helaman 11:9,10 "When Nephi saw that the people had repented and did humble themselves in sackcloth [so the people were together in this ordinance], he cried again unto the Lord, saying: O Lord, behold this people repenteth; and they have swept away the band of Gadianton. ... They have become extinct, and they have concealed their secret plans in the earth [in other words they have gone underground]. Now, O Lord, because of this their humility wilt thou turn away thine anger. ... O Lord, wilt thou hearken unto me ... and send forth rain upon the face of the earth, that she may bring forth her fruit, and her grain in the season of grain."

267,268 Helaman 11:15,16 "Yea, O Lord, and thou seest that they have repented, because of the famine and the pestilence [so that was necessary, the one thing that could force them]. ... The Lord did turn away his anger from the people, and caused that rain should fall upon the earth." In nearly all the dances they [Indians] accompany themselves with the scratchy scratch that goes this way, and the drums that rattle. That's the sound of rain, and this is the sound of thunder. They are always imitating rain sounds, thunder sounds, and wind sounds. No matter what the dance, rain is the main theme.

268 Helaman 11:18 “And the people did rejoice and glorify God, and the whole face of the land was filled with rejoicing. [Lehi, Nephi’s brother, was just as diligent as Nephi was in this]. . . . The people of Nephi began to prosper again [uh oh, here it comes] in the land, and began to build up their waste places.” This building is a constant activity with them.

269 Helaman 11:25 “And they did commit murder and plunder, and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves.”

270 Helaman 11:28 “Therefore they sent an army of strong men into the wilderness and upon the mountains to search out this band of robbers.” They thought that would take care of them, but it didn’t work. They were driven back.

270 Helaman 11:32 : “And it came to pass that thus ended this year. And the robbers did still increase and wax strong, insomuch that they did defy the whole armies of the Nephites, and also of the Lamanites.”

270 Helaman 11:36,37 “They began again to forget the Lord their God. And ... they began to wax strong in iniquity. . . . They did not mend their ways.... They did wax stronger and stronger in their pride.”

271 Helaman 12:1,2 “And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; [he lays down a law of human nature or human condition here]. ... We may see at the very time when he doth prosper his people ... then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.” Why must it do that to them, and why must they be clamoring for more ease and prosperity? Are we the exception?

271 Helaman 12:3,4 “Except the Lord doth chasten

his people with many afflictions [they just had a major drought and a crime wave that practically wiped everybody out, then civil war; they are having an awful time—unless that sort of thing happens what do they do?] yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.” Now comes the reflection on human nature. This is a soliloquy, a simple statement of fact: “O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men [there’s a nice reflection on human nature]; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!” Here we are again.

271,272 Helaman 12:5 Incidentally, where this lamentation and wisdom literature reaches its peak in Hebrew is in the book of Ecclesiastes. The wisdom literature of the Hebrews is very close to the Egyptian. They quote from each other as a matter of fact. The Wisdom of Solomon and the Wisdom of Amenemhet overlap each other. The latter is a thousand years older. They say the same thing. The human race is just this way, and it’s always going to be this way. Since the beginning of the world it has never gotten any better. “Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom’s paths!” See this is wisdom literature. This should be capitalized, I suppose. I’ll see if it is in an earlier edition of the Book of Mormon. That’s the HOKHMAH literature of the Hebrews. They always capitalize Wisdom in the Hebrew writings, as if it were a person. And that’s so in the Doctrine and Covenants and Pearl of Great Price, too. It’s Wisdom and her children.

272 Helaman 12:6 “Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them.” He has given them the law of consecration, for example, and they don’t want it. They won’t have anything to do with it. The minute you mention

it, they will immediately come up with arguments against it. If they liked it they wouldn't do that. "Notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide. [It climaxes in this; Hamlet says the same thing:] O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth."

272 Helaman 12:10-15 "And by the power of his voice they are broken up, and become smooth. ... By the power of his voice doth the whole earth shake, ... the foundations rock." Notice, this is all prearranged. It is all timed, so it is by a powerful arrangement. It is on certain principles that have already been set forth, and it does happen. Then there's a very interesting thing. In the wisdom literature a bit of cosmology always comes in, because man has to be fitted into the big picture. Here it comes; he is going to give us some astronomy here [in verse 15]: "And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun."

273 Helaman 12:18 He puts in these little notes with much behind them—ignored subjects like the elements in the rigid editing of the Book of Mormon. We are not going to go into cosmological discourses here, but you can be sure that the Nephites were very much concerned with those things. You won't find astronomical discussions where you expect them in any of the wisdom literature, but then they will come out with something [saying] that man has to work with other things. [Saying that it's] "the earth that moveth and not the sun" shows that he is up on things. He's going to treat this [subject] in verse 18 a little later on. "And behold, if a man hide up a treasure in the earth, and the Lord shall say—Let it be accursed, because of [his] iniquity ... it shall be accursed." This often happens.

273 Helaman 12:26 "Yea, who shall be consigned to a state of endless misery, fulfilling the words which say: [What words is he talking about? Well, he is quoting the Memphite code here, the oldest document in existence,

the Shabako Stone, which says] They that have done good shall have everlasting life; and they that have done evil shall have everlasting damnation." He tells us he is quoting from the old source here. They are not his words.

273 Helaman 13:1,2 There is a complete reversal between Nephites and Lamanites here [Helaman 13:1]. Then here's another great episode with Samuel the Lamanite and his preaching. The Nephites remained wicked "while the Lamanites did observe strictly to keep the commandments of God, according to the law of Moses [remember, they are still keeping the law of Moses; that's something].. .. There was one Samuel, a Lamanite, came into the land of Zarahemla, and began to preach unto the people [that's turning the tables, isn't it?]. ... Behold, the voice of the Lord came unto him, that he should . . . prophesy unto the people whatsoever things should come into his heart [well, he is persona non grata; they don't want him].... They would not suffer that he should enter into the city; therefore he went and got upon the wall."

273,274 Helaman 13:5-10 He spoke "whatsoever things the Lord put into his heart." Inspiration is unforced; just let it flow freely. That's exactly the way Solon begins his work of wisdom, which revolutionized the Athenian society. [Samuel said], "the sword of justice hangeth over this people." The same expression is used in Mormon [8:39-41] when it talks about people of our day: "Yea, why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not? ... Behold the sword of vengeance hangeth over you." It will soon fall to your utter destruction. Helaman: 13:6: "Yea, heavy destruction awaiteth this people [nothing but repentance can save them] And behold, an angel of the Lord hath declared it unto me [an angel again], and he did bring glad tidings to my soul. And behold, I was sent unto you to declare it unto you also,... but behold ye would not receive me. Therefore, thus saith the Lord ... I will take away my word from them. ... I will suffer them no longer." But then in verse 10 he says "the fourth generation." If we have to

wait four generations, that doesn't bother us now; we'll cross that road when we get to it [the people thought]. As Scarlet O'Hara said, "I'll think about that tomorrow." Verse 10: "And there shall be those of the fourth generation who shall live, of your enemies, to behold your utter destruction. [This is just about the time of the birth of Christ, and he is talking about the destruction at Cumorah.] ... and this shall surely come except ye repent, saith the Lord; and those of the fourth generation shall visit your destruction."

274 Helaman 13:12,14 "Yea, wo unto this great city of Zarahemla; for behold, it is because of those who are righteous that it is saved." That's a basic principle of the Talmud. In Sodom and Gomorrah the Lord spares the wicked [for a while] only for the sake of a few righteous. Verse 14: "But behold, it is for the righteous sake that it is spared. ... When ye shall cast out the righteous from among you, then shall ye be ripe for destruction."

274,275 Helaman 13: 19,20 "For I will, saith the Lord, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me [notice how he emphasized this]; for none hideth up their treasures unto me save it be the righteous; and he that hideth not up his treasures unto me, cursed is he, and also the treasure, and none shall redeem it because of the curse of the land." Verse 20: "And the day shall come that they shall hide up their treasures, because they have set their hearts upon riches [see, they want to go back and get their treasures again—watch out for that]; and because they have set their hearts upon their riches, and will hide up their treasures when they shall flee before their enemies." That's the whole thing; that's why they were hiding these in the Jerusalem story. That's the real history. We actually have the documents today. As they left Jerusalem they hid their treasures, hoping to come back and get them. But the specific statement in the Copper Scroll is: All these are reserved for use in the temple and in the ordinances, and you can't use them for your private purpose. They have been dedicated from now on. "Because they will not hide them up unto me, cursed be they and also their treasures;

and in that day shall they be smitten, saith the Lord.”

275 Helaman 13:21-23 Here is the old routine again in verse 21: “Ye are cursed because of your riches, and also are your riches because ye have set your hearts upon them [that’s what cursed them], and have not hearkened unto the words of him who gave them unto you [the economy is all, you see]. Ye do not remember the Lord your God,... but ye do always remember your riches.” You are always thinking of the economy.. They’ve got to perish; these things can’t last, you know. They [people in such a society] are in a very bad state. “Yea, your hearts are not drawn out unto the Lord, but they do swell with great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions, and murders [it leads to that—this is your prime-time mix again]. ... For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities.” This is a curse on the promised land, you see.

275,276 Helaman 13:25 Now we come to a very important thing. It looks just like routine platitudes about self-righteousness and the like, but this is a very, very important principle that we overlook. Especially today it should be emphasized, namely this: “And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out. Behold ye are worse than they.” Then he talks about this self-righteousness. This is the great obstacle to repentance here; it’s the beautiful self-image which we cultivate today. It’s the unbreachable wall—no criticism or questioning can penetrate it. You don’t have to bring specific charges or anything. You are just sweetness and light. The worst of those in the Book of Mormon are typical, such as the Zoramites. In Alma 31 we get them. There are many examples here, but this is the point. They are the worst who think they are the best. Alma 31:18: “And again we thank thee, O God, that we are a chosen and a holy people.” Then skip over to verse 28: “Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all

their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say—We thank thee, O God, for we are a chosen people unto thee, while others shall perish. ... O Lord God, how long wilt thou suffer that such wickedness and iniquity shall be among this people? O Lord, wilt thou give me strength, that I may bear with mine infirmities.”

276 This is the worst thing you can find, and they were great people too. They were courageous. They were very neat; they had high dress standards. Remember, the people couldn't get into the meetings without them. They were always talking about their righteousness. They were very clever dissenters and very prosperous. This is the kind of people they were. It goes on here, this holy, holy, holy, we believe thou art God. Every Sunday they would come and bear their testimony. “Thou hast separated us from our brethren. Thou has elected us to be thy holy children.” Well, what an image they have of themselves! “Behold thou art the same yesterday and today. We thank thee that thou hast elected us.” So this is the best possible defense you can have against repentance, and it's the hardest wall to penetrate, once people get this idea. The Zoramites had it. As Joseph Smith said, “Let no man proclaim his own righteousness.” That's one of the greatest dangers to Latter-day Saints because we have been blessed, and the Lord recognizes us. There's a reason for thinking that we are pretty good, but look out for that because look what happens. Then there's this other thing, the prosperity. That's what is going to wreck it all.

276 Helaman 13:26 Now, here's a very good one, a nice culture note here in the verse 26: “Behold ye are worse than they. ... If a prophet come among you and declareth unto you the word of the Lord, which testified! of your sins and iniquities, ye are angry with him.”

## Lecture 80 Helaman 13 – 3 Nephi 2

### **The Hopelessness in Wickedness [Samuel the Lamanite Prophesizes] [Utter Destruction Promised] [Expected Signs Finally Appear]**

278 Helaman 13 Now, we're beginning to learn a lesson that these Book of Mormon people were having a hard time learning—that things do [change]. It's not always going to be the same. They thought it was, you know. We're in chapter 13 of Helaman. We got down to where he's talking about blind guides. They lifted him [the false prophet] up, remember. From the Chilam Balam—that's the oldest record we have from Central America, the Mayan record—when a prophet is approved by the people, they dress him in costly apparel and carry him on their shoulders in a sedan chair around the town. It says the very same thing [in Helaman 13:28]: Ye will lift him up, give him your substance, and clothe him in costly apparel. Everything follows the customs.

278 Helaman 13:29 How far can public relations and rhetoric be carried here? We're going to find out. Verse 29: "Yea, how long will ye suffer yourselves to be led by foolish and blind guides. ... He hath cursed the land because of your iniquity [are there no limits here?] And behold, the time cometh that he curseth your riches, that they become slippery." It's a very interesting phenomenon of riches. It seems you can have them one day and don't have them the next.

279 Helaman 13:37 Then the great fear comes. Verse 37: "Behold, we are surrounded by demons." At the end of the fourth and fifth centuries the very same thing happened in the ancient world, all throughout Europe and the Mediterranean. People were seized by this terrible fear. It was a strange kind of fear. There was the great fear of 1789 (there's a new book out on it now) in France mostly. People were suddenly seized by a terrible fear. They didn't know what it was; it just drove them wild.

279 Helaman 37:13 These people got the same way. I think this is built up. It reaches a point when you can't trust anything. What are you going to do? Well, you finally just go like a young soldier in Israel. Nothing could be settled at all, so he just committed suicide. You have these mass suicides at times like this, but it's this idea that they're surrounded by demons. They're haunted and helpless. They're in the grip of something, and they think they're spooked. They don't know what it is. They get that illusion, and it drives them crazy. "We are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls." This feeling of utter helplessness culminates in this. What are they going to do?

280 Helaman 13:38 "But behold, your days of probation are past; ye have procrastinated the day of your salvation." Every day brings us closer to this, you see. It's an amazing thing that you do reach this point, and then you have these climaxes in civilization, and these sharp breaks. Our memories are very small. These unpleasant things we don't like to remember. So the next generation forgets them almost immediately, and it goes on as if they were the only people who ever lived. It happens after a war, too. You get half a nation wiped out, and in a little while nobody ever thinks of them. They're gone, and so we go on living from day to day. "Ye have sought all the days of your lives for that which ye could not obtain; and ye sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head."

280,281 Helaman 14:2-6 So it was "contrary to the

nature of that righteousness,” and that’s your foolishness wasted the time trying to get that. Now Samuel the Lamanite is talking here. He predicts the coming of Christ. Helaman 14:2: “Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.” Remember, the prophecy for Kirtland was five years, too. The Prophet Joseph said, “We’ll be here five years.” It was just five years, and they had to get out “This will I give unto you for a sign at the time of his coming.” Now notice these signs are all a matter of timing. Of course, the meteors that are going to show in the heavens are already on their way. The way these things are coordinated is a very interesting thing. When these great events happen, there are these signs of coordination, how these things are worked together, and you see a lot of it here. “For behold, great lights in heaven, insomuch that in the night before he cometh there shall be no darkness.” “And behold, there shall a new star arise.” Well, there’s a nova, all right. That’s the Star of Bethlehem, “And ... there shall be many signs and wonders in the heaven.” They go along with it.

281 Helaman 14:9-15 And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you.” [Alma 8:16] says the same thing. In a crisis it’s an angel that’s sent. “Yea, he hath said unto me: Cry unto this people, repent and prepare the way of the Lord.” Because I’m a Lamanite, you’re not going to listen to me; you just get angry with me. The Nephites resent Lamanite righteousness teaching them anything. They’re the righteous people [in their eyes]. “And ye shall hear my words, for, for this intent have I come up upon the walls of this city ... that ye might know the conditions of repentance.” He’s going to give them a break. He’s going to reason with them and give them an explanation. Of course they don’t want any of it. “And if ye believe on his name, ye will repent of all your sins;... and behold, again, another sign I give unto you, yea, a sign of his death. For behold, he surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth to bring to pass the resurrection of the dead [now this is the Atonement]

that thereby men may be brought into the presence of the Lord.”

281 Helaman 14:16 It’s going to be a matter of a breakthrough, you notice in verse 16: “Yea, behold, this death bringeth to pass the resurrection,” and nothing else [can do it]. This death is one thing. It’s in the nature of a breakthrough. The whole system is going this way, and then something breaks through and puts it on an entirely different footing. Something changes everything. Of course, this is the way things happen in nature too. “. . . and redeemeth all mankind from the first death . . .” All mankind right now are cut off and are considered as dead. But when that happens there’s going to be a real change. Something marvelous is going to take place.

281 I was just thinking this morning about the heavenly world, the celestial world, the other realms, the eternities that we can’t even imagine. Most people don’t believe they exist at all. They are so hard to imagine. But equally hard is the other side—the extreme, irrational, wild and insane other world. Imagine that we have that, you see. That’s just as incredible, just as hard to believe. But the point is, we don’t just walk into that other world. We’re not equipped. It is there all right, but because I’m not there now I may not believe it. But don’t expect that you can just walk into it—that’s the whole point. We’re preparing for it here because there’s going to be a lot to do. In this terrible mess we’re preparing for it, and that’s what it’s going to be. But there is this division line. It comes like that, and precise times and places are marked. These things [miracles] come, and when they’re realized, you say, well it’s the most natural thing in the world. He’s going to talk about that, the resurrection.

281 Helaman 14:18,19 “Yea, and it bringeth to pass the condition of repentance. [It’s a state required for the accomplishment of that, the condition of repentance],... and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness.” You can go on in a state of corruption, but you’ll have nothing to do with that other

world at all—you'll be out. See, [the Lord said] worlds without number have I created—all sorts, many mansions. "Therefore, repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come unto condemnation." There's the tragedy, to know and not do.

281,282 Helaman 14:20-22 And then these are the signs of his death; they're described more fully later on in 3 Nephi. Verse 20: "And there shall be no light upon the face of this land ... for the space of three days." That's just the opposite. There was the light for three days, and now there's darkness for three days to match it. This is the cosmic effect. And "there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble." A vivid description is going to be given of this later on. "One solid mass, shall be broken up ... shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments [go up Rock Canyon, you'll see this all right] upon the face of the whole earth, yea, both above the earth and beneath,"

282 Helaman 14 25-27 "And many graves shall be opened, and shall yield up many of their dead." Now does that mean resurrection, or is it the shattering of the tombs where the dead fall out? There are various interpretations. Why not all appear if it's going to be a resurrection? It says "many of the saints shall appear unto many"—not all of them. What's going on? Again we'll find a description later on—be patient. "Darkness should cover the face of the whole earth for the space of three days."

282 Helaman 14:28,29 "That there should be no cause for unbelief among the children of men." They will not believe a righteous judgment, see. Will they believe this? Now do we convince by miracles? This is the point. No, a wicked and adulterous nation seeketh a sign. Can you force people to believe by miracles? No, it doesn't work. They immediately start explaining it away on scientific grounds, etc., as it tells us here.

282,283 Helaman 14:30,31 "And now remember,

remember, my brethren, that whosoever perisheth, perisheth unto himself.” With all these titanic forces around us, the decision is still our own. You can be impressed or not be impressed, but the fact is when this has wrecked your best excuse, you see that these things don’t just happen. “And whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourself [nobody is going to twist your arm here]. ... He hath given unto you that ye might know good from evil.”

283 Helaman 15:1-8 “My beloved brethren,” he says [in Helaman 15:1]; he calls them that. Now he gives them what the Lord teaches in Matthew 24: Make sure that you don’t have any pregnant women around when this happens, because there’s going to be a bad time. “Ye shall attempt to flee, and there shall be no place for refuge; yea, and wo unto them which are with child, for they shall be heavy and cannot flee;... wo unto this people who are called the people of Nephi except they repent. . . . They have been a chosen people of the Lord; yea, the people of Nephi he hath loved, and also hath he chastened them ... because he loveth them. But behold, my brethren, the Lamanites hath he hated [that’s strong language, to say the Lord hated the Lamanites] because their deeds have been evil continually, and this because of the iniquity of the tradition of their fathers. But behold, salvation hath come unto them.” It’s been completely reversed; the bad guys are now the good ones. The Lord will prolong their days, he said. This part of the chapter is an encomium of the Lamanites. “The more part of them ... walk circumspectly before God [and they do]. ... Yea, I say unto you, that the more part of them are doing this, and they are striving with unwearied diligence that they bring the remainder of the brethren to the knowledge of the truth.”

283 Helaman 15:9-16 “And ye know also that they have buried their weapons of war [they followed the example of the Ammonites on a broad scale in burying the hatchet, you see], and they fear to take them up lest by any means they should sin; yea, ye can see that they fear to sin [well, the NRA would put an end to that]... and [they] will not

lift their swords against them, and this because of their faith in Christ.... The Lord shall bless them and prolong their days, notwithstanding their iniquity [because they have redeeming virtues]. Yea, even if they should dwindle in unbelief [which they do] the Lord shall prolong their days until the time . . . spoken by our fathers, and . . . many other prophets, concerning the restoration of our brethren, the Lamanites [eventually they will be restored]. ... In the latter times the promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have ... they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten.” This is the fate of the Lamanites now, of course, in the country. Every treaty that’s been made with them has been broken. Any time anything of any value was found on the reservation, they just went in and took it from them. “... and scattered abroad, having no place for refuge.” This is the basis, and it’s true. He says they’ll suffer all that. They’ll go all the way down before, and then they’ll be blessed. But they shall be “numbered among his sheep.” Verse 16: “I will not utterly destroy them [that’s quite a promise] I will not utterly destroy them ... they shall return again unto me, saith the Lord.” That’s the promise. But, in the next verse: “I will utterly destroy them [the Nephites].” There’s the difference. “I will not utterly destroy them [the Lamanites—this is the condition of today but] . . . concerning the people of the Nephites: If they will not repent, and observe to do my will, I will utterly destroy them.” That’s the promise.

283,284 Helaman 16:4-8 Well, as many as believed on his [Samuel’s] words, hurried to confess and get baptized. Most of them, though, cast stones at him and shot arrows at him, but they couldn’t hit him as he stood on the wall. When they saw that he couldn’t be hit, they went away to Nephi to be baptized. Helaman 16:4-5: “For behold, Nephi was baptizing, and prophesying [like Alma]; ... therefore as many as believed on the words of Samuel went forth unto him [Nephi] to be baptized.” He was the one who had the authority to do it. So they didn’t go to Samuel; they went to Nephi after they had heard the preaching of Samuel. Verse

6: “But the more part of them did not believe in the words of Samuel... they [said]: Take this fellow and bind him, for behold he hath a devil”—because we can’t hit him. See, they interpreted it their way all the time—supernatural protection. So he jumped from the wall and ran out of the land, went to preach among his own people, and was never heard of again among the Nephites, like Alma and the younger Nephi. It was something of a custom. You would just flee out of society and never be heard of again.

284 Helaman 16:10,14 “And thus ended also the eighty and seventh year of the reign of the judges, the more part of the people remaining in their pride and wickedness.” The people began to be more hardened. In the ninetieth year there were great signs “and angels did appear unto men, wise men [now the chain begins, you see] and did declare unto them glad tidings. . . . Nevertheless, the people began to harden their hearts, all save it were the most believing part of them . . . and began to depend upon their own strength and upon their own wisdom.

284 Helaman 16:17,20 “And they began to reason and to contend among themselves.” This is not only a false tradition, it’s a wicked one. Some great and marvelous thing is going to happen in a land far away—so what? [they say]. Notice verse 20: They say that just to keep us in ignorance. They don’t have to explain it, because it won’t happen here. You’ll notice it’s not going to happen here; it’s going to happen there. So they’re safe; the [wicked] can say anything they want to. They keep us in ignorance where we can’t witness it with our own eyes. So the [intellectuals] can tell us anything they want.

284 Helaman 16:21,22 “For we depend upon them to teach us the word; and thus will they keep us in ignorance. . . . They were much disturbed for Satan did stir them up to do iniquity continually; yea, he did go about spreading rumors and contentions upon all the face of the land that he might harden the hearts of the people against that which was good and against that which should come, . . . [and thus did] Satan get great hold upon the hearts of the people

upon all the face of the land.” And thus ends the book of Helaman.

284,285      3 Nephi 1:1    Finally we get to 3 Nephi here. “And it was in the year that Lachoneus was the chief judge and the governor over the land.” Lachoneus is going to play an important role here; he’s an important man.

285      3 Nephi 1:2    “And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son, Nephi [and we have an account of the record here]. Then he departed out of the land, and whither he went, no man knoweth.” There it is again. Alma did that. Where is it they go in these places?. So he disappeared too.

285      3 Nephi 1:4    “There began to be greater signs and ... [they] began to say that the time was past” and heaved a great sigh of relief. The time has passed, and you’ve missed it—you’ve muffed it. And they began to rejoice about it. There are many examples of that when they set a particular date [for something to happen], and when [it doesn’t happen on] that date there’s a great uproar.

285      3 Nephi 1:6    “And they began to rejoice over their brethren, saying: Behold, the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing have been vain. ... They did make a great uproar. . . . There was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass.” Well, wasn’t that rather extreme? No, that has happened lots of times.

287      3 Nephi 1:10,13    So this is what happened [because of their] faith. And here [in 3 Nephi] was a day set, and what was going to happen? It looked pretty bad, Verse 10: “Nephi, the son of Nephi, saw this wickedness of his people [he was upset, of course, and he] ... cried mightily to his God in behalf of his people.” He prayed and prayed and the Lord said, “Lift up your head”—I’m coming tomorrow, so don’t worry. Verse 13: “Be of good cheer; for behold, the time is at hand; and on this night shall the sign be given,

and on the morrow come I into the world.” Notice this fine tuning. The dates are set. Everything is timed.

288 3 Nephi 1 15 ]: “And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken [the great solemnity of this is like the tolling of a great bell]; for behold, at the going down of the sun there was no darkness [it sounds just like a Greek chorus—a supernova appeared]; and the people began to be astonished because there was no darkness when the night came. And there were many, who had not believed the words of the prophets, who fell to the earth, ... for they knew that the great plan of destruction. ... [We talked about falling to earth as supplication, submission, and terror at the same time.] All the people upon the face of the whole earth from the west to the east, both in the land north and in the land south, were so exceedingly astonished that they fell to the earth.” Does that mean they lost their foothold? It could have been deliberate. See this is the point. When you’re faced with something too much to cope with, when there’s some power that’s beyond your control, that’s what you do, of course. You put yourself in a position of complete submission

289 3 Nephi 1:19,22 “ There was no darkness in all that night, but it was as light as though it was mid-day, . . . and they knew that it was the day that the Lord should be born. ... A new star did appear according to the word.” Ah, now you say, this would certainly convert them and there would-be no more lying, but it was just the opposite in verse 22: “And it came to pass that from this time forth there began to be lyings sent forth among the people by Satan to harden their hearts.\*” They said, we can explain this all right. Immediately, the reaction is not what you expected. You can explain every situation. Notice how Satan is going to exploit every situation to his ends. “The more part of the people did believe.... Nephi went forth among the people, and also many others, baptizing unto repentance.” There was peace in the land, and they preached by the scriptures. Verse 24: “And there were no contentions, save it were a few that began to preach . . . that it was no more expedient

to observe the law of Moses,” because Christ had come, but they were soon converted and everything went along smoothly. There was peace “save it were for the Gadianton robbers, who dwelt upon the mountains, who did infest the land.”

289 3 Nephi 1:27-30 Now, we have a very interesting psychological study in this first chapter from verse 27 to the end, namely the younger generation. You remember the clever Zoramites. They were the snazzy people that wore the natty uniforms. They were the best fighters. There was a time when all the best officers in the Lamanite army were Zoramites who had been Nephites. They were very hard working, rich, prosperous, and pious. They observed strict dress standards and all that sort of thing, and they were the ones that intrigued the young to go over and join the Gadiantons. They gave it sort of a romantic allure—become soldiers of fortune, etc. It tells us that [they went] among the Gadianton robbers in their secret places. “Therefore they did commit many murders, and did do much slaughter among the people. And it came to pass that in the ninety and fourth year they began to increase in a great degree, because there were many dissenters of the Nephites who did flee unto them.”

289 3 Nephi 1:29 “And there was also a cause of much sorrow among the Lamanites; for behold, they had many children.” When they started to grow up they were led away by some of those who were Zoramites. The Zoramites sold them on this. The Zoramites were recruiters for the Gadiantons. They said it was glamorous and adventurous. “. . . led away by some who were Zoramites, by their lyings and their flattering words to join those Gadianton robbers [so that’s what happened]. And thus the Lamanites were afflicted also, began to decrease as to their faith and righteousness because of the wickedness of the rising generation.” The young were very much attracted by this. The life of a Gadianton robber was romantic, it was exciting, and it was profitable, too. And the Zoramites went out and recruited them successfully. A very interesting psychological touch there.

289,290 3 Nephi 2:1,2 In the second chapter the signs and wonders began to be less and less astonishing because they got to see more and more—they became commonplace. “They began to be hard in their hearts, and blind in their minds, and began to disbelieve all which they had heard and seen—imagining up some vain thing in their hearts, that it was wrought by men and by the power of the devil,... and thus did Satan get possession of the hearts of the people again.”

290 3 Nephi 2:3 “The people began to wax strong in wickedness [this is a fine thing to happen] and abominations; and they did not believe that there should be any more signs or wonders given; and Satan did go about, leading away the hearts of the people, tempting them and causing them that they should do great wickedness in the land.” This is going to be pretty bad, I’m afraid.

290 3 Nephi 2:8,11 That “the Nephites began to reckon time from this period when the sign was given. . . . And Nephi, who was the father of Nephi ... could nowhere be found in all the land [he went out]. . . . The people did still remain in wickedness, notwithstanding the much preaching and prophesying which was sent among them [they get worse and worse]. . . . There began to be wars and contentions [verse 11] throughout all the land.” The Gadianton robbers just took charge. They laid waste many cities, Verse 11: “It became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them.” They were compelled to take arms against them. The Nephites were threatened with utter destruction from these robbers. It’s getting very serious.

290 3 Nephi 2:14 “Those Lamanites who had united with the Nephites were numbered among the Nephites.” There’s a nice note on race again. If you were Lamanite who had joined the Nephites, you were now called a Nephite. “And their curse was taken from them.” Did they change their complexion and become white overnight? No, it’s a cultural thing. The same things go together all the time. And they were called Nephites; the same name was given to

them. We can't dwell on that now—we will later.

290 3 Nephi 2:17,18 “The people of Nephi did again gain some advantage of the robbers insomuch that they did drive them back out of their lands into the mountains [again],... [but then] because of the wickedness of the people of Nephi, and their many contentions and dissensions, the Gadianton robbers did gain many advantages over them. . . . And [thus] the sword of destruction did hang over them, insomuch that they were about to be smitten down by it, and this because of their iniquity.”

## Lecture 81 3 Nephi 3-5

### **Rhetoric [Defined] [Famous Names of Rhetoric] [Lachoneus] [Gadiantons]**

292 Now the standard explanation today of all this misunderstanding that's been going on between the Nephites, the Lamanites, the Zoramites, the Gadiantons, and all the rest of them—we would say piously is a lack of communication, wouldn't we? They certainly aren't communicating, and so we have a masterpiece of communication. This third chapter of 3 Nephi is the great letter. It's really a lesson in communications. It's typical of the official communique of our day. It's smooth, it's convincing, it's conciliatory—and it's totally false, as we'll soon find.

292 3 Nephi: 3:1: "Lachoneus, the governor of the land, received an epistle from the leader and the governor of this band of robbers; and these were the words which were written." Now what does it say there? It's flattering. Remember, we've seen already in the Book of Mormon a great deal about flattering words. Flattering words get the thing done. If you want to organize a movement, you start out and end up with flattering words, and they always work. Flattering words are those the people want to hear—tell them what they want to hear. It's a very good thing in our society. It has become a fine art, as you know. It has become the cornerstone of the rhetoric of our times. And at

this point I might point out that it was not wars or plagues or famines or climatic changes that wiped out ancient empires and nations. It was rhetoric, this very thing we're talking about. That was the cause of it.

292,293 [I] must make clear—what rhetoric is and how devastatingly effective it is. It destroyed the ancient world. Every period ended up with rhetoric taking over, because it confounds all values. The ancient civilizations were beset by a feverish preoccupation with rhetoric, which suggests nothing so much as a hopeless alcoholic's devotion to the bottle. It destroyed them. Everywhere the ancients give us to understand that rhetoric (you can call it TV if you want) is their poison, that it is ruining their capacity to work and think, that it disgusts and wearies them, and that they cannot let it alone because it pays too well and, having destroyed everything else, it is all that they have of remembered glory.

293 That sounds like an extreme statement; we have to go on here about how the art of rhetoric was founded. It existed in other civilizations, but it became a big thing in the ancient world with the Sophists, Gorgias and Protagoras, the more famous one, who started the school. These are both [from] dialogues of Plato. They were friends of Socrates, and Socrates denounced what they were doing as the most dangerous thing in the world. It does have that effect, too. (Our word gorgeous comes from Gorgias because of his gorgeous style. It's -"ias" because it's a Dorian name.) [Plato] charges his friend Gorgias because he has founded the first rhetoric school, and it's paying off enormously. He's turning out lawyers and businessmen by the scads. These schools are spreading everywhere, and before you know it, there's nothing else. By mixing rhetoric with philosophy he turned it to Sophistry, for which offense Plato takes him grimly to task. The charge is that he is turning his talents from the honest search for truth to the business of cultivating appearances.

293 So we have the three big names here. We could start out with Gorgias, Protagoras and Empedocles. Gorgias

wrote three famous books. One was to prove that nothing exists; the second was to prove that if it did exist you couldn't know it; and the third was to prove that if you did know it, you couldn't prove it to anybody else. So having settled that matter, he cultivated a new and wonderful art of finding success the easy way. He worked out a technique, says Philostratus, which enabled him to speak offhand on any and all subjects and to prove or disprove any point on demand (this is the skill of the rhetorician, you see, of the journalists, etc.), thereby bringing against himself the shocked and scandalized charge of "making the worse appear the better reason." That shocked everybody, but you can do it. You can make any reason appear the best. Traveling everywhere, he proved to the world that "nothing can stand up against the art of rhetoric."

293 Gorgias shares with his friend Protagoras the glory and guilt of selling rhetoric to the world. Protagoras concluded that he was wasting his time trying to sound the secrets of the universe in a short lifetime, burned his books in the marketplace, and turned to teaching rhetoric. So let's put these two names down, Gorgias and Protagoras, so at least you'll remember them.

294 Well, there are some things to note here—it goes on and on. If nothing is rarer than a good orator, nothing is commoner than bad ones. The rewards of rhetoric are tremendous. Are such rewards to be left lying about unclaimed until the perfect orator comes along? As might be expected, the worst people took to rhetoric like ducks to water, for rhetoric preached the gospel of success. People of every class became inflamed with a desire to achieve the new success. The orator's philosopher, says Cicero, is not Aristotle (who loathed rhetoric), but Carneades, because he was always successful: "He never supported a cause that didn't win or opposed one that didn't fail."

294,295 For the rhetor success meant three things (right out of the Book of Mormon): fame, wealth, and power. We're going to get that here; remember the four things that Nephi talked about. We talked about these things, and this

is what ruined the ancient world. What [is] not recognized is a fatal Gresham's Law by which bad rhetoric, art, and education, like bad money, always forced the better product out of the market.

296 A properly trained rhetorician can make his audience clay in his hands, helpless as automatons without a will or mind of their own. That was the effect they were after, and that was the effect they got. The Book of Mormon is full of this. We get these flattering speakers who lead people this way and that way by the nose. They are the cause of every great movement [of evil]. Every great mischief in the Book of Mormon starts out with a person who is a master of many words, who is very clever and has cunning knowledge of the language, and who is above all expert at flattering speech.

297,298 3 Nephi 3:2,3 Lachoneus, most noble and chief governor of the land, behold, I write this epistle unto you, and do give unto you exceedingly great praise." because of your firmness, and also the firmness of your people, in maintaining that which ye suppose to be your right and liberty; yea, ye do stand well, as if ye were supported by the hand of a god, in the defence of your liberty, and your property, and your country, or that which ye do call so." This is an ironical touch. Throughout this letter he keeps contrasting Lachoneus's "wimps" with his own mighty men, you see. He rubs it in here. It's much more effective than name-calling would be/ This is ironic; he's being almost sarcastic here. Verse 3: "And it seemeth a pity unto me, most noble Lachoneus, that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command [your people are all right, but come on now], who do now at this time stand in their arms [the intimidating motif], and do await with great anxiety [they're just waiting to come down] for the word—Go down upon the Nephites and destroy them. [And he drops the disguise here—Mr. Nice Guy no more, he says.] And I, knowing of their unconquerable spirit, having proved them in the field of battle, and knowing of their everlasting hatred towards you because of the many wrongs which ye have done unto them ..."

298 Of course, there's no hint in here anywhere of the fact that the issue is the crimes and the outrages that have been performed all these many years by the Gadiantons. He's going to tell us it's a noble society and we've been doing well, and you've forced us to do it. Therefore if they should come down against you they would visit you with utter destruction [now, if that isn't a threat—but] . . . feeling for your welfare [he says, that's what is worrying me], because of your firmness in that which ye believe to be right, and your noble spirit in the field of battle. Therefore I write unto you, desiring [all you have to do is give us everything you've got, and then we'll be your friends; save us the trouble of having to beat you and we'll appreciate that] that ye would yield up unto this my people, your cities, your lands, and your possessions, rather than that they should visit you with the sword and that destruction should come upon you. Or in other words, yield yourselves up unto us, and unite with us and become acquainted with our secret works, and become our brethren that ye may be like unto us—not our slaves, but our brethren and partners of all our substance.”

298,299 3 Nephi 3:9 “And behold, I am Giddianhi [that's his name, and he had no trouble writing it, if that's all he had to write]; and I am the governor of this the secret society of Gadianton.” Now he starts talking. Most secret societies make this claim—that they're ancient and that they're essentially benevolent. That's what he says. We're a benevolent society. We've just suffered wrong, that's all. You've done all the wronging, and we've been your victims. “And the works thereof I know to be good; and they are of ancient date and they have been handed down to us. And I write this epistle unto you, Lachoneus, and I hope that ye will deliver up your lands and your possessions without the shedding of blood.”

299 3 Nephi 3:9 “I hope that ye will deliver up your lands and your possessions, without the shedding of blood, that this my people may recover their rights and government, who have dissented away from you because of your wickedness in retaining from them their rights of government.” It's all their rights and their government that

they're talking about all the way through. We are the ones; you've taken it away from us, so you forced us. We're the real state and you're not [they claim].

2993 Nephi 3:11-15 “And now it came to pass when Lachoneus received this epistle he was exceedingly astonished.” Notice he was nonplussed at this total mendacity. He'd never heard of such nerve in his life. He knew perfectly well, and it's obvious from the letter too, what kind of man Giddianhi really was and what he was really after. They had wronged themselves. He said they had brought it all on themselves, and he knew that and everybody else knew that. “Now behold, this Lachoneus, the governor, was a just man, and could not be frightened by the demands,... but he did cause that his people should cry unto the Lord.” And then he used the redoubt tactics against them. He gathered together the people into one place. What they're doing is launching a general strike, because he knows that these robbers depend on them for their livelihood. If they just refuse to produce and have enough to live on [they can win]. In order to do that they must have enough reserve to live on, so they're going to have a general strike, have their reserves, and starve the others out. They're going to win that way. “... gather together their women, and their children, their flocks and their herds, and all their substance ... unto one place. And he caused that fortifications should be built round about them.” This is on the large scale—robbing them of their labors. He placed guards round about, etc. And he said to the people, “As the Lord liveth, except ye repent of all your iniquities,” you are to blame.

299 3 Nephi 3:15 He [Lachoneus] said “Except ye repent of all your iniquities, and cry unto the Lord, ye will in nowise be delivered out of the hands of those Gadianton robbers. And so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon the people [he made them afraid]. ... Now the chiefest among all the chief captains .. . was Gidgiddoni. You notice that Giddianhi and Gidgiddoni sound alike. You'll find that in particular periods in the Book of Mormon the names sound

alike, as they do in ancient times a lot.

300 3 Nephi 3:19,21 Well, the chief captains had “the spirit of revelation” and they were devoid of military ambition. This Gidgiddoni was a great prophet among them, as also was the chief judge [a very different social organization from ours, you see]. Now the people said unto Gidgiddoni: Pray unto the Lord, and let us go up ... and destroy them,” because they had faith in Gidgiddoni. But he said, no, that is not the way we do it. We’re not going to make any preemptive strikes or any search and destroy or anything like that. If we do that, we’ll get badly beaten. Clausewitz is right all the time. The defense is always the strongest position to take in war. So he says [in verse 21:] “If we should go up against them the Lord would deliver us into their hands.” We’re not supposed to do that. All wars so far have been fought on Nephite soil, and if they invade, that’s different. “We will wait till they shall come against us.”

300 3 Nephi 3:22-25 So he sent out a “proclamation of Lachoneus ... and did march forth by thousands.” They were gathering their stuff together; it was a big thing. “. . . they should gather themselves together to defend themselves against their enemies.” It’s the redoubt psychology; it doesn’t work for long. You must have enough supplies to outlast the enemy, and then you can do it. You must have strong enough defenses. They had everything they needed for that. It can’t usually be worked, because you can’t last for long. You can be starved out—that’s the thing. But this time it was the other way around. It was the outer ones, the Gadiantons, that could be starved out because they didn’t have a source of income in the land. If they started to cultivate or anything like that, immediately the Nephites would descend on them. It explains here what the economic arrangement was. Verse 24: “And there were a great many thousand people who were called Nephites, who did gather themselves together in this land [there was a curse upon the land northward] . . . and they did fortify themselves against their enemies; and they did dwell in one land, and in one body [and] ... they did repent of all their sins.”

300 3 Nephi 3:25 “They did repent of all their sins [that’s the important thing]; and they did put up their prayers unto the Lord their God. ... And they were exceedingly sorrowful because of their enemies. And Gidgiddoni did cause that they should make weapons of war.”

300 3 nephi 4:1 Then chapter 4 is the general strike and how effective it was. The armies of robbers “began to come down and to sally forth from the hills.” Easy pickings. They found the land vacant, but that was just it. There was nothing there—the land had been left desolate in a black-earth policy. And “there were no wild beasts nor game [they were depending on those] ... save it were in the wilderness. And the robbers could not exist save it were in the wilderness, for the want of food; for the Nephites had left their lands desolate”—their own lands. They didn’t leave a thing for them; they could have burned their houses and all the rest. .

301 3 Nephi 4:4 “Therefore, there was no chance for the robbers to plunder and to obtain food [that was their business], save it were to come in open battle against the Nephites.” This accounts for their generous offering.

301,302 3 Nephi 4:5,7 “Giddianhi found that it was expedient that he should go up to battle against the Nephites [They were forced to fight. The poor Gadiantons had no other source of income. What were they going to do?], for there was no way that they could subsist save it were to plunder and rob and murder. And they durst not spread themselves upon the face of the land.” If they tried to do it that way, then they exposed themselves everywhere. So they couldn’t raise grain; that would take too much time and effort. They didn’t want to do it anyway. They would be “sitting ducks” if they tried to go out and farm that way, because that’s what they had been doing to the Nephites all these years. So what would they do? What a picture! They decided they would have to make one big push. They were going all out; we’ll go for it now [they said], and this will do it. Boy, did they prepare for that! Verse 7: “Great and terrible was the day that they did come up to battle.” It was going to be the

steamroller now. This was Clausewitz's psychological policy of Schrecklichkeit, paralyzing your enemy with fear. They fixed that up. "They were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood, and their heads were shorn, and they had headplates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood."

302 3 Nephi 4:8-11 "And it came to pass that the armies of the Nephites ... had all fallen to the earth, and did lift their cries to the Lord their God." Of course, the armies of Giddianhi thought they really had them now, that they were terrified. It wasn't that at all. "They began to shout with a loud voice, because of their joy, for they had supposed that the Nephites had fallen with fear because of the terror of their armies. But it was God they feared, so it went on. Note the literary style in verse 11: "And the battle commenced in this the sixth month; and great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof, insomuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem." That was the battle of battles, all one side all out against all the other. And to their surprise the Nephites beat them back and pursued them as far as the borders of the wilderness. You can understand that this was the only time they gave the order "take no prisoners," and they didn't. "They should not spare any that should fall into their hands by the way; and thus they did pursue them and did slay them, to the borders of the wilderness." They got out into the wilderness. But they only defended their own turf, you notice. They pursued them to the borders, but not over the borders. They defend their lands, and that's it. Giddianhi was pursued and fled. He was killed, and that was the end of him, we're told. "And the robbers did not come again to battle," but still they had to live. They didn't kill them all, so they started coming back again.

302 3 Nephi 4:16,19 They came to lay siege again in the twenty-first year, and they "cut them off from all their outward privileges." They tried to cut off the people of

Nephi. When they went to work in the fields or trade or anything else, they would be waiting for them. And they [the Gadiantons] had another leader, Zemnarihah. This was an advantage to the Nephites, just what they wanted, because of their much provisions. They had enough to live on, but the others didn't. They were exposing themselves. Verse 19: "They had nothing save it were meat for their subsistence, . . . and wild game became scarce in the wilderness."

302 3 Nephi 4: 23 Notice they [the Nephites] went out by day and by night, falling upon their armies. It was really a retreating and beaten army, like 1812 or like Xenophon's 10,000. They just kept harassing them all the time. They [the Gadianton's] had to do something; they were the ones that were desperate. Verse 23: "And it came to pass that Zemnarihah did give command unto his people that they should withdraw themselves from the siege, and march into the furthest parts of the land northward." So they really retreat now.

303 3 Nephi 4:24-28 Well, "Gidgiddoni... did send out his armies in the night-time, and did cut off the way of their retreat. ... When the robbers began their march, they were met by the armies of the Nephites both in their front and in their rear. [In other words, they didn't have a chance; they had been worn down completely.]... And there were many thousands who did yield themselves up prisoners. . . . And their leader, Zemnarihah was taken and hanged upon a tree." The same thing happened to Nehor; he was hanged upon a tree. This is a very interesting rite that is mentioned in the Book of Mormon. It's not mentioned in the Bible, but it is an important one.

303 We are told the Watchers were sent down to convert people in the time of Enoch when the world had gotten very wicked. After the sons and daughters of Adam apostatized, there was a crash program to try to turn things around. These Watchers were sent down to live upon the earth. They were tempted by the daughters of men, and they fell. They were led by Harut and Marut, and they perverted all the ordinances of the gospel, which they had. They preached

that they were using them in righteousness, but they were using them for evil purposes. They were the first ones who ever rebelled, as happened in the case of Nehor. We are told that Nehor was the first in the Book of Mormon to rebel against the order the Lord had established. They had to be hanged because the earth would not receive them, as it would not receive Cain. Heaven, of course, couldn't receive them. This is in the Koran. Harut and Marut to this day are suspended between heaven and earth, hanging there, because heaven wouldn't have them and the earth wouldn't have them. Until the day of judgment comes, they have not place. They just have to be suspended there. And they can't even blight the air; the tree is cut down then. This whole thing is an ordinance. "They did fell the tree to the earth, and did cry with a loud voice, saying: ..." This is a chant in which they were all led by a stasiarch. This was like trampling on the garments, a very well-attested Hebrew custom that we have in the Book of Mormon too, where we have the title of liberty. The people brought forth their garments, trampled on them, and said, may God trample on us if we break our covenants.

303 3 Nephi 4:23 The same thing happened here [in verse 29]: "May the Lord preserve his people in righteousness ... that they may cause to be felled to the earth all who shall seek to slay them because of power and secret combinations, even as this man hath been felled to the earth [it was the old Hebrew custom that Jonathan Z. Smith has written about]. ... May the God of Abraham, and the God of Isaac, and the God of Jacob [this is the old Jewish custom they are following; they are reciting a formula] protect this people in righteousness, so long as they shall call on the name of their God for protection. And it came to pass that they did break forth, all as one." They are all chanting in one voice.

303,304 3 Nephi 4:31 How about this chanting of a whole nation all at once like that? Well, we are seeing it today in the main squares of Prague, Budapest, and even Sophia, Leipzig, and all over. The people are all singing together. In Prague they all sang the national anthem together, and they chant these things. It's a case of the

whole nation coming together celebrating a new liberty and freedom, and they all chant together. Here we have it in the Book of Mormon. We are finally catching up with the Book of Mormon, we might say. These things that sound so strange and distant to us actually happen, and they are happening here when it says that all the people did rejoice with one voice and “did break forth, all as one, in singing, and praising their God for the great thing which he had done for them, in preserving them from falling into the hands of their enemies. ... And their hearts were swollen with joy.” God had delivered them because of their repentance.

304 3 Nephi 5:1-5 Well, we come to a happy part here now. Everybody was converted, and we could say, this is going to be wonderful now; everything is going to go well from now on. Of course, if we know the Book of Mormon, we'll say, don't fool yourself—or if you know human nature. 3 Nephi 5:1: “There was not a living soul among all the people of the Nephites who did doubt in the least the words of all the holy prophets who had spoken... And they knew that it must be expedient that Christ had come [they had already had the signs]. ... Therefore they did forsake all their sins.” Now this is going to be a happy state. Any bets? How long is this going to last. Well, six years is the outside limit. Within six years they were very wicked people. That's pretty good to hang on for six years. They didn't kill all the prisoners. They took all the robber prisoners and caused the word of God to be preached to them. They rehabilitated them, in other words. They gave them lands, and they were set at liberty. This is what they did to those terrible robbers; they preached the gospel to them and set them at liberty. Verse 5: “As many as were found breathing out threatenings against their brethren [if they hadn't laid down their arms] were condemned and punished according to the law.” We are not told what it is here, but they weren't given the same satisfaction. For anyone who wanted to come around it was fine, and they gave them lands to settle on.

304 3 Nephi 5:8 Then there is an account of the record here [in verse 8], of the things that happened. These were great times. “Yea, this book cannot contain even a hundredth

part of what was done among so many people in the space of twenty and five years [this is the twenty-five year period]. ... There are records which do contain all the proceedings of this people; and a shorter but true account was given by Nephi. ... I do make the record on plates which I have made with mine own hands. [This record is by Mormon, and this is made after it is all over. He is named after the waters of Mormon, where the church was first established by Alma.] And behold I am called Mormon, being called after the land of Mormon, the land in which Alma did establish the church among the people”—where he first baptized them by the waters of Mormon, where it was so beautiful, and he sang a hymn about the waters of Mormon.

304 3 Nephi 5:15 All he has given us is the Book of Mormon. In verse 15 it tells us what the Book of Mormon is; it's a small book. “Yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time.” We still call it the Book of Mormon because it was edited by Mormon after all these things were over. See, Mormon was the last survivor, except for his son Moroni. “And then I do make a record of the things which I have seen with mine own eyes. . . . There are many things which, according to our language we are not able to write.” How is it possible that there could be something you couldn't write because of your language—that your language wouldn't lend itself to writing like this? I don't think English would lend itself to writing like that at all.

304,305 3 Nephi 5:20 This is a very interesting note on race [in verse 20]. “I am Mormon, and a pure descendant of Lehi.” Well, I thought everybody was a descendant of Lehi. Oh no, not by any means. It is something to boast about, to be a pure descendant of Lehi. The blood of dozen of stocks is all mixed up by now. So when he says he's a pure descendant of Lehi, there's a reason for saying that. It's a kind of boast; he is proud of that. He said many have sneaked out of Jerusalem, including Rabbi Akiba, without anyone knowing. He said, we got out of Jerusalem, and you won't find any record of it back there, because nobody

knew about it when we left.

305 3 Nephi 5:23 “Yea, and surely shall he again bring a remnant of the seed of Joseph to the knowledge of the Lord their God. And surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth.” This includes far, far more people than you ever dreamed of. We see now how Abraham’s descendants multiplied and filled the earth at a time when the population had sunk almost to nothing. It had been a time of great extermination. “Even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them. And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands [notice there is more than one land for the gathering], from whence they have been dispersed.”

305 Now we begin a new epic here. We’re on the lap where we start racing. There is going to be one more very bad time, then the great destruction, and then the coming of the Lord. These things go fast, so we will have to take them fast.

305 Look at this: Joseph has been writing the Book of Mormon, and he has gone 410 pages. He has kept up a pretty good pace with every idea you could think of—all sorts of preaching, sins, and everything. He has given us a pageant of a civilization. What can he do to top this? This is a hard act to follow. What can he possibly say after that? Well, now comes the real climax. Now it really builds up to something absolutely colossal! How could you handle that if you were writing the Book of Mormon at the age of 23 to play a practical joke on your family. That’s what Mrs. Brodie said, you know.

## Lecture 82 3 Nephi 6-7

### **Byzantine Civilizations and Zion [Iniquity in the Church [Corrupt Judges] [Divided into Tribes] [Sudden Physical Changes]**

306 3 Nephi 6:3-7 Well, we're in the sixth chapter of 3 Nephi, and everybody says at this point, "Well, this is where I came in. You mean we've got to go through this again?" As it starts out, you notice everything is lovely at the beginning. The Nephites all returned to their own lands, a happy ending. They still had plenty of provisions left. It wasn't seven years—it wasn't even six years—and they returned to their own lands, and everything was lovely. And they rehabilitated the robbers. Verse 3: "And they granted unto those robbers who had entered into a covenant . . . land [they even granted them lands to settle] ... wherewith to subsist upon; and thus they did establish peace in all the land." They not only rehabilitated the robbers, they gave them land. That was their trouble—there was no way to make a living otherwise. "And they began again to prosper and wax great." Now this is a postwar boom that is a beauty. They really flourished because everything had to be built up again. There was a great demand for everything, and everything started to flourish magnificently—a boom, you see. Verse 7: "There were many cities built anew [all this reconstruction to be done] and there were many old cities repaired." The inner structures were restored. What

we call the infrastructures had broken down, and they were repaired. Notice the Book of Mormon is right up to times in these things. You not only build new cities, you have to repair the old ones, and that's where the big expense goes.

306 3 Nephi 6:8 “And there were many highways cast up, and many roads made”—great road building. “many highways were cast up, and many roads made, which led from city to city.” And this is a very vivid picture of the culture as we actually know it was. But then “there began to be some disputings among the people; and some were lifted up unto pride and boastings because of their exceedingly great riches.” Do we have to go through this again? you say. It had only been three years, and this was beginning to happen.

306 Notice they have a very efficient Byzantine civilization. Almost all ancient civilizations were formed like this. By byzantine, we mean you have various classes with various uniforms and insignias, various preparations, educations, etc. In Rome if you were a member of the conscript patris you wore a toga. You didn't, if you were not. If you were a member of the plebs, you didn't. And if you were a workman, you had to wear a russet brown garment. If you were a little higher up in business, you added a purple tinge to it. If you were an official, you wore the toga clavata with a rim around the border or a red fringe. And so it goes. If you were the “big cheese,” then you'd wear a toga picta. These things were to distinguish them all. You had to wear the sign of your profession at all times. And they're talking about workmen and being mechanical. If you were a workman, you had to have a sign of your profession. It was so here, too, notice.

307 3 Nephi 6:12,13 “And the people began to be distinguished by ranks, according to their riches and their chances for learning [as I said, this is the byzantine—an efficient, over organized type of civilization, as the yuppie world is]; some were ignorant because of their poverty, and others did receive great learning because of their riches.” Verse 13: “Some were lifted up in pride, and others were

exceedingly humble [and then this happens very rapidly]. . . There became a great inequality in all the land, insomuch that the church began to be broken up.” Broken up how? Well, in verses 12-13, into the rich and the poor, of course. They were redistributing the wealth, all right—the rich get more, and the poor get less.

307 3 Nephi 6:15 The church began to be broken up; the church couldn’t take that, you see. There were a few among the Lamanites who survived. The church can’t survive inequality. You’ll notice this is a very interesting thing. In ancient times it was the same way. A few among the Lamanites stuck to the true faith; “they were firm, and steadfast.” What can this refer to? It can only refer to the law of consecration as far as I can see—the doctrine. They were “immovable, willing with all diligence to keep the commandments of the Lord.” See, that’s what they did; they kept the commandments. It was not doctrine. They gave a different interpretation to doctrine, but they kept the commandments and the others didn’t. Now here it sums it all up. Here’s the whole thing, and these are the four things we’ve talked about before. Notice verse 15 if you want to know what caused all this. “Now the cause of this iniquity of the people was this [it lays it right down on the line here]—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.” Again, this is your prime time. Power is what they all want. That’s the big game today, but they go with riches. Of course, you have to have the means, and the two go together.

309 3 Nephi 6:16, 17; 3 Nephi 7:8 So here we have it in the Book of Mormon which really pours it on here and makes it very clear what these things were. Because of their riches, what’s going to happen? Verse 16: “And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.” Notice he keeps commenting on how this could this happen so fast, the pace of it. In verse 8 of the next chapter, it says, “And thus six years had not passed away

since the more part of the people had turned from their righteousness, like the dog to his vomit, or like the sow to her wallowing in the mire. “How can it happen? Well, it does. These things hit us fast. And it says it became the “me first” philosophy—I want it now, and I want it all. 3 Nephi 6:17: “the people having been delivered up for the space of a long time to be carried about by the temptations of the devil whithersoever he desired to carry them, and to do whatsoever iniquity he desired they should—and thus in the commencement of this, the thirtieth year, they were in a state of awful wickedness”—after just those few years.

309,310 3 Nephi 5:1 It began by telling us at the beginning of chapter 5: “There was not a living soul among all the Nephites [five years before that] who did doubt in the least the words of all the holy prophets who had spoken. ... And they knew that it must be expedient that Christ had come [already]; ... therefore they did forsake all their sins, and their abominations, and their whoredoms.” And now they’re already back in a state of awful wickedness. Now that is a real flip-flop. But you can do those things. It’s amazing how fast they can take place.

310 3 Nephi 6:18 And then what happens? Of course something has to happen now. Verse 18: “Now they did not sin ignorantly. .... They did wilfully rebel against God.” But we’ve seen that. They had just been righteous people; they knew what they were doing. How can that happen? These things happen after sinning once. One good sin and you say, what the hell. So I might as well go on, and people do that. They did not sin ignorantly.

310 3 Nephi 6:19-21 Lachoneus filled the seat of his father at that time [verse 19]. So there had to be a reaction here, not just objection, but something had to cut in. God couldn’t just leave things [as they were] here, and so “there began to be men inspired from heaven and sent forth, . . . preaching and testifying boldly of the sins and iniquities of the people.” When it goes too far, this happens. These men got in real trouble, you see. They couldn’t just laugh at them. Notice verse 21: “Now there were many of the people

who were exceedingly angry because of those who testified of these things [the important ones, the chief judges and others in high places] ... the chief judges and they who had been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things.” Notice he keeps hammering away at the lawyers. They’re the ones who take over when a society reaches this stage of depravity—it becomes a world of lawyers. They were the lawyers, and they didn’t like this kind of talk at all.

310,311      3 Nephi 6:23,26      Then, what’s going to happen? Now, there was a law—it was part of the constitution here—that nobody could be put to death unless there was a warrant signed by the governor. Of course if there’s a death warrant, you have to go to the top. He had the power to reprieve and he had to sign the death warrant. But the judges and the lawyers didn’t like these people who were preaching, so they put them out of the way anyway. They had ways of getting around that; this was their business. Verse 23: “Now there were many of those who testified of the things pertaining to Christ... were taken and put to death secretly by the judges”—legally but secretly, you see, because they were the judges and made it legal. And then no knowledge [of this] was known until after their death. It was a *fait accompli*—too bad, there’s nothing we can do about it now.. Well now, this was very serious, and people started noting this and started declaring that this was unconstitutional. A complaint came to the governor against these judges. They were going to be indicted. The complaint was made officially to the governor, so these judges and lawyers were going to be indicted for what they’d been up to. They weren’t going to put up with that, you see. Notice in verse 26, they were not only indicted; they were tried and [almost] convicted. They were “brought up before the judge, to be judged of the crime which they were done.” But they weren’t going to be convicted, because they had a position of strength.

311      3 Nephi 6:27,12      “Now it came to pass that those judges had many friends and kindreds; and the remainder, yea, even almost all the lawyers and the high priests did

gather themselves together.” And remember we’re told this is a byzantine society, where you belong in a particular class. It says they were divided into classes, and they wore a particular garment and had a particular rank. They were members of the same order, so they stuck together. That’s what they were doing here, showing great solidarity. “Almost all the lawyers [it says here] and the high priests, did gather themselves together and unite with the kindreds of those judges who were to be tried according to the law.” [They were] these rich, influential people of the establishment—we read about them [today]. There was such an establishment. You see here in verse 12, “And the people began to be distinguished by ranks according to their riches and their chances for learning.” They formed definite groups in the society. But it went much beyond that.

311 We forget that far more important than the national state, anciently and today too, are the subgroups, the groups it’s divided into—our classes, interest groups where they’re in business, academics—and, of course, the tribes. All the cities were divided into demes and fraternities, into smaller groups. They were the ones you belonged to. That’s so with any tribes of Indians or anything else. And these people were divided the same way, as our society is. The fact is we do divide up like that because we don’t see eye to eye. And this is what happened here, a very natural thing. This is tribal structure, and it remains. So we don’t have the single nation we think we do—never have and never will have, because we have our various interests, and our loyalties conflict.

312 This is the essence of tragedy, conflicting loyalties. It’s not the good guys against the bad guys. The Book of Mormon keeps telling us that, and we won’t believe it. We say, yes, it’s good guys vs. bad guys. But the essence of tragedy is the incompatibility of two good things.

312 3 Nephi 6:28,29 Here they enter into a covenant. These people are quite solid among themselves. They had the secret government. We have secret government today with parties and interest groups; we have underground

things going on. We have covert operations, and we even accept them as legitimate now, though by very nature they're vicious and extremely dangerous and very common in the Book of Mormon, you'll notice. "They did enter into a covenant one with another [they made it very secret; they were making a society] . . . which was given by them of old, which covenant was given and administered by the devil to combine against all righteousness." [They formed their own independent operation to get their release; the only way they could get out of it was to] ... enter into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice."

312,313      3 Nephi 7:1-3    It's not surprising that they succeed, and the government that follows works pretty well. This is interesting. This shows us that all the time they have been divided up this way— that the infrastructure was already there for the tribes. They moved right into it. It didn't shatter the country or anything like that. Just as if we would give up the federal government, we would still have states. So here: "They did destroy upon the judgment-seat, yea, did murder the chief judge of the land." They destroyed him upon the judgment-seat; that's the standard solution, neat and easy. "And the people were divided one against another, and they did separate one from another into tribes." They went off by themselves, because the infrastructure was already set up. In a crisis that's what you do; you gather around your family.

313      3 Nephi 7:2,2    "They did separate one from another into tribes, every man according to his family [that's the nearest association, the safest, the one to take] and his kindred and friends [that's the little larger circle, the relatives, the cousins, and the in-laws—and friends come into the circle]; and thus they did destroy the government of the land." Everything was out of control, so they privatized everything and went back to the tribal system. Notice it says in the next verse, "And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes." They went back to the old tribal government. They were ready for that all along.

313 And “their tribes became exceedingly great [see this infrastructure was already in place]. . . . And there were no wars as yet among them [these tribes didn’t fight with each other as yet—that will come later]; and all this iniquity had come upon the people because they did yield themselves unto the power of Satan.” They just gave up and stopped trying. They started out being a righteous people, but you have to make an effort. You have to keep at it. Being righteous isn’t just the absence [of wickedness]—what you don’t do; but what you do do. That’s what makes you righteous. As I said, there’s no such thing as being an idle righteous person—an idle person isn’t righteous. You’re not necessarily wicked or anything like that, but if you’re going to be righteous, it’s something you have to work at. That’s what we’re here for—being tested, being tried and tempted—and it doesn’t just stop when we’ve made one hurdle. There are more to follow. So they yielded themselves unto the power of Satan. They had given up trying. Notice the word is yield. They gave up. It wasn’t that they were pushed into it or anything like that. They yielded to it.

313 3 Nephi 7:6,8 “And the regulations of the government were destroyed [well, that’s exactly what they wanted, this privatization; they didn’t like government regulations, so they did away with them], because of the secret combination of the friends and kindreds of those who murdered the prophets [they were behind this; there’s unrestrained competition now]. And they did cause great contention in the land [as you might well expect], insomuch that the more righteous part of the people had nearly all become wicked [nearly all the righteous people, not just the wicked, and they had plenty of wicked to begin with—that’s pretty bad]; yea, there were but few righteous men among them [everyone accepted the system and went along]. And thus six years had not passed away since the more part of the people had turned from their righteousness [and it quotes the prophets here] like the dog to his vomit, or like the sow to her wallowing in the mire.” That’s the Old Testament pattern here.

313,314 3 Nephi 7:11 Now this secret combination.

Well, at the head of it, this powerful, right-wing coalition had existed all along. They were the hard-core king people, it tells us there, the secret combination. They placed at their head a man called Jacob to make him a king. But he wasn't accepted; people hated him. He didn't go over at all. They went too far, you see. These king people kept a nucleus, but "they were not so strong in number as the tribes of the people, who were united together save it were their leaders did establish their laws, every one according to his tribe." They were united together. Notice, they were the united tribes, but the leaders of each tribe established their own tribal laws, and they were the laws by which they lived, "every one according to his tribe; nevertheless they were enemies."

314 3 Nephi 7:11,12 There was no love between them, but they were united in one thing, you see. Once the federal government had disappeared, they all regretted it. They missed it. They wished it was back, and they united only in hatred of the people that abolished it. One thing they had in common—they wanted to get it back again. "They were united in the hatred of those who had entered into a covenant to destroy the government." They thought that was what they wanted, but they didn't. The plan backfired, in other words, and this is what happened here. Too late they regretted the loss of the central government, which has its virtue and its necessity too. What are they going to do? Well, the king people were very unpopular, and Jacob skipped out. He got out as fast as he could. Verse 12: "Therefore he commanded his people that they should take their flight into the northernmost part of the land [the north is the frontier] and build up unto themselves a kingdom." They were going up there where they'd be left alone to build a kingdom, and he would be king. The dissenters would go and join them. That's the old pattern, you see. We've seen that in the Book of Mormon; the Nehors started it out.

314 3 Nephi 7: 14 "And so speedy was their march that it could not be impeded," and they went out and settled. And here's another of these racial problems. See, here's another stock moving out, and they're a mixed stock. They're going

out by themselves to become independent. You have another tribe here. Before long they would be speaking [another language]; they must have been speaking a different dialect already. And here's the idea of splinter groups in verse 14: "They were divided into tribes, every man according to his family, kindred, and friends." It emphasizes this because it's very important. This chapter actually tells us about the end of the Nephite state. It's the end. This is where the book should end, if something wasn't about to happen. Big things are about to happen now. When it reaches this stage, you can expect something to pop.

314 3 Nephi 7:14 "Nevertheless they had come to an agreement that they would not go to war one with another [that was sensible; that's more sensible than we have been; now we're finally agreeing that you're not going to gain anything by that]; but they were not united as to their laws, and their manner of government, for they were established according to the minds of those who were their chiefs and their leaders. But they did establish very strict laws that one tribe should not trespass against another." Territorial bounds were respected as is always the case, even with animals—wolves and foxes have their territories. The most lawless people in the world are the Arab Bedouins of the desert. They live by the ghazw, by raiding what they can get. But, nevertheless, even in the desert, there are certain tribal boundaries, certain limitations, and you can't go over the boundaries. Of course, the main cause of war between tribes is infringing on the other's boundary.

315 3 Nephi 7:14,15 " But they did establish very strict laws that one tribe should not trespass against another, insomuch that in some degree they had peace in the land." Well, they were not absolute fools, but they did stone the prophets. So the church was there and having a rough time. "And it came to pass that Nephi—having been visited by angels ..." Now we have to have the DEUS EX MACHINA. Something has to intervene at this moment, because they've reached rock bottom now. What's going to move them off dead center here? This is the end. As I said, it would be the end of the book if it hadn't been for the intervention

of something else. "... visited by angels and also the voice of the Lord, therefore having seen angels, and being eye-witness, and having had power given unto him that he might know concerning the ministry of Christ, and also being eye-witness to their quick return from righteousness [notice how quick it was, always emphasizing the speed] unto their wickedness and abominations." These lightning switches. They impress you; they impress the writer no less. He thinks it's quite strange.

315 3 Nephi 7:18 They were grieved and they went forth among the people and tried to do something, but it didn't pay off. Nephi had power and great authority, but "they were angry with him [in verse 18] ... for it were not possible that they could disbelieve his words [they knew he was right, and that made them furious] for so great was his faith on the Lord Jesus Christ that angels did minister unto him daily [these extreme conditions require extreme measures; we have them here]. And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead. ... And the people saw it... and were angry with him because of his power."

315 What was the mortal offense of Jesus? When the elders of the Jews, the high priests, and the Levites came together, they decided there was only one solution to the problem, and that was to put Jesus to death, get him out of the way. That was [after] he raised Lazarus. That was the thing that decided it. You go back and look there. They put up with everything, but when he raised Lazarus from the dead, that was too much. They decided that he would have to be put to death. The doctors came together then. And it's the same thing here. When the people saw it they "were angry with him because of his power."

315 3 Nephi 7:21-25 . "There were but few who were converted unto the Lord; but as many as were converted did truly signify unto the people that they had been visited by the power and Spirit of God, which was in Jesus Christ, in whom they believed." So the church was active, small, persecuted, etc. And here's an account of what went on

in the church. They had their miracles, their casting out of devils, and their testimonies. Verse 24: “Now I would have you to remember also, that there were none who were brought unto repentance who were not baptized with water [anyone who repented got baptized, so the church was growing]. Therefore, there were ordained of Nephi, men unto this ministry.” Nephi had ordained others. The church was growing, and they were baptizing people with water for the remission of sins. “And there were many in the commencement of this year that were baptized.” So just before the big disaster many were baptized. Well, the church was growing. Things were going all right—then. Not too all right.

316 3 Nephi 8:1-4 : “And now it came to pass that according to our record [he wants to make sure we get it right], and we know our record to be true, for behold, it was a just man who did keep the record [so he wouldn’t make anything crooked—that’s very important, you see]—for he truly did many miracles in the name of Jesus. ... And now it came to pass, if there was no mistake [we must get this absolutely right, what we’re talking about here] made by this man in the reckoning of our time, the thirty and third year had passed away; and the people began to look with great earnestness for the sign [the thirty-third year, and this is building up the tension, you see]. ... And there began to be great doublings and disputations among the people,” a feeling of uncertainty. Will it happen, or won’t it? Well, this had happened before at the birth of Christ in the same way, when they pronounced a “Bartholomew’s Eve” for all those who believed.

316 3 Nephi 8:4 : “In the first month, on the fourth day of the month, there arose a great storm.” It starts out; now things are beginning to happen. It always hits suddenly, and it begins on low key here. And then POW! it “did shake the whole earth as if it was about to divide asunder.”

318 The Book of Mormon description [earthquakes and destructions] is one of the best. “ But the point is these things happen and on such a scale. But the description in

the Book of Mormon is remarkable not for its spectacular and tremendous nature but for its restraint. It says nothing that isn't characteristic of a big earthquake. It wasn't the worst. I'd put it at about 8 because lots of places survived and lots of people survived, etc. But the description of the various phenomena that accompanied it [is accurate].

# Lecture 83 3 Nephi 8-11

## Great Catastrophes

[All This Told by Moroni for a Purpose]

[The Lord Says Why He Caused the Destruction]

[3 Nephi 11: the Fifth Gospel]

320 3 Nephi 8:5-6 Why do we go into such detail about the earthquake and storm? Well, it's very accurate; it describes a typical one. But there's a point to all this—a point to showing that all nature, all the earth, is in tremendous uproar. This is going to be followed by more uproar, and then suddenly comes the voice of the Lord. But first we have to see that the earth is dependent on him. He's going to say personally, I did all this myself. First, it tells us at the beginning [3 Nephi 8:5-6] “there arose a great storm” and also “a great and terrible tempest.” It would appear that the storm developed into a hurricane. Well, here we read from some books on earthquakes. Major earthquakes are so often accompanied by “heavy rains, thunder and hailstorms, violent tempests,” etc., that some specialists insist that “there is some evidence that certain weather conditions may ‘trigger’ an earthquake,” as with the Japanese earthquake of 1923. Great earthquakes are almost always preceded by great storms. Aristotle said it was the air pressure that did it, as a matter of fact.

320 3 Nephi 8:6 And then there's an awful lot of noise. Verse 6: “There was terrible thunder, insomuch that it did shake the whole earth as if it were about to divide asunder.” Why would you have the thunder before the earthquake?

This is a puzzling thing, but that's the way it happens, as it says here. "In accounts of earthquakes we always hear of the frightful noise which they produce. . . . But in addition, it seems that sometimes the earthquake can be heard before it is felt [this is difficult to explain]. . . . One should feel the shock before hearing it." Nevertheless, it comes first, and it makes a terrific racket. The thunder seems to shake the earth, since "the sound always appears to come from the ground beneath the observer. [And] . . . one thing is stressed in all reports: the awful rumble that heralded the outbreak of the quake,... a deafening roar, louder than anything any of the witnesses had ever heard before." So we're right on track here. First you have the storm; then you have this tremendous noise, louder than anything else; and then you have the dreadful groanings and tumultuous noises and exceedingly sharp lightnings.

321 3 Nephi 8:8-11 "And the city of Zarahemla did take fire." Now, most of the destruction in the Book of Mormon was caused by fire, not by the earthquake, like the San Francisco earthquake. This is always so in earthquakes, because people have open fires, lamps, and things, and they start everything burning. It would appear from the Nephite account that the main cause of destruction was fire in the cities (3 Nephi 8:8-11), which agrees with all major statistics through the centuries; for "earthquakes are largely a city problem," mainly because the first heavy shock invariably sets fires all over town. The flames are the worst.

321 3 Nephi 8:9 "And the city of Moroni did sink into the depths of the sea." Remember, the seas are nearby on both sides here [in Central America], and this tsunami or sea wave "is the most spectacular and ... appalling of all earthquake phenomena," we're told, and almost invariably follows a major shakeup on the coast. Along with this, however, we have in the Book of Mormon record what seems to be a permanent submergence of coastal areas when "the waters ... [came] up in the stead thereof [3 Nephi 9:7]."

321 3 Nephi 8:10,19,23 : "And the earth was carried

up upon the city of Moronihah, that in the place of the city there became a great mountain.” The quakings “did last for about the space of three hours,” in the Book of Mormon, and then there were three days of aftershocks, described as tremblings and groanings.

321 3 Nephi 8:20-22 And this is important. Verse 20-22: “There was thick darkness. . . . The inhabitants could feel the vapor of darkness. ... Neither could there be fire kindled ... so great were the mists of darkness.” This, like much else in the account (e.g., that God “did send down fire and destroy them,” 3 Nephi 9:11), suggests nearby volcanic activity. Of course, this is right in a string of volcanoes all down Central America there. Earthquakes are preparation for the volcano that follows, as in the Chilean 1960 quake which triggered the activity of long-dormant volcanoes in the area.

322 3 Nephi 8:20-21 According to 3 Nephi 8:20-21, the vapor of darkness was not only tangible to the survivors but defeated every attempt to light candles or torches for illumination.

322 The Book of Mormon also mentions the rising and sinking of the land, forming new hills and valleys—with no mention of major mountain ranges, nothing like that.

322 It's talking about all this physical stuff. Why does it go into that so far? Remember, the Book of Mormon begins with Moroni, who was an angel. He was not something Joseph Smith imagined—he came and talked with him. He gave him this book, told him where to find it. They had at least five different discussions and talked back and forth about these things. And this shows us everything in an entirely different setting. We see this whole thing against the background of the eternities. Here's someone who has come from another world. The angel Moroni has come. We have to do everything differently now, because he was real—that's the point. He wasn't an imagined angel. But the Book of Mormon has just one theme. Every chapter, almost every sentence, points to that one theme, the coming of Christ—that he will come or that he has come. It's always that God

would come down, just as Moroni came down and talked with men here. He would be with them, with his own. It's a visit of God himself to ordinary mortals. He's the Creator—he introduces himself as that. Everything in the Book of Mormon centers on that one single event and on that one single person, it's going to tell us. He goes through this list of disasters we've just mentioned here, and then the Lord comes. Then he renames them all himself and says why he caused them—that he's responsible for that. We'll come to that.

322,323 The concentration with intensity on this one person, this one event, suggests something like the singularity of the scientists, the quantum physicists—that everything in the universe concentrates in one point. Well, it's a parallel to that because there's this intense concentration on one thing. But the point is we're all included in it. We're all invited to the party when the Lord comes. This is what the voice says. This is what we're told throughout the Book of Mormon. The Lord wants us all to be in on it. There's a standing invitation to all of us to come to the party, and we refuse. Remember, the Lord gave the parable about the man who gave the big feast for his son. He invited important people to come. One person said he was too busy; he had to inspect a field he had bought. Others had bought some oxen and things like that. They were just too busy to come, and he wasn't pleased with them at all. Notice the kind of busy-ness that will keep us out of the kingdom. They were all busy making money, so they couldn't come to the party. The Lord was very angry with them, but we have this invitation. What we do is prefer another kind of party, don't we? This is your Book of Mormon story—the glitzy, sexy, rich, snobbish party. That's the kind of parties we like—wild parties, too, MTV type of parties. Well, yes, they're parties.

323 3 Nephi 8:21,22 “And there was not any light seen.” Notice this great darkness. You might say, well, this is symbolic. The symbolic and the real go right together here. They were in darkness [spiritually], and they were truly in darkness here. They brought this on themselves; we'll see

that. Verse 21: “And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled [this is a very thick air, a sulphurated stuff, and it’s full of vapor; enormous amounts of dust are kicked up, so you can’t light a lamp at all]; ... and there was not any light seen, neither fire, nor glimmer.” It was utter blackness with the mists of darkness. The same thing happened at Pompeii. Remember, we have an eyewitness from Pompeii. Pliny the Younger was there and lost his life.

323 3 Nephi 8:23,25; 3 Nephi 9:1,2 “And it came to pass that it did last for the space of three days that there was no light seen; and [you can imagine] there was great mourning;... great were the groanings of the people, because of the darkness.” This is a terrible part, this dramatic part. Notice again the description of these phenomena. They are not in scientific terms, so they’re quite accurate as they’re reported by [ordinary] people. This is as they would appear to human beings. We’re seeing the whole thing from the human point of view. This is the way it looked—the groanings, the darkness, the terrible thunders, and then the human reaction to it. This is all the human story we’re having here. It doesn’t give us figures., “O that we had repented before this great and terrible day [they knew they were guilty], and had not killed and stoned the prophets.” All along they knew they were guilty. Then why would people do such a thing? 3 Nephi 9:1: “And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of the land, crying: Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent.”

323,324 3 Nephi 9:3-5 Now, this is an interesting thing. This you get a little later on, and it’s what you call an ARETALOGY, when God announces what he does and what his power is. He speaks to himself. It’s a doxology when we praise God. It’s an ERETALOGY when he announces to us what his power is. Notice how many times he says I [referring to himself], in every verse. “Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused

to be sunk into the depths of the sea [he goes down the list here]. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them.” In all this, keep in mind the nature of their sins. This concentrates all our attention on one person, all this storm, etc., as to the culmination of everything. He did it all. How did he direct this colossal release of energy? This tells us why. They need not cry and say, “Why did this happen to us? Why weren’t we warned?” He is going to tell them fully later on why they weren’t. You knew perfectly well what you were doing—you brought this on yourselves [he told them].

324 But as far as these major shiftings [are concerned], this was a great tectonic upheaval. It had been cooking for a long time, probably. But again, we must see these things on the background of the eternities. This is for the benefit of everybody in the long run; in the eternities they’ll see why this happened. This particular dispensation was going to misbehave themselves at the very time this was going to happen. Remember, the nature of a miracle is always timing—it happens to happen at the same time. When all the biblical miracles happen, it’s the timing.

324 3 Nephi 9:6,7 “And behold, the city of Gilgal have I caused [notice Gilgal—round city, circle city] to be sunk, and the inhabitants thereof to be buried up in the depths of the earth.”. Verse 7: “And waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them.” It keeps mentioning the blood of the prophets and the saints. It had been prophesied. They had received ample warning.

324,325 3 Nephi 9:8,9 “And the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof; and the inhabitants thereof have I buried up ... [there are fourteen “I’s” in this section right

here] . . . that great city Jacobugath, which was inhabited by the people of king Jacob, have I caused to be burned with fire”—“I caused to be burned with fire because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land.” Now look here. “The Lord giveth, and the Lord taketh away.” God can give, and above all, he gives life. Men can’t give life. Take not the life you cannot give. But men are the great takers of life. We destroy life on a massive scale, and we’re preparing to destroy it on still more massive scales right now. But the fact is that God gives us all these good things, and we pervert the whole thing. We spoil it. In that case, “the Lord giveth and the Lord taketh away.” He has a right to, but the Lord giveth and man taketh away. We can’t give life at all, but boy are we expert in destroying it. See, we’re the great destroyers. We bring these things on ourselves here.

325 3 Nephi 9:10-12 “Because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations. And because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them”—just like Sodom and Gomorrah. If there had been fifteen righteous, that would have been different. They would let me visit them, so I’ll visit them now, he says. “. . . that the blood of the prophets and the saints whom I sent among them might not cry unto me from the ground against them.” Things cannot go on just the way they are. There comes a point when future generations can’t be benefitted. I mean, they don’t have a chance growing up in such a world, so it has to be brought to a halt. We can’t go on committing atrocities indefinitely anyway.

325 3 Nephi 9:13-17 Lots of people were spared. Verse 13: “O all ye that are spared,... now return unto me, and repent of your sins, and be converted, that I may heal you.” Now, this is the reverse; this is what he wants. “I say unto you, if ye will come unto me ye shall have eternal

life. Behold, mine arm of mercy is extended towards you [he will forgive them now], and whosoever will come, him will I receive. ... Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are.” Now he introduces himself here. This is it, you see. This is the whole thing. This brings us all into the family, etc. [it’s the same thing in the book of Moses; this is God, you see]. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not [as the scriptures say]. And as many as have received me, to them have I given to become the sons of God.” Notice, this is from John too here. [They are invited] to join the family and to receive redemption which cometh by the law of Moses and is fulfilled in [Christ]. From this point they are ready to go on. This is a new order that is being introduced on the earth when the Lord came down personally to introduce it.

325,326      3 Nephi 9 18 “I am the light and the life of the world [that’s the total of everything]. I am Alpha and Omega [speaking their language, he would probably use aleph and tau], the beginning and the end. And ye shall offer up unto me no more the shedding of blood [he’s doing away with the law of Moses]. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit [they were in a mood to hear this now, you see]. And whoso cometh unto me will I baptize with fire and with the Holy Ghost.” They were ready for promotion now. The question is going to come up in a minute, why on earth would he give the gospel to these people who are bound to reject it? Everybody is going to reject it. Why keep plugging away at it, if they’ve shown they can’t take it? Well, you give them the full benefit of the doubt—all the time in the world. As I said, it’s a standing invitation to the party, and you can accept it. Remember, it must be seen against a background of what’s to come. This is just a brief minute here. The Book of Mormon keeps hammering away at this idea. This is preparation. It’s a time of probation, and it’s a time of testing. It’s a very short test, but a very good one. We all have the same test. Then hereafter, this will determine where we’re going for the long

haul ahead. There may be other stages after this, but for now, it's very important for what we're qualifying. These are qualifying tests we're taking now. What world do you qualify for? We see what these [destroyed] people qualify for. There's no reason why they should stay around any longer. Let's clear off the stage so we can go on with the testing, so to speak.

326 3 Nephi 9:21,22 “Behold, -I have come unto the world to bring redemption unto the world”—to get you back again. We know we've gone away. That's what redemption is. It means buying you back again after you've been lost. This is what he wants. “Whoso repenteth and cometh unto me as a little child, him will I receive [he keeps saying little child from here on—this is very important; a little child is completely honest].... Behold, for such I have laid down my life, and have taken it up again.” Remember, the work is all his. Why is it all centered in one person? We know all things center in one, but this is the way it was planned in the beginning. This was the plan, that he would bear the load alone, but he would share [the glory] with everyone. He's sharing the Father's work and glory. “This is my work and my glory,” the Lord says, not to make me more glorious, but “to bring to pass the immortality and eternal life of man” [Moses 1:39]. That's what it's all for. If you're going to go for eternal life, you can't go on behaving the way you are now. We have to have these shakeups, the tests, etc.

326 3 Nephi 10:1-4 Now, there's much emphasis on this that follows about the little children and laying down his life. 3 Nephi 10:1: “All the people of the land did hear these sayings and ... there was silence in the land for the space of many hours [dead silence]; for so great was the astonishment of the people that they did cease lamenting [they're totally receptive now] and howling for the loss of their kindred. ... There came a voice again unto the people, and all the people did hear, and did witness of it, saying: O ye people of these great cities which have fallen, who are descendants of Jacob.” Now this is the point; I talked about a standing invitation, a standing offer. It's there. Israel has refused it, and the world has refused it. The question rises,

then why bother with these people who will never listen? So that they will be without excuse, as the Lord says. In other words, to resist this invitation, to resist doing what you know is perfectly right, you have to use all sorts of cleverness and sophistry and arguments and call all the lawyers in, etc. in order to reject it. You have to be very clever to do that, and they've worked at it. And he offered it to them, and they worked at a good excuse for not coming to the party.

326,327      3 Nephi 10:5-10    “And again, how oft would I have gathered you as a hen gathereth her chickens under her wings.” This is a hen of anything, a sage hen that we have up in the mountains or chukars or a hen partridge—any bird that gathers her chicks. It doesn't have to be necessarily a chicken, a Plymouth Rock or something like that. Any kind of hen would gather her chickens under her wings. “O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not [see, it was all up to you]. . . . How oft will I gather you . . . if ye will repent.” All is forgiven right now if you're ready. Any time, it's all there as long as you're here [on earth]. “But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers.” And it had here. So “they began to weep and howl again because of the loss of their kindred and friends.” Well, they had a legitimate purpose for weeping in that case. They'd lost their friends and families. Remember, these are the better people, the ones who were spared. After three days of mourning, “the darkness dispersed from off the face of the land, and the earth did cease to tremble . . . [it wasn't shaking anymore], and the earth did cleave together again, that it stood . . . and the wailing of the people who were spared alive did cease; and their mourning was turned into joy.”

327      3 Nephi 10:13    The more righteous of the people survived. It was selective—you can see that. Where would they naturally go? To the temple, and that was the place

that wasn't shaken. The temple was still there, and that's where the righteous would go. Their own good sense would save them in that case. But this was selective migration to the temple and elsewhere. Verse 13: "And they were spared and were not sunk and buried up in the earth." What they [the Father and Son] were doing is striking the old sets. All this sudden death is quick and merciful, actually. There are marvelous things in the book of Enoch about that. Get it over as quickly as you can. When the time comes, [they] just make it a matter of hours and don't drag it over a generation with everlasting plagues and things like that, not a Thirty Years War. He says [verse 13], "And they were spared, and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and of darkness." That's an important thing—suffocated, you see.

327 3 Nephi 10:14-19 Now, if you find this puzzling or extravagant, [he gives an explanation]. It tells us in the next verse, he'd expect you to find this a difficult thing. "And now, whoso readeth, let him understand [try to get this straight, he says]; he that hath the scriptures, let him search them." They've been telling you about these things. All these things are found in the prophecies. Are they "not unto the fulfilling of the prophecies. ... Behold, I say unto you, Yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things [don't say you didn't ask for it]. Yea, the prophet Zenos did testify of these things, and also Zenock spake concerning these things [these are prophets we now know existed between Moses and Elijah]. ... Behold, our father Jacob also testified concerning a remnant of the seed of Joseph. ... And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared ... did have great favors shown unto them, and great blessings poured out upon their heads [this is still the point: we are dealing with the two ways, the two roads, and we go all the way when we're

on the two roads], insomuch that soon after the ascension of Christ into heaven he did truly manifest himself unto them.”

327 3 Nephi 11 Now here we come to the eleventh chapter where he comes. This is the whole thing the Book of Mormon is coming toward, and afterward it all looks back to this. We have thirty pages of Christ’s words here. That’s more than you find in [any gospel] in the New Testament. I notice you have 28 pages in Matthew, 16 pages in Mark, 21 pages in Luke, and 24 pages in John. But in the Book of Mormon we have 30 pages of Christ’s teachings. We have a better source for the teachings of Christ. Of course, he says I’m going to teach you what I taught them there. It parallels the New Testament quite closely, but very significantly it gives more. So Joseph Smith has written the fifth gospel here. What a horrendous burden for a mortal to take that on. How would he dare do that sort of thing? Well, see what happens here now.

327,328 3 Nephi 11:2,3 Well, there were a great multitude. They didn’t need to be directed or summoned, you’ll notice, “A great multitude gathered together ... round about the temple [I think that would be spontaneous, wouldn’t it?] which was in the land Bountiful.” And they noticed the marvelous changes that went on. Everything had changed; you’d hardly recognize it. Verse 2: “And they were also conversing about this Jesus Christ.... And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven [now this is God the Father who fills the immensity of space]; and they cast their eyes round about... and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake ... and did cause their hearts to bum.”

329 They saw a man descending in a white robe. Isn’t this an amazing thing? This is the time really to pull out all the stops and put on a tremendous show. But it has

none of that at all. Here are a few easily understood things he told them. He said, this is what I want you to do. If you do them, we can work together in this. Here's what you must do; this is what you've been waiting for. This is why you've gone down in this stage of existence. This is going to start things rolling again. The world is in a bad way. Then he established an order of things which was going to exist for 200 years and produce this magnificent society that followed.

328 3 Nephi 11:8-11 So this is the testimony [verse 8]: "They saw a Man descending out of the heaven; and he was clothed in a white robe [what could be simpler?] . . . and they durst not open their mouths.... They thought it was an angel." They thought they saw an angel, the same as in the Old World. And he announced and said simply, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." This is the center of the Book of Mormon right here, isn't it? I can never read this without choking up. He bore the whole load. "I am the light and life of the world; and I have drunk out of that bitter cup. ... I have suffered the will of the Father in all things from the beginning." See, we're all in this together. We must obey all these things. We must do all these things and go through all this. My father worked out his kingdom in fear and trembling, and I must do the same. But we're privileged to share all the way, and this is what we get from now on. Seventeen chapters of the teachings of the Lord follow this.

329,330 3 Nephi 11:12 "When Jesus had spoken these things the whole multitude fell to the earth." Then notice, this is what happened. As I said, we're all sharing in it, and this is the fascinating thing here. He comes personally to them. He shows them the signs and tokens, and he introduces himself to every one of them, one by one, you see. He has no favorites here, and he doesn't introduce himself as a member of anything. There's that marvelous line in the Book of Mormon, "The keeper of the gate is the Holy One of Israel; and he employeth no servant there." (2 Nephi 9:41). He will personally talk with you and bring you in. You are just as important as anybody else in the

kingdom of God, he says.

330 3 nephi 11:14,15 “Thrust your hands into my side, and also that ye may feel the prints of the nails [see, the signs and tokens] in my hands and in my feet, that ye may know [that’s what a sign and a token is for, you see] that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.” [And] ... the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet [by which he identified it himself], and this they did do, going forth one by one”— everyone individually. That’s the nice thing. He employs no substitute, no servant there. He doesn’t stand on the balcony and wave his hand and say, “bless you, children” to over a million people, and that takes care of them. No, he’s very personal. They “did see with their eyes and did feel with their hands [they testified, it’s just as real as anything] and did know of a surety and did bear record [they all became witnesses]. ... And when they had all gone forth and had witnessed for themselves, they did cry out with one accord.” See, everyone had witnessed, but they had all witnessed the same thing, so they could cry with one accord. This is why you get this perfect unity in the Church, even though we’re complete individuals, because we’ve all had the same experience [which makes us] all identical. This is the trend in science. All things are related, and in the gospel, of course they are. They all come together here.

330 3 Nephi s11:16,17 “They did cry out with one accord, saying: Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him. [Nephi was called to come forth, and he kissed the Lord’s feet.] And the Lord said unto him: I give unto you power that ye shall baptize this people when I am again ascended into heaven.” Now notice, we learn in Helaman 14-15 that these people had already been baptized. The church was among them. Anyone who joined the church had to be baptized by Nephi, and they were there. But we’re told that they must also repent; they must be spotless, because he’s coming back to meet them

tomorrow. They have to be washed all over again after they have been baptized. He says, I'm coming back; I'm going to clean you up. If there's anybody sick among you we have to straighten that all up before we begin. (Well, we'll come to that later.)

330 3 Nephi 11:21 "I give unto you power that ye shall baptize this people. ... And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them: On this wise shall ye baptize." Now here we find something we don't find anywhere else [about] baptism, this all-important ordinance. As Origen tells us, and especially as St. Basil (one of the eight great Fathers of the church) tells us, Look, we're told that they baptized in the early church, but we nowhere have a record of how they baptized. We nowhere have the form of how they did it. We know they married, but we have no marriage ceremony anywhere [they said]. Those people didn't have any records of that, and it puzzled them very greatly. Those things were not handed on, and yet these were the ordinances. Later on, the church had to invent sacraments, which they picked up from four different sources. That's another story. But here he's actually telling you how to baptize—the words you speak, and how it is done. We all know this now. You immerse them in water, baptize them in my name, etc.

331 3 Nephi 11:27,28 "Baptize in my name. ... The Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one." And you're going to be one with us and with each other, exactly as we are one. That comes in later. The 14th through 17th chapters of John deal entirely with that—how we can be one, how they are one, etc. This, of course, had been the subject of the greatest of all controversies in the Christian world—how God can be absolutely one, and how he could have a son, and how there can be others and yet be one. There's nothing more "one" here than Christ the way he appears in the Book of Mormon, who is the center of everything. But as he says, this is the very thing people argue about. They're going to argue about it, but

you're not going to argue about this. Notice, in the next verse he tells them: "And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been." See, just after mentioning the mystery of the Father and the Son, which is not going to be so mysterious after all, he tells them you're not going to argue about this. You'll understand it, but don't argue about it until you have understood it. Then you won't argue about it.

331 3 Nephi 11:29 "He that hath the spirit of contention is not of me, but is of the devil [we begin with this—there is no contention; do not contend], who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another [there is no righteous anger]; but this is my doctrine, that such things should be done away. Behold, verily, verily, I say unto you, I will declare unto you my doctrine." I'm going to do that now. Can there be any dispute about this, then?

331 3 Nephi 11:32 "And this is my doctrine. ... I bear record that the Father commandeth all men, everywhere, to repent and believe in me." No disputation about this is possible: All men everywhere—not just all bad men or all people who don't belong to my church, my party, or something like that. "And whoso believeth in me and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God." That's after this, after we go on. This big stretch that lies ahead of us, the ages. I don't know where or what they are. They're really going to be great stuff, but this is what you inherit. You're not going to inherit it here. You're not going to have it here, but you're going to inherit the kingdom of God. If you don't believe and won't be baptized, you'll be held back, dammed up or held back. The Egyptians use the same word. Every individual is fully qualified; otherwise you wouldn't be here. You're fully qualified for the test you're taking now. Otherwise, you'd be sent to some other world and some other test to be taken. That's what Origen told us. He said, the brethren used to

teach that in the early church; we don't know about it any more. He was a member. He was the first and the greatest of the theologians. He's the bridge between the early Fathers and the apostles and the rest of the church. He said they used to teach that this was preparation. But the fact that you're here shows that you're responsible. The fact that you've been trusted to come here and you've asked to come here shows that you're quite qualified to understand and receive it. And if you don't [receive it], it's because you reject it.

331,332      3 Nephi 11:35 “Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father [entirely between individuals, you'll notice]; and whoso believeth [singular] in me believeth in the Father also; and unto him will the Father bear record of me.” Notice, he's talking always just to the individual person, and this is the common gender—it means he and she. In Greek you use just one gender when you're talking about people. Notice how personal and intimate this was. To you personally, this one person who believes in me, “will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.” Now we go to another level here. There's nothing here in the plural, you'll notice. This is all in the singular—Father in the singular, Son in the singular, and you in the singular. Remember, he had just introduced himself to them one by one. “And thus will the Father bear record of me.” And then you go further than this. Everyone gets this private, individual attention here, the private treatment. As God is, man may become, so we're in on the circuit. The Book of Mormon removes all differences step by step. The first step is when the Holy Ghost bears record. And record, RECORDARE, means “to put back into the heart.” It means “to intensify in the heart, to have a knowledge and remembrance of what you had before.” This has to do with your previous existence. See, your heart is your core. To record is to stir up again in the heart. And he says this is why the Father will bear record of me, and the Holy Ghost will bear record. That will recall these things to you. That's what a record is.

332 3 Nephi 11:36 “And the Holy Ghost will bear record unto him of the Father and me [here we’re still in the singular; this is his personal testimony from the Holy Ghost]; for the Father, and I, and the Holy Ghost are one [he brings that in, and you are supposed to get in on this too; you are supposed to be one too]. And again I say unto you, ye must repent [you can see now why you must repent; you can’t in your filthy condition get away with this now], and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again, I say unto you, ye must repent, and be baptized in my name, and become as a little child.” Again, what could be more emphatic? He wants us to start at square one. If you are going to go on from this point, what you do is be baptized to wash away all the filth you have, dig up the nitty gritty. That’s what you’re doing when you repent—getting it all out of your system. Then you wash it away, and then you can start again. But you have to start again here, he said. This is the big thing now. That’s the whole thing the Book of Mormon is about, you see. It’s putting this thing on a very tangible basis; these things are real. [We need to] become as a little child. Are there no small children in eternity? Would we miss them? No, we don’t need to be. This doesn’t mean to be stupid or ignorant, but wide open. That’s why you can spoil and disillusion and abuse little children so easily. That’s why child abuse is such a horrendous sin, you see. “Wo unto them [who offend one of these little ones].... It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea” (D&C 121:19, 22

332 3 Nephi 11:37-40 But you must become as a little child. You must be perfectly clear and clean in this thing and willing to receive. And this is my rock, he says; there’s no other way, “and the gates of hell shall not prevail against them.” What gates do when they prevail is they hold you back, or they hold you out, or they hold you in. They imprison you. Gates are closed, and you can’t get by. If you are in hell, the gates will prevail against you. But if you’re built on the rock, this is the only way of making progress. The gates must be open. There’s an enormous amount written

in Egyptian literature about this. The gates must be open if we're to make any progress in the next world. Verse 40: "And whoso shall declare more or less than this ... cometh of evil." There are just two ways. Don't declare more than this. Don't add to this doctrine, or [teach] any less, you see. If you start fooling around with it and start speculating, you're building on a sandy foundation, because you can shift your stand, shift your position. It's like moving a goal post. That's what a sandy foundation is. You want it with your arguments and your reasoning "and the gates of hell stand open to receive such [then they'll receive you] when the floods come and the winds beat upon them." Then the last word to them here is that everyone must know about this. "Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth." Everybody has to receive it. Now he's going to call Nephi and the rest.

## **Lecture 84 3 Nephi 11-15**

**The Lord Teaches His People**  
**[Secret Teaching of the Lord after the**  
**Resurrection]**  
**[Gathering Together of the Righteous]**  
**[Restored Ordinances]**  
**[Beatitudes]**  
**[By the Wicked, the Wicked are Punished]**  
**[Rejection of the Economy We Practice]**  
**[We Must Make the First Move]**

334 Notice what happens.. He [the Savior] comes to them. If you were writing this, it would be the biggest challenge of all when you came to the big climax—the Lord finally comes. Now what does he do? What does he say? Does he just repeat the New Testament? Well, he does and a lot more too. The Lord teaches them what he taught the Jews before the Resurrection. He comes to the Nephites after the Resurrection as a resurrected being. And, of course, he begins by filling them in. He says, these are the things I taught the Jews before my ascension to heaven. He tells them that, filling them in up to there. It's all the gospel, everywhere the same gospel. From then on he takes it up and says, these are the things I taught the apostles after the Resurrection. During the last thirty or forty years, any time [someone has found] a very early Christian writing, it almost always has the title, "The Secret Teachings Which the Lord Gave the Apostles after the Resurrection." We know he taught them after the Resurrection. We know

that before the Resurrection they didn't understand what he taught at all. After the Crucifixion they broke up and all went home and thought it was all over. Then when he appeared first to the women and then to John and they came and reported, the apostles wouldn't believe it. They said, you're crazy—he's not going to come again. Then when he did appear to them, Thomas wasn't the only who doubted. He was actually the least doubting of them all. But that's another story.

334 When he came to them after the Resurrection, what did he teach them? At the end of Mark it says: beginning with Moses and the prophets he taught them all the things concerning himself. Then their eyes were opened, but we don't have a word of that sermon [in the Bible]. Those were the secret teachings the Lord taught the apostles after the Resurrection. They all turn out to be the same, and we have them here. This is what we find in the Nag Hammadi Scrolls. These became distorted to form various gnostic doctrines, etc. But the Lord taught the apostles lots of things after the Resurrection. He appeared no [fewer] than twenty-seven times. I have some long articles on that particular subject. "The Gospel of the Forty Days" it was called. For forty days after the Resurrection he came and taught the apostles, and we don't have one word in the Bible of what he told them after that. This is what sent them out on their missions—this is what they were going to teach. But this we have in the Book of Mormon. We have it included here, but first we must get filled in here.

334,335 3 Nephi 11:35 We got to chapter 11, which was a tremendous climax with the great multitude gathered together, etc. You notice that Christ comes to every individual; it's all on an individual basis. He takes them by the hand, he gives each one the signs and tokens, and he blesses them one by one. Then in the blessings and promises he gives them, he says, I and the Father will come to him, meaning "to him and to her," using the common gender and always using the singular that way. He assures them that they are in the same program as the Father and the Son. I am teaching only what the Father tells me to, he

says. I am simply doing his will. The Holy Ghost is in on it, and now you are in on the same thing. We are bringing you in on the very same thing [he says]. How do we take that tremendous leap? Well, this is done in the chapters that follow. 3 Nephi 11:35: “And unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.” This takes us up to the very highest level.

335 Then we come to 3 Nephi 12. We said this individual settlement is paid. We make our covenants and have our standing with the Lord, but we are not alone in this. We don’t just go our several ways after that if we have all had the same experience and we know heart-to-heart exactly what the other person has gone through. We have the greatest feeling of unity with the others—“that they may be one even as we are one,” as the Lord repeatedly says in John 14-17. So we don’t go our several ways. We must all live together in eternity; we are all going to be in this. We all have identical understanding with those who rule and reign forever. This is going to be something, and very interesting questions arise as to our individuality, etc. We are all going to be together for endless ages.

335 3 Nephi 12:1 The next step here, the purpose of the twelfth chapter, is to get us together; you’ll see that. He called the Twelve, and notice what he does here. First of all he appoints the Twelve, but he doesn’t appoint them as superiors, but as servants. He doesn’t appoint them as a higher rank. Notice what he says here—there’s no rank. They don’t belong to a higher peer group; they are just part of your group. “He stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you [they are just your people; they are not from a higher rank, a higher order of beings, or a different peer group] to minister unto you, and to be your servants.” [They are] not to boss you around or to lay down the law for you. In other words, they are absolutely equal with you; there’s no difference whatever here. There’s no sense of rank. This makes it very clear. We are all starting out in the same thing together. How do

we get along together? We don't pull rank on each other at all. ". . . and unto them I have given power that they may baptize you with water." I have given them power, but the power they have is only mine. They are just acting as proxy for me. Notice, at all times the ordinances of the temples are by proxy. The Book of Mormon gives us the formula here, "Being commissioned of Jesus Christ [he told me to do it; I'm just doing it for him], I baptize you in the name of the Father, the Son, and the Holy Ghost. . . .Wherefore, ye shall do all things in the name of the Son, and repent and call upon God in the name of the Son forevermore." So it is the Son who is doing it all. Remember, we talked about that intense concentration on this one person, and it still goes on here. We are still all as equal as anything can be. They will baptize you for me [the Savior says]. As I said, all baptism is by proxy.

335 3 Nephi 12:1 After that I will personally baptize you to a higher order of things, and that is with fire and the Holy Ghost. They don't baptize you with that. That is bestowed on you. He says here in verse 1: "I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am." They have seen him now; [they need] to believe that he is the Savior, that he is what he says he is. These people are able to believe in him. Then he says, others will not have seen the way you have, but "more blessed are they who shall believe in your words [you are just handing it on] because that ye shall testify that ye have seen me, and that ye know that I am." John starts out with what we have seen with our eyes, heard with our ears, felt with our hands. That's what we testify of, and the world doesn't receive our testimony because they don't think it's spiritual enough. "Blessed are they who shall believe in your word." They haven't had the same privilege. You are just carrying it on. This is what the gospel is, handing it all around. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39)—to see that everybody gets it. We all [the righteous] get into this same glorious continuation. It's going to be a long haul ahead. It won't be anything like this

world, so it will be quite a wonderful thing.

336 3 Nephi 12:2 “Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized.” This is the way they will accept it, you see. This is not the same life as before when you’ve borne witness like this. Did you actually see that? Did that actually happen? Did the Lord really come down? [They will ask] all these things. That’s it—we’ve seen it. It’s all right if they believe in your words. Then comes the test; they have to humble themselves to believe that because they weren’t there. They have to accept it. They have to “believe in your words, and come down into the depths of humility” and be willing to take a chance on it and be baptized. Then they shall be visited; I’ll take care of that [the Savior says]. Then they shall receive the higher order too. They will recognize their total ignorance, come down in the depths of humility. If they accept your baptism of water, which is my baptism—you are just baptizing for me—then I will confirm it with the other baptism, he says. You are confirmed with the baptism of fire and the Holy Ghost. I’ll take care of that. So we are all going to be one big happy family; we are all entering in it together. Notice what they must do here.

336 3 Nephi 12:3 Now we come to the Beatitudes. The Beatitudes are in Matthew 5. People always say, well, this is general philosophy; this is general rules of behavior; this is wisdom literature. Well, it’s specific instruction which is perfectly clear in Matthew 5. The apostles asked, who are qualified to be members of the church? Who will we accept? Remember, the church and kingdom are something very special. If they are willing to be baptized, that’s a test—if they are humble enough to be baptized and to come down in the depths of humility. So the Beatitudes are not wisdom literature. These are specific requirements to qualify one for membership. Notice, the Beatitudes begin in verse 3: “Yea, blessed are the poor in spirit who come unto me.” Who are those who will be accepted? Those “who come unto me, for theirs is the kingdom of heaven.”

336 3 Nephi 12:3-9 The kingdom of heaven is wherever

the commandments of God are being obeyed. They are willing to come into the kingdom, and they will receive the kingdom if they are poor in spirit. If they are humble and come to me, then they will be blessed. They will be qualified to enter into this great covenant that we are going to be in here. As I said, this is not just wisdom literature. These things are all qualities which people should possess; nevertheless, it's very specific here. Verses 3-9 are basic qualifications, you notice—they who mourn and they who are meek, and who hunger and thirst for righteousness. These are rare souls, you see. They shall be filled with the Holy Ghost. And the merciful are qualified. You will be judged as you judge, the Lord tells us. And blessed are they, above all, who are pure in heart. You are not going to see God if you are not. No unclean thing can stand in the presence of God. "And blessed are all the pure in heart, for they shall see God."

336,337      3 Nephi 12:9-12      "And blessed are all the peacemakers, for they shall be called the children of God." Well, God's [kingdom] is the peaceable kingdom, of course. Notice, these are the qualifications that everyone should have, these Beatitudes in verses 3-9. Then in verse 10-12 [we find] what they can expect in this world. Remember, this is not your final reward here. This is all the testing, he says. "And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven." They will revile you and persecute you and do all manner of evil against you. Well, of course, if you deserve it that's something else. "... for so persecuted they the prophets who were before you." The apostles are in the same position as the ancient prophets, and so are all the members. That's what he's talking about. As I said, they are all on the same level. So verses 10-12 are what they can expect in this world. It won't be very [pleasant], but they will be blessed and will be able to pull through.

337      3 Nephi 12:13-16      Verses 13-16 are about the taking on of these obligations. If you take these obligations on, you have a responsibility. Now you are "the salt of the earth." A little salt goes a long way. There are only a few of

you, but you go a long way. You are expected to react and to do something. If you are not [doing something], you have lost your savor. There's no point in giving this to you if you are not going to pass it on, because I'm passing it on to you. We're passing it around, and there is no point to doing this [if members don't share with others]. So you have to let your light shine; you have to be a light unto the people.

337 3 Nephi 12:17 These things are all in logical order; you can see that. This is taking on the obligations that go with it. What about the former obligations? What about the law of Moses that the rabbis argue about endlessly? Well, that's still in effect, he says; that hasn't been done away with. It still holds. But what do we do? He says [verse 17]: "Think not that I am come to destroy the law of the prophets. I am not come to destroy but to fulfil." It's like the Word of Wisdom. Is the Word of Wisdom the law we live by? Do we discuss it endlessly and analyze it? No, we accept it as a matter of course, just like you accept the old law of Moses—the Ten Commandments, [for example]. The Lord says in the first two commandments they are taken care of. On these two commandments hang all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy might, mind, and strength. . . . Thou shalt love thy neighbor as thyself (D&C 59:5-6). Well, if you love the Lord thy God with all your might, mind, and strength and your neighbor as yourself, you are not going to steal and you are not going to lie. You wouldn't even think of that. You don't have to be given those commandments every day. When you go out of the house, Mama doesn't tell you, "Now, don't kill anyone today; don't tell any lies today or anything like that." No, you just don't think of that. It's written in your heart; the Prophet Moses said it must be.

337 3 Nephi 12:20 "Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments [you have to keep these commandments], which I have commanded you at this time." This is bringing them up to date, as it tells us in chapter 23. This is the minimum now. The law of Moses was the minimum before. You kept the Ten Commandments—not to commit adultery,

worship idols, and things like that. They aren't really active laws for us. You keep them—of course, you do. He says, they are not done away with by any means, but they are fulfilled if they are written in your heart. You don't even need to rehearse them; you'll never do that kind of thing. But these things carry us further now; these are further obligations. He says, unless you live up to my commandments which I give you at this time, you won't enter the kingdom of heaven. This is the next step that you're going to have to take.

337,338      3 Nephi 12:21 Then he goes through the Ten Commandments here and gives them another interpretation. You can see what it is—very obviously fulfilling the law. We have the Ten Commandments on how to treat each other in verses 21 and following. It is written that “thou shalt not kill,” but to despise a man is worse than to be angry with him. To be angry with him is to have murder in your heart. He tells you here not to think of a thing that you wouldn't do. He talks about adultery. When you look upon a woman and lust after her, you shouldn't do that because it's as bad as the deed. The thought is parent to the deed, of course. You wouldn't even think about a thing you are not going to do. Don't think about things you're not prepared to do—you're wasting your time. Don't curse or despise one another, because, as the Jews tell us, in another person you are looking upon the image of your Maker. To hold that in contempt is a terrible thing. Remember, the law of Moses is that you shall not beat anyone, no matter what his crime is, more than forty lashes “lest thy brother appear vile before thee.” You must not degrade another human being to the point of being vile before you. He may deserve it, but you cannot degrade the image of God to a vile and contemptible thing. Hold [no one] in contempt; that's a terrible thing. “Thou shalt not kill” is one thing, but just to be angry with somebody, see in that person a lesser being, and say “raca” which means “curse you” [is to be] in danger of the council. You say he is a fool. To despise a man is worse than to be angry with him. Cool contempt is far more withering than rage. There are enemies who hate each other's guts, but they respect each other. On the other hand, to hold a

person in absolute contempt is worse, and that's a thing we are guilty of a lot.

338 3 Nephi 12:23-26 : And no matter what, be reconciled to him. God will not receive you if you are indifferent and cool to these things and not willing to go all the way. If you have anything against your brother, be reconciled with your brother no matter what, because you've got to get along with him. "Agree with thine adversary quickly while thou art in the way with him." Never burn your bridges behind you, because you are going to have to settle these things in the end These are very interesting rules of Jewish law he is talking about here [in verse 26]. You have to pay the judge's fee or you won't get out of prison. He's giving that as an example. [Then we have the verses on adultery mentioned above.] Sin is a state of mind, after all. You may eat or drink something or do something, quite unaware of what you are doing. In another case, you can perform the same act and be very guilty, such as stealing or something like that. You might take something away and have no idea it belongs to somebody else, but if you know it belongs to somebody else, that's different. It's your state of mind that makes a sin what it is.

338 3 Nephi 12:25 Incidentally, this about the lawyers and agreeing with [your enemy—verse 25]—any [good] lawyer will tell you that's right and the best thing. Dallin Oaks used to be in my priesthood quorum; he was in my ward when he was the president here. He used to tell us in the priesthood quorum that any settlement out of court is better than any settlement in court. He said, the worst settlement out of court is better than the best settlement in court. Whatever you do stay out of court! That's what the Lord is telling you here. When you put things on that basis, you don't do that [go to court].

338 3 Nephi 12: 27-29 Then he talks about the lusts of the flesh. You have to deny yourselves these things. To refrain from doing them you refrain from even thinking about them. To refrain from these vices does take restraint. This really happens. When you yield to them, you are cast

into hell because they are so futile here. It's so pitiful—to be carnally minded is death, you're not going anywhere, you're sick, etc. Denying yourself is real here. Every moment we make choices to the exclusion of other things; you have to do that. Is it wrong to deprive yourself? Today we say, "Oh, never deprive yourself of anything." Well, that's absurd; you have to deprive yourself of everything except what you are doing this very moment. We make choices to the exclusion of all those nice other things we could be doing.

338,339      That means hell hereafter. Hell is knowing what you are missing; look at all the things you missed because of that. These great joys could have been, and [you have] missed out on all of this, which is really hell. It wouldn't be hell unless you could see a happier state, unless you knew that you were qualified for much better things than that, and here you have stuck yourself into this. But here you must deny yourself all sorts of things. Admittedly, these things are a temptation. There is legitimate pleasure to be found in some things. But do you engage in them without license? All appetites, desires, and passions must be kept within the bounds the Lord has set. We have appetites, desires, and passions. We wouldn't enjoy eating if we didn't. If we didn't enjoy eating, we would starve to death. We don't eat because we will die if we don't; we don't drink because we will die of dehydration if we don't drink; we don't go to sleep because we would drop dead if we didn't get some sleep. It's because we like to do those things. Nature has us enjoy it while we are here. There are things you can enjoy, and things you don't have to enjoy.

339      3 Nephi 12:31-33      Here it is talking about these things—easy divorce and easy virtue that can't be engaged in, impatience of restraint by covenant and promise. We make covenants and promises and from then on they restrain us. You have to remain within the laws of chastity; you are bound by them. You may resent other people having gone into [evil temptations]. One of the main reasons for finding fault with the Church and trying to turn it to derision is that people are not free to indulge their lusts while they are in it because they have made covenants.

Lots of people have given it up because of that. It would be easier to misbehave if they didn't feel these obligations. But [there's this feeling] I want it here and I want it now, no matter what went before and no matter what comes after. The moment is everything. That's what verses 31-33 are talking about.

339,340      3 Nephi 12:33 “And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.” This next verse is about perjury. Unsteady and uncertain creatures that we are, we should not make definitive commitments and promises and threats because we can't keep them. Time and again in the Book of Mormon they swear solemn oaths that they will do something. You can't add a cubit to your stature, he says, so don't swear by things that you can't carry out. What can you carry out? Very little, even things that you think would be very easy to carry out. If you say, I'll never do this again, or I'll do this at a certain time, you don't know what the conditions will be. It will be totally beyond your control at a later time, so never make oaths and commitments of that sort. Notice, he says, you don't swear by the heaven or the earth. How can you? You can't make an engagement that you can't keep.

340      3 Nephi 12:37 The next thing is how to avoid contention with all this going on. You just bear your testimony and respect the testimony of others. That's all you can do; you can't twist a person's arm. I can't have a testimony for you. I had a dream about you; therefore, you [should do this]. No, you don't do that. Verse 37: “But let your communication be Yea, yea; Nay, nay [you make your statement and that's it, yes or no] for whatsoever cometh of more than these is evil.” Then you are getting into your fine print, into your legalistic arguments, and all sorts of things. I can only testify for myself, and you can only testify for yourself, he says. Let there be no contention—testimony alone. We are not supposed to have a disputation. The first commandment he gave them was that there should be no more disputations [3 Nephi 11:28]. He was talking about the Father and the Son being one, etc. He said, no, you won't argue about that anymore. There have been contentions all

the time. My first commandment is that there shall be no more contention. All contention is of the devil; it is not of me [the Savior said]. I can bear my testimony, but I can't force it on you. You can bear yours, but you can't force it on me. That's as far as we can go. If the Holy Ghost is going to bear witness to you, that will happen. But I can't force the Holy Ghost to do it. Anything more than that is evil.

340 3 Nephi 12:38 "And behold, it is written, an eye for an eye, and a tooth for a tooth." Our entire obsession today is with revenge; this is the theme. Revenge is the name of the game today; it's the great human interest in all our crime shows. That's why we have to have happy endings all the time, because they amount to revenge, which is our obsession. "But I say unto you, that ye shall not resist evil." What can you do in that case? You turn the other cheek also. Well, that's absurd. Are you crazy? This isn't the real world [we might say].

340 Well, what do you do? How do you resist evil? By doing good; that's the only thing. You can't fight it if a person is going to be that way. You can't control the other person's conscience; you can't make him righteous by shooting him. It's possible that he might repent. Time and again there are many stories about the angels wanting to come down and reap, or the story of Capernaum with the Lord talking to the apostles. Why doesn't God smite these people with lightning seeing how terribly wicked they are? Why does he allow this to go on? [they ask]. He says, because they might repent sometime. That's what we're here for—their probation as well as your probation. You have chances to repent too, and they might repent. This has happened; we've seen this happen here with the Lamanites. And these vicious Gadiantons become not only good citizens but excellent missionaries. We get wonderful people who were very bad before, and the other way around. As [Ezekiel 33:18-19] tells us, though a person has done righteously all his life, as long as he is on earth he may completely turn the tables. When he turns to wickedness, all his former righteousness will be forgotten. And if a person has done evil all his life, if he should repent and turn away from

that, all his former evil will be forgotten. It's the life he is living now that counts here. As long as you are here you can still repent, so don't take it upon yourself to punish the wicked. This is a great lesson in the Book of Mormon from now on. After the Nephites fall, the whole theme is revenge, and we find a great deal said about that. "But, behold, the judgments of God will overtake the wicked," Mormon says, "and it is by the wicked that the wicked are punished" (Mormon 4:5). Don't worry about the justice of God. He will overtake the wicked, but if you try to punish them you are wicked too. So we say, yea, yea, and nay, nay. We don't argue about things, and we don't resist evil—you turn the other cheek. Of course, this we all know from the Bible. You cannot eliminate it. What do you do? Well, you do good. That alone will defuse it if you do that.

341 3 Nephi 12:40 This is where Brother Oaks used to make it strong. Verse 40: "And if any man will sue thee at the law and take away thy coat, let him have thy cloak also." But whatever you do, don't go to court. If he wants you to go a mile, go two miles with him. "Give to him that asketh thee, and from him that would borrow of thee turn thou not away." This is an important thing too; lend without interest.

341 3 Nephi 12:43,44 "And behold it is written also, that thou shalt love thy neighbor and hate thine enemy [it says it was written, and that was the code]; But behold I say unto you, love your enemies." As Brother Kimball said, they will cease being your enemies in that case; that's the only way they will ever cease being your enemies. Unless you kill them—there's the answer, of course. As we learn a little later on, "God will not that man should shed blood, but in all things hath forbidden it since the beginning of man" (Ether 8:19). That's not the solution. What you do is "pray for them who despitefully use you and persecute you."

341,342 How do you confront evil? By doing good. If your enemy knows you are praying for him, this is something your enemy can't prevent you from doing, no matter how

strong he is. He can't prevent you from exercising this powerful prerogative of prayer on his behalf, if necessary. You have him in your power, so to speak. You have an influence on him. If you pray for them who spitefully use you, you have the ascendant position. You are in the dominant position if you can pray for them, knowing that the Lord will answer your prayers. This is the only way you can be the children of your Father who is in heaven. No children of God will hate God's other children, no matter who they are, because God puts up with them too. There are some very wicked ones, and God loves all his children equally. In some who do his will he delights. But why would he feel so sorry and mourn and be wrathful against those who are wicked? Because he loves them. If he didn't care [he wouldn't do that.

342 Our Father cares immensely for us, far more than we care about ourselves. So when we do evil he goes through all this trouble, etc. He seethes with emotions on our part. Remember he weeps in the book Enoch. God has created worlds without number; how can he weep? Enoch said he weeps and will not be comforted. The Lord said, "Wherefore, I can stretch forth mine hands and hold all the creations which I have made . . . and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren" (Moses 7:36). Yet these were to be kept in prison until the Day of Judgment; then they are to be rehabilitated, we are told. They were to have the gospel preached to them in prison. They were those who were disobedient at the time of Noah, as Peter tells us. And these were the ones that Enoch preached to, warning of the flood. He was the great preacher before the flood. When they were disobedient they were kept in prison, and these were the ones that the Lord himself went down and preached to—the spirits in prison. He put himself out in their behalf, and they were the lowest and the wickedest of all. Of all the worlds he created, they were the worst, and yet he went down to save them. It's a marvelous thing; it [the atonement] covers everything.

342 3 Nephi 12:45,46 "That ye may be the children of

your Father who is in heaven; for he maketh his sun to rise on the evil and on the good. Therefore those things which were of old time, which were under the law, in me are all fulfilled.” They are fulfilled. He has been filling them [in] up to now. After this he is going to tell you what comes hereafter. Then there’s this line we like so much and take so easily: “Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.” You ask, must we be that perfect? Well, the perfect circle is an example here. To be perfect is to be perfectus, to do all you can at your level—to carry out everything you can carry out. Perficio means to carry everything through that you can. You can’t do all the things that God does, but you do what you can. You do not fail what you can do, and you will be perfect. How big does a circle have to be in order to be a perfect circle? A word that was used a great deal by both the Arabs and the Jews is TAMIM, which means “the perfect circle.” It’s a perfect closed circle. It doesn’t make any difference how big or small it is, it is the circle if it is perfect. The form makes it perfect. Its size is very secondary; it doesn’t count at all. You’re perfect as your heavenly Father is perfect, but not on anything like the same scale. But you must live up to every capacity and possibility. If there is anything that you haven’t done that you could have done, [you are not perfect.] Remember, in this life we can’t do a great deal because we are so limited. But if there is anything you deliberately left out, then you are not perfect. Then you are responsible because you could have done it; it was within your scope. You say, “Well, that’s impossible.” If it’s impossible you won’t be responsible for that.

342,343      3 Nephi 13:24 Now we go to the next chapter, which changes the subject to something else. Notice that this is progressive. He is teaching them more and more. 3 Nephi 13 entirely reverses the order of things which people normally do. It completely rejects the economy we practice—“who serves and seeks for gain [that’s your motive] and follows but for form.” These things are expected of us—dress for success, etc. That’s following but for form. But when it begins to rain, he will pack and leave you in the storm. He’ll take off. This reverses that order and completely rejects

the economy which we practice. Here the Lord comes after the Resurrection preaching to people. Why should he talk so much about the economy? That's what this chapter talks about. Why? Because that is our obsession, and he is ordering us to break away from it here. When you give alms, you have your choice—you can be rewarded now or later. You have your reward in being recognized now, but you will have no reward from your Father in heaven. If you accept your reward here, you won't get it hereafter. You lay up treasures in heaven, not on earth. He doesn't say in both places. Do not lay up treasures on earth. He says here [in verse 24]: "Ye cannot serve God and Mammon." No, if you serve one you will hate the other, just as sure as anything. He makes this very clear. There's no objection to having your reward here if you enjoy that [sort of] thing—that's fine, and they are welcome to it. [3 Nephi 13:2]: "Verily I say unto you, they have their reward." Those who do sound the trumpet, etc., and make themselves important. Let your alms be in secret so it will be between you and your Heavenly Father.

343 3 Nephi 13:9-15 Hypocrites who pray to be seen of men have their reward; [this is] your outward religion. [If you pray in secret] he will reward these openly. Then the vain repetitions, which is multiplying words. We use that a lot. But this is the way you pray—then he gives them the Lord's prayer, which is so much concerned with our economics. Verse 9: "Our Father who art in heaven, hallowed be thy name." Thy kingdom come [which he says later] means "thy will be done on earth." When his will is done that's where his kingdom is. [We pray] thy kingdom come to earth here so that his will is done on earth just as it is there. This will be Zion then. Notice he says, "And forgive us our debts, as we forgive our debtors." It's usually rendered, "Forgive our trespasses as we forgive those who trespass against us." But actually the oldest texts of the New Testament all have the word debts; they use the economic word. Forgive our debts as we forgive those who owe us debts—only to that extent. If we forgive others the Lord will forgive us. The Lord has a great deal to say about that, you notice—about the cruel master of the house, who the Lord leaves in charge.

We are to be judged by the way we treat others.

343 3 Nephi 13:12 “And lead us not into temptation.” Will God lead us into temptation? Yes. Remember, this is a time of probation. We don’t want the Lord to let us get more than we can take, you see. Don’t tempt us more than we can stand. [Cain] said the same thing, “My suffering is greater than I can bear.” So it was alleviated. “... but deliver us from evil.” Why should he do that? Because that is our purpose in being here. We are bound to go too far because of the Fall. Whatever we do, we are bound to overstep. The game is set up so that we would sin, so that Adam would fall, and we would be led into temptation. We don’t want to be carried in too far, but we are in it up to our necks anyway. “Deliver us from evil”—we are not going all the way. “For thine is the kingdom, and the power, and the glory . . .” This is left out, they say, in some of the New Testament texts, but Joachim Jeremias, who lives in Palestine and has been working for many years on this, has shown that this is part of the Lord’s original prayer. He would have to end this way; it’s a formal ending to the prayer. This is not a late addition.

343,344 3 Nephi 13 14 “For, if ye forgive men their trespasses your heavenly Father will also forgive you.” The way you can serve him is to serve them. If you want to give him something, you give something to his children. He doesn’t need it. What can you give me? he says. The heaven is my throne, and the earth is my footstool. You can’t give me anything. But you can help my children. That’s what you are being tested in, to do that. I want you to behave as I would behave in every circumstance [he says]. So if you forgive men their trespasses your heavenly Father will forgive you. But the hypocrites just appear to be doing these things; they appear to be fasting. When you fast do it in secret because it is between you and the Father.

344 3 Nephi 13:19-23 “Lay not up for yourselves treasures upon earth.” No treasures on earth, please. Moth and rust doth corrupt here. Do not lay up treasures, but lay them up in heaven. “For where your treasure is, there

will your heart be also.” You can’t divide it that way. The light of your body has to be single. The next verse follows very logically. Your heart will be where your treasure is; it will be concentrated on that. You can’t divide it between the two. Your eye must be single, and your body will be full of light. “But if thine eye be evil, thy whole body shall be full of darkness.”

344 3 Nephi 13:25,30,32 “He looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought of your life.” Give it up! This isn’t a career for you; you are not going to take any thought of your life at all, what you shall eat or what you shall wear. Verse 30: “Wherefore, if God so clothe the grass of the field . . . even so will he clothe you, if ye are not of little faith [it all has to be by faith; this is the important thing]. . . . Take no thought, saying what shall we eat, or what shall we drink? or, Wherewithal shall we be clothed?” But those are important. They are basic, aren’t they? Yes, of course they are, as verse 32 says. “For your heavenly Father knoweth that ye have need of all these things.” Of course, you do. You can’t use that argument of necessity: I’m going to work all day long just for what I’ll eat and drink and wherewith I’ll be clothed—that’s the purpose of life. No, that’s not it at all. Your heavenly Father knows, so he will provide it. You do his work and he will take care of you. You do the work and the lunch is free, so to speak.

344,345 3 Nephi 13:33 “But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” These are the things that will be added to what you need. You don’t [work for] them; they are added. The word it uses for added means they will be added over and above all these other things. You seek first to do all your work. These things are not part of your work. They are added to you, given to you as a bonus. This is free. A bonus is what is added after. All these things you need, your heavenly Father knows you need them, and they will be provided.

345 3 Nephi 14:1,2 What is he talking about in chapter 14? There will always be bad [people]. How do you handle them? That's what this chapter is dealing with. He turned again unto the multitude and said, in the first place you don't judge them because you are a bad one yourself. "Judge not, that ye be not judged.... With what measure ye mete, it shall be measured to you again." Don't talk about how wicked the other person is when you are more wicked yourself. The mote is in your brother's eye. He has a little speck in his eye, and you have a big beam. The word for mote that's used in the New Testament is a "speck of dust," and the beam is a husk from grain. It's a bigger piece of dust. You have a much bigger one in your own eye, and you are trying to get the dust out of [your brother's] eye. This is normal procedure. It's a vicious and obsessive practice of hypocrites—let me pull the mote out of your eye [they say].

345 3 Nephi 14:6 Then who are the dogs and swine [in verse 6]? "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." What about these people who won't accept the gospel? This is not running down dogs or swine. The word he uses is CONARIUN, which means "pet doggy." You don't give all the food on the table to your pet dog. For one thing it would make the little puppy sick. It's not his food. They are not ready to receive it, and they wouldn't appreciate it. They would just turn again and trample you; they wouldn't know what they were getting at all. This isn't holding them in contempt, but things should be distributed where they can be appreciated and used. The dog will bite you, and the swine will just tread on the pearls. They don't mean anything to him. That's why things must be done appropriately, of course. This also has to do with the secrecy that was taught to the apostles.

345 3 Nephi 14:8,12 Then you must make the first move. What are you waiting for? It's all spread out before you, like a feast. Verse 8: "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." But you must make the first move. "Thy servant hath sought thee diligently; now he hath found

thee,” said Abraham, but he had to seek him first. And you are able to do it, the Lord tells them here. He’ll give you the very best, and you ask for that. Here’s the rule of our one-to-one relationship: God says, if you want to please me do as I do. Verse 12 is the golden rule, of course: “Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.” This is a feeling of charity, warmth, and empathy. That’s what you’d call empathy, isn’t it? What would I like? Well, that’s exactly what he would like, you see. In other words, put yourself in their place. You have to do that to carry this out, and many of us can’t do that because we’ve been taught to be out for Number One—I’ll get what I can.

345,346      3 Nephi 14:14-22      Then here are the two ways. The false prophets in sheep’s clothing are “ravening wolves.” They insisted on judging by appearances, but you can’t judge by appearances. You have false prophets in sheep’s clothing, as Samuel the Lamanite tells them. Then you know them by their fruits. And there are plenty of unworthy people who will say, “Lord, Lord . . .” They won’t enter into my kingdom unless they do the will of my Father. “Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?” The name can be used for those purposes. We hear the name of Christ used all the time. Evangelists, priests, and everybody else use it all the time, but when they say that, they profess they had the power of the name. He will say, “I never knew you.” They acted without authority at all. Because of what they were doing, by their fruits ye shall know them.

346      3 Nephi 15      The next chapter is to prepare you for what is ahead in the hereafter. The law of Moses is still being carried out, it tells us in verse 2 and following. This will be your share in the whole thing, from verse 11 on. Verse 13: “And behold, this is the land of your inheritance; and the Father hath given it unto you.” He tells the Nephites that this is to be their land of inheritance. It’s a funny thing. We scoff at the Indians today because almost all the tribes regard the land that is given to them as holy.

We think of that as paganism. Yet we don't hesitate to call Palestine "the Holy Land." We think it is holy because it was given to Israel. The Book of Mormon tells us this is the promised land, and here he tells them, this is the land I'm giving to you. "This is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem." This is your holy land, so we should not hold the Indians in contempt for regarding it as such.

## Lecture 85 3 Nephi 16-20

**The Joy of the Lord's Visit**  
**[Other Sheep Not of this Land]**  
**[Fullness of the Gospel Removed**  
**From Those who Sin]**  
**[Admonished to Clean up Spiritually]**  
**[Innocent Children Administered to First]**  
**[Angels Administer to the People]**  
**[The Lord Eats Food to Prove**  
**the Physical Resurrection]**  
**[Commandments Given]**

347 3 Nephi 16:1-4 We should notice some things here [such as] the theme of the other sheep in 3 Nephi 16. Notice, suddenly it broadens out immensely. The other sheep all must be considered. Every individual in the whole world is going to get the full treatment. Here we see the earth from space, as one world, in this 16th chapter here, with all these other tribes. Then why is Israel so small in that case? Verse 1: "I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land around about whither I have been to minister." I have to go to them; they're just as important as you are. I have sheep everywhere. I won't be able to stay with you, so I'm leaving the writings with you. I command that you write down these things [the Savior said]. That's what scripture is for, to have the words of the Lord after he's left. Verse 4: "And I command you that ye shall write these sayings after I am gone [the people of Jerusalem will find out about

you from them] ... that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes [these sayings from the Book of Mormon will reach other tribes—and then] ... shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed” may come forth. And, of course, it has here.

347 3 Nephi 16:13 By why is Israel so small? Why not give it to everybody anyway? Well, that’s very clear. They are the nucleus—they are the cadre. They hold the fort, and the instant any others qualify, they will be accepted. They are included in Israel. Turn to verse 13, just across the page here, “But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.” They’ll be Israel too. But Israel is the ones he can trust in. But they haven’t worked either. They’re the best, but they’re not nearly good enough. That’s what we have here, you see. So they [the Gentiles] are included. Israel is responsible; therefore, Israel is the one that gets the punishment if it doesn’t work, because the others haven’t had the chance. With the Lamanites and Nephites it’s the same thing.

347 3 Nephi 16:5-7 “And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the Gentiles, because of their belief in me [they come in]. ... Because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles.” [Israel has] failed. We’re going to give the Gentiles a break. The Gentiles will have their time. “But wo, saith the Father, unto the unbelieving of the Gentiles ... [who] have scattered my people.” Now here we get the ultimate prophecy of the Book of Mormon, the great warning. Of course, the great prophecy comes later, but this is the great warning. This is the message of the Book of Mormon to the world at present, and see if it doesn’t fit like a glove here, from verse 8 on in chapter 16. They have “scattered my people” and trodden them under feet. What has happened? I have some horrendous examples I might give you, but we don’t have time for them. “And because

of the mercies of the Father unto the Gentiles ... after all this, and I have caused my people who are of the house of Israel to be smitten ... and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them.” The Jews and the Indians alike have been just ground down to nothing. The Jews emerged, but the Indians are still down there.

348 3 Nephi 16:10: “At that day when the Gentiles shall sin against my gospel [when they go bad, after receiving it; notice they’ve received the gospel now, but if they sin against it, here’s the description of the Gentiles today]... and shall be lifted up in the pride of their hearts above all nations [we’re talking about one nation, those of the Promised Land, of course] and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and secret abominations [all these things, then] ... I will bring the fulness of my gospel from among them.” Does that mean we don’t have the gospel anymore? No. Notice, the emphasis here is on the fullness of the gospel. Do we have the fullness of the gospel now? No, we don’t. We have only parts of it. “And then will I remember my covenant which I have made unto my people, O house of Israel [and give them the fulness of the gospel, which they don’t have] and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you,... and ye shall come unto the knowledge of the fulness of my gospel.” They haven’t yet reached it. Don’t we have the fullness?

348 3 Nephi 16:13 “But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel. And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down” if they behave themselves. But if they do not, what will be the condition in the land then? These conditions in verses 15-16 are hard to imagine. But do we have the fullness? Usually in this class I have handed around [President Spencer W.] Kimball’s

great bicentennial address in which he tells us how much of the fullness we have. It's very much to the point. This was for the bicentennial, and he says here, "I am speaking of the general state of wickedness in which we seem to find the world in these perilous yet crucially momentous days; and thinking of this, I am reminded of the general principle that where much is given, much is expected. ... But when I review the performance of this people in comparison with what is expected [the fullness, see], I am appalled and frightened. Iniquity seems to abound. The destroyer seems to be taking full advantage of the time remaining to him in this, the great day of his power. Evil seems to engulf us like a great wave, and we feel truly we are living in conditions similar to those in the days of Noah before the flood."

349 3 Nephi 17:2 Let's get to the happy stuff in chapter 17. After this mounting pageant we've had right from the beginning of conflict and folly, we reach the grand climax in the Book of Mormon, and lo and behold, it is all good news. It's a happy book, now. You expect, with this culmination, everything will break loose, and this is the dismal end—that the people always look forward to the things of this world. This is the happiest book in the world, you see. The terrible questions give everyone gnawing doubts all their lives, and this is the first time they are confronted head on. They are in the Bible after the resurrection of the Lord, and he comes to the apostles then, you see. He comes to the saints there and visits them for a period of forty days. That's the joyful news which we don't have in the New Testament, but here we have it. So this is what happens. Notice first of all 3 Nephi 17:2. These things that are happening, dramatic as they seem, are not an emotional or sentimental display, or anything like that, of what we vapidly call spiritual. None of that. The glory of God is still intelligence, and to appreciate what is happening here, the brain and intellect must be clear and active. So he tells them here, "I perceive that ye are weak, that ye cannot understand all my words [that you can't understand what I'm talking about] which I am commanded of the Father to speak unto you at this time."

349 3 Nephi 17:3 What do you do about it? He says you

go home and think very hard about these things. Verse 3: "Therefore, go ye unto your homes, and ponder upon the things which I have said [concentrate—think about them, you see], and ask of the Father, in my name, that ye may understand." See, it's not just seeing a vision or going into ecstasy or having a warm feeling or something like that. He wants you to understand these things and prepare your minds for tomorrow. You have to be able to receive these things. What's he going to do? He's going to give them great things, and for that they must be cleaned up and made ready. Now get rid of all your sickness. You can't be distracted by itches, toothaches, earaches, and backaches. That will take your attention away from the gospel. See, the gospel is not the healing mission of the Seventh-Day Adventists, for example, or the healing of the Christian Scientists. The gospel begins where that ends. If they're sick, the Lord says, make them well. If they're hungry, feed them, and then preach them the gospel.

350 3 Nephi 17:4-10 He saw they were in tears. They didn't want him to leave them. The epiphany doesn't last long. He has to go to all these other sheep. He has to go the rounds, and so they were in tears. I thought Christ was everywhere, that his spirit enters into your heart. You hear all that, but we see some different things here. "... as if they would ask him to tarry a little longer with them. And he said unto them: Behold, my bowels are filled with compassion towards you. Have ye any that are sick among you? .. . lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them [he's going to clean everything all up], ... for I see that your faith is sufficient that I should heal you." With one accord they brought their sick and he healed them, every one. The preaching of the gospel is not a medical mission. That's a very important part of it, which prepares people for it. But it begins where the healing ends. I know what to do if I'm sick—no problem there. I don't have a problem to get well. But the gnawing problem is what do we do after we're well? Then what do we do? This is the thing. That's where the gospel comes in, and we could never figure that out for

ourselves. Notice here [verse 10]: They bathed his feet with their tears after he had healed them.

350 3 Nephi 17:11-13 Then he commanded that their little children should be brought. Notice, he's always insisting on the children here. Why is that? Verses 12-13: "So they brought their little children and set them down upon the ground round about him ... [and] he commanded the multitude that they should kneel down upon the ground." Why does everybody kneel? Because kneeling is a position of concentration. It's not an ordinary position. You're aware of being in a special condition; it's the best condition to concentrate in. If you're kneeling, you're not going to fall asleep. You could fall asleep standing or lying down, but when you kneel, it's not just an act of subjection. You lower yourself. That's what humility is. Humilis means putting yourself on the earth; the humus, as you know, is the earth. Humilis is to be humble and to kneel on the earth. You not only put yourself in that position, but you're more receptive. You're alert and waiting. You've struck this special posture and you wait in that posture until you've finished what you're doing, what you're going to receive, or what you're going to concentrate on. And so they all do this quite often here.

350 3 Nephi 17:14-17 Then it says here "Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel." And he himself also knelt on the earth and prayed to the Father. What he prayed cannot be written. Does that mean that it's impossible to write, or that it's not permitted to write? Either one. In this case it happens to be both. Verse 16: "The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father." And you notice the theme here is joy. Notice verse 17: "And no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father [of being admitted to the universal discourse] ... but so great was the joy of the multitude that they were overcome."

350,351      3 Nephi 17:20-22    You'll notice the hardest thing to support is joy. You can support suffering and pain with toothache and everything else without end. I mean there's no limit to the suffering. But how do you contain joy? It's the hardest thing in the world to do, as you know. When you're overwhelmed with joy you have to excuse yourself; you have to depart. Remember when Joseph met his brethren? He was the great ruler of Egypt, but he had to go into the other room and cry his eyes out because he was so happy to see them. And so it is here. Notice verse 20: "And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full [and what did he do? He wept]. And when he had said these words, he wept,... and he took their little children [again], one by one and blessed them." See, he doesn't just say bless you children, but the children deserve a blessing. Jesus gave each child his patriarchal blessing, just as he met the people one by one, not in the plural. "And when he had done this, he wept again."

351      Moses 7:28-30    Now the question is, why would God weep? The classic treatment of this is in Moses 7:28-30 in the Pearl of Great Price. This is as magnificent a passage of prose as you'll find in English or any other literature. It is the most marvelous of prose, but that isn't the thing we're going to read it for. It tells you why God can weep. So this is what happens: "And it came to pass that the God of heaven looked upon the residue of the people [as Jesus does here], and he wept; and Enoch bore record of it, saying [this is a marvelous passage of nature literature]: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? [weeping is a human fault, you see]. And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be the beginning to the number of thy creations [what a statement]; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever."

351 Moses 7:31 How does he do it, to stretch forth infinitely? When you reach that stage [you can]. This is the state of glory that he's working for on our behalf. Verse 31: "And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne [this is the ultimate that you can possibly imagine of worlds without number]; and mercy shall go before thy face and have no end; how is it thou canst weep?" If you have filled the whole universe and mastered the whole thing [how can you weep?] "The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands; and I gave unto them [the knowledge they needed] their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency." So they were not only free to act, but they had the knowledge to act on. With all the knowledge which is still the best course to take? Well, he said, I gave them instruction; I gave them commandments. He gave them all you'd want. "... gave I unto man his agency; And unto thy brethren have I said, and also given commandment, that they should love one another [this is the reason for weeping], and that they should choose me, their Father [after all that]; but behold, they are without affection, and they hate their own blood [this is the human race at that time, you see] And the fire of mine indignation is kindled against them, and in my hot displeasure will I send in the floods upon them," and so forth. So this is why he can weep. That such a thing should happen is overpowering. What's going on here, you see, is something quite overpowering.

351,352 3 Nephi 17:23,24 "And he spake unto the multitude, and said unto them: Behold your little ones. . . . And as they looked to behold they cast their eyes towards the heaven, and they saw the heavens open [now the angels come down], and they saw angels descending out of heaven as it were in the midst of fire [this is a demonstration of what is available to the undefiled human race as such; this is not a sentimental interlude, you see]; and they came down and encircled those little ones about, and they were encircled about with fire [this is a form of energy, as you

know]; and the angels did minister unto them.” What do you mean by minister? Well, if you check the various places in the Book of Mormon [you see] it means they talked to them. In the first chapter of Luke, the Christmas chapter, the angel comes. When Gabriel appears to Zacharias in the temple, he says I have come to chat with you, to have a conversation with you. He says the same thing with Mary. When angels come and minister, what they do is bring the word. That’s what their ministry is, to bring the word, so they come and talk with us. But minister is a two-way road. You talk back and forth. It’s not just a vision or revelation—they come to chat and discuss. That’s what ministry is—to take care of you, to explain things to you, to satisfy you. This is what happens in the New Testament. The multitude saw it, and they talked with them.

352 3 Nephi 17:25 Notice, the angels play this key role in the Book of Mormon for the initiated at a very special time, but they appear just to children. They come for special reasons, and you can see why this is. Why don’t angels come to us? Even Mary had to be assured that she wasn’t unworthy. She felt guilty. Zacharias was terrified and struck dumb. To the shepherds in the field, the angels first had to say, “don’t be afraid,” and so forth. And on the Mount of Transfiguration they were “sore afraid.” This is what’s so sad about it—we could enjoy the presence and visitations of angels if we weren’t so darn guilty. The case of the children proves it. They come to children because there’s no one else in the condition to receive them. See, I wouldn’t want to see an angel. As my grandfather said when he was in the First Presidency, “If an angel would come through that door, I’d go right out the window; I couldn’t face it.” No, we couldn’t. The culture shock would be too much, but children can. We want angels to visit us, but they can only visit communities like this of these little children, to whom we give such a bad time. And then, he says, they actually saw this. This thing really happened. Verse 25: “And the multitude did see and hear and bear record [that these things really happened]. ... All of them did see and hear, every man for himself.” There it is again. One doesn’t say, well I know all these people believed it

They said they believed it. He said he saw it. Did you see it? No. Every man testified for himself what he had seen and heard, about 2,500 of them.

352 3 Nephi 18:1-5 And then comes the sacrament. He calls for bread and wine and has them sit down on the earth. He took the bread and wine and blessed it “and gave unto the disciples and commanded that they should eat. And when they had eaten and were filled, he commanded that they should give unto the multitude.” Notice, the apostles minister. They’re deacons; they pass the sacrament. They’re ministering to the people. They’re the waiters; they’re waiting on them. He wants to make this clear. It’s not that they’re superior because they have the privilege of doing that, but they’re the ones who are obliging the people by passing the sacrament. Verse 5: “Behold there shall one be ordained among you, and to him will I give power that he shall break bread and pass it and give it unto the people of my church, unto all those who shall believe and be baptized in my name.”

352,353 Now he always eats after the resurrection. He has many appearances after the resurrection, but he always eats with them. Why does he do that? That marvelous passage in Luke 24:36 explains [this]. It’s after the resurrection and the apostles are talking among themselves. Again, it uses the same words, AUTON LALOUNTON, chatting, conversing, exchanging ideas. That’s the very one that’s used when the angels come in the beginning of Luke. The angel comes and speaks to Mary and others. That’s what they do—they minister. Well, they were talking to each other, and suddenly Jesus himself appeared in the middle of them. They were absolutely dumbfounded (PTOETHENTES is a very powerful word) and EMPHOBOI, terrified. Now these are the apostles that believed on the resurrection; but when Jesus appeared among them, they were terrified and utterly amazed. They thought they were seeing a ghost, a spirit. This is interesting. And he said to them, why are you so disturbed, and why are you of two minds? Why can’t you make up your mind? Why are you going to discuss this? It uses the word dialogue

here. Why do you make this a dialogue? Why does this double-mindedness appear in your hearts? You're asking yourselves, could this be or couldn't it be? Why aren't you sure? But they weren't sure, so he rebuked them for that. He said, look, these are my hands, these are my feet—the same that I had when I was with you before. And he said, come on, feel them and see “for a spirit has not flesh and bones as you see me have.” He was resurrected, and to prove it this is what he does, you see.

353 Then they still were amazed and didn't know whether to believe him or not, for amazement and for CHARAS; they were struck with too much joy. They couldn't make up their minds. So what did they do? He said, do you have anything to eat here? This was going to prove it to them. They still wouldn't believe when he said that. They brought him a cooked fish and honeycomb, and he ate it in front of them to prove that he was really resurrected, that he was a human being. The ministry reads this in the churches, the people and the theologians read this, and they'll say when Jesus appeared after the resurrection, he was a spirit. He came to the breast and bosom of everyone. How could you possibly make it clearer than this? They believed in the spirit stuff, as far as that was concerned, but they wouldn't believe that it was really Jesus. All right, feel me—see and feel [Jesus said]. He said, a spirit isn't solid the way I am. They still wouldn't believe, so he said, do you have anything to eat—I'll eat something. So he ate something. Well, as I say, the Christian world still says, yes, Jesus comes in spirit. After the resurrection, that's the way he came. St. Augustine said, yes, I believe in the afterlife, but I'll never believe in a physical resurrection. That's too gross, too crass. We don't have that.

353 3 Nephi 18:6 So here he has the sacrament which he shares with them, you see. “And this shall ye always observe to do, even as I have done.” Remember that you ate it when you were with me. Remember, the sacrament has two purposes—to remind the people of the time when the Lord was with them, in remembrance of him, and to look forward to the time when he shall partake of the new

wine with them again in his Father's kingdom. So there's the feast to come and the feast behind. We have both in the Book of Mormon. First, the people have to look forward, and, of course, this comes out in the Dead Sea Scrolls, in the appendix to the Serekh Scroll, where they have the sacrament. In the Dead Sea Scrolls when as many as twelve come together they're were supposed to have a sacrament. The priest puts out his hand and blesses the bread and the wine, because it is to represent the presence of the Messiah who is to come among them, the Messiah of Israel (I think it says of Ephraim). So they anticipated it, and the Jews had this very same thing. We see that the Book of Mormon religion is the same. You always observe to do this.

353 3 Nephi 18:8,11 He doesn't visit as a spirit. Verse 8: "He commanded his disciples that they should take the wine of the cup and drink of it, and ... give unto the multitude ... and this doth witness unto the Father that ye are willing to do that which I have commanded you." You've made the covenant, and you're willing to carry it out. This is another witness, you see, and you do it in remembrance of what's happening right now. He says, you'll do this always in remembrance of me, because I have to leave you. This involves commitment. We're committing ourselves in this deeper and deeper. We begin to build a bridge. This is this other world that people don't even believe exists, you see. Verse 11: "And ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you." See, this is tuning in. You can do this.

354 3 Nephi 18:13 "But whoso among you shall do more or less than these are not built upon my rock [he mentioned that before], but are built upon a sandy foundation."

354 3 Nephi 18:14-18 "Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you." The Son is an example. He's giving them instruction here. He says here in verse 16: "I have set an example for you." We're all in this

together. I do it myself, he says. He prays to the Father, and he partakes of the sacrament. Then he says, "I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat." He says this to the multitude, not just to the disciples. See, we don't make this distinction enough in the New Testament.

354 3 Nephi 18:19-24 "Therefore ye must always pray unto the Father in my name." Of course, that's the first commandment given to Adam. Therefore you shall do all you do in the name of the Son, and you shall repent and call upon God in the name of the Son forevermore. Always pray unto the Father in my name. "And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive [credit is good], behold it shall be given unto you [he gives you a blank check here]. Pray in your families unto the Father, always in my name." You don't pray to the saints; you don't pray to anyone else. You don't pray to Jesus. You pray to the Father in the name of Jesus Christ. Now it gives the rule for the church here: "And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together [you shall not cast him out of your meeting]. ... But ye shall pray for them, and shall not cast them out. . . . Therefore, hold up your light that it may shine unto the world [he's talking about the church]. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold, ye see that I have prayed unto the Father [so that's what you do] and ye all have witnessed it."

354 The light is an example, and that's the guide. That's why the Son is so important. He gives it all to us. We have to get it all through him. "And ye see that I have commanded that... ye might feel and see; even so shall ye do unto the world." Notice how literal he's being. This is humility, incidentally too, on his part, to be felt and seen, etc. He descends below all things. He says, you feel and see that you might bear testimony, as John says—what we have seen with our eyes, heard with our ears, felt with our hands, that we testify of. People try to get around that

and say John is spiritual; he only speaks of the spirit. Well, he talks about his eyes and ears and feeling. That doesn't mean a thing [to them], and it's the same thing with the resurrection, about the nature of God.

354,355      3 Nephi 18:27-32    “I give unto you another commandment. . . . Ye shall not suffer any one knowingly to partake of my flesh and blood unworthily.” Well, of course, [a person] can't renew a covenant which he hasn't made. This is a renewal of a covenant, a promise to keep the covenant. If he's never kept it [he can't renew it]. The people do not take this responsibility. Who is to decide whether they're unworthy or not? Well, you know yourself, and others do by the pattern of behavior, or whether they have entered the covenant or not. But you have no mental reservations here. God is not mocked, you see. If you do this and don't intend to keep it all the way or [if you] make reservations, then God is not mocked, and you're to be very much warned against this. He says [verse 30]: “Nevertheless, ye shall not cast him out from among you.” Everyone is free to communicate in the church. And if he repents, there's still time. I know them; you don't know them. “I know my sheep, and they are numbered [you must put up with everybody]. Nevertheless, ye shall not cast him out of your synagogues, . . . for unto such shall ye continue to minister.” There it is again, minister—associate with him, converse with him. Minister to him, because you never know. It may be “I shall heal them; and ye shall be the means of bringing salvation unto them [so don't judge anyone]. . . . Wo unto him whom the Father condemneth. And I give you these commandments because of the disputations which have been among you. And blessed are ye if ye have no disputations among you.”

355      3 Nephi 18:36-38    What could be more unseemly—after he'd been with them, talked with them, and told them these things—than that they should go on squabbling among themselves? We don't want any of that, he says. Verse 36: “He touched with his hand the disciples whom he had chosen, one by one [there's that again].... And the multitude heard not the words which he spake . . . he gave them power to give the Holy Ghost. . . . There came a cloud

and overshadowed the multitude that they could not see Jesus. And while they were overshadowed he departed from them and ascended into heaven.”

355 3 Nephi 19:2 Now there's a reminder of that exciting passage from Thycidides where it says “that night, no man slept.” It's like Christmas Eve—the tremendous excitement about the great thing that's going to happen tomorrow. Everybody is rushing around spreading the news: The Lord has finally come. He's going to be here tomorrow. Has anybody missed it? That's what it tells us here. The multitude dispersed. Everybody went home, but they didn't go to bed. Verse 2: “And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude.” Well, be there. [This is] the great night—the excitement of Easter night, the excitement of CHRISTOS ANESTE, the excitement of Christmas when we're expecting the coming of the Lord. For little children have intense excitement. A great thing is going to happen; we're going to receive a great gift tomorrow. We're going to get the gospel tomorrow. They're all excited about it. As I said, not a man slept.

355 3 Nephi 19:3,4 “Yea, and even all the night it was noised abroad concerning Jesus [people went running around to make sure everybody heard it]; and insomuch did they send forth unto the people that there were many ... [who] did labor exceedingly all that night.” As I said there was no rest, no sleep that night for anybody. Who could sleep, you see? “And ... on the morrow, when the multitude was gathered together, behold Nephi and his brother . . .” Here are the names of the Twelve Apostles. Notice they're a mixture of Aramaic and Hebrew and Greek here, which is exactly the mixture of the population in the time of Lehi in Palestine, showing that these names had circulated among the people. They had the records and they studied them. They had the brass plates, which were much fuller than our Bible; they were big records.

355,356      3 Nephi 19:5 “And behold, the multitude was so great that they did cause that they should be separated into twelve bodies.” This is a very interesting thing—so that they could be handled by the Twelve, etc. The very same process was followed in the ancient kingdoms. It was called in CESPITE. The people sit down in the grass. I’ve written an article in a classical journal about this. The person who was to be king would order the people to sit down on the ground in twelve groups, as many as there were tribes, but usually in twelve. Then he would order them to be fed. After they were fed, they would all cry in one voice and acclaim him because he had shown himself capable to supply life. He was the giver of life, substance, and food, and he was the one whom they could rely on as the king. The king had to give victory and prosperity, you see, so they would hail him. Well, this is the pattern it’s following, and this goes back to the beginning, to early times.

356      3 Nephi 19:6-14 “And the twelve did teach the multitude; and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus.” The disciples prayed and arose and ministered to the people. What would they do? They gave the speech here. Notice, the next verse proves what we mean by ministering: “And when they had ministered those same words which Jesus had spoken ...” They ministered the words, see. They came and told them what the teaching was. They told [the people] what the Lord had told them before, so they ministered the words. That’s what you do when you minister. In other words, you come and teach. You talk with people, etc. “... which Jesus had spoken—nothing varying from the words which Jesus had spoken [the very same words]—behold, they knelt again and prayed to the Father in the name of Jesus. [What would they have said? We don’t know.] ... They desired that the Holy Ghost should be given unto them.” And then they went down with Nephi and were baptized. They had all been baptized before. We’re told that anyone who wanted to be a member of the church before had to come to Nephi, and he assigned someone to baptize them, or baptized them himself. But now Nephi himself has to be baptized all over

again. They have to be cleaned up. It's going to be a new beginning now. Verse 12: "And he baptized all those whom Jesus had chosen [the Twelve, and they're going to do the baptizing now].... The Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire [that energy or force field]. And behold, they were encircled about as if it were by fire [it wasn't oxidation going on here; it was something else; we know it takes many forms]. ... The multitude did witness it, and did bear record; and angels did come down out of heaven and did minister unto them." Again, an example of greetings and thoughts.

356            3 Nephi 19:15,16    "And it came to pass that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst and ministered unto them." He dropped in again for conversation. He was going to talk to them. He went around among them "and he spake unto the multitude, and commanded them that they should kneel down again upon the earth, and also that his disciples should kneel down upon the earth." As I said, kneeling keeps you aware. It's stimulates concentration, actually. Why all this kneeling? Because this is a position you rarely assume in daily life, for one thing. It's a reminder to concentrate. It's not a casual or workaday occasion. Sitting or lying down or standing are things we do all the time. The only thing we rarely do is kneel, unless we have to. I had to fix a car last night, and then you have to kneel. But normally that's not what you do, so it has that special attitude that keeps you in concentration, keeps you [humble], and makes you think you're going to be glad to get up. You want to make sure that you won't drag things on there.

356,357        3 Nephi 19:19,20    "And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and bowed himself to the earth, and he said:..." Now we have these amazing things. In chapters 14-17 of John you find the same thing. [It is] even richer in this occasion, and look how we're all tied together. Here in these four short verses we have 39 personal pronouns. Across the page in verses 28 and 29 you have 27 personal

pronouns in two verses. I, you, he, them are personal pronouns. Notice, he's tying the whole thing together as if it were a sort of a mesh, as it were. He begins this way: First he addresses the Father. That's a proper noun, not a pronoun. But the pronouns are really going to fly now. "Father, I thank thee [here's the relationship] that thou hast given the Holy Ghost unto these whom I have chosen [notice]; and it is because of their belief in me that I have chosen them out of the world."

357 3 Nephi 19:21,22 Notice the cast of characters here is Father, Son, Holy Ghost, those who are members of the Church—then those who are to be preached to by them, and then also there is the world which doesn't figure. The world has to be taken into consideration, but this is out of the world; this is separating them. It goes on: "Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words." Notice how it ties together with the Holy Ghost. The believers convert the unbelievers here. The converts are the believers. We're spreading it out, you see. It began with the relationship between the Father and the Son, and now it's going on. "Father, thou hast given them the Holy Ghost because they believe in me; and thou seest that they believe in me because thou hearest them, and they pray unto me; and they pray unto me because I am with them." They're praying to God the Father, you see, but they're not seeing God the Father. They hail him [the Savior] here as God. He was God in their midst. He came down amongst them.

357 3 Nephi 19:24 "When Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him." Well, they prayed to the Father. We have some very interesting old Coptic writings that have come out recently that tell the same thing about Jesus coming and meeting with the people after [the resurrection], and he went aside three times and prayed. The first time his face was illuminated; the second time the apostles' faces were illuminated like his. The third time he prayed to the Father he came back and the multitude were all shining; they were all glorious.

And the same thing happens here, so you have a control on that in a very early Christian writing, which had been lost until the 1950s. "And they did not multiply many words." When you multiply, you repeat over and over again, like "Allah, Allah, Allah." You repeat it over and over again. You can do that all day long. That's multiplying. When you multiply you repeat the same thing over again. Ten times four means four repeated ten times. You know that. So they did not multiply—it was not a repetitious prayer. It wasn't a form prayer at all. They didn't multiply words before him, "for it was given unto them what they should pray, and they were filled with desire." The ideas flowed freely on this occasion. They knew what they desired, and they were desiring all sorts of things.

357 3 Nephi 19:25-28 "Jesus blessed them as they did pray unto him [this is the way it is in heaven; like a gratified master he smiles upon them; they're praying unto him now]; and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus." It was exceeding whiteness. That Coptic text tells us that's the way it happened. We have an interesting parallel here. "And Jesus said unto them: Pray on; nevertheless they did not cease to pray. And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father." This is the second time, you see. Again, you notice the personal pronouns. "Father, I thank thee that thou has purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words [see, it brings everybody into this same close relationship] that they may be purified in me, through faith on their words, even as they are purified in me. Father, I pray not for the world, but for those whom thou hast given me out of the world." That excludes it. He is bringing them out of the world into this, because the world can't go sailing on in the long stretch ahead into the eternities. It's not set for that. It's for the burning; it's got to be completely changed and transferred before it can go on at an eternal level. But here we're gradually inching, you might say, toward that state of

eternal existence in which we'll be able to live on a different level. But [he's] always reminding them [that he's there]. It's physical, it's real, you felt, you saw, etc. Don't think you imagined it. I ate with you [he said], so you're not going to go on as a drop in the ocean of being or something like that. As St. Jerome said, we have to accept the resurrection because the scriptures say it was physical. But, he says, the moment we are resurrected we will immediately start to dissolve, until we have been dissolved into the nothing from which we came. That's the great Jerome who gave us the Vulgate Bible.

358 3 Nephi ;19:29 “Father, I pray not for the world, but for those whom thou hast given me out of the world, because of their faith [and here it is], that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one [now here's atonement], that I may be glorified in them.” You see, they share the glory, and they are one because they are in each other. That expression is used a great deal in John, and of course it baffles everybody. How can you be in somebody else? Well, this has to do with another dimension of our being. After all, your existence doesn't stop right where you end off there when you take a photograph. There may be even some Kirlian effect around you. You may even be glowing. These things happen, if you have fever or something like that. No, you extend your personality right here on earth beyond just where you stand—you know that. We can all project. That is the miracle of the word, but this is something far more than that, you see. We really begin to enter into things here.

358 3 Nephi 19:30 “And when Jesus had spoken these words he came again [for the third time] unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; and behold they were white, even as Jesus. ... He went again a little way off and prayed unto the Father; and tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed. And the multitude did hear and do bear record; and their hearts were opened [that's

how we have to understand it] and they did understand in their hearts the words which he prayed. ... So great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man

359 3 Nephi 19:35; 3 Nephi 20:1 This is the teaching of the forty days, too “So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief.... There are none of them that have seen so great things as ye have seen. ... He commanded the multitude that they should cease to pray, and also his disciples. And he commanded them that they should not cease to pray in their hearts.” There you are again; there’s the other dimension. You can extend it from there, and you know what that means.

359 3 Nephi 20:2: “And he commanded them that they should arise, ... [and] he brake bread again and blessed it, and gave to the disciples to eat.” And they gave it to the multitude, and the wine to drink. The miracle of the loaves and fishes, you remember, was a sacrament. And this was a miracle. He supplied the wine and the bread here.

359 3 Nephi 20:6,9 “Now there had been no bread, neither wine, brought by the disciples, neither by the multitude; but he truly gave unto them bread to eat, and also wine to drink.” There have been a lot of articles written recently about the loaves and fishes [being] really a type of the sacrament when the Lord supplies it. And it’s the same thing here, you see. He supplies it. “And he said unto them: He that eateth this bread eateth of my body to his soul [this is the sacrament]; and he that drinketh of this wine drinketh of my blood to his soul.” Then this always happens, as I said. After the king feasts them, then they all cry out with an acclamation and accept him as king. Verse 9: “Now when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard.”

359 3 Nephi 20:15-20 Then he’s telling them the words of Isaiah, which he quotes about remnants abroad. And

then we're back again to this warning about the Gentiles. Verse 15: "And I say unto you, that if the Gentiles do not repent after ... they have scattered my people—then shall ye, who are a remnant of the house of Jacob, go forth among them [these things are yet to be fulfilled, and how we are to imagine them I don't know]; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver." The Gentiles obviously in such a position must be prostrate; they can't help themselves. But strange things are already happening in the world. I don't know [how it will happen]... The sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles."

359,360      3 Nephi 20:22 "And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you"—when we achieve Zion, when we have the fullness of the gospel. "Verily I say unto you, yea, and all the prophets ... have testified of me [this is what it was all about ]. And behold, ye are the children of the prophets." See, the rest of the world knows nothing about this. This is a special community kept apart by itself. Well, we've seen how that is. As soon as anyone is able to receive it, they will. On the other hand there are many enclaves we know not of. There are tribes scattered everywhere that you know not of, and I must visit them too [the Savior said]. Take that into account.

360      3 Nephi 20:25,26 "Ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed. The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the

covenant.” They’re a special group, a special classification. But it’s not necessarily the blood. Remember, he says all Gentiles who accept it will be accepted into the covenant. All whom Abraham circumcised and whom he took into his family, with the exception of his son Ishmael were in the covenant as much as anyone, and they were the seed of Abraham.

360 3 Nephi 20:27 He said, “In thy seed shall all the kindreds of the earth be blessed.” We mentioned that before. [Abraham’s] three wives had children who represent the three— Shem, Ham, and Japheth. At a time when the world population was reduced to a nub, his offspring started to flourish like mad. They don’t have to be direct descendants of them, but the fact is they’re probably mingled with all the genes in the world. “In thy seed shall all the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.” Now this prophecy is 100 percent filled, you see, with the people on both sides. Both Israel in the New World and Israel in the Old World were thoroughly scattered. The Jews were scattered, as you know, for 2,000 years and were nonpersons. And the Indians have been as scattered and as beaten down as anyone could be by now. And we’ll see what happens now.

# Lecture 86 3 Nephi 6

## **The Horse in the Americas [Wheels in the Ancient World] War and Prosperity [Pride, Wealth and Class Distinctions Arise]**

1        3 Nephi 6:1; Alma 46    Last semester we rushed it toward the end to get to the Lord's coming to the Nephites, so we are going to have to backtrack a little bit and go back to 3 Nephi 6. We are going to ask a lot of questions this semester, too. Last semester we began with Alma 46.1 said that had everything in it. If there was nothing else in the book but that, it would prove the Book of Mormon and give us enough nourishment to go on to the end of time. This is just as good. This chapter contains more historical wisdom in as small a scope as you can ever get it. (That's a bad sentence, isn't it?) It's the most concentrated form of historical wisdom; it tells us everything. The whole story is right in this chapter, and it especially applies to us. Is Brother Barrows here? Let's read this first verse, and then I'm going to ask you why this is a good place to begin. 3 Nephi 6:1: "And now it came to pass that the people of the Nephites did all return to their own lands in the twenty and sixth year [note the date], every man, with his family, his flocks and his herds, his horses and his cattle, and all things whatsoever did belong unto them."

1        We can't get any further until we've taken care of horses then, because this is the main crux. This is the strongest argument, supposedly, that has been raised

against the Book of Mormon. Well, what about these horses it's talking about here? What's the objection? Why shouldn't they talk about horses? Incidentally, this also introduces us to another thing—how we interpret the words. If you are going to be literal, according to this, every male over the age of twenty owned more than one horse. It says, every man returned to his horses. What that means is every man, such as they were, returned to as many horses as he had, such as they were. They did all return—every man returned with his family and his horses. It's generic. Whatever men there were that had horses returned to whatever horses they had. This is generic, as it tells us, because it [uses] the indefinite whatsoever; whatsoever man had whatsoever horses returned to whatsoever horses he had.

1 We've got to get rid of this "horses" business, though, because this worries us, doesn't it? Is there any evidence that Indians had horses? Well, yes, they rode horses all over the plains. Well, when and where did they get those horses? Nobody knows, as a matter of fact. But, first of all, what about horses in Egypt? We know they had them in the New Kingdom because we have pictures of them, but if you go look for horses' bones you'll never find any—no evidence of that sort

2 Where do you read about camels in the Bible? Do you remember who rides camels? Remember who was riding away on a camel, and she had the icon hidden under the camel's saddle? It goes back to the patriarchal romances. That's the story of [Jacob] and Rachel. Abraham is placed at 1800-2000 B.C., way back there. In other words, the patriarchal narratives talk about everybody riding around on camels, yet the best scholars say they didn't have camels. There's no evidence that they had camels. All we have is the written record, but the written record is quite adequate, isn't it? Where did they get the idea of their having camels and riding around on them? All it takes is just one piece of evidence and that changes the whole picture. So you are not going to prove a negative by the absence of something.

2 When the horses came, the plains Indians were the

greatest riders. Do you learn to ride and do people change customs overnight, Brother Call? Is a custom like riding acquired readily and quickly by people? We know from Mesopotamian records, which are very ample, that men drove horses as teams, even as four-horse teams, for a thousand years before anybody rode them. They never rode horses. They drove them and had them pull wagons. Why don't people take advantage of those things?

2,3 Another thing you might say is that there is definite proof that the Arabs never knew the wheel because they never ride wheeled vehicles. They don't ride them at all. They've known the wheel for thousands of years, but you won't find them using wheeled vehicles. In fact, they are suspicious. When the bicycles first started being used, they wouldn't touch them. They were forbidden because they said, the DULAB (wheel) was driven by the IBTIS (devil). The devil makes the front wheel go, but you make the back wheel go. You are collaborating with the devil when you ride a bicycle, so they wouldn't ride bicycles. The thing is that through thousands of years the Arabs were never found using wheeled vehicles, though they knew all about them, that they were practical, etc. Flinders Petrie, the Egyptologist and father of Egyptian archaeology, pointed that out. The Egyptians had certain inventions, and they knew their neighbors had [other inventions]. But they never adopted those conveniences, and the other way around. The neighbors never adopted their conveniences. They worked very well on both sides. It's a very strange prejudice we have about these things.

3 Santa Fe was the place where they traded the horses. But the interesting thing is that those horses didn't come from Mexico; they weren't Spanish horses. They were going into Mexico from Santa Fe, and they all came from the plains. But that was in the sixteenth century. The Spanish hadn't even been here before. The horses were coming down. And what's more, as I said, these customs are never adopted—riding, driving, etc. People are extremely conservative in those things. Yet we find the Indians are the best bare-back riders in the world. They just have to

see a horse and off they go. We are told that when the horse appeared down in Peru in the Incan empire people were terrified. They'd never seen a horse, and they ran away. Why didn't the plains Indians and other Indians in Florida run away from the horse? They didn't. There is no sign of their being even impressed by horses. They were far better riders than the Spanish; they knew all about it. There are all sorts of blanks and holes we know nothing about here. You can't make an open-and-shut case of the horse at all. The moral is that the problem isn't solved yet, and you can't prove a negative. So this shouldn't slow us down; we should go right on here. But when they see [the word] horses, please immediately call you up on that. But again, you can see that the language is used very generally here. There is much more we could say about horses, but it is not necessary now.

3 Notice that nice things were going on here. "They did return to their own lands." This is a happy ending, you see. Every man had gone back to his own home—everyone who had escaped death, of course. Others didn't. Verse 2: "And they did return to their own lands and their possessions, both on the north and on the south, both on the land northward and on the land southward." So with everybody happy there's an ending again.

3 3 Nephi 6:1-4,17 What makes that introduction particularly appropriate for the present moment in history, Brother Clay? (This is a good one.) This is a happy beginning of a new era. All of a sudden things are peaceful after fourteen years of war. They had a terrible time. All of a sudden the whole area is at peace, the north and the south. Everybody's back home and happy. Everybody is much happier than they were—a new opportunity, a new chance, a new leaf. That's why I called your attention to the twenty-sixth year [verse 1], because if we turn in the same chapter to verse 17 we see it was the thirtieth year. [Within four years] : "They were in a state of awful wickedness." It took just four years for the whole thing to collapse. Should that be a warning for anyone? This is a very rich chapter. This is going to tell us why it happened, exactly how, the process,

everything else. What were Moroni's policies toward the enemy and the opposition? Never. He always called them his brethren. The minute they showed any signs of weakening, he would immediately want to parley and discuss things. But the funniest thing was that after the war was over, what did he do? He took their word for it and let them go home. That was that. This happened time and again. You notice that was a wise policy, and this policy is going to make for prosperity here. Notice, they go back and they are going to be very generous with the opposition. We talk about the robbers here. It was the war of the robbers, like the Roman robbers. Notice, verses 3-5 describe their liberal policies here.

5        3 Nephi 6:5    “And now there was nothing in all the land to hinder the people [cloudless skies, all serene] from prospering continually [ah ha, what's the “fly in the ointment?” Is it economics it political? It's because of what the people are—if the people weren't “damn fools”], except they should fall into transgression.” Alas, we have human nature to face here, don't we? From here on you expect the happy ending. It may turn sour very soon, and we find that it does. In just the thirtieth year they had reached a stage of awful wickedness. We want to know how that was possible.

5        3 Nephi 6:6    This verse 6 is an interesting one, too. They appointed judges. We know that the system of judges superseded that of the kings under Mosiah. How would the appointing of judges insure the peace? What's the threat here? Is the thing going to last? Verse 6: “And now it was Gidgiddoni, and the judge, Lachoneus, and those who had been appointed leaders, who had established this great peace in the land.” So it was the judges who established the peace. Why was it judges? Why wasn't it the king? Ten guesses. Of course, they didn't have a king. The judges were the government. But why judges instead of the legislature? They had a lot of organizing to do, but the judges were permanent here. This was a life position with these people. The judges are in and everything comes back to them. Well, if you don't have good, honest judges you might as well close

up shop. Where are you if the judge isn't honest? What is a common theme of the prophets in the Old Testament? That the judges are crooked, that they accept bribes. Isaiah and Jeremiah talk about the easily bribed judges, etc.

6        3 Nephi 6:7    So the people began to prosper and wax great. It was a happy time of law, equity, and justice, with nothing to hinder prospering except they should misbehave themselves. The good judge Lachoneus appointed leaders that were competent, and there was peace in the land. So what would you naturally expect them to engage in with peace after a long and ruinous war? "They destroyed so many buildings and highways; they have to rebuild them." Great projects, lots of chance for nice big fat contracts for construction, etc.—corruption all over the place. That's exactly what happens here. There had to be lots of repairs, lots of reconstruction in their inner cities. It was not just destruction, but they had been neglected. It had been a terrible war, and they had to use all their resources for other things. Naturally, if you have a lot of cities, what do you have to have connecting them? There are some nice fat contracts there, too, aren't there?

7        3 Nephi 6:8    "And there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place [a regular system. So it's the twenty-eighth year, just two years away] . . . and the people had continual peace." Two years is hardly something to boast about, is it? Even we could keep peace for two years. "But it came to pass in the twenty and ninth year there began to be some disputings among the people." And now we see where the trouble begins. What was the threat to this highly successful economy and would it last?

8        3 Nephi 6:10    There's gold in everything for one thing. And they don't just wear gold, but what else do they wear? [Answer is inaudible]. Right, they load themselves like a walking Christmas tree, with feathers and all sorts of clinking, rattling, and glittering garbage. Then they parade themselves. It's comical in Central America. They overdo it so, whether it's on the Mayan, or the illustrations of the

Popol Vuh. It shows the grandees parading around with much too much hardware on. That's a sign of pride, and it talks a great deal in the Book of Mormon about their precious, costly apparel. It doesn't say beautiful apparel ever. It just says costly, that's the main thing. That's the only thing that interests us—that it has the proper label on it. The cost is what makes them great. This is the way the people were. “And some were lifted up unto pride and boastings because of their exceedingly great riches.”

8      3 Nephi 6:11,12      “They were divided into ranks according to their riches.” Start reading verse 11 first; this is the most important. “There were merchants and lawyers.”

Ah, now what would you say? Business and law were the big things then, weren't they? There were merchants; it was a business civilization. Where you have a business civilization, you are going to have legalism and courts. You can't do business without lawyers. They get all the money, but you have to have them or they won't let you stir. This is part of it. It was legalistic.

10      3 Nephi 6:12      Here [in the Book of Mormon] “some were ignorant because of their poverty.” And you see the equation. Always until our own day, scholarship has always been considered a life of austerity. That's the Hermetic standard, you see. Though they could have great wealth, they didn't choose that. That's corrupting. They weren't all that way, were they? Some were lifted up.

# Lecture 87 3 Nephi 6

**Style of Writing in the Book of Mormon**  
**[Style of the B o M:: Sublime, Rapidity,**  
**Noble, Simplicity, Direct]**  
**[Gain, Power, Popularity, Lusts of the Flesh]**

11 This chapter we are looking at today (3 Nephi 6) is miraculous in its structure, its simplicity, and its directness. So why would we need a syllabus? I think it's an impertinence to ask for a syllabus when we have the supreme syllabus in the Book of Mormon. It is a syllabus. Remember, this is the syllabus of hundreds of volumes of records. We are told that. So this is the syllabus, and this is the one we pay attention to. Let's talk about the style of the Book of Mormon. What particular stylistic use do you find in the opening sentences of these two verses? [Answer:] "And it came to pass."

13 Style is very important because Joseph can't fool us. He may fool us with the history, which would be very hard, but the style is just as hard to fool us with. For one thing it is written in a number of styles. There are a number of books by a number of authors. They have been copied down and edited by Mormon and Moroni. This is another test.

13 So here we put things together and we find that these people [wrote in different styles]. Did Moroni write in the same style as Nephi did? For example, take the book of Ether. What do you mean by style in this case?

How can you measure it objectively? Does it sound right? That's important; you get the feeling. The feeling is a very important thing. But there are certain [details]. A certain person uses certain expressions again and again. He is fond of using particles that another person doesn't use, he's fond of using a different conjunction, or he may use behold a lot oftener than somebody else uses it. Another may prefer it came to pass—so it goes. There are all sorts of ways in which you give yourself away [in writing] if it's long enough to form a pattern, and the books in the Book of Mormon, fortunately, are long enough—except for the short, dismal period after they settled in the New World and had a hard time, struggling along with all the short books. But you can measure them, and the styles of the Book of Mormon are very distinct. Each book was written by a different person. This makes it very clear, even though they were edited. But the style is important here. The style is not the form. It's all formulaic. It all follows the same form, as we write in the English form, but everybody has his own style.

14,15,16      Jacob 4;14    The style bears the weight of the message here. You notice that the Gettysburg Address was sincere; it doesn't [try to] fool you. But other speeches we get about standing tall, the new wind, morning in America, and all this sort of stuff—how far does that fool anybody? This is a very different sort of thing. Matthew Arnold in his classic work on the translation of Homer said, Homer alone is great for four qualities that he possesses, and no other work possesses them. Look at the Book of Mormon—look at the speed. Everything happens in 3 Nephi 6. You say, there's nothing else left for the man to write; he's told it all here. Where does he go from there? Remember, it begins like a tempest with a rush and a roar—the fall of Jerusalem, the terrible tensions going on there, all the running around in the dark, etc. And it ends up at Cumorah with the most appalling and staggering description of people wiping themselves out, a horrendous thing. All in between there's never a moment's relaxation, including the long sermons and passages taken from the scriptures. So these things are very important, and the first is rapidity.[The second

[quality] is noble and lofty]. You have to admit the Book of Mormon is noble here, the way it moves. The third [quality] is that it is si

mple and direct in language— clear, simple, and direct. What is the expression the Book of Mormon uses? “In words of exceeding plainness.” And it is in words of exceeding plainness, so you can’t [misunderstand it]. The studies of Book of Mormon language all begin with a paradoxical fact. Shakespeare uses thirty-four thousand words; he contributed more to the language than any other person by far, including usages and everything else. This is what is phenomenal: The Book of Mormon uses only three thousand words. The fourth quality from Matthew Arnold is that it’s simple and direct in ideas—in content, in the stories he tells, etc. We certainly get involved in it, but these are human events—people speaking to each other and doing things to each other. But he never gets us involved in sophisticated arguments, never gets us into deep and tricky matters at all. Even when Abinadi is arguing with the priests of Noah and they try to trick him, it’s very simple and direct in ideas, language, and content. Anyone can understand it. We have children’s [versions of] the Book of Mormon. There’s no reason why you have to go to them—least of all these horrible animated cartoons, where Nephi, who is able to put on the armor of the mighty Laban, is a little kid about ten years old.

16 What else about the style? It does use what Martin P. Nilsson calls “the epic technique,” taking a breather between lines, etc. Why the archaic language? There are more letters written and more questions about that than almost anything else. Why the King James language? Well, when missionaries go out and preach the gospel in Germany, what do they use? They use the Luther Bible, of course. Is it inspired? Well, as a matter of fact, the translators of the King James depended very heavily on the Luther Bible; we don’t realize that. Luther beat them to the punch, and they borrowed a lot from Luther. It’s a great translation. If we have any questions of what it means, we can always revert to the “original.” We don’t have the original text of either

testament. The oldest text we have of the Old Testament is from the ninth century A.D., the Ben Asher Codex. We have eight thousand different ancient manuscripts of the New Testament, none of which are exactly alike. You can take your choice among them, so we make our constructions. But the Book of Mormon sticks to language that follows the King James Bible, as long as it serves, and so does the Doctrine and Covenants. If it has to be corrected or changed, he doesn't hesitate to give us the other. But we follow that. Why do we use the King James Bible? Because it is the accepted text of the Christian world. You are not going to preach the gospel without it.

16     3 Nephi 6:15   We've seen the style here, and we go on now. We come to this tremendous verse 15 in 3 Nephi 6. It tells us what's wrong. Remember what happened first. The pattern is very simple. It says here the people had prospered; there was pride and wealth, class distinctions, and poverty. It tells us much more than that, doesn't it? When they returned everything was lovely. They actually rehabilitated the robbers. As a result of the postwar boom there had to be a great deal of public works—lots of rebuilding of roads and cities. There was lots of work, lots of contracts, and a lot of people getting rich all of a sudden. So you have great postwar wealth which leads to the usual pride and boasting. It's really pride although it doesn't look like pride, such as the fashionable Yuppie culture, etc. The general contempt we have for those not in that particular culture, the feeling of superiority we have, and the subtle efforts to maintain ourselves as superior [are pride]. We have that in our society. A person wants to succeed. "I want it all and I want it now." We get this all over the place. You have to have the signs; you have to wear the right clothes, etc. What makes it real pride is the impression that you are above others.

17     Mosiah 4:11-12   We don't realize that we are all in the same boat; we are all a bunch of slobs really, when you come down to it. Read the sermon of [Benjamin], "I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness. ... If ye do

this ye shall always rejoice” (Mosiah 4:11-12). You won't be beset by ambitions and frustrations; you really can't fail in that case. If you start out at the bottom of the ladder, you are going to stay there. You're depending entirely on the Lord. You remember his greatness and goodness. You can have anything you want that's expedient; that's the best part of it. Then he [Benjamin] says, you are less than the dust; you're nothing at all, and I'm no better than you are. That seems like running down the human race. But he is talking in comparative terms, and it is true, of course. We can't do anything; we are absolutely helpless. We come to the end of the line and what do we have? A good example of that is people who are utterly terrified.

17 3 Nephi 6:12-14 They got rich and were “distinguished by ranks, according to their riches. ... Some were lifted up in pride, and others were exceedingly humble. ... And thus there became a great inequality in all the land, insomuch that the church began to be broken up.” That inequality is important. Don't think we don't need the Book of Mormon. For the first time we have a class society. There are permanently poor that don't expect to be anything else, and permanently rich that don't expect to be anything else except richer.

17 So there was great inequality, and that broke up the church in the thirtieth year. Why should that break up the church? Well, again, read [Benjamin's] address here. Remember, we began in the twenty-sixth [with great prosperity]. I wasn't being patronizing when I said, “How many years is it from twenty-six to thirty?” because that's a staggering figure. After four years the whole thing is going to fall apart now. This can happen.

18 3 Nephi 6:14,15; 1 Nephi 22:23 In only four years just a few Lamanites were true to the faith (3 Nephi 6:14). What do you think of that? “They were firm and steadfast and immovable, willing with all diligence to keep the commandments of the Lord.” There was something the people were not doing, very obviously, and it was the law of consecration. Now he is going to explain it to us, after

staggering us in verse 14 by saying, look, only four years and this happened. How can that be? It's a natural question, so here's the answer. Verse 15: "Now the cause of this iniquity of the people was this—Satan had great power unto the stirring up of the people to do all manner of iniquity [Now we come to the character in the Book of Mormon known as Satan. Is he real? This becomes a very real issue, too], and to the puffing them up with pride, tempting them to seek for power." Note that pride comes first of the four things. The last chapter of 1 Nephi ends up with these same four things, warning the people against them. It's 1 Nephi 22:23. "... all churches which are built up to get gain, and all those who are built up to get power over the flesh . . ." Power and gain go together. He is talking about churches or any societies. The greatest abomination is this composite of gain, power, and becoming popular. You must become popular if you are going to stay in power. Well, it's all the churches who get gain, power, and popularity. Then what's the final payoff? The lusts of the flesh, the glitz, the high living Those are the four things.

18     3 Nephi 6:15,16 These are the things that have to be dominant in our prime-time TV, to which I return time and again. There's the gain; you've got to get the money. The money is behind all this—the drugs, the sex, the perversion, the pornography, the corruption. And they are after power. They must become popular. It is not only nice to be popular, but your power depends on it. And the lusts of the flesh are the payoff. It says the same thing in 3 Nephi 6:15 that we are looking at now. "Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority [that's your popularity], and riches, and the vain things of the world [that's the fun stuff, the high living]. And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years." Notice, the chronicler himself marvels that it should take so few years for all this to happen. What will the world be like four years from now? Could anybody even venture a guess? It would be wild if

you dared to do such a thing. I don't worry at all whether I'm alive or not at that time. I'm going to have plenty of things to do elsewhere.

19 But here [in 3 Nephi 6] there's this Satan business. For one thing, pride is inseparable from our existence, from our ego. You have to have some pride; you have to have something to hold you up. You have to assert your individuality and be distinct from anybody else. You have to do that or you will wither. But the question is how far should you go? How far should you assert you own ego?

19,20 3 Nephi 6:16-19 . It's going to do some explaining here. Verse 16: "Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years." In this thirtieth year they were "carried about by the temptations of the devil whithersoever he desired to carry them." You have to give him that power though; they weren't like helpless automatons. This condition is achieved also through the art of rhetoric, salesmanship, and the ancients were susceptible to it. Four years later "they were in a state of awful wickedness [that's what it amounts to]. Now they did not sin ignorantly." They weren't helpless pawns of Satan. He has no power, it's going to tell us, but the power we give him. All this misrepresentation and false advertising is to lead us astray and make us willing to follow. Being the objectors, "they did willfully rebel against God. And now it was in the days of Lachoneus . . ."

20 3 Nephi 6:20 [Today] people are aware that strange things are happening; strange people are suddenly appearing who are not to be dissuaded. They have suddenly decided to do the right thing, regardless of what it may cost. We've never seen a phenomenon like this; suddenly people have decided to be good whether it pays off or not. This is the answer. What can you do in a desperate situation like ours? "There began to be men inspired from heaven." So let's look out for them. When President Benson tells us to read the Book of Mormon and look out for pride as number one and number two issues, he is being inspired from heaven, I believe.

# Lecture 88 3 Nephi 6-7

## **Government Families and Tribes [B of M Consists of Seven Different Tribes]**

21 3 Nephi 6:5 A strange thing has happened, you see, very disturbing. Everything was going so well. They'd come through a terrible time; then everything was going too well. It all "came up roses"; everything was happy. Then we're told in 3 Nephi 6:5 that things couldn't be better. There was nothing to keep them from being completely happy. There were no economic, social, or any other kinds of problems except in themselves—that was the only trouble. And almost immediately things started going bad. It tells us the cause of it was what? We've already seen that. But in that case, what do you do? Isn't that a remarkable parallel to things now? What are you going to do with the incompatibility of two good things here?

21 See, the essence of tragedy is the incompatibility of two good things, not of bad things. It's not the black hats and the white hats against each other at all. There's no such thing in the Book of Mormon. In the Land of Promise the promise is what? The promise is a blessing and a curse, never mentioned apart. The curse always comes with the blessing. The fact that [the blessing] is peculiar to this land doesn't mean we have it sewed up. We have our choice of being blessed or cursed.

21 The essence of a Greek tragedy lies in the choice

between two necessary things.

22 What is the solution? Well, it's in 3 Nephi 6:20. You've got to have angels come. That's the only thing that will help you. It's got to come from the outside. But it isn't angels here. "And there began to be men inspired from heaven and sent forth." And then the question is, were these angels? No, men can be inspired by heaven without even having direct revelation. They can be inspired by heaven and go forth, preaching boldly when they see how things are. Can we count on that solution? Well, the angel has already come for our particular crisis. Who was the angel? Moroni? He's already come; he's given us the record here. He's given it all to us; it's all set out in black and white for us here. Now we recognize that it's perfectly valid what's said here. I mean it fits us like a glove. It never did when I was younger. The missionaries pushed the Book of Mormon as a romance that told us the story of the Indians, etc. Red man, why do you always roam? It was a romantic novel. They almost took it that way, you see. That was the appeal. It's a very different story today.

22,23 So they were men inspired from heaven, it says. They were not angels and not direct [revelation], but they were inspired from heaven, inspired from above. And what was the reaction here? (We've had Moroni.) The next verse tells us: Many of the people were exceedingly angry and chiefly their chief judges who were high priests and lawyers. Sister Laver, why would they get angry? Not just angry, but absolutely red hot, exceedingly angry. Who were they and why would they be angry? Well, what was the reaction to Moroni? We said Moroni came. What were people mad at Joseph Smith for? And they were plenty mad at him, weren't they? They gave him an awful time, from the time he was a kid, right from the beginning. But what were they mad at? They weren't mad at him; they were mad at Moroni. If he hadn't claimed to see an angel, he wouldn't have been in any trouble at all. It was the idea of Moroni coming that really set them on their ear—telling them they were all wrong. What followed from that was devastating. They wouldn't take it. Well, this has happened all the time.

Do you remember some other people who were given a bad time by the clergy, the scribes and the Pharisees, the lawyers and the elders? Abinadi. On the same question, besides Abinadi what other great prophet and teacher was given a bad time by the scribes, the Pharisees, and the elders of the Jews? Jesus Christ.

23,24            3 Nephi 6:22 We see in verse 22 they couldn't do anything about it. They had a limit to their authority. What couldn't they do here? What was the limit on their authority in verse 22. What didn't they have any control over? They didn't have any control over killing them? The laws of capital punishment were under strict control. They had strict restrictions on capital punishment, the rule being that nobody could be executed without what? Without a warrant signed by the governor. Today, who can give pardons in our society? The governor and the president are the only two.

24            3 Nephi 6:23 How are they going to get around the troublemakers here? Notice verse 23. They're going to engage in covert operations. They have the power and the authority, but this does not give them the constitutional right. Well, sometimes it's "necessary" to stretch the constitution. These people are a nuisance, you see. We'll just get rid of them quietly, and then it will be announced when it's over. Nobody will be the worse off; they can't do anything about it. Well, this is the typical covert operation, a thing into which we've drifted quite a bit in this country. Again, you see, this is a [situation] where the Book of Mormon is very relevant here. This is how they get around it, getting rid of troublemakers.

24            3 Nephi 6:26,27 They were going to be brought up and tried, and probably convicted. Verse 26: "They were taken and brought up before the judge, to be judged [so the trial was set for them to be tried; there was going to be big frontpage news] of the crime which they had done." Well, they weren't going to put up with that, because it didn't look good for them, it tells us here. They belonged to the establishment; this was standard procedure. But what

about the judges that were going to judge them? They had connections with the judges who were going to judge them.

24,25            3 Nephi 6:27    The joke is that the judges themselves belong to the establishment. How are they connected? Well, family connections. Verse 27: "Almost all the lawyers and the high priests did gather themselves together." What would you expect them to do in this case, Brother McNary? The judges are in on it. As soon as they say something like kindreds, and you say family, then what do you expect? It's not going to be just a government investigation, is it? Because they know each other. They're a closed group. They exchange with each other, you see. This is aristocracy. And how did these kindreds get to be associated? Well, of course, by intermarrying. You get all this pride and wealth, etc., and then what do you do? You don't just go and marry anybody. So you get this closed [unit], and this is what you have here with these kindreds.

25            Jacob 1:13    In the Book of Mormon you have the seven clans. They remain throughout, but they don't remain the government. They remain subdued. They're there and they're the real basis of personal relationships. This is where decisions are made, etc. If you look at Jacob 1:13, you see right in the beginning that's the way they organized. He tells us here, "Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites"—seven different tribes representing seven different types of family. Zoram probably wasn't of Israel at all or he wouldn't have been the servant to Laban. And Ishmael with that name [probably wasn't]. Remember, Ishmael was the great rival of Isaac. Ishmael was a favorite Arab name. They had the Nephites and the Lamanites and the Jacobites and Josephites. These are all sorts of people that were mixed in, because when they joined up they had their family backgrounds, and they kept them. It's the form of seven tribes—the very same thing that has been shown by a German [scholar]. He wrote a very good study on ancient tribes, but seven is the number of tribes to make it official for various reasons. We have seventy to represent

the seventy nations of the earth and the seven presidents of Seventy. They represent the normal distribution of the human race in sevens.

26      3 Nephi 6:28    So what did they do here in 3 Nephi 6:28? They entered into a covenant. This is very serious. A covenant means it's going further than just being relations. What is a covenant? To destroy the government, to take down the chief judge, to destroy the rights of the people, and set up a king. What does the word covenant come from? It comes from the Latin CONVENIRE. It means "to meet at a certain place." CON means "to come together," and VENIR means "to come." You come together at a certain time and a certain place, you see. That's an appointment, and there you make an agreement. So that's what a covenant is. So they came together at a certain time and a certain place and agreed to set up a government within a government. The covenant would make them that—to covenant "to combine against all righteousness." Well, righteousness is an abstract term. Who would ever want to combine against all righteousness? This is the way the editor reads it. But what is their program? What does it mean by that?

26,27            3 Nephi 6:29    "Therefore they did ... enter into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice." Well, the whole thing was to liberate these justices, so they were to stop the trial in other words. They were going to have this very serious trial, and they were willing to wreck everything just to avoid standing trial. We're not going to be tried by you people, they said. So, [they did it] in order to elude the grasp of justice, which was about to be administered to them according to the constitution. See, they were going to have to suffer the full force of the law, and they were going to use various ways of getting out of it. They had great advantage here because they controlled most of the offices in the government. And their program was to get rid of the people of the Lord, while escaping the arm of the law, which nearly had them.

27,28            3 Nephi 7:1      Now we've got the seventh

chapter here. Are things going to go happy there? What is the standard solution now preferred to the problem of taking over great power? How do they do it? Here it is, you see, "They did destroy upon the judgement-seat, yea, did murder the chief judge of the land." They "did murder the chief judge of the land. And the people were divided one against another."

28 . 3 Nephi 7:2 Now the Book of Mormon has this breaking up. What are they going to do, now they don't have the central government? Does it tell us here? How did they break up?. What's going to happen to them? They destroyed the government, but did they just scatter in all directions, every man for himself? No. They had an organization already in place. They had an infrastructure already that had been there all along. What was that structure? It was the tribes. We saw that way back in Jacob; they really identified themselves by tribes. It doesn't talk about those having any authority or government. It says they bore the names of their tribes, and you can be sure they bore them proudly. They were rivals and this sort of thing. They've had them all along, so they have something to fall back on, and it's tribes.

28 3 Nephi 7:2,3 "And thus they did destroy the government of the land." This is the main thing here; they actually got rid of their central government. Well, they're soon going to regret it bitterly, what they have done. What was their objection to it, incidentally? Well, we'll get to that in a minute. Now the result wasn't instant confusion, as we were just noting here, but immediately separating into tribes. That implies that they were already in place and going. The tribal system was the infrastructure, and that's so with almost all American Indian tribes. They have clans and phratries. They're the more important; they're your family, you see. We read in the third verse that the tribes were already organized and appointed and had their chiefs already. They became independent tribes.

29 3 Nephi 7:5 So every tribe appointed a leader here [in 3 Nephi 7]. It tells us there were no wars as yet. Well,

why should there be wars among tribes? Would you think that a tribal organization would incline people to wars? Yes, the tribes are very [enduring] because of family pride. We must be a little better than you.

30,31            3 Nephi 7:6    “And the regulations of the government were destroyed [that was what they were after, you see], because of the secret combination.” They carried on their underground. Notice, we would call this privatization. They took it for themselves, and out went the regulations. So happy, happy day. What were they supposed to regulate? Notice, it tells us what they were supposed to regulate right here—the secret combinations and their friends and kindreds. Those were the very secret combinations which were not answerable to the government. They were therefore outlaws, so the class and family system enabled these deregulators to operate more effectively because of the secrecy, the closeness of family ties. They could keep things to themselves. As we said, tribal societies are exclusive. They lead to rivalry, hostility, family pride, great inbreeding.

31            This happens, this mutual destruction. It’s destroying [the people] in the Book of Mormon. Remember the Jaredites? Remember the Nephites and the Lamanites? We’re going to have them destroying each other here. We have people getting rid of the regulations against insider trading or whatever it may be, and this makes it possible.

31            3 Nephi 7:7    “And they did cause great contention in the land, insomuch that the more righteous part of the people had nearly all become wicked.” Nonexistent, as far as that goes—wicked. They were no longer righteous. What happens to a righteous person who becomes wicked? He disappears. This great contention was inevitable. Was it between the righteous and the wicked? This is the point. No, there weren’t any righteous people around. They had gone—they were hiding under the rock. There were hardly any; it was an extinct species, it tells us here. Notice, “the more righteous part of the people had nearly all become wicked; yea, there were but few righteous among them.”

They were not going to be heard; they didn't have a chance. Well, things were in a desperate situation now, you see. We're building up to something—you can see that. Incidentally, are the righteous a threatened species today? Well, how do we know? Who determines whether they are or not? It's going to be a very interesting problem. We think we're terribly righteous, as far as that goes.

31      3 Nephi 7:8-10      Then Mormon marvels at it: "And thus six years had not passed away [see, he's as surprised as we are] since the more part of the people had turned from their righteousness." Then he quotes the Old Testament pattern. They do that, because that's the nature of a dog and that's the nature of a sow, to wallow in the mire. Now, the secret combination—this is an interesting thing here. The secret combinations were not the same as the tribes, you notice. They were those who were opposed to the government before they broke into tribes, before the putsch. They were the old king-men who had turned up. We won't have to review that. A large part of the Book of Mormon has been taken up with these king-men with their pride and their nobility. Moroni said his purpose in life was to pull down the pride, nobility, and wealth of these king-men. They were the aristocratic, rich, extreme right, etc. (if it looks like an elephant, call it an elephant). These were the hard-core king people, but they turned out to be a minority. They weren't the ones who overthrew the government. They were a minority against the tribes with their own leaders. And after it was too late, the rest of the people regretted what had happened. This is a terrible thing.

31,32      3 Nephi 78:11      "They were not so strong in number as the tribes of the people, who were united together." They had a common hatred. They hated the king-men more than they hated each other, so that was their unity. That was their sacred bond. So "they were united in the hatred of those who had entered into a covenant to destroy the government." They regretted it now. They said those rascals are responsible for it. They [the king-men] wrecked the central government and they hated them. They started making things pretty hot for them

so they would have to get out. They missed the central government, and they hated each other worse than that. We get an interesting setup here. As usual, the king-men were joined by a steady influx of dissenters when they went out. This was the system that always happened. You find these dissenters all the way through the Book of Mormon have an important aspect regarding race.

32 3 Nephi 7:13 What about verse 13, about where the king-men went? What's significant in [verse 13] on a very basic question of the Book of Mormon? "And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people." They went a long way, it tells us here. They went out by themselves; out of reach, "And thus ended the thirtieth year." Here you have a large group going out, going far and fast so they can't be reached again. Now what's happening there? It's like a transplant of some sort, isn't it? What would happen when they went out there? This casts a significant light on the race question in the Book of Mormon; it's the sort of thing that was going on. They had this big country to go out in, and they would go out and settle there. That's what they did, and then they would meet up with others, etc. This thing had been going on from the beginning. The result is you get a very complicated race picture, racial and ethnic mix, in the Book of Mormon. Why is that significant as far as evidence is concerned?

32 What argument does that answer that's always been brought against the Book of Mormon? They say, "Look, everybody's a Nephite or a Lamanite." Do we believe that? Does the Book of Mormon preach that Lehi's people were the only people that ever came here? No. It gives us a very complicated ethnic mix, and that's what we're getting here. And there's a great deal about that in the Book of Mormon which we overlook. These things are going on, these connections. How long does it take to make another race? Well, chapters 7 and 8 are good. What we're looking for now we've never looked for before. It's the parallels to the day we're living in now—not only the events, but the atmosphere of it. You feel that it's coming home to you.

This is dismally familiar. This is where I came in. I wish it wasn't like this. It didn't used to be like this, but it is now. So watch sharp.

## Lecture 89 3 Nephi 7-8

**[Studying a Part of the Scriptures  
Does Not Suffice]**

**[Angels Help With Conversion of a Few]**

**[Accurate Records Predict Signs and Destruction]**

33 3 Nephi 7:14 Racing along here, we're in the next chapter already. We've done one chapter, and we've been going too fast at that. I'll call attention to verse 14. You'll notice this is a beautiful summary of the splinter group movement. There have always been splinter groups in the church in every age—among the Jews, the early Christians, etc. Verse 14 talks about the splinter groups that always take place. You're always going to find them, and they're characteristic. This is the way it happens. You notice how rich this verse is. First of all, "they were divided into tribes [you know the tribes], every man according to his family, kindred and friends." The family is the basis of all these splinter groups which Russell Rich (who just died recently) studied. He devoted his time to specializing on the splinter groups, of which there are over 100. There have been over 100 attempts to refound The Church of Jesus Christ of Latter-day Saints by individuals who thought they had special revelations, and they all wither by the way without exception. But these are the characteristics they all have. First, they are formed around families originally. Then the families extend to kindred, that is, wider associations. And they are all very peaceful. They want to get away and found a new Zion by themselves.

33 3 Nephi 78:14 “They would not go to war one with another; but they were not united as to their laws.” They all had different ideas about things. Invariably they always form about a strong individual; they depend on the leader. When he’s gone, the group usually collapses and disappears. It says they had peace in the land; they didn’t trespass against one another. But, if you disagree with them in doctrine or if you drop out or something, look out. Then they play rough, you see. “They did stone the prophets and did cast them out from among them.” The prophets were among these people, but if anybody had his own idea about the doctrines and started preaching, he was kicked out. They not only kicked them out, they denounced them.

33 3 Nephi 7:15 This is the difference, of course, in verse 15. Here we are entering a new dimension entirely. It’s Nephi who makes the difference. Notice he’s impressed by the appalling spread of the turnover [from righteousness to wickedness] here. The voice of the Lord and angels had witnessed [to him], and he had power. Well, he had been visited by angels and received power. This solves it. Unless you get this, we’re just going to go on squabbling forever. The upper world, the other world, has to intervene sometime and enter into the picture. Otherwise, we’re just going to go around in a circle, hold meetings, have our committees and conclusions, and fight with each other. You get nowhere. Reformation is not restoration. Restoration is the new word that churches are adopting now. They’ve adopted it only since 1960. Before that it was a dirty word. They said, “Reformation, yes, but restoration, no. The gospel was never taken away.” But now, even the Roman Catholic Church is talking about restoration. They’re restoring things.

34 3 Nephi 7:15 “And having had power given unto him that he might know concerning the ministry of Christ, and also being eyewitness [that’s what I was talking about] to their quick return from righteousness unto their wickedness and abominations”—these lightning switches. He witnessed it and was impressed by it. This is introducing something more, now. The gospel is something more than a successful and happy life or something like that. No, it’s an

eternal life, which is a different thing entirely. People don't talk about that; they don't think of it as real, but that's the one. This is what we're talking about, the eternities. We're introducing them into the picture now.

33     3 Nephi 7:16,17     Then he [Nephi] has powerful motivation here. From his vantage point everything is black. Remember Plato's cave? In this world we're in a dark cave. The real world, the sun, is shining from behind our backs, but we're facing the wall here. We see our shadows on the wall, and we say "That's the real world. That's the real thing." And when we get on the outside, we're absolutely dazzled—we're blinded by it. We want to get back to our comfortable real world, which is actually in the dark. That's what you have here. Verse 16: "Therefore, being grieved for the hardness of their hearts,. . . [he] went forth among them . . . to testify," to minister to them. From his vantage point they were in the cave. He was grieved to see them there, and he went forth to minister to them. Minister is used a lot in the Book of Mormon; you see it in verse 17 here. When Christ comes and ministers, when angels come and minister, what do they do? To minister is to help people, to give people something they need. But, above all, it's to teach them the words. You minister with words. "These are the words which he ministered." We have that expression used in 3 Nephi here when the Lord comes. And the angels come and minister to the children. The picture we get is that they walk among them and chat with them, comfort them, discuss things with them—talk with the children, with the people. That's a very clear picture that we have later [in 3 Nephi] that so impressed the greatest Lutheran divine today, Krister Stendahl. He gave a talk on that here in 3 Nephi, which he regarded as one of the great books of scripture, though he's the head of the Swedish Lutheran Church. He's the bishop of Lund, the top man. But anyway, 3 Nephi made an impression on him. We'll get to that [the coming of the Savior] soon enough.

34     3 Nephi 7:17     But notice here that he ministered, and many of the things "cannot be written." They minister things that can be written. It's the words they minister, but

they can't be written here. He says an interesting thing. You wonder why we've been taking things so slowly [because of these details]. He wouldn't write them down. If he could "a part of them would not suffice; therefore, they are not written in this book." I won't give you a part of them; you have to get the whole picture here [he said]. Won't you give us just a few of these angelic words [we might say]? No, "a part of them would not suffice," you see. You must get the whole picture here. We must see what these verses have to tell us. We haven't yet; we skipped through them.

34,35            3 Nephi 7:17-20    Well, he ministered these things, but these things can't be written. So that's how we study the scriptures. We don't study the scriptures in part—that would not suffice. We [shouldn't] go through these things on roller skates; we take a little time here. "And Nephi did minister [to them] with power and with great authority." So, we ask, does part of the Book of Mormon suffice? He's given as much as we can take, all we need, and all that we should have, too. So that's an important note on curriculum, isn't it? And did Nephi's charisma turn the tide? Absolutely not; they were angry with him. Oh, I should be asking questions here. Well, here we go. Why do you think they got angry with him? Why do you think he offended them? Why do you think he worried them? Notice what their reaction was. They didn't say "Oh, the guy's a nut," and just forget about it. He wasn't going around shooting people or anything like that. Why would they get angry with him? It says because "it were not possible that they could disbelieve his words." He had proof. What was the nature of that proof? "Verse 19 says and in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead. "And the next verse says, "The people saw it," you see. They couldn't deny it. They witnessed it. Of course they got angry. But what would shock them about that? What was the fatal crime of Jesus when they decided to put him to death? The high priests, the elders, and the Pharisees didn't plot against Jesus to put him to death until what miracle? Raising Lazarus. When he raised Lazarus from the dead, that decided it. That was too much. This [news] went around,

so they decided from then on that he would have to be put to death. So we have it here. They were angry because they couldn't deny it. It was a culture shock, you see. You don't like to be pulled out of a warm bed on a cold morning. This is a thing that made them furious. They were wild; it was just like they reacted to Joseph Smith. It would have been all right without that. They tell us now there were dozens of cults and revivals and nuts running all over the place in Joseph Smith's day. Why couldn't he be dismissed just like that? It was the Angel Moroni that spoiled everything, and then he turned up with the Book of Mormon. The people saw it and they were angry because they saw his power, and they couldn't deny it.

35,36            3 Nephi 7:21    In spite of all that, though, would you expect there would be general conversions, In the next verse, is this the expected result? "There were but few who were converted." And what converted the only ones who were converted? They were visited by the power and spirit of God. They were visited; something came down. It doesn't mean it dwells in you forever after, but you receive a visit. A visit means something coming from afar to you—something coming to you that wasn't with you before. It is the power and spirit of God that visits you, and when that comes, you forget about all your arguments.

37            3 Nephi 7:25,26    It's all your own doing; it's all been up to you. The Lord's going to talk a lot about that here [in 3 Nephi] when he comes. So, that was it. They were angry, and there were a few converted. Those who were converted were visited by the spirit of God. And he "did truly manifest unto the people." In these verses he baptized them, and they founded a church here. Verse 25: "There were ordained of Nephi, men unto this ministry." Let me see if we have any shrewd questions here. The baptisms, you'll notice in verse 26, started picking up on the eve of the great disaster.

37            3 Nephi 8:1,2    Now chapter eight is psychologically a marvelous thing, isn't it? This is the great destruction. Notice how [the writer] approaches it. "And now it came to pass that according to our record, and we know our record

to be true, for behold, it was a just man who did keep the record." Why does he knock himself out to convince us? And notice the second verse: ". . . if there was no mistake made by this man in the reckoning of our time . . ." He takes these first two verses to reassure us. And why do you think he does that? We recorded this as well as we can; we're trying to be as accurate as we can here. Is he going to report an ordinary, everyday affair that everybody would take for granted? You get the impression that he is preparing us for what? Yes, he's going to tell a whopper. You might not believe this, but this is what happened, you see. These things happen—that's exactly it. He has to reassure us and make sure this is exactly the way it was. Not making it up, but he says, "if there was no mistake made by this man." He makes allowance that humans make mistakes, but it was an honest man. He did the best he could keeping the record, and it was the thirty-third year, after the Lord had passed away. Then notice how psychologically he builds up here.

37 3 Nephi 8:4 We're getting into literature now, but what's the sense of this fourth verse? Brother Towery, what is the sense when he starts saying, "And there began to be great doublings and disputations among the people, notwithstanding so many signs had been given." That's marvelous prose, incidentally. It's building up; there's a tension. There's an ominous hush here; you know something's going to happen. What's he preparing us for? What's going on here? Already here we get this mounting tension. "He's preparing us for the greatest event that has ever happened."

Yes, but he's preparing them here for something pretty terrible, you see. The great event comes after this. It is after the same thing happens in the Old World. It is after Sinai—remember Sinai was a volcano and the earth shook and the people couldn't approach it. Any that approached were killed, and they had terrible [experiences] in the crossing of the Red Sea. After these terrible upheavals of nature, then the Lord came and spoke to Moses and established a covenant. After these terrible upheavals here, then the

Lord came and established it again. And in these last days after the great upheavals, it's the last time he will come. Then he will come again and bring Zion with him. So it follows that pattern all along here.

38     3 Nephi 8:4,5   Well, this is the tension. First, people began to look with earnestness for the fulfilling of the sign that there should be darkness for three days. It's going to come. Verse 4: "And there began to be great doublings and disputations among the people, notwithstanding so many signs had been given." There was a restless feeling of malaise that something was going to happen, like you have before an earthquake. Then they give the date here for a big event, the big bang, "In the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm." It just begins with an ordinary storm. These things always begin that way. Then the storm turns to a hurricane, you notice. Where does the word hurricane come from? Anybody know? In Central America the HURCAN is the god of winds, and the word HURRICANE probably comes from the Aztec or the Toltec language. HURCAN was the god of the hurricanes, the great storms that sweep in from the Caribbean there. So the storm turned to a hurricane. We've all seen that happen.

39     3 Nephi 8:7   Well, then what comes next? Verse 7: "And there were exceedingly sharp lightnings." That's what you're going to have, of course—updrafts and downdrafts with all that friction up there and all those ionized particles flying around like crazy. You're going to have these terrific exceedingly sharp lightnings.

39,40         3 Nephi 8:8-11   So the first thing that happens in a major earthquake, everything starts catching fire, and this is what happened. Notice that the whole "city of Zarahemla did take fire" (3 Nephi 3:3). It would appear from the account of the Nephite disaster that the main cause of the destruction was fire in the cities (verses 8-11 here). "And the city of Zarahemla did take fire. And the city of Moroni did sink into the depths of the sea." (The city of Moronihah is another thing.) This agrees with the major

cities' problem. Earthquakes are largely a city problem, mainly because the first heavy shock invariably sets fires all over the town.

40 3 Nephi 8:9; 3 Nephi 9:7 "And the city of Moroni did sink into the depths of the sea" because of this tsunami or sea wave. Along with this, however, we have in the Book of Mormon recorded what seems to be a permanent submersion of coastal areas. The waters came up in the stead thereof and remained. Notice 3 Nephi 9:7. It tells us the waters came up in the stead thereof, in the place of what there had been.

40,41 3 Nephi 8:10 "And the earth was carried up upon the city of Moronihah, that in the place of that city there became a great mountain."

41 3 Nephi 8:19-21 And then what other phenomena do we have? We have [discussed] the volcanic phenomenon. The quakings of the earth lasted for about three hours (verse 19). Of course, the aftershocks, tremblings, and groanings continued for three days. You always get aftershocks. There had been no studies of earthquakes. What would Joseph Smith in New York know about this sort of stuff, or anybody else? And then there was this thick darkness. This was really something. They "could feel the vapor of darkness. . . . Neither could there be fire kindled ... so great were the mists of darkness." When we talk about God sending down fire and destroying [people], that's volcanic activity.

# Lecture 90 3 Nephi 9

**Destruction and Blessings**  
**["Wo" Verses equal the Positive Verses]**  
**[Old Testament Law More Humane**  
**Than Today's Law]**  
**["Man Shall not Judge, Neither Shall He Smite"]**  
**[Book of Moses Referenced]**

44,45            Now we're really getting in over our heads here. This chapter nine is pretty deep stuff. See, the Lord in the aretalogy tells us that he's been doing all the destroying that's been going on here. But first of all, what is the theme of the Book of Mormon? The theme of the Book of Mormon is, of course, salvation in Jesus Christ. But what is its historical message? What is its particular message to us? Remember, Parley P. Pratt wrote A Voice of Warning about the Book of Mormon. What's it warning us against? Destruction. What you become is far more important than what becomes of you. What could be worse than to be a wicked person, I mean? That's the worse thing that could happen to you. Say he was a wicked person, but he broke his arm; he's a good man, but he broke his arm. He's a wicked person, but he has 20/20 eyesight, very good eyesight. What advantage do you have if you're bad, and what disadvantage if you're good? Socrates used to like to say that. Nothing really bad can befall a person if he's righteous. But [back to] the theme of destruction. Well, 534 times it uses destruction. It's just sanded with destruction. How does the Book of Mormon begin. ? What's happening

as the curtain goes up: Jerusalem. In Jerusalem, and Jerusalem is seething and just about ready to explode. Lehi gets out just in time, doesn't he? Everybody [is] destroyed.

46 Happiness is knowing that whatever trials we go through, all will still be right in the end. That's what happiness is. It really can do it, no matter how you suffer. You've read *The Gulag Archipelago* by Solzhenitsyn who's being repatriated in Russia, they tell me now. But what could be worse than the Gulag Archipelago? Yet the point of that is, they were free there. Nobody can make you sin, make you do the wrong thing, make you be evil. It can't be done, however they try. So, of all things, the theme of *The Gulag Archipelago* was freedom. And so [that's what] we have here in the gospel. People write books, but what they're thinking of is how to have a happy life. The gospel will teach you how to lead a happy and successful life, and it lays down the principles of family and all this sort of thing. What kind of a life is the gospel preparing us for? What's the life we talk about that the gospel can give us? What life do we really want? Eternal life. Well, you say, isn't a happy life here adequate? We want an eternal life, which will assure us that we are happy here. We want our eternal life to be a happy one. But eternal life could be miserable, and that would be pretty bad, wouldn't it? We want to make sure that it's a happy one. Are we really going to have it? Is there really such a thing? That's what this part of the Book of Mormon comes to. This comes closer to the gospel from now on than everything else, because the Lord comes actually down personally and he talks to them and visits them. Now, they are on a chatty, first-person level with the Lord himself, and he tells us that those things are real. Well, we have cause for believing they are so, that it's not imagination.

47,48            3 Nephi 9:2    Now in 3 Nephi 9:2 the Lord describes the situation. Things have hit bottom here; this is what it is. But first about this voice. Remember this voice that's heard.

48            3 Nephi 9:1    "There was a voice heard among all

the inhabitants of the earth, upon all the face of this land,” the whole land. Now, this isn’t a soft, gentle voice that’s going to follow. But you’ll notice an interesting thing here in this chapter in verses 2 to 12 and 13 to 22—exactly 10 verses each. That’s a striking thing and quite a coincidence, isn’t it? Ten verses showing the Lord’s severity and the next ten showing his real nature, how men brought this on themselves, etc. Notice it divides right in the middle here. He starts out with “Wo, wo, wo unto this people.” He announces himself with what we would call an aretalogy from ancient literature—where a god announces his own activities and purposes and his own glory. See, when men praise God, what do they call it? Can anybody tell us that? Brother Aldridge, we’re talking about an aretalogy here, and I was going to ask you something. Well, we’ll get to it.

48<sup>3</sup> Nephi 9:2-12; D & C 1:1-36 Verses 2 to 12, you’ll notice, are one theme and verses 13 to 22 are the other half, just like the first chapter of the Doctrine and Covenants. Remember, it is divided exactly in the middle—18 verses of wo upon the earth, and then in the next 18 verses the glory that’s going to come, the promises and how to gain them, and what you can do about it. We don’t have to suffer; it’s not necessary to go through all this. And that’s what we have here. Now notice here, the Lord personally takes responsibility for the great destruction that’s been wrought. This sounds like the savage, vengeful, old tribal God of the Old Testament they talk about in seminaries in both Protestant and Catholic schools. He wasn’t savage and tribal at all. The law as it’s summed up in Deuteronomy, the whole law that they had to learn by heart, is far more humane and gentle than our laws. It’s marvelous law. We won’t go into that now, but it is really something—taking care of everybody, no cruelty. It’s a marvelous thing. We rule that out; we don’t bother to read the thing.

48 Here he takes personal responsibility, but he tells us in the second part how he feels about it. See what kind of a God he is. What’s wrong with the critics that call him a savage old tribal god then? Well, from their point of view, he is, because if you did that sort of thing, Brother

Aldridge, [people] would say that you were a savage and tribal person. If somebody wronged you or disobeyed and you went in and slash banged and destroyed them—just wiped them out, women and children, one and all—you would be considered playing pretty rough. You would be a savage person. It's not enough to say that God's ways aren't man's ways. The lesson of the Book of Mormon is "man shall not judge; neither shall he smite." Remember, that's summed up in Mormon 8:20. But God does it; God judges. He is the judge, but don't you do it. Judge not, we're told again and again. See, God does things that men don't do. He lives on a different level entirely; he sees the whole thing. It's a different thing entirely with him. It's not the way it is with us, because of our limited view of things. We're going to see more of that a little later on, and it's very striking. For example, we might call this a surgical strike. Things had gotten so bad there was nothing else to do. They had to excise all the cancer, all the infection in the body here. And so men try surgical strikes, but that's not right for them, because they don't know the situation. It's a very dangerous thing to do. You don't try a surgical strike. You don't hit to anticipate a person might strike you, so you make the first move. That has become with us a military action justification. We shoot because they might shoot. We're told, and this is very clear—the Lord says you cannot punish a person for the evil he might do. The Lord was asked again and again by Abraham, and he was asked by the apostles at Capernaum—why don't you punish these wicked people? They're beyond salvation. The Lord said, no, I'm not going to punish them; let them go their way. That's what I don't do. They have their free agency here. He said when the judgment comes, then they will be judged. But meantime, Capernaum can go on doing what it does. The Lord tells us to keep hands off, but we don't. You cannot punish a person for a crime he hasn't committed yet, no matter how probable it may be that he will commit it. You can't do it. And, of course, that's forbidden in the Constitution, but we do practice these things today.

49      Moses 8:29,30; Genesis 6:11,12    We talked about extermination last time. This was not a major extermination,

was it? There were lots [of people] left. There was one major extermination in the scriptures, which really wiped things out, a worldwide catastrophe. What was that? The Flood. Now there's exactly the same situation here. That has been the main reason why men have criticized God. They bring the Flood against God as the strongest proof against him. A good God would not send the Flood [according to them]. See, it flooded women, children, and everybody, etc. But again we have the revelations which make that very clear, and that is exactly the way it's going to be made clear here. We find this right at the end of the book of Moses. This follows Genesis here, and then he goes on and gives us more, though. The last two verses of Moses end up this way, [similar to] Genesis 6:11-12.

49     Moses 8:29,30    "And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth." When corruption starts, it can go all the way. You can get such a thing as total corruption. The world has seen it before. You get total something, and then you've had it. So what happens then? "And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence." Notice, who's being violent? Who is destroying things here? We've got to stop them [the Lord said]. That's all that can happen. The earth had to be purged by the Flood. They had made it clear they had no intention to reform, "And behold I will destroy all flesh from off the earth."

49     Moses 7:27-37    We have [something related to this] in Moses 7:27-37. How the Lord feels about the Flood. "And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion." So they were caught up. There's a shuttle service here, and there are other accounts of this same thing. The angels descend and ascend. They come down and bring people away, as the angels brought people out of Sodom and Gomorrah. They came and rescued Lot and his family. Remember, they said, get out of this town—it's going to be destroyed. Lot wanted to stay. They said, you can't stay;

you've got to come. His wife wanted to wait. You can't wait; you've got to go right now [the angels said], so the angel actually grabbed them and dragged them outside the city.

49     Moses 7:28     “And it came to pass that the God of heaven looked upon the residue of the people . . .” They were the wicked that weren't gathered to Zion, and whether you got gathered to Zion or not was entirely your own decision, as it tells us earlier. There were missionaries. It was a crash program to preach to the people. So this is what happened with the residue of the people—God looked upon them and wept. This is how he felt about it, you see. “. . . and Enoch bore record of it, saying: How is it that the heavens weep and shed forth their tears as the rain upon the mountains?” Notice the preparations for the Flood here (it's already starting to rain) and the dramatic aspects. The whole book of Moses, you see, is archaic. This is a very old thing. This is your Enoch stuff, and it has this marvelous nature prose in it. They mix the two together. You'll see there's more to that than you think. “And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy [God is weeping about it; he's not at all happy about this] seeing thou art holy, and from all eternity to all eternity.” We're supposed to live that we might have joy; if God himself has to cry, there's something seriously wrong here. “And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations.”

50     Moses 7:30     Now wait a minute. That's pretty strong, isn't it? Millions of earths like this—same material. Scientists tell us today whatever one thing is made of, they're all made of. And that's just the beginning of his creations. Well in this case, he should be the last person to be upset. “And thy curtains are stretched out still.” That means the creation is going on still. There's a lot said about the curtains. They put curtains between the galaxies. They will not associate with the others. What is it they call that? Scientists have a word for that anyway. “And yet thou art there, and thy bosom is there.” Notice this idea of space—it's marvelous. Of course, this is the

book of Moses here. This is exactly what quantum physics is teaching us today, quantum mechanics. “And also thou art just; thou art merciful and kind forever. And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity [this fusing of everything]; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end [what magnificent prose that is]; how is it thou canst weep? [this is the thing that has him absolutely stopped]. The Lord said unto Enoch [this is why he weeps]: Behold these thy brethren.” We’re going to learn here the intimate relationship that Christ has with the people. He’s going to come and move with them, stay with them, visit them, and talk with them—get to know every one of them personally, become a personal friend with each one of them. It’s quite a marvelous thing. We’re going to see more of that in a minute. Hang on.

50     Moses 7:32-34     “The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge [that’s what they’d need], in the day I created them; and in the Garden of Eden, gave I unto man his agency.” What more do you want? He made them free, he gave them their agency, and they had the necessary knowledge. But with knowledge and agency still how would you know which was the right way to go? He said, well, I gave them instructions. I gave them commandments, too. “And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father.” Now here is this whole universe in which everything is related to everything else. We’ve got to get along together. We’re all in the same family. We don’t start fighting or trying to take advantage of each other. That would louse everything up, wouldn’t it? Absolutely. We must love one another if things are going to continue at all. “... they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood.” People hate each other. “And the fire of mine indignation is kindled against them [here’s the anger; here’s what happening]; and in my hot displeasure will I send in

the floods upon them, for my fierce anger is kindled against them.” Notice the two images of fire and water are both here: “And the fire of mine indignation is kindled against them [that’s the fire]; and in my hot displeasure [fired, kindled, hot] will I send in the floods upon them.” The other part of it, you see, because we’re in a very volcanic world. Well, now we have [knowledge of] the Atlantic rifts and all those things by which the earth was formed by volcanic fire, by the heat of the earth escaping through the oceans and cooling off. The floods stop it, you see. “And in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.” So it goes on. Well, you see how the Lord feels about this. It’s not his idea at all.

50      3 Nephi 9:3-6    After the first part of chapter nine, notice this. As I said, this is an aretology, and he describes himself in every verse when he talks like this. Brother Barrows, they’ve had this terrible affliction and he says (3 Nephi 9:3): “Behold, that great city Zarahemla have I burned with fire [the first thing that happens in an earthquake]. And behold, that great city Moroni have I caused to be sunk in the depths of the sea; . . . that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities. . . . And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth.”

50,51              3 Nephi 9:7-9    “And the waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. . . . And the city of Gim gimno, all these [other cities] have I caused to be sunk, and made hills and valleys in the places thereof; and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them. And behold, that great city of Jacobugath, which was inhabited by the people of king Jacob, have I caused to be burned with fire.” And so

it goes. Notice, he gives an explanation here. What's the explanation in this ninth verse? Do we find an explanation of why he did this, Brother Barrows? Notice in the verse 9, where he says: "which was above all the wickedness of the whole earth." It had to be pretty bad to suffer that. And then he says because. And you'll notice an interesting thing here that we haven't been pointing out. We've been pointing out all the 7's, but notice in every verse he says "I have caused." Notice here in verse 9 where it says "because of their wickedness," and in the same verse, "therefore I did cause them to be burned." Cause and because keep going all the time here. I caused it because—they caused it in other words. "I did cause them to be burned."

51     3 Nephi 9 10,2   "I caused [them] to be burned . . . because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations." They had been making war on Him. "And because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them." Well, he gives the cause, all right. Who brought the cause on them? The because was theirs. Notice there are three agents acting here. Verse 2: "The devil laugheth, and his angels rejoice." It begins right at the second verse. We have three agents in the second verse. Who are they? Who are the three parties in this short second verse? Well, there is the I there, the Lord, and there is this people, and who is the third actor? Who's laughing and his angels rejoice? The Devil.

51     See, we have three characters; we have a triangle here to consider. "The devil laugheth, and his angels rejoice" is just the way he wants it, but he didn't cause it. Remember, they did yield themselves, it says in the preceding chapter. They did yield themselves to the temptations. They gave up to him; he had no power over them otherwise. But now they had given in, they played the game according to his rules, the way he wanted them to. So he laughed and his angels rejoiced. And that's a very interesting thing. This verse is in the ancient Enoch. I mean we have ancient texts of Enoch that go way back, and this passage occurs in them, too.

“For the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity.” There’s your because, you see. He laughs because he sees the people being slaughtered and everything lost, and they’re being slaughtered because of their iniquity, that they are fallen. It was their iniquity that did it, so we see the agents and the agencies here. There’s God who is trying to do everything good, who gives them everything they want [and need]. He gives them the advice and the instruction. Then there’s the devil trying to trip them up. They don’t have to yield if they don’t want to, and it’s because of their iniquity that they are fallen.

51,52            Today there’s a serious trouble in the world. It’s a good example of this very same thing, isn’t it? What is it? What is that particular plague that’s worrying people and may fill the earth in a short time? It is distinguished by the fact that people practically force it upon themselves. You don’t have to get it unless you want it, almost. People, knowing about it, are willing to take the risk, so who have you to blame for this terrible plague? I’m talking about AIDS. This is the way it is. Who’s to blame for that? Well, men didn’t create it; they didn’t make it. Did the devil make it? He doesn’t make anything. He can’t create anything, not even AIDS. Remember, he can neither beget nor can he create, and that’s one of the sad things about him. All he can do is tear down; all his work is negative. Well, he has to react. He has to wait until God acts, and then he reacts. He has to wait until you act, then he reacts, you see. They’ll say, “Oh God, why have you allowed this to happen to us?” They do that. These people feel very sad; they feel put upon. They go right along with their practices, and they feel life just isn’t being fair to them. They’re pitiful characters, you know. They’re always rather sentimental, etc. But that’s a real tragedy. So this is the situation we’re up against here.

52        3 Nephi 11:8; 3 Nephi 9:13    The Lord came and mingled with the people on intimate terms. This is what happened. Let’s turn to 3 Nephi 11:8. Let’s talk about the voice first of all. They were gathered around the temple. Well, it’s only fair to read the second half of that chapter.

I guess we'd better do that first. Let's go back to chapter nine here, and this is his case. There's a case against him, you might say. Here's your savage god destroying all these people "because of their wickedness." Then he starts out just as he talked to Enoch. Notice verse 13: "O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted [and now he starts the "I's" again, notice] that I may heal you? Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you [all the time, you see, you have this standing offer, and if you refuse it and continue to go on and know what you're doing, what can you expect?], and whosoever will come, him will I receive." See, here are the I's again.

52      3 Nephi 9:15    Then we go down to verse 15: "Behold, I am Jesus Christ the Son of God. I created the heavens and the earth [now again we're going to another dimension; we have no business judging what's happened at all], and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." Now here we get the same [apparent mystery]. It's not a mystery at all. It's made very clear by John. In chapters 14-17 of John, he talks about this all the time and makes it very clear what he's talking about. And 3 Nephi in the Book of Mormon makes it even clearer, what we're dealing with here, the nature of the Father and the Son. Here he is one with the Father, and now he wants to be one with us. He wants to be personal friends with us—not on his level but in the same universe of discourse with him. He's going to be not only a friend and brother, he's going to come down as intimately as you please in a little while here, just as he did in his first mission.

52,53            3 Nephi 9:15-17    "I am in the Father, and the Father in me; ... I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God." See, members of

the family. What more could you possibly want than that? Here's a new order opening the door on eternity here. This is another thing entirely. Well, it's worth the price, isn't it? They brush that off. He gives them this offer, and they have to make a determined effort to refuse it, to turn it down. ". . . to become the sons of God; and even so will I to as many as shall believe on my name [it's still wide open], for behold, by me redemption cometh, and in me is the law of Moses fulfilled." From this point, we are ready to go on, then. The law of Moses is fulfilled but it is not abrogated. We're going to add to it now. Just as the Word of Wisdom is fulfilled; if you observe it, you don't even have to think of it. If we go into the next world, we won't have to be reminded constantly hereafter not to be smoking cigars or drinking strong liquor or anything like that, because we won't even think of it. The law is fulfilled, so to speak. That is not the basic law for us anymore. It wasn't even in the Doctrine and Covenants.

53     3 Nephi 9:18    So here we have it. Verse 18: "I am the light and the life of the world. I am Alpha and Omega, the beginning and the end." Now the alpha is the qaf, that's the famous qaf. We won't go into that now, but that's the O that sums everything up. Omega is the big O, the big circle. That, according to the Pythagoreans, shows that all truth may be encompassed in a single round. That's the omega. But the thing is, this usage, beginning and end, alpha and omega, A and T, was very common anciently, and it belonged to the mysteries. It's archaic and begins with the idea that the light breaks and the redemption is completed with the end. The light and the life is what he's talking about here.

53     3 Nephi 9:19,21    "And ye shall offer up unto me no more the shedding of blood [now he goes into the law of Moses immediately].... And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." And then notice he says here, and if you do that, I will "baptize with fire and with the Holy Ghost." Verse 21: "Behold, I have come unto the world to bring redemption." That's the idea. Redemption means "buying you back again." You've made

all these blunders and mistakes. To pay it off and buy you back again is what I've come for—because if you're let go, if you continue on the course which you are now on, you are lost. You can't bring yourself back again. You can't pull yourself up by your own bootstraps. It can't be done; you'll just get deeper and deeper all the time. There are interesting stories and poems about our follies. And it is so; we don't get better. So what you have to do is start at the beginning.

53     3 Nephi 9:22   And throughout the Savior's mission here, he pays special attention to the children. We must be as little children. He insists on that, and he really means it. And he starts right out with it here. This is the thing that so impressed Krister Stendahl, the great Lutheran divine I mentioned the last time. He gave a talk in an assembly here on this very subject, 3 Nephi and the little children. It's so very important. Being redeemed, you have to have a new start, because you have to enter into it. You have to do your part. All right, I'll shed all that old stuff, I'll begin, I'll listen to it [we might say]. I'll do it your way, in other words. I'll submit completely to your instruction and do what you tell me to do. That's what he wants us to do. You must come to me "as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life." The most emphasis on this is in what follows. To be as a little child is to be completely honest, without prejudice. You may be free of knowledge or anything else, but you're also full of wonder.

54     If people want something to do, maybe I could suggest some questions we should ask ourselves about the next [chapter]. What could we ask here? How would you solve this question here? The catastrophes hit just at the time these people were in their wickedness. They both hit bottom. Now, was that a coincidence, or was it not a coincidence? To what degree were these things controlled? Were they adjusted so it would hit them just right, or were the people led just so they would meet it? See, we have these two paths and they cross here. We get something like a sort of relativity study here. But how is it arranged?

And is the same thing happening in our world? We are on a collision course; therefore it can be prophesied. But when it's prophesied, must it happen? This is a very basic problem in modern science, as you may know—whether these things can be prophesied, whether they must necessarily take place or not. We may talk about that more next time. That's the kind of question [we'll discuss]. Was it a coincidence? Then why did the Lord say "I did it." He keeps saying "I did it." Did he deliberately start cracking up the earth? Did he press a button and start those volcanoes erupting? Did he hold them back until that time? How did he do it? Of course, we don't know how he did it, but was it a coincidence? There's more than you think to the question.

# Lecture 91 3 Nephi 9-10

**The Early Christians**  
**[There is a Fifth Gospel]**  
**[Early Church Fathers Deny Physical**  
**Resurrection]**  
**[Events in the Tomb When**  
**the Stone is Rolled Away]**  
**[The Gospels Explicitly Teach a Physical**  
**Resurrection]**

55 The whole Book of Mormon is just centered on one person, isn't it? And who is that? Christ. What brings that out very clearly, with great power in chapters 9 and 10 when the Lord is announcing himself? He is saying he is the one who has caused the destruction. He keeps repeating that word over and over and over again. Remember, the ninth chapter is divided evenly into ten verses in which he says I did all these awful things, and then he turns around and says I give you all these blessings. This is what I'm going to give you. I'm going to give you eternal life. You belong to my family; you belong to me. I don't want to have to throw you out, you see. Now those people who perished, have they lost their salvation forever? No, not at all. We'll [discuss] the message which they wouldn't accept here. First Peter [mentions] those spirits who were disobedient at the time of Noah. The Lord went down and preached to them and he sent the apostles to preach to them. That's what you get out of this literature we're going to talk about today.

55 This repeated "I" tells us that one person has been commissioned to do everything. Is that selfish? All those I's sound very selfish and egotistical. That sounds awfully egotistical—I did all this, I destroyed these things, and I and I alone will save you and bring you back and you can live with me. I am one of the same type of person as you are. I belong to your universe of discourse and everything. I can give you all these blessings. Does that sound very egotistical? It does.

55,56 So the Lord can say this, but others can't. God is permitted to do things that men can't do. What are some of the things? Well, all this destruction, etc. The Lord's speaking to them about the resurrection, and he tells them all these things that he has done. And they're true when he says them.

56 What about his actual coming though? This is a very important thing. Is the story true? The whole thing hangs around this—if this is true, if he is really the Redeemer. Or did he really say it, or really come at all? Do we have any evidence? Right off hand can you tell me the evidence for such a person coming among the Indian tribes of America? I don't think there's a single tribe that doesn't have that legend, and what is it? And what is the legend called? The legend of the white god. These go by various names like Quetzalcoatl. You name it what you will. There have been a number of collections of writings about that. These legends are found everywhere, and of course they're all mixed up. They're all mixed and mangled and everything else, but you always get that main theme. How would all these people know about it? Remember, Cortez had an easy time because they thought he was the white god who had come back. He had the beard and all the rest of it. Were they ever wrong! He, Pizarro, and the others took advantage of that and exploited it. All the tribes have that legend. The variations show the usual signs of invention, contamination, and elaboration. But Christians don't want to accept the story of the Lord coming back after the crucifixion. This is an important thing, isn't it? They don't like it at all. I think the best thing would be to just briefly go through the account

of it in the New Testament. Let's do that. This is what happened. Now, did the resurrection really take place?

56,57 Well, first I guess we should mention this. There are 17 [verses] in the Book of Mormon that repeat the teachings of Christ—the same that you find in the New Testament. Well, is that necessary, if you have it four times? Is it necessary after having four gospels to repeat the same thing word for word all over again? Is this repetition necessary? Oh, he added something to it. But remember, 17 of these verses are almost word for word out of the New Testament. Why is that necessary? Somebody might make fun of that. But, what is the first question that comes to mind? How many Gospels are there? How many accounts are there in the New Testament? There are four Gospels.. It's told four times in the New Testament. Well, was that necessary? Why four? They had different views. They did have different views, and especially on what subject? Where do they differ most widely? Where do they have different views and different reports? Some say they're very confusing. They're not confusing if you consider they came from different people and their impressions. Nevertheless, when you get to the story of the resurrection, they all go off in different directions. So, we need a fifth Gospel. There's nothing wrong with a fifth Gospel, because we know that he preached the fifth Gospel, as we're going to talk about. That's the one he talked about during the forty days, for example, when he came back and taught them. So this repetition is necessary here. This has fortified people's doubts, that the Gospels disagree. This is one of the main arguments against [the Bible]. They say, "Well, it's a fiction." The standard accepted doctrine today of the return of Christ is that the Christians were so dedicated and so full of the spirit and remembered him so vividly with wishful thinking that they incorporated him into a cult. They built a cult around his memory and his thought. In that spiritual sense he would appear, and that's the sense in which the Christian world accepts his coming back again, and that only. You may think that's an exaggeration. I think I'll have to read something else then. See, I brought the whole library along.

57 The earliest and greatest of the Christian theologians was Origen of Alexandria. He grew up at the University of Alexandria, so he had a lot of fancy ideas. He came very early, and he influenced the others like nobody else. You say, well, isn't St. Augustine greater? St. Augustine is simply a paraphrase of Origen. And so this is what we have when these men speak. This was Origen's reaction. Well, first of all [we'll discuss] the Apostolic Fathers. The first writers after the apostles, after the New Testament, were the Apostolic Fathers. There were seven of them, beginning with Clement, Ignatius of Antioch, Polycarp. They [gave us the] first writings after the New Testament, and the earliest of those are Clement and Ignatius. Now, they were writing in the first century, between A.D. 85 and 115. And this is what they were talking about. Ignatius was going to Rome to be martyred at that time. There were two charges constantly brought against the church members by the Apostolic Fathers; all of them charged the church members with this. They said, they're ashamed of the crucifixion and they deny the resurrection. Well, would you think Christians in the first century would start denying the resurrection as soon as they got it?

57 "I know that Christ had a body after the resurrection," said Ignatius writing to the Smyrnaeans, "and I believe that he still has." There's no thought of a mystic body here, you'll notice. Ignatius pleads with the Trallians (he wrote seven letters, including one to the Trallians, too) to believe that Christ really and truly was born, that he ate and drank, that he was really and actually sentenced under Pontius Pilate and was actually crucified and died, and that he really and truly was raised from the dead. "But if as certain atheists, that is nonbelievers, say, he only appeared to have suffered, . . . why am I going to fight beasts?" In the longer version Ignatius rebukes those who don't believe in the resurrection; "others that say God cannot be known [now, this is what the church was preaching already in the time of the apostles. See, Ignatius was boasting that he was the last to see John, and Polycarp was contemporary. They had seen an apostle]; others that think Christ was unbegotten, others who claim that the Holy Ghost is not a reality, and

others who say that the Father, Son, and the Holy Ghost are the same.” They (the Apostolic Fathers) were very much alarmed about it.

57 Then came the great Origen, who was going to explain it all, you see. He joined the church, and he was the great philosopher. He was going to explain the gospel to his friends. He wrote a refutation of Celsus who had written a document against the church way back in 180. [Origen] said, “We are stunned with the greatest amazement that this, the most eminent of all natures [that’s Christ], putting off its state of majesty, should become a man. . . . It is utterly beyond human comprehension that the Word of the Father . . . should be thought of as confined within that man who appeared in Judea [in the Book of Mormon he appears as just a man and mingles among them]. But that the Wisdom of God should have entered the womb of a woman, and been born a baby, and cried and wailed just like other crying babies [and had to have diapers changed, etc.],-and then suffered death and said that his soul was sorrowful unto death, and been led off to the most undignified of all deaths. . . . Seeing such things the human intellect is stopped in its tracks, so stunned with amazement that it knows not where to turn. . . . It is far beyond our powers to explain. I suppose it even goes beyond the capacity of the holy Apostles; nay, it is quite possible that the explanation of this sacrament is beyond the powers of all the celestial beings.” The angels and God can’t explain it, because it shouldn’t happen, you see. God is bodiless. He must be without any material contamination—that’s a thing you had to accept. That’s why he doesn’t know what to think about the Lord, so he gives his suspicions.

57,58 We’ll cite St. Augustine here. I like St. Augustine. According to St. Augustine, the resurrection of the flesh is the one thing the pagans cannot take, the one thing with which the philosophers have no patience, and above all, the one thing that distinguishes a Christian from a non-Christian. Since that’s the one doctrine that makes Christians Christian, it is alarming to learn from Augustine what his idea of the resurrection is. Quoting

Augustine here: "In nothing is there so much conflict and controversy among Christians themselves as on the subject of resurrection of the flesh." See, the Christians themselves were fighting about it—the one thing they could not agree on was that. "On no other matter," he says, "do they disagree so vehemently, so obstinately, so resolutely, or so contentiously as on the subject of the resurrection of the flesh. For as far as the immortality of the soul is concerned," he says, "many a pagan philosopher too has argued about that and bequeathed us vast heaps of writings to the effect that the soul is immortal. But when it comes to resurrection of the flesh, they won't argue, but dismiss it out of hand as impossible, and that on the grounds that it is impossible for this earthly flesh to aspire to heaven."

58 Matthew 28:1-3 But this [in 3 Nephi] is a very different story. This is so literal. Let's look at some of these. I'm so bowled over by these. Look what happens in Matthew 28:1-2. It was very early on the Sabbath, when it was still dark. Mary Magdalene and the other Mary came to look at the tomb (notice the Book of Mormon at the time of the crucifixion), and there was a tremendous earthquake as they went. Earthquakes are very common in that part of the country; that's right on a very active earthquake belt. It's the JAUF, the great depression sunk in there. That's the great rift that runs through Africa and right up through Palestine there. There was a terrific earthquake [Matthew 28:2], and an angel of the Lord came down and rolled the stone away from in front of the tomb. And then what happened? They saw him. People rationalize and say, "Well, obviously it was the earthquake that rolled the stone away." But no, they said they saw him, [verse 3] "And his countenance was like lightning, and his raiment white as snow." They always talk about the garments white as snow. That's uniform. That is the basic white that's worn in the celestial kingdom.

58 Matthew 28:4 Those who were there to perform the ordinances were scared to death, and they shook like the earth and fell down as if they were dead. [This refers to] those who were sent to watch the tomb, to carry out

the necessary protection of the tomb—probably the Roman soldiers. It doesn't say they were the Roman soldiers, but they passed out and fell as if dead at the sight of the angel. They couldn't take it.

58 Matthew 28:5,6 “And the angel answered and said unto the women, Fear not ye.” See, the angel always says, “Don't be afraid.” There's the cultural shock. He says, don't be afraid of me at all for I know that it is Jesus who was crucified whom you're looking for. You won't find him here. He's risen and gone just as he said he would. Come on and look if you don't believe me. They're always being asked to look and test and see with their eyes, etc. Come here and look. This is the place where they laid him. See, he isn't there, immediately having risen up. After they have seen it, then he says, now you hurry off as fast as you can and tell what you've seen to the disciples, that he has risen from the dead. And then that he would meet them in Galilee.

58,59 Matthew 28:7-9 Now, you see, this was just an angel, but they were absolutely overwhelmed at what had happened, naturally. And he was to meet them there. And they left the tomb with fear and rejoicing. They were frightened. They were overawed and very happy at the same time, with great fear and rejoicing. They ran away as fast as they could and announced it to the apostles that Jesus had actually risen. And “behold, Jesus met them.” He was standing right smack in front of them and met them face to face saying, good morning, how are you this morning? The word was CHAIRE. It means CHEER. Our word cheer comes from that. And when they saw him they grabbed him by the feet so he couldn't go any farther, and Jesus said, “Don't be afraid”—again, you see. You go and tell what you've seen to my brethren, and tell them that they should go to Galilee and meet with me. They'll have a chance to see me there.

59 Matthew 28:11,16-19 Notice, there are appointments and goings and comings here. It seems like regular, everyday affairs. And they [the philosophers] say Christ's spirit came into their hearts and he was everywhere, etc. Nothing could

be more down to earth, and all the Gospels keep rubbing it in, all the time. This is not the way you think it was, but you have this other idea. And then they themselves went, and behold (it uses the Roman word custodian here) came into the city and announced to the high priest. Then [it tells] how they plotted it, etc. Well, we have to be getting along here because there are some better passages than that. Notice verse 16: The eleven disciples did go to Galilee and met him. As soon as he met them there, he told them to go forth and teach and baptize. Go teach all people and baptize them. That's what he does right off, in all the Gospels. Almost as soon as he sees the apostles, he says, this is my Father's gospel; go and baptize—exactly as he does in the Book of Mormon. He doesn't wait to tell them that part.

59 Mark 16:5 Now Mark 16:5 has a nice touch here, when they went and looked in the tomb. See, this one says they saw the angel outside, and he told them to look in the tomb. The angel was brilliant, etc. In this one they look in the tomb and they just see a NEANAISKON there, which is “a nice young man.” It's a term of endearment, a caritative, a diminutive. In Mark 16:5 when they looked in the tomb, what did they see? You'll notice it's always defined in all the Gospels, not just Luke, with clinical accuracy. They want to make sure that you know exactly what happened.

59 Mark 16:3-5 There was a terrible fear among them, and it was the first day of the Sabbath they went just before sunrise. They said to each other, “Who has moved the stone?” And then going up to the tomb, they saw a NEANAISKON, a young man, a youth, a pleasant one. Notice, ISKOS is a term of endearment; a nice young fellow was sitting there. That's all it was, you see. He wasn't flaming or blazing like the other angel was. Then notice how accurate they want us to get it. He was sitting on the right hand, and he was clothed in a white robe, a stolen, after the manner of a Roman robe, an ordinary white robe. He wasn't a terrifying sight at all; he was just a young fellow sitting there. He was sitting on the right side of the place where [Jesus] had been buried. They were absolutely amazed—EXETHAMBETHESAN. That's as

strong as you can make it. But he said to them the usual thing: Don't be surprised that I should be here (they always have to be reassured). Jesus, whom you are looking for, Jesus the Nazarene (Nazarene doesn't mean of the town of Nazareth; it means of the church, Nazarene), the crucified one—he is risen, and he is not here. This is the place where they laid him, but he's not here anymore. But you go and tell the apostles. Tell Peter, who is in charge of them, that they shall all go and meet him in Galilee, and then they'll have a chance to see him there. So that's the same part of the story. They all had a hard time believing all of these things, until they saw them. Even then they were amazed and had to be pacified, because it was both ordinary and very extraordinary—to have it happening just so casually and matter of fact. The angels came around and mingled with men in this manner.

59,60            Luke 24:4-6    Luke's report is the fullest, of course. In his Gospel he starts out [by saying], I want you to get this straight. Everybody gets it all mixed up, and there are all sorts of reports going around now. And, you see, there were. They should not discredit it, but he says, I'm going to tell you how it really happened. So in this account when they go to the tomb, what do they see? Luke 24:4. It's not a NEANAISKON this time. Verse 4 says they didn't find the body of the Lord Jesus. When they started talking about this, then behold there were two men standing there who appeared to them, and they were clothed in garments like lightning. Now it was two men at the tomb, and they were standing, not sitting. But it gives us some more clinical detail. [Translating again:] And they were terrified of the object, and they hid their faces right down to the ground. They put their heads on the ground. And the two said to them, "Why are you looking for the living among the dead?" This is a tomb. He's not here. You don't look for the living here. "He isn't here, but he's risen." You remember how he spoke to you concerning the times in Galilee. They have to go there and meet him. And then they remembered his words, and they turned away and they left the tomb and told all these things to the eleven apostles. They were Mary Magdalene, and Joanna and Mary [the mother of James],

and there were some others with them. They weren't alone when they went there; the others were with them.

60 Luke 24:9-11 They went and told the apostles of it. What did the apostles say? You wonder why Christians don't believe it today. They wouldn't believe it then. His apostles told them "you're crazy" when they told them the story—notice verse 11. It appeared to the eleven that the women were simply speaking a lot of nonsense, out of their heads. They refused to believe them. So Jesus' own disciples, whom he told he would rise from the dead, wouldn't believe it when they [the women] said it was so. See how hard this is to take? They couldn't take it. The Christian fathers couldn't take it. Churches don't take it today.

60 Luke 24:15-19 Then there's the story of the two of them going along the road to Emmaus, talking to each other all about the things that had happened. Verse 15: While they were talking there came and appeared to them somebody walking beside them along the road quite close. Somebody keeping pace with them came closer to them and walked along with them. And then they suddenly recognized who it was. It says their eyes were overcome so that they didn't recognize who it was. How would their eyes be overcome so they couldn't recognize him? And he said to them, you were having an argument as you walked along. What were you talking about? And then they stood stark still, very much upset, almost angry. SKUTHROPOI means "angry, upset, taken aback." They stopped as they were walking down the road—a dramatic scene—when one of them answered, who was named Cleopas. He said to him, you alone are the only person who has been to Jerusalem and hasn't heard about it. So they talk about the crucifixion, etc.

60 Luke 24:22-32 But certain women from us came very early to the tomb to find his body, and they said they saw an angel with their own eyes; an angel became visible to them. But the women reported they saw the angels there, but they didn't see him. And he appeared unto them and said, Oh, you stupid [ANOETOI is still the modern

Greek word for stupid, dumb] and slow-witted people, not to believe all things that were spoken by the holy prophets. And then beginning with Moses and the prophets, he explained to them all that had happened. It was only then that they began to understand what was happening. The Lord was with them, as in the Book of Mormon. He opened the scriptures, beginning with Moses, and explained to them all the things that were to happen. He had to do that before their eyes were open. Verse 31: “And then their eyes were open.” They recognized him, and in a moment, instantly, he vanished from them. So this would keep you off balance all the time. They said, “We should have known all along. Didn’t our hearts burn within us as he met us on the road there and started explaining the scriptures to us?” And then, after, he was seen of others.

60 Luke 24:33-35 This is what happened after that. He found the eleven when they were met together, and those that were with the eleven. They said that really the Lord has arisen from the dead and had appeared to Simon. Notice all these different reports going around. And those that met him on their own recognized him when he ate bread with them. When he broke bread with them, then they knew who it was. And while they were speaking and talking about these things among themselves, then he appeared among them again, in the midst of them while they were talking about these things. And they were all struck dumb. The conversation stopped instantly, and they were afraid. They thought they had seen a ghost, a spirit. Now this is what the Christian world says it was: Well, of course, it was the Christ’s spirit who returned to them in their fond memories. They built the cult around it, etc.

61 Luke 24:38-43 And he said to them, “Why are you so upset, and why do you argue about these things? Why do these things enter into your heart? Behold, these are my hands and these are my feet, and they will prove to you that I am I. [Remember, he does that to the Nephites, too; he introduces himself that way.] Behold, these are my hands and these are my feet, showing that it is really me. Come and feel me and see, and you will see that a spirit

does not have flesh and bone as you see for yourself that I have.” He’s doing everything he can to prove that he is not a spirit. The Gospels all emphasize that, so what does the Christian world say? He was a spirit, of course. It was the Christ’s spirit that came to them. But I am not a spirit, he said. But, he saw that they still wouldn’t believe him. Why? That explains why, you see. It was too good to be true, because of their joy and amazement. These things just don’t happen, you see. Because of their joy and amazement they wouldn’t accept it. So he said, all right, you need some more proof. You still won’t believe it, he said. Do you have any food in the house? They brought out to him a piece of broiled fish. He took that in their presence and he ate part of it. Then he said, these things I spoke to you while I was still with you, that the words of Moses would have to be fulfilled. But he called for the fish and the honeycomb and ate before them. In John he really goes into it, calls for the honeycomb, etc.

61 Luke 24:35,44,45 Do we have anything else here? Well, we see from Luke here that there’s something different about him. It says here in [Luke 24:35] that it was the eating that convinced them. Was he a ghost? They doubt, but he has a body. This is what he tells the Nephites in verse 44—this is the thing which I taught the Jews at Jerusalem. This is what my gospel has been all along. He explains the scriptures in verse 45. Then he says their minds were opened and they began to understand the scriptures. So he taught them and preached to them, but we don’t have the sermon that he gave to them. This is important here.

61 John 20:1-7 But let’s get on to John. We find in John 20 that Mary [Magdalene] is on the spot. How is her experience described here? Again, in meticulous detail. It was early dawn of the Sabbath, the beginning of the Sabbath, when Mary Magdalene went in the first light (when it was still more dark than light) to the tomb. She saw that the stone had been removed from the tomb, and she ran and told Simon Peter about it (that’s another account). And she told it to the other disciple, the one that Jesus loved. (Modest John isn’t mentioning his own name here.) And

she said to them, the Lord has risen from the tomb. He's left the tomb, and we don't know where they've put him. She's very much worried about this, because she wants to perform the rites for the dead—not the Roman ones. Peter and the other disciples went out to see if that was really true, and they went to the tomb. The two of them walked along together, and the other disciple, the second one, ran faster than Peter did. He got to the tomb first, and he bent over and looked in, and he saw (now notice how clinically exact he is) the sash, the OTHONION, a sort of sash or towel. He saw the garments there, but he didn't go in. So Simon Peter caught up with him. He went right into the tomb, and he saw the white garments (it's linen, actually) lying there, He saw the SUDARION. That's the Roman word for towel, the cloth around the head. He saw the SUDARION lying there which had been on his head. There they were, neatly folded, lying there.

61 Luke 20:7-9 It's all too physical for words—no wonder the fathers couldn't take it. Notice he wants to make particular note of it. SUDARION is the Roman word; that's a sweatband. The SUDARION wasn't with the other clothes, but it was in a separate place. Then when the other one went in (both of the disciples are now in the tomb) he saw, and he believed what he had seen. Up to that time, they hadn't understood the scriptures, that he really would be resurrected. Now John is beginning to understand [that he would] arise from the dead. So they went back and told the other disciples.

61,62 Luke 20:10-14 But Mary stayed there near the tomb, and she was crying. She thought it was all over. While she was crying, she leaned over, too, and looked into the tomb. She saw there two white angels (this is a different account; well, the others saw two men, too; they were angels—an angel is just a messenger) in white garments sitting there. The others were standing there. Well, I guess they got tired of standing, I don't know. But when Mary went there, they were sitting, one at the head and one at the foot of where the body of Jesus had lain. And they said to her, "Woman, why are you crying?" And she said to them,

“Because they took the Lord away, and I don’t know where they put him.” And when she said these things, she turned and looked behind her. She saw Jesus standing there, but she didn’t recognize who he was. See, he doesn’t come in glory now; it’s as an ordinary human being. He’s got to let us know that until he has finished his mission here, he is just one of us.

62 John 20:15 And Jesus said to her, “Woman, why are you crying? Whom are you looking for?” And she thought it was the gardener. So you can see that early in the morning when it was still dark, he obviously wasn’t an overpowering presence or anything. She thought it was the gardener, who came up to hoe around the garden. It’s the Garden Tomb, I suppose. She thought it was the gardener, and she said to him, “Sir, if you have taken him, could you please tell me where you took him, and I’ll come and get him.”

62 John 20:16 And Jesus said to her, “Mary, don’t you recognize me?” And she whirled around and she said, in Hebrew, “Rabboni,” meaning LORD. So she recognized him, and he said, “Don’t touch me. I’m going to my Father later and then we can get together.” So we have these different stories.

62 John 20:19-29 Then this very same day, which was the Sabbath, the doors being still closed, the disciples were met together. They were scared to death, right after the crucifixion. They had locked the doors because of fear of the Jews, and Jesus came and stood right in the middle of them. And he said to them, “Shalom caleikhem” which is literally “peace be with you.” And when he said this, notice, he showed them the tokens, because they are the apostles. He showed them the signs in his hands and in his side [John] said. And they were utterly rejoicing when they saw that, when they saw it was the Lord. He said to them, again, “Peace be unto you: as my Father hath sent me, even so send I you” (John 20:21). Then he immediately told them to go out and baptize and started talking about baptism. Remember, the first thing he says in the Book of

Mormon: This is my gospel, that the Father calls upon all men everywhere to repent. [He tells them] to go out and preach repentance and receive the Holy Ghost. He breathed on them and said to them that they should receive the Holy Ghost. Thomas doubted, as you know, because he wasn't there when Jesus was there. He had to see, but the others saw, too. Don't blame Thomas for doubting; they would have doubted, too. When the women told them about it, they doubted. So don't blame Thomas, because after what he saw in two seconds, he said, "My Lord, my God," just like that. But he didn't get to see [the Lord] until a week later.

62 John 20:30,31 And then [John] said in verse 30 there were many other signs he did in the presence of the apostles. But they are not written down in this book. But what is written down is written so that you may know that Jesus is the Christ. This is the purpose of the Book of Mormon. This is why they write the gospel. John said, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life thorough his name" (John 20:31). So it's very important to write these things down. If it happened to the Nephites, they have to write it, too, in this fifth gospel. They are not going to leave things out there, even where he tells the same things. But some things are different here.

62,63 Acts:1:3 We have this in John, but this is only part of the story—[the Savior] did much else. But Luke was the one who wanted to go into particulars. Luke was the physician; he was not a Jew, you notice. As he introduces his gospel, he wants to take particular care that people get this right. He's going to describe everything exactly as it is. Then in the first verse of his Gospel he says people are all getting mixed up about this. He wrote Acts, too, and that's why he wrote the Acts. We already mentioned Luke. We could talk about the forty days. Well, the reason I mention Luke again is that he starts the Acts of the Apostles by saying that things had happened through the Holy Spirit, but everybody was getting mixed up. Then we get to verse 3: "To whom he showed himself living after he had suffered

death, by many signs and wonders.” Through forty days they were in his presence and saw him—not just three times. Well, back in Matthew he comes back, and they see him for three days, and in the Book of Mormon. But this is for forty days he comes back. He visits them, and the word [Luke] uses is SUMALIZOMENOS, [which means] “he came and camped with us.” He paid visits to us like a person camping with somebody. He came and camped with us off and on for a period of forty days. Well, that would give them plenty of time to become familiar with him. It wouldn't have been a miracle or a terrifying thing anymore. That's the way you find it in the Book of Mormon.

63 John 21:1,2 The Gospels labor to make us see Christ not as a myth or a mystery. His public appearances continue after his death. Remember, John then writes a letter. In verse 1 of John, he says, this is all something we saw with our eyes, heard, and felt with our hands. They [the philosophers] say, oh, John is so spiritual—there's nothing but spirit here. And he says, how can I make it clearer? We saw with our eyes and we felt with our hands. But no, they won't take that at all. He says they [the disciples] were frightened, taken aback, puzzled by the unexpected, but plainly, it's not on our level that he [the Savior] condescends to show that he is of our nature and that he belongs to the family. He uses all the familiar words and the family words in the Bible—father and son. Those are only used in connection with familiar relationships, yet the Lord tells him in the Lord's Prayer they are to address God, his Father, as “our Father.” Well, that sounds like a father, if you ask me. Can't they use a better word if he's not a father? They said that's the last thing in the world he really was. The [Apostolic Fathers] of the church complained of that.

63 3 Nephi 11:8,15; 3 Nephi 17:21,25; 2 Nephi 9:41 So we have this one focal point, then. In 3 Nephi we get the same thing just briefly here. Jesus came to them. How did he come to them? As a man in a white robe (3 Nephi 11:8). He didn't come in overpowering glory. They didn't know who it was; they thought it was an angel, we're told

in [verse 8]. And he introduced himself simply and directly. He said, “Behold, I am Jesus Christ,” just like that. After all this build-up, you expect Lucas and the special-effects people to go all out for confrontations of the second sort, or something like that. Then he established his identity by signs and tokens in verse 15. That’s the purpose of signs and tokens; a mutual recognition is the purpose. And there was an exchange of greetings. He not only circulated freely—it said he ministered (it uses the word ministered), circulated among them freely, and had a personal interview with every individual (3 Nephi 17:21, 25). One by one he introduced himself to them, called them by name, and showed them the signs and the tokens. He took them one by one, including the little children, 17:11 and 17:21. He took the children aside and blessed them and taught them one by one. So it’s a personal relationship here. Remember, it tells us in 2 Nephi 9:41, “And the keeper of the gate is the Holy One of Israel; and he employeth no servant there.” When you finally go to the veil and meet the Lord, there will not be a substitute. He will know you, and you will know him. Notice, if it took all day [he greeted them], and then he came again and again.

63 If you met a General Authority at Conference and you met him the second day after, you’d know him pretty well. The third day you’d say, “Hello, Brother So-and-So,” and you’d be old friends by then. And then it says, as [during] the forty days, he came often to them after that and ate with them, as he did in the New Testament. Whenever you come together and make a party, what do you do? In the Near East or anywhere else, you eat, of course. You never have somebody visit you without having something to eat, so he ate with them. So the New Testament confirms this account.

63 Now we go to the Book of Mormon account. We don’t want to hang up on it, but we must know these things are real. This is the thing that people can’t get into their heads. If they are [real] that changes the picture for us. We have nothing to worry about.

# Lecture 92 3 Nephi

## [Review of Previous Lecture]

64 Those passages we read from Matthew, Mark, Luke, John, and Acts show what remarkable fact about the resurrection toward which everybody had looked forward, which was to be the great climax of human history? When it actually happened, what was the reaction of most people to it, including members of the Church and apostles? Did they say, “Hooray, hooray, it has happened at last?” When somebody told them about it, what did they say? You’d expect them to be dancing in the streets.

64 In 1968 they discovered the original version of the First Vision, a text far older than any other. It goes back to 1831-32. I told the person who found it that there would be dancing in the streets when that thing got out, but there was no dancing in the streets. They shoved it under the rug; they didn’t want to have anything to do with it. It was written in the handwriting of Frederick G. Williams at the dictation of the Prophet Joseph when he was twenty-six years old. It is by far the fullest and best account we have of the First Vision. We never even acknowledged that it existed— that’s a strange thing. Well, the same thing happens here in the New Testament. How did the people first accept the news that the Lord had risen? With open arms? With joy? They wouldn’t believe it; even the apostles wouldn’t believe it. When the Marys told the apostles, they said, “You’re crazy.” Nobody would believe it. Did Mary instantly recognize the Lord when she saw him? No, she

thought he was the gardener and told him to get to work [laughter]. It was just that commonplace, that ordinary, not the sort of thing people would suggest.

64 Then we went on about the early Christians. The second century was the century of gnosticism, which spiritualized everything. Everything was spiritual in gnosticism. So they were absolutely against physical resurrection. Physical resurrection and physical creation were abominations in their book; they wanted nothing to do with them. And the gnostics were most of the church. But what about these other Christians? We talked about the Apostolic Fathers. Remember, they were the seven that [followed the apostles]. Now, we have a much richer literature of very early writings that talk about the resurrection, etc. But what is the main problem that these Apostolic Fathers had? There were seven of them—Clement, Polycarp, Ignatius, and 2 Clement [and others]. They all had the same [problem]. Not only was the church falling away, but the one thing the people would not believe was what? It's easy to guess by now, isn't it? How did the people take the resurrection? Remember, we just quoted from Clement and Ignatius of Antioch. He said, if there is no resurrection from the dead, why am I going to Rome to be put to death? None of you say there is a resurrection from the dead; you don't really believe it. You believe he came in spirit. Of course, this greatly strengthened the position of later church historians, excusing themselves for believing such a thing.

# Lecture 93 Nephi; Psalm 19

## **Physical and Spiritual Bodies Anthropism [Every World Follows a Pattern Like Every Other World]**

75 I've been writing like fury all morning now as a result of this. To the Christian world Adam's fall was the sin. It was vile and unspeakable. "It brought death into the world and all our woes," as Milton tells us, with the loss of Eden until a Greater One redeems us. There was everything nasty and vile that followed it. The early Fathers of the church tell us that it was matter and matter alone (substance) that was the defilement. That's what the Neoplatonists taught. It was what the Gnostics taught; it was what the Hermetics taught. As Plotinus said, any contact with matter would completely corrupt God himself. That's how bad matter was. Where did they get this idea, this Neoplatonic obsession that the Christian world adopted, that matter was all bad? (We were talking about Christ coming to the Nephites here.) It was in their world. They couldn't even think of existing without misbehaving. The world had become so nasty, corrupt, and decayed, as ours is becoming, that they would just equate the two: Having a body means being vile. You don't have to, you know.

75,76 Does having a body make it necessary for you to be utterly vile? That has become the idiom of our time. What does the spirit lack? What do you have that you didn't have as a spirit? Substance—that's what you

have, you see. The spirit apparently doesn't have enough. Does the spirit have enough substance? Well, enough for what? Brigham Young has a lot to say about that; he is very good on that. Well, it is all physical. We get into quantum physics, you see. It's all forms of energy anyway; there's no real substance there at all, except we know it does exist. We are aware of it at various levels. Joseph Smith absolutely shocked everybody when he said "spirit is a more refined form of matter." We had spirit bodies. You don't just go around as a gas when you are a spirit, you see. The Christian world doesn't know how to handle that. They didn't know how to define spirit. Origen, the first and greatest of all the Christian theologians goes into this quite deeply. He said, "There is only one thing you can say about a spirit; it is ASOMATON. It has no matter, no body, no photons, no electrons, no neutrons—nothing in it at all. It is just pure idea and nothing else.

76 Psalm 19:5 Brigham Young tells us that there are peculiar kinds of joy that you can experience here. We're told about appetites, desires, and passions. Are they bad? Are appetites, desires, and passions to be wiped out, ignored, denied, and suppressed entirely? What's the formula? They are to be kept within the bounds that the Lord has set. They are to be there, but to be within the bounds the Lord has set. As Brigham Young tells us, these are for our edification and enjoyment, but don't overdo them. A good example of that is in Psalm 19. I looked at this verse and then suddenly looked at the first verse and realize that this is anthropism of a high order. This takes us right into the whole problem. Psalm 19 is perhaps the one people know best, next to (Psalm 23), "The Lord Is My Shepherd." This is what I'm talking about here (Psalm 19:5): "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." You rejoice to run a race—that is a physical experience. A strong man rejoices to run a race, and a bridegroom comes glowing (the word it uses is YASIS) out of the bridal chamber—perfectly legitimate pleasures that they couldn't have as spirits. This is a very interesting point.

76 Notice how Psalm 19 starts out. This is right on this theme. It is cosmism; it deals with the cosmos. “The heavens”—always in the plural.

76,77 Day after day his utterances gush forth, in continued creation, and night by night Y’HAWWEH DA’AT, “he blasts forth knowledge.” That’s pretty strong. There is no OMER (they use that word again and again), meaning “teaching, doctrine, or knowledge,” There are no words and no statements whose voices are not heard—without the hearing of their voices. We are being blasted with information whether we know it or not. The stars do send forth hints; all we get from them is hints. We have been unable to react to them. As Hawking says here, we could have known all this as early as the time of Newton; all the data we needed was there. But he says we had another plan of the universe we were sticking to, so we completely ignored it. That’s what we do now. God is trying to teach us. BDKHOL HA-ARETZ is everywhere. This is an amazing verse. There are two different sentences actually. Everywhere YATZA; it goes forth. It says, “His string is extended everywhere.” Now what on earth does that possibly mean? The word here is QAW that means “the string of a musical instrument.”

77 Psalm 19:5,2 Hey, I’ve written this all out this morning. Let me go through here. What am I bothering about this for? “Which is as a bridegroom coming out of his chamber, and rejoiceth . . .” We’ve come to verse 5. Now, what rejoicing? This smacks of the anthropic principle. Man is not an observer but a participator in the universe, we are told now, in which everything is immediately influenced by everything else, including himself. So we’ll read the Psalm. “The heavens declare [forth] the glory of God [and I see and react to it—declare it to me as a personal message]; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.” YABBIAC means “to gush forth in torrents,” and YDHAWWEH means “to breathe out, to blast out knowledge.” You can’t control it. Verse 2 is on communication by speech, language, voice, and hearing. All those are mentioned in this verse here. (They are numbered differently in different editions.)

80 Moses 7:30,24 Now, the supreme example of this anthropic principle, or the unity of everything, is in chapter 7 of Moses. Notice the expressions he uses here in verse 30: “the particles of the earth, yea, million of earths like this, . . . and thy curtains are stretched out still; and yet thou art there [there’s the anthropic principle—wherever you go you are there], and thy bosom is there; and also thou art just.” You are there, even to your bosom. Moses 7:24: “And Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man.” What are these? They are all embraced in one single—not system, because there’s no end to it. It embraces everything. This is right in line with what they [scientists] are talking about these days.

80 Moses 7:31,36-37 “And thou hast taken Zion to thine own bosom, from all thy creations [all the creations are there; they are all one, and he can take one out], from all eternity to all eternity.” It is endless. Verse 36: “Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also.” A little while ago we would have said, that’s absurd. How could the same man who walked around here be doing all that? This is something, but this is the way it works now—as we shall see, I suppose. Verse 37: “And the whole heavens shall weep over them [when one world has to be destroyed the whole heavens shall weep for them], even all the workmanship of mine hands.” They all weep because they all had a share in it; they are all together. You can’t separate one from the system. I’ll have to find some of those passages; there are some very good ones here. In just a second I will. “Wherefore should not the heavens weep, seeing these shall suffer?”

80 See, every world contributes to all the other worlds, so no two worlds are alike. An infinite number of combinations are possible. It’s not monotonous, in other words. “And it shall be Zion which shall come forth out of all the creations which I have made.” Each one emerges out of the others and shares with all the others. Notice, never in all the scriptures does the Lord ever imply or say, there are no creations but mine. He never says that at all. He

says, these are my creations; this is what I do, etc.

80,81            Those other worlds are uniform and similar, as in “the other worlds we have heretofore formed.” Everything follows the same pattern. It doesn’t make them monotonous, but the point is they’re all the same substance, all by the same principle. He says those two things are absolutely astounding—that there should be all these other worlds, as far as we know, and along with that they are also uniform, all made of the same substance. The possibility of other worlds is made almost certain by billions of other galaxies. The second is that it’s the same everywhere, “like unto other worlds I have hitherto created.” Is it monotonous? No, they are all alike, but they are all different. As he says, each one comes out of all the others. They share the common existence. (We just shared those passages.) They weep because they all had a share in the creation of each. There is no end that we can see to them. This is again what Hawking writes: “The quantum theory of gravity has opened up a new possibility in which there would be no boundary to space/time [‘from eternity to eternity’; there’s no boundary to space/time]. The boundary condition of the universe is that it has no boundary. The universe would be completely self-contained and not affected by anything outside itself. It would be neither created nor destroyed; it would just be.”

83,     We should get back to 3 Nephi which is the greatest revelation we have of this. This makes everything come out; we shall see that. Read it again. Remember, seventeen chapters are devoted to the mission of Jesus among the Nephites here after the Resurrection, which is something.

## **Lecture 94 3 Nephi 9-13**

**Christ's Ministry and Teachings**  
**[Christ Always Appears to individuals]**  
**[Sermon on the Mount Qualifies**  
**Us for Membership]**  
**[Law of Moses Not Replaced, But Fulfilled]**  
**[Beatitudes]**  
**[Lord's Prayer—Some Misinterpretations]**  
**[Power, Gain, Popularity (or authority)**  
**Lusts of the Flesh]**

84 3 Nephi 6: Turn to 3 Nephi 6, This sixth chapter— isn't it something? Didn't it just knock you off the Christmas tree? What's the remarkable thing about it? I think it's the most powerful editorial for us in the whole Book of Mormon, probably. I say that about every chapter, but this one really does it. This one covers all the ground. You'll notice it starts out with a model society. They've been through a long war and suffered terribly. They return as a model society. They reform very wisely. They rehabilitate the enemy and all this sort of thing and begin immense prosperity. And then they start becoming spoiled. Then business becomes everything, and they're divided into classes. Then, lo and behold, you get a secret government, the lawyers take over, and everything collapses. That's the sixth chapter—what a marvelous cycle! It's probably the most condensed cycle. Is it the story of American capitalism? Well, read it carefully; it's very condensed. There's an awful lot [in it], but the next chapter does just like it. And what is the result of that?

84 The seventh chapter is a different thing, and you've studied it with great care, that being the assignment. A remarkable thing happens: A totally new social system emerges from that. And what is it? Tribes. They go back to their original tribal organizations. The tribes had always been in place. The thing was set up and just waiting to take over. They had the whole inner structure going all the time, just as all the Indian tribes do. It's not the tribes that count—it's the phratries. It's the groups inside, the brotherhoods, that always keep the families together, keep the name, keep the clan. It's the Turtle Clan or the Bear Clan or the Snake Clan. It's not the tribe. So they're back to their old tribal system. This is their normal way of existence, but what has put a stop to the whole thing? We're back to a tribal organization; we're back to square one now. Have we got to go through that dismal routine again? What happens to arrest the whole thing and start a wholly new ball game? Destruction. Mass destruction. It's not one of the great world destructions, but it is such as we do have. We've had such mass destructions. They talk about the summer of 1983 and things like that, that shook the whole world, changed the whole world. Yes, it changes the demography, it changes the topography, and it changes the culture, too. But only locally. Notice, this is local here. It tells us most cities weren't destroyed. There was an epicenter where the destruction was nearly complete, but people escaped. Others hadn't even heard of the earthquake. It wasn't a sudden, drastic shifting of continents or anything like that—though that was what was behind it.

84,85 Well, then I notice the ninth chapter here. They have the new democracy set up. It hadn't lasted very long, had it? What happens? Notice, in every one of these chapters, the whole picture changes as if you had to turn off the lights, change the sets, wait between the acts, and have an intermission. You come back and it's a different scene, after the first one. So now what happens? I would call it the lowering of the shield, or the space shield, or something like that. And you get that in the ninth chapter. What am I talking about when I think of that? Now the people are all gathered here at the temple, and then something happens.

They hear a voice. Now, this is out of the world—this is something. I say, it's just like lowering the screen that they do in these science fiction things, you know. You have a protective screen that shuts you from space. And we do have such a screen around us. We can't see through it at all. The screen is lowered, and all of a sudden in the ninth chapter here they hear a voice speaking through to them, "Wo, wo, wo." It talks to them, and there's rejoicing, etc. The voice comes through out of outer space, so to speak. The earth does have a magnetic shield, and this is very basic. This has become a very strong issue now, of course, the idea of the nemesis.

85 Here I do think it's relevant to talk about the "cone of time." That is what this book is about, incidentally. [Discussion Omitted by the Editor]. , time has ceased to exist. You can see in all the space movies that if you go with the speed of light, as Einstein said, time has stopped. And the nearer you get to it, the slower time goes—Fitzgerald's rule, etc. So here we go out here. The irony of it—what I'm getting at here: What is our experience of reality? You have to be at the time and place to experience that. Any place else this is already happening. If you happen to be here, you will see it, and this hasn't happened yet. So this is nonexistent for you, and this is nonexistent for you. That's finished. It's over and done, and this hasn't happened. Only this very second that you're living in [is reality]. This is the well-known philosophical paradox.

86 How long does it take for the future to become the past? Well, we came in here two minutes before the class, and the class was still future. Now, already, five minutes after, it's all past. It's as dead as the pharaohs now. It's past forever and ever. A hundredth of a second [before] it was still future, and there was still brilliant hope. A hundredth of a second after, it's all past, and there's nothing you can do about it, you see. So the fact is, we just live in this reality here and only see what's along here. How thick is this cone? Well, it's thinner than the thinnest membrane or film. It's the thickness of time; it has no thickness at all.

86 All we know of life, all we have to show for our existence is what we remember. If you forget from day to day, you don't exist. That's the agony of Alzheimer's, isn't it? That's true. Our memory isn't much good. It's an interesting game. I play it all the time now to see just how much I can remember. Does it make any difference? The whole thing is all fused together anyway. Now the interesting thing, of course; is that this is a very important part of the gospel, and the Book of Mormon, too. Hereafter our memories will be perfect. They'll be vivid, which means, right along here your light is shining at present all the time. The time stands still, and you can see this light. If you go with the speed of light, you look back and it's a steady light, not a hundredth of a second—it lasts forever.

86 It's the same way with our experiences here. They'll be eternal, when we shift gears that way. We talk about our vivid memories that we bring back. A good hypnotist can do marvelous [things with memory]. And many times you can hear of people at the point of drowning or some other extreme crisis. Their whole life will flash before their eyes, and they really mean it [when they claim this]. They see the whole thing. Our memories play strange tricks; we are strange beings, you see.

87,88 We have only our memories to show for our existence, and they are a quickly fading vapor trail, as Shakespeare puts it so neatly. So we come to this ninth chapter, and it lowers the shield and shows us that there is something behind it—and this follows then. In the tenth chapter another world really breaks through. It's interesting that Christian theologians today have suddenly become enamored of that expression, breakthrough. Christianity was a breakthrough in the ordinary lives of men. It was something different. Well, of course it was a breakthrough. How much are they willing to recognize there—a breakthrough, a recognition, an intellectual breakthrough.

88 3 Nephi 10:1-13 These are the survivors here [in chapter 10]. We're talking about the people at the temple.

Notice, the Lord speaks here, and he laments that the whole world has gone wrong. This is the way we should have been. See, chapter 10 is the big breakthrough. There was silence for many hours. They ceased lamenting, and then they heard the voice. And what a calling down it gave! I wanted to do everything for you. I gave you a standing offer, and you would not accept it. I couldn't force you to do it; I wouldn't twist your arm. Your place shall become desolate (it means that quite literally). If you won't be gathered, your place will become desolate [the Savior said]. When they heard that they began to realize what fools they had been. They began to weep and howl for the loss of their kindred. There were three days of darkness and the mourning, etc. The more righteous part of the people, naturally, had gone to the temple, so you had a sort of selective survival here. The destruction hadn't been so great then. And then it lists the parts that were not sunk and buried; notice from verse 13 on. It tells us the places that were destroyed, but there were a lot of places that weren't destroyed. In other words, it wasn't complete destruction. It was just a major earthquake, probably 8.1 on the Richter Scale, or something like that. And notice it keeps saying, "not sunk or buried, not burned, not crushed, not carried away, not overpowered." This tells us that a lot of them were, you see.

88     3 Nephi 10:18     Well, here it was, you see. In this tenth chapter it tells us something of survival. It gets them ready now. What's going to happen? It says the people of Nephi were spared, and they had been shown great blessings and great favors "insomuch that soon after the ascension of Christ into heaven he did truly manifest himself unto them" (verse 18). So the story is not over. There's going to be another episode. Well, there's some encouragement for us. We can feel good about that for a change.

88     3 Nephi 11:15,35     Now we come to chapter 11. This is perhaps the most powerful statement in the Book of Mormon. I never can read it, because I choke up every time I try to do it. And it's very simple—that's the idea. The stranger is one of their own. You do not dispute. You repent and get your act together, he says. I am pulling

the family together, he says. I want to bring you back to the Father again. He appears entirely to individuals. He always appears to individuals. That's what an atonement is. He greets them one by one, he gives them the signs and tokens one by one, he converses with them one by one, he blesses the children one by one. He gives each person to understand; for example, it comes through here in 3 Nephi 11:15. That's the one by one. Then verse 35 is another interesting one. He says, "This is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him [notice it's in the singular—whoever believes in me, I will come to him] will the Father bear record of me."

88,89            3 Nephi 11:35; 3 Nephi 17:21 Notice, here is the cast of characters, and it's not the multitude or the mob or the chorus. It's the Father, the Son, and the individual. The Father also will come unto him, and the Father will "bear record of me [singular], for he will visit him [singular] with fire and with the Holy Ghost." That's an individual. He's not going to visit the church in the abstract or something like that. He comes to every individual there. And then in 3 Nephi 17:21 he says, "And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them [gave each one a blessing—that's something, to receive a blessing from the Lord as your own], and prayed unto the Father for them. And when he had done this he wept again." Well, why the weeping? This enormous contrast. There's joy also—we come to that.

89            3 Nephi 17:25 And then there's this one to consider, verse 25. Now we have the multitude. There is a well-known Greek grammatical expression: "The whole multitude rose as a single man and waved his hat." Of course, it was a single man; he waved his hat. But listen, "And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself." He didn't say, well did you see him? You were impressed because everybody else was yelling so they must be seeing something. No, every man saw for himself,

even though it was the multitude we're talking about. They heard and they bore record. There were 2,500 of them—men, women, and children. So this is this individual appearance. This is so very important to us here. And then we have a new beginning. This emphasis on children that we get in chapter 11 here is this new beginning. Only the children are uncontaminated. The angels come down and teach them. They don't wither in the presence of angels.

89     3 Nephi 12:3,4   Now chapter 12 is very important. This is where we have the beatitudes; that's the Sermon on the Mount. Notice what a summary. This chapter in these 48 verses summarizes the moral teachings of the Lord here. But what it emphasizes here is there is no rank. The Sermon on the Mount as it's given here and in the New Testament (I was looking at it this morning) is given to the disciples in answer to the question, "Who are qualified to be taken into the church?" They're not general statements. They apply at all times. But remember what he says. The disciples came to him, and he just gave it to the disciples in the New Testament. But here he's not talking to the disciples in an unbelieving world. Here he's talking to all the believers. They're all his disciples here, and he talks to them, but still the same thing applies. What are the qualities of a member of the church? What do they have to have? They should have various qualities. He begins with the third verse: "Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And again, blessed are all they that mourn, for they shall be comforted." Now he's talking to the multitude who have come to him. This is very appropriate, and it applies all the way through here, doesn't it.

89     3 Nephi 12:40,41   He tells us in verses 40-41 at the end here there is no other plan; no other arrangement will do. This is universal; it's the plan throughout all the other worlds. Again, you say, isn't that going to be rather monotonous? Is it as simple as all that, to go on for eternity after eternity? Well, we see the problems of multiplicity here, how you can multiply worlds and things like that. You can do it with the 16 notes of a scale.

90 3 Nephi 12:21-48 Well, chapter 12 tells us that there is to be no rank. The Sermon on the Mount is on the qualifications of membership. Who shall be admitted to the kingdom? From verse 21 on, we're told that the old law is still in effect. The old law was well nigh perfect in its way. It's far more humane and covers more ground than our laws today. We talk about the fierce, savage old tribal vengeful God of the Old Testament. Don't fool yourself. Read the laws he gave them. Our laws aren't half so kind, half so just, half so considerate of the oppressed. So it [the old law] is still in full effect, and to be taken more seriously than ever before by the individual. Notice, he tells us here that conscience displaces police orders. You have to have your conscience, the Golden Rule. The first and second commandments he talks about.

90 3 Nephi 15:5; Matthew 22:27-40 I'm sure you have all read chapter 12, but notice this is in the New Testament, too. He says, "I have not come to do away with the law but fulfill the law." You do all this up to now. [For example, there's the savage old primitive law of the Word of Wisdom. People used to get hopelessly drunk, chew tobacco, and they'd take all sorts of things that were bad for them. They'd misbehave and pass out every night from two quarts of cognac, or something like that. This was the way they'd do. Now we're going to do away with that law. Does that mean, well thank heaven, we can now break the Word the Wisdom? Of course not. It means we don't even think of it anymore. It's contained in all the other laws. That's why the Lord says to the apostles, two commandments take care of everything. "On these two commandments hang all the law and the prophets. . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." (Matthew 22:37-40.) If you love the Lord your God with all your heart, you won't have to be told not to go out and kill people and not to go out and lie or steal. Even from your enemies you're not supposed to do that—though with us it's a virtue, as Antigone says. We wouldn't have to be told not to do these terrible things if they [the commandments] become just part of our life. We don't even have to think of

them. Do you have to rehearse and say, I have to remember first thing before I go out this morning I mustn't shoot anybody? Unfortunately I don't have a gun today. That's no joke. There have been civilizations that have sunk so low. That's going to be part of the course.

90 3 Nephi 12:3-48 We know the beatitudes here; we won't go through them. I'm talking about chapter 12 from verse 3 on. Who shall obtain mercy?: "And blessed are the merciful, for they shall obtain mercy [verse 7]. And blessed are the pure in heart, for they shall see God." No impure thing can stand in the presence of God. If you were impure and had to stand in the presence of God, that would be worse than any hell you could possibly suffer, anything you could possibly imagine—to have that guilt with you. They [the pure in heart] can do it without being withered. "And blessed are all the peacemakers, for they shall be called the children of God . . . [and those] who are persecuted for my name's sake, for theirs is the kingdom."

90 3 Nephi 12:21-46 Notice, here are the same old Ten Commandments, but he brings them up and makes them, as he says, matters of conscience. He says, "thou shalt not kill," but if you're even angry [you're guilty]. Fulfilling the law goes further here. If you have the urge to kill, the impulse to kill, there's where the danger is, you see. As they say, guns don't kill people; people kill people. Well, this is the people-kill-people part of it. Well, guns are a great help, you understand—they simplify matters vastly. [There are] over 30,000 murders a year with guns in this country alone; that breaks an all-time record. Don't get angry, because when you get angry you shift gears into a totally different mood. You're devilish and fiendish in things you might want to do. For a moment you have the impulse to kill. If you had the ability, you'd do it, and that's terrible. Watch the anger, you see.

91 3 Nephi 12:22-24 "And whoever shall say to his brother, Raca [is worse], shall be in danger of the council; and whoso ever shall say, Thou fool, shall be in danger of hell fire." That's the worst. Raca is cursing [and saying]

may you die. But worse than that is to call him a fool. To despise a person is worse than to hate him, you see. To be despised is worse than anger. The worst thing you can do is to hold a person in utter contempt, and that's when you say he's a fool. Don't despise anybody. "Therefore, if ye shall come unto me ... and rememberest that thy brother has aught against thee," clear it up. The Jews put it very nicely in the Talmud, when you think that way against your brother, no matter who it is. "I am insulting the image of God," it says. If that's the image of God, it should always be treated with respect. And you can't despise what you don't know or you don't understand. So to say "thou fool" is actually deserving of hell fire. If you kill your enemy or have that strong impulse to hit somebody, that's not as bad, actually, as to despise him. That's the best kind of punishment. You know how that is—to hold [someone] in complete contempt. First "be reconciled to thy brother." No matter what, be reconciled to him and agree with your adversary. Never burn your bridges behind you, because we're governed by impulse, you see, and we do foolish things. The other person may repent and we may repent. There are many stories about the angels pleading to God to go down and destroy the world in the time of Noah, when they were so wicked. And God said no, give them more time. He is long suffering—ar-Rahman ar-Rahim, as the Koran says. He is rahman, gentle. "There is no power and there is no might except to God, and he never uses it." He is gentle and forbearing. He gives men as long as they want, and then they destroy themselves. That's very near the truth, too.

91     3 Nephi 12:25,27   And then he goes on here [verse 25]: "Agree with thine adversary quickly." Don't get into trouble or you'll get cast into prison, etc. Brother John Welch will tell you about this verse. He's a lawyer and has studied this. It has to do with the rules of the ancient law. Then this about not committing adultery. And what's verse 28? Pornography. They don't use the word pornography, it's a new word. Pornography is the same sort of thing, isn't it—lusting in your mind and the like? Verse 27: "Behold, it is written by them of old time, that thou shalt not commit

adultery; But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.” To look with lust is pornography—the same thing, you see. These things are all bad. This law is going further than the old Jewish law.

91 3 Nephi 12:29,30 “I give unto you a commandment, that ye suffer none of these things to enter into your heart.” To refrain from doing a thing, you must refrain from thinking of it. Then you don’t have to refer to the law books, you see. You don’t have to read the fine print that the lawyers dig up. Then, to refrain from popular vices, it tells us here, takes real restraint. Notice 3 Nephi 12:30: “For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.” This admits, you see, that these temptations are strong. That’s what you’re here for—to be put up against them. To resist them requires great will and strength.

91 3 Nephi 12:30 Question: “What does it mean to take up your cross?” Take up your cross? That you will “take up your cross, than that ye should be cast into hell.” The cross and crucifixion did not begin with the Romans. The SALAB are the oldest sect, “the Christians of the cross.” Well, the carrying of your cross and the bearing of a cross is a very ancient punishment. The Assyrians loved it. They loved crucifixion, and you carry your cross. This is a term with which these people would be familiar, I’m quite sure. And also, you’ll notice there was a substantial percentage of crucifixion [in the New World], If you look at Aztec and Mayan art, especially the Aztec, [you find] crucifixion, posting people up on crosses and nailing them up. [They had] cruel punishments—to be flayed alive, to be eaten by birds, etc. They’re quite common in the art. The cross is very common.

92 3 Nephi 12:31,32 Well, we continue here. Then he talks again about no divorce. It’s very easy in Semitic cultures to divorce a person. All you have to do in Islam is to say to a woman three times, “I release you, I release you, I release you,” and she’s no longer married to you. It’s as

easy as that. And it was easy with the Jews, too. But you can't do that anymore, the Lord says in verse 31, except for the cause of fornication, causing her to commit adultery. That's all.

92 3 Nephi 12:33,34 "And again . . . thou shalt not forswear thyself." But don't swear at all. Forswearing is perjury. But don't make any oath, because when you make an oath, you promise that you will do something, or else do something else. You have no command of that. [You say] or else you will pay a certain penalty or fee, but you're not able to determine that fee. For example, people often swore that they would never shave again until they had murdered the Prophet Joseph Smith. Well, they didn't keep their oaths. But when it's something the Lord says, you can't change a single hair of your head white or black. You can't add a cubit to your stature. You can't make any changes. How can you swear when you don't know? You see, I swear to do something by such and such a date, or else I will do so-and-so. You don't know whether you'll be in a condition to do that or not. He says swear not at all, for the heaven is his throne and the earth is his footstool. You can't swear by heaven—it's not yours. It's the throne of God. You can't control the earth, and as far as swearing by yourself, your head or anything is concerned, you don't know what the situation will be. So you're committing a very grave offense when you commit yourself to a future you know nothing about. To forswear yourself is perjury, but this is to make an engagement you very possibly won't keep. Notice [verse 34]: "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by thy head, because thou canst not make one hair black or white."

92 3 Nephi 12:33-37 But what do you do in a case like that? You don't prove things this way or that way. A person swears in court that a thing is so. Well, how do you know that he isn't lying? You can forswear. Don't swear at all. You say yea, yea, and nay, nay. That's all you can do. You bear your testimony. There's no contention; testimony alone remains. There's no disputation; there's no point to it.

When you teach, you point. See, the words teach, touch are the same as the Greek word, dactile, and the Latin didactic. Deiko means to show. It means to point to a thing. When you teach, all you can do is point to a thing. You can't put it inside the person or anything like that. All you can do is point to it and let him react, you see. And it's the same way here. When you say a thing is so (yea, yea and nay, nay), let him dispute it if he wants to, and you prove it if you want. But you bear your testimony and that's all you can do about it.

93     3 Nephi 12:38,39 Well, what is our entire obsession? An eye for an eye. The opposite is you shall not resist evil. You can't eliminate it. What do you do? How do you resist it? By doing good. That will heap coals on the head of your enemy, and nothing else will do it. But you cannot do evil and resist it directly. That alone [doing good] can diffuse it. The classic example in the Book of Mormon again is the people of Ammon. They decided the only way they could resist evil was to do good. They had more effect than all the other armies and everything else. Remember when they refused to fight?

93     And if a person wants to sue you and take away your coat, let him have your cloak also. President [Dallin H.] Oaks was in my ward. He was in my high priest [group], and he used to teach us. He was a lawyer, as you know. One lesson he used to always drive home. He said any settlement out of court, no matter how bad, is better than any settlement in court, no matter how good. Whatever you do, never go to court. This was from a lawyer and judge. He became a [Utah] Supreme Court judge, and he still believes that. Any settlement out of court is better than any settlement in court. So it says if he wants to sue you and take your coat, let him have your cloak. Let him have everything, but don't go to court about it. Go with him twain.

93     3 Nephi 12:42-44 "Give to him that asketh thee." If he wants to borrow something, don't turn him away. The old arguments are no longer valid, you see. Here's Antigone, that you should love your friends and hate your enemies.

That's the law of the ancient city state. It's just the opposite now: "Pray for them who spitefully use you." There's no way of stopping them from being your enemies, except that. If you don't accept them as your enemies, you don't have enemies then. They may be plotting against you, but they'll have to have some pretty good grounds for action, etc.

93      3 Nephi 12:45 "That ye may be the children of your Father who is in heaven." No child of God will hate the image of God, as the Jews say. No child of God is going to hate the image of God, no matter who it is. You have to concede that. And it's so funny, you see. Here we were [during World War II] talking about the Germans, just as we have talked about the Russians. Then suddenly one day, on May 7, 1945, we signed a piece of paper, and all the German prisoners around me were my best friends. We got along marvelously. No wrong at all, no bad feelings or anything like that. It's ridiculous, isn't it that we have to have this enmity?

93,94      3 Nephi 12:46-48 "Those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new." So that's the cycle of life, you see. We're not going to be stuck forever in this rut. We don't have to stay the way we're living—remember that. You say, "This too shall have an end." That's true, but better than that, there'll be something better after it. All things shall become new. "Therefore I would that ye should be perfect." Well, here's this we like to quote—be perfect. That's a simple rule. Any questions? Just be perfect, and all your questions are answered. If I have a question in math, all you have to say is, "Well, what would Einstein do?" Oh boy, I've got a solution now! That's it. It isn't that easy. As I was explaining last time, what they mean by perfect is TAMIM. That's used for "the perfect circle." The TAMIM is a perfect circle. It doesn't have to be big or small to be a circle, but it has to be a circle. It has to be fulfilled within its particular department and its calling. You can be perfect in certain things, but that means perpetual repentance. Notice, this is an ongoing process, to be perfect. He doesn't expect you

to achieve that all the way. As Brigham Young used to tell the Saints, “Learn everything.” Okay, I’ll go home and learn everything. No, you won’t — he knew you wouldn’t. But if that wasn’t the goal, you wouldn’t learn very much. That’s the point. And if you’re not striving to be perfect, you won’t repent.

94 3 Nephi 13:13,9 We’d better rush on to chapter 13. Now here’s another theme. The theme here in [chapter 13] is there’s no need for putting on a show or hypocrisy and display, or anything like that. This is your social behavior for the world in general here. It includes the Lord’s Prayer. This is the short Lord’s Prayer, but it has the old archaic ending. They tell you the Book of Mormon is a fake because it puts this ending in the prayer [verse 13]: “For thine is the kingdom, and the power, and the glory, forever. Amen.” But as Joachim Jeremias has shown, that is part of the old original Lord’s Prayer. And it’s so short here. Verse 9: “Our Father who art in heaven, hallowed be thy name. [Notice, it’s Zion on earth — it’s heaven on earth. Where his will is done, that is Zion, that is his kingdom.] Thy will be done on earth as it is in heaven.” That is his kingdom. If it comes, that’s where his will is done. Of course, where the king’s will is done, that’s his kingdom. Where it’s not done, that’s something else.

94 3 Nephi 13:11; Moses 7:18 And he uses the word debts. Notice, they like to slide over that in the King James [translation] say “forgive us our trespasses as we forgive those who trespass against us,” but the word actually is the business, commercial word debts. The one thing that keeps us from being united and keeps the kingdom of God from being here is that men are subject to each other. They’re in debt to each other. It’s debt that enslaves us and holds us down. We can’t be free and equal in the kingdom of God [with that situation]. Remember, in Zion they had all things in common. “And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.” (Moses 7: 18.) That’s necessary here, so he’s talking about debts. And you see what the great obstacle is to everything now if

you mention drugs, or war, or anything else.

94     3 Nephi 13:12 “And lead us not into temptation, but deliver us from evil.” What is the great temptation? In the Book of Mormon we’re told the four things with which Satan tries and tempts men. They are power, gain, popularity or authority, and the pleasures of the flesh — the vain things of the world. Those are the things [by which] we’re tempted. And don’t lead us into that, it says. Actually, we have been permitted [to get involved in it]. We’ve been taken right up to the border, like the hero in *The Pearl*, that ancient Christian writing. Well, you can get into it if you want, or you can take as much of it as you want. It’s entirely up to you. But don’t lead us into temptation, and don’t let us go too far here. Temptation we must have, but let’s be careful about that. “. . . but deliver us from evil.”

## Lecture 95 3 Nephi 11-17

- [The Letter of the Law is Superseded  
by the Spirit of the Law]**
- [Think Only of Eternal Blessings]**
- [Importance of a Name When  
Two Parties are Separated]**
- [Requirements to Become a Saint]**
- [Ask if You Wish to Receive From God]**
- [Christ Personally Localizes  
Teachings to the People]**
- [Christ Teaches the Disciples]**
- [The Day When the Gentiles  
Shall Sin Is Prophesized]**
- [The People Become One Loving Family]**
- [Forty-Day Ministry Gospel Revealed]**
- [Christ Himself Knelt Upon the Earth and Prayed]**
- [He Blessed the Children One by One]**
- [So Great Was the Joy that Christ Wept]**
- [Angels Administer to the 2500 People]**

96 [The New Testament version is the same teachings] but it is different in form; it has a different emphasis, and each chapter has a clear-cut theme. The whole leads to a transcendental conclusion, a terrific conclusion, which is not found in the New Testament. Remember, the apostles thought it was all over after the crucifixion. Strangely enough, the [Christian] ministry of churchmen today still think it's all over—anything that happened after that was

a fond imagination of the followers of Christ who created from a beautiful memory a figure of the Christ as the "Super [Person]." That's the general [approach] taken today.

96 3 Nephi 11 Let's look at chapter 11:1 said each chapter usually has one particular theme that carries through. We won't go through this again, but in chapter 11, you notice, he introduces himself. It's surprising the way he comes down and does it, isn't it? He helps them get over the shock of adjustment. You'd think that would be something, wouldn't you?

96,97 3 Nephi 12; D & C 91:1,4 Then in the next chapter [12], he does what you'd expect. He takes the next step. He sets up teachers and states qualifications for membership. [It contains] the beatitudes, Sermon on the Mount. Who will you admit to the church? In the New Testament, too, people don't notice that the Sermon on the Mount is not just moral platitudes, not at all. It's addressed specifically to his apostles, just to them. Who will be permitted into the church? These are the qualifications. He tells us here it's a very important thing that it's not the letter of the law, but the spirit. "The letter killeth, but the spirit giveth life." Does that abolish the scriptures or something like that? No. Brother Waldvogel. Isn't there a contradiction there? "The letter killeth, but the spirit giveth life." Yet we're supposed to read the scriptures. Well, that's exactly what we're told in section 91 of the Doctrine and Covenants about translating the Apocrypha. It says there are many things therein "which are interpolations by the hands of man"—which is true of the scriptures. There are many things therein which are true. So how do you distinguish between them? It makes it rather difficult. That's why you have to take the doctrine that every word of the gospel was dictated directly by God. If you leave that out, then at any moment there might be something wrong in the scriptures, something that man interpolated. Well, this is taken account of in this section of the Doctrine and Covenants. D&C 91:4: "Therefore whoso readeth it, let him understand, for the Spirit manifesteth truth," can benefit therefrom. If you don't have the spirit, it's not going

to help you very much because you'll give it the literal interpretation.

97 This is brought out very clearly in the New Testament. What is the argument that the Lord has with the scribes and Pharisees and the doctors of the law? What's wrong with their teaching? Well, the reasons of men, but what should they go by then? By the spirit. He tells them, you tax the mint and the rue; you make the tithes. With this [they are] careful. This should be done, he said. That's true—you should keep careful accounts, and that should not be left alone, he said. But you are blind leaders of the blind if you choke on a mosquito, strain at a gnat, and swallow a camel. The mosquito is there, but don't choke on that. The camel is the big thing, you see. And then he goes on and says the love of God is the important thing here, if you have that. It's the *esprit des lois*, it's the spirit and intent of the law. As the prophets say, someday in the future this will be written in their hearts. Moses had it written on the tablets of stone, and they had to follow it rigorously, pointing their minds forward. It is all preparation. Everything we're doing here is preparation. The gospel is preparation all the way along, and we haven't prepared nearly enough yet.

97 But see, we have to prepare by observing. We say we observed the laws of Moses, though we knew they did not bring salvation, as Moroni said. But they pointed our minds forward, as the expression goes, just as Frank Cross calls the Dead Sea Scrolls church, the community of Qumran, "the church of anticipation," because it looks just like a Christian church. But it's an anticipation, and they say it's an anticipation. They're out there in the desert waiting for more revelation. So we get the same thing here then. The letter of the law is superseded by the spirit and intent of the law—for this intent the law was given. The Jews in the Old World, as we know, had become legalistic and pharisaical. What about the lawyers in the New World? The lawyers have laid the foundation for the destruction of this people, he says. They're working hard at it now.

97 3 Nephi 13:1 Now chapter 13—notice, this has

another theme. Notice how often the word reward is repeated in chapter 13, Verse 1: If you give your alms before men, you'll have your reward here, but don't expect any reward there. No reward of your Father in Heaven. Next verse: "Verily I say unto you, they have their reward." He doesn't resent their having it. If you want rewards for being famous— if you want to become renowned in Hollywood or something like that—you're welcome to it. But that's all you're going to get; you're not going to get anything further out of it.

97 3 Nephi 13:3-8 "But when thou doest alms let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly." Reward thee openly how? In the next world? In this life with your own prosperity, etc. But you know where it's coming from. You know whom to thank for it, but you don't advertise your good deeds. You keep them covered. Don't let your left hand know what your right hand is doing and the other way around. The Lord will reward you; you'll have your reward, all right, either here or there. Then the hypocrites who pray in the streets, "that they may be seen of men." Well, you'll be seen, appreciated, and praised. You'll be famous, so you'll have your reward, all right. Happy you. Verse 6: "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father who is in secret [don't pray openly on the rooftops, etc. Nephi did, though, didn't he? He did that for a purpose]; and thy Father, who seeth in secret, shall reward thee openly."

98 3 Nephi 13:9 Blessings cannot be concealed, actually. But where do they come from? It's always talking about these rewards here and about vain repetitions. What would we say the theme of this chapter is? It's where our values lie—in this world or the other. Think only of the eternal order of things. This is the surprising thing: We want to compromise. We say we can have it here, and we can have it there. We can be respected. We can live in fine houses and be blessed hereafter. The New Testament emphasizes repeatedly, and this does it again—don't think

too much of this [world], and everybody knows it.

98 3 Nephi 13:9 This is the reward we want, so he keeps at that—think only of the eternal rewards. Take no thought of the things of this world—forget appearances. Then the Lord’s Prayer comes in this particular chapter. Notice how it emphasizes space here. The emphasis in the Lord’s Prayer is on space or distance all the time. It begins with “Our Father.” So we have a Father, and he’s ours, you see, but he’s in heaven. He’s in the heavens, as it actually says here. It’s talking about space and closeness. Then “hallowed be thy name.” There’s the connection. If the person isn’t there, how can you refer to him? How can you call upon him? How can you know him? How can you phone him? Unless you know his name, you’re not going to get through at all. The name becomes extremely important as identity between parties who are separated. When we’re brought together at the veil or something, you must know a name; you must identify yourself. You are identified by your name, and how do you address the Father? By his name, which must be held set apart, sacred, secret. It’s a secret name. Of course, in the temple, it is. The high priest in the temple in Jerusalem uttered the secret name, which was written with secret letters that nobody knew, only once a year in a whisper as he went through the veil. He gave the name to his son, but no one else ever learned it, so there was this particular name which he exchanged with the Lord. This is the point of contact, and our main tie to him is always the name.

98 Matthew 6:10 Then he says “thy kingdom come.” It’s an optative [verb mood that expresses a wish]. It isn’t here; we’re praying that it will come. We’re looking forward to it. We want it to come as soon as possible, but we are waiting. There is that distance always. And again “thy will be done on earth,” as it is not now. Again another optative—may thy will be done “as it is in heaven.” Your will is done up there, not down here. Where his will is done, that is the kingdom. When that comes, then his will will be done here. There’s always this emphasis on space; we’re talking about two worlds here.

98 3 Nephi 13:12 It's very interesting that ME EISENENGKES is the word used here, which means "don't let us get too deep in sin." Then the word RUSTHAI, a very good word, which means "to snatch, to rescue, to pull a person out of the water or out of the fire or something, to rescue a person at the last moment." Don't let us go so far that we'll be destroyed. "My punishment is greater than I can bear." Even Cain was delivered from that, you know. Then he says, "And lead us not into temptation." Don't let us get too deep in temptation, but snatch us out at the last moment. Please don't let us go all the way. [Rescue us] from that which is evil or he who is evil, either one—from the evil one or evil-doing. The worst thing is the evil-doing, not the evil one, because we embrace him when we do evil.

98 3 Nephi 13:13 And then "thine is the kingdom, and the power, and the glory, forever." This is omitted from the late editions of the New Testament, the Nestle, etc. But as Joachim Jeremias showed recently in Palestine, that was the old archaic ending that all prayers to God had to have. "Thine is the kingdom and the power and the glory." It has to end with a doxology. He wouldn't have left it out at all here. They use that as an argument against the Book of Mormon. That shouldn't be in there; that's not in the original text of the New Testament. Well, it is in some of the texts. It's not in all of them, but it had to be there. That's chapter 13, the Lord's Prayer.

99,100 3 Nephi 14:1-3 Well, let's get to chapter 14. You have decided for the other world, he's telling us here, so don't confuse the two ways of life. Don't get them mixed up. We've been talking about keeping them apart, you know. How do you know who else has got things [straight]? How do you know who's on the Lord's side? He organized them into a church, as you know, right at the beginning and set the apostles aside (they're not called apostles here, they're disciples). So you have a church, but how do you know who's really a saint? This is taken up a great deal in the Book of Mormon. When the case of the Nehors comes up, that's a classic example. How can you tell? So who's on the Lord's side? This chapter is addressed not only to

the disciples; this is addressed to everyone. So that's what they're talking about. So he turned again to the multitude, and the first thing [he said was], "Judge not." You're not going to judge anybody. That's not our business, because "with what measure you mete, it shall be measured to you again." You'll be judged by the measure you mete. Accept that. Then here comes this: Why do you behold "the mote that is in thy brother's eye?" A mote is a Brownian particle, one of those little specks that move in a ray of sunlight. You see the dustlike particles that move in there. Those are Brownian particles, that Einstein discovered incidentally. That's what you see in your brother's eye; you wouldn't even see that. But you have a beam in your own eye. The word they use for beam is a husk—a piece of dry grass or some piece of garbage that's been blown around. It's something that's been blown around by the wind. You get that in your eye and you've really got something. You don't notice that in your eye, but you notice a little tiny speck in your brother's eye. So don't judge anybody. Do not. You may be worse than anybody else.

100 3 Nephi 14:4 "Or how wilt thou say to thy brother: Let me pull the mote out of thine eye—and behold, a beam is in thine own eye." And then there's this again in verse 6. When you have something holy, what do you do? Keep it to yourself? Do you share it? No, grant that other people may have it, but don't try to force it on others. In this case, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet." Does that mean that they are dogs or swine? This is not an uncharitable statement at all. The word he uses is puppy dog, as he uses it when he's talking to the Samaritan woman. He said, yes, but the dogs can eat the crumbs that fall from the table. The word KUNARION means a "little pet," the darling family pet. Well, if you give them the choicest crumbs from the table, as little kids do, to the family dog, naturally the little doggie is going to get sick. It's not going to do him any good at all—no benefit whatever, though he might like it. It's the same thing with pearls before swine. Would they appreciate them? Will they do them any good, any benefit whatever? You're not

insulting the swine or anything like that. You don't hate them because they can't take pearls. Lots of people can't. It's the same things with the dogs here. I say the image is that of feeding some animal that's not going to be benefitted at all, and it's not going to benefit you. See, you're giving away something valuable to you, but be careful; it will hurt the little doggie. It will hurt somebody else.

100 3 Nephi 14:8,9; Abraham 2:12 The Lord says, if you ask for it, you'll get it. But you have to ask for it first. You really have to want it. You seek and you shall find. You must seek first. As the Talmud says, "There must be a stirring below before there can be a stirring above." You do not ask a blessing on an empty table. You set the table and ask for the blessing. You make the stirring below first. This had to do with Abraham. He moved first. He had the first move, as he tells us in Abraham [2:12]: "Thy servant has sought thee earnestly; now I have found thee." But he had to seek him first. You must seek first. You make the first move here. If you don't have that desire and that yearning [you don't receive], because that's where you assert your own eternal individuality, your own spirit. You're an independent being, so you make the first move. The Lord will meet you far more than halfway. You knock, and it will be opened to you. So what are you waiting for? It's all spread out before you, he tells us here. He says in verse 9: "Or what man is there of you, who, if his son ask bread, will give him a stone?" It's all there. All you have to do is ask for it when you want it.

100 3 Nephi 14:12 Then comes the beauty in verse 12, the Golden Rule. This covers it all in our one-to-one relationships. God says if you want to please me, do as I do. And this is the law and the prophets—do what you would have done to you. Of course we don't do that. The "eye for an eye" won't do there anymore. It [the Golden Rule] doesn't appear for the first time in the New Testament; we know that. A Chinese proverb [has] the same effect. You don't want anybody to hit you. Why should you hit them? Then there are the two ways, and you're going to take the narrow way here. [This is] deciding who's on the Lord's side. The two ways—the narrow way and the broad way—was a basic

doctrine of the early church.

100,101      3 Nephi 14:15    “Beware of false prophets.” Samuel the Lamanite talks about them in sheep’s clothing. Inwardly, they are ravening wolves. We insist on judging by appearances, you see. We take them with their sheep’s clothing. Again, we’re judging by appearances. We’ll get fooled if we judge by appearances. “Beware of false prophets ... in sheep’s clothing.” He’s been telling us all along not to judge by appearances. Now here’s a good example. It works both ways, you see. Don’t be taken in that way.

101      3 Nephi 14:15-23    And then the rule is “Ye shall know them by their fruits.” Again, you’ll see lots of people claiming to be pious in the Church and this sort of thing. Verse 21: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.” That is the test. But they’ll say, “Lord, Lord”—they can use his name. The name can be used by anyone. People in all other churches pray in the name of Jesus and the Lord. That’s perfectly valid. They can receive answers to their prayers, but the Lord says when they cast the devils out and so forth in my name, “then will I profess unto them: I never knew you; depart from me, ye that work iniquity.” They use the name for that purpose but they do not seek after [him] nor follow his commandments. He says that’s the thing—you have to do what I’m telling you to do here. Well, this is where you distinguish who’s who here. You have no means of knowing that I don’t have a double life, a real humdinger, and I don’t have any means of knowing the same about you. Big surprises [come out] about everybody, you know. He has been living that way all of his life!

102      3 Nephi 15      Chapter 15 answers these questions: What is the overall plan? How does this affect the old law? What about Israel in the New World? This is the “other sheep.” This tells us a very important thing—that the plan of the Lord is from eternity to eternity and throughout all the immensity of space. But, of course, it’s divided. It’s divided into the history of this world; it’s divided into cycles,

plays, acts, scenes, separate speeches, etc. Each is a play in itself. The universe is divided up into various scenes where various things are going on. What has happened in worlds heretofore formed of exactly the same sort of materials? They have their dramas going on, too. There are plays going on all over the place and at various stages of advancement. So this is introduced into this world. There's more than one place where the Lord appears and does his preaching. This brings in the subject of world religions. We're not the only pebbles on the beach here. We claim to have the only religion—how exclusive and snooty we are. But what about these others? This takes up that, the overall plan.

102 3 Nephi 15:1-6,12-17 Christ personally here takes over for the transition in this earth. We've got to make this transition to the way of life that was laid down for us in the beginning, that Adam agreed to. He was taught by the angels. We have to agree to that. We have to go through a transition. We've drifted a long way, and the Lord is here personally to supervise that. Notice verse 12 and following in chapter 15 have to do with localizing and with coordinating the operations here. He starts out here in 3 Nephi 15:1: “. . . remembereth these sayings of mine and doeth them, him will I raise up.” They wonder about the law of Moses. Well, there's one law, but now you're living under another. It's the same one, only now you're living it completely. The law is fulfilled that was given to Moses. Verses 5-6: “Behold, I am he that gave the law. . . . The law in me is fulfilled. . . . I do not destroy the prophets. . . . [They] shall all be fulfilled.”

102 Oh, I didn't bring my Doctrine and Covenants. There's a very good passage there that I could have brought in here. It comes in later, though. Old things have passed away, but you don't destroy that which has been spoken already. We love to destroy things; that's the great weakness here, you see. Must all the old things be done away with? Don't we have some continuity? Remember, it's like memory. Without memory, you have no identity, and we throw away our memory. We throw our past as we go along, so the America we see today isn't the America of our fathers. [We have] no attachment to it. We're like people

with Alzheimer's; we've lost our memories. We're just going around doing the next thing, looking forward to the next moment. We think that's being up-to-date; that's being practical.

102 3 Nephi 15:9 Well, he's talking about this, about the old law which is still in effect. But the covenants have not all been fulfilled. Verse 9: "Behold, I am the law, and the light [the object of that law]. Look unto me, and endure to the end." See, the object of the law is to test us. This is the time of our probation here. This life became a time of probation. ". . . and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life." That's the object, to get this thing going on an eternal basis, and we're far from it now. If we were to partake of the tree of life now and live forever in our sins, it would be the ultimate tragedy. We would yearn to die. But no, we're preparing for that. If you endure, if you pass through here, if you can hang on here to the end, then you'll have eternal life. But don't expect anything here.

103 3 Nephi 15:12 Then he speaks to the Twelve [verse 12]: "Ye are a light unto this people." This is the promise to Lehi's children who really have a feeling for the land. This is about this land. For the Gentiles it's a commodity, but for the Indians it's sacred. I know. I've spent lots of time among them, and it is holy [to them]. Their religion makes a very important thing of it. [Asking a friend visiting from Israel]. what religion are you? What do you believe in? He said, my religion is the land. That's what I believe in. It's the land. To me that is sacred. That's carrying it pretty far, the land of Eretz Israel, but lots of people feel that way—that the land itself is sacred. No other land would do. There's something special about this place. But this inheritance is not for the Gentiles; it's given to this branch of Israel.

103 3 Nephi 15:13 : "And behold, this is the land of your inheritance; and the Father hath given it unto you. [It's yours. As I say, we use it as a commodity.] And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem." The Greeks

and other ancients were the same way. Would you call that nature religion? Well, there's an awful lot of that in the Pearl of Great Price, especially in the book of Enoch. We're not talking about that now, but he makes it very specific. This is your holy land.

103 3 Nephi 15:17,21 Now there are other tribes "whom the Father hath led away." He's calling them a tribe. Verse 17: "[There are] other sheep I have which are not of this fold [and we know this passage, too], . . . and there shall be one fold, and one shepherd." That's the theme. This is to bring them together here. And the stiffnecked of the Jews didn't understand what he was talking about. Verse 19: "Ye were separated from among them because of their iniquity." You're going to be rehabilitated. This is the Rechabite principle, as you know. We have to get out. They left wicked Jerusalem so they could live the pure law. The only way they could do it was to get out of town by themselves. This is what happened with the Rechabites. They were separated from among them. Other tribes the Father has separated from them. This is the process, and "because of their iniquity" they know not of them. So we're all living separately because we're not righteous enough to associate. If we associated with each other in a corrupt state, we'd corrupt each other. Verse 21: "And verily I say unto you, that ye are they of whom I said: Other sheep I have; . . . they shall hear my voice; and there shall be one fold, and one shepherd." They didn't understand me. But "the Gentiles should not at any time hear my voice . . . save it were by the Holy Ghost." That they can have, you see. But they can become Israel; we can see how they can become Israel.

103,104 3 Nephi 16:7-15 Now he carries this through in the next chapter. What about the rest of the human race, we ask. Well, no one is denied. Here we have accommodation with the Gentiles. Since it's the same gospel, all must be given a chance to get into it. In this chapter, which is so packed with history and prophecy, one is up and the other is down. The Gentiles are up, and then notice what goes on here. In verse 4 the Jews are out and the Gentiles are

in, but Israel benefits. In verse 6 the Gentiles are blessed. In verse 7 Israel is out and the Gentiles are in. In verse 8 some of the Gentiles are unbelieving. They're out [rejected] in the Promised Land, and Israel is scattered. In verse 8 everybody is out. The Gentiles have become unbelieving, and Israel is scattered. In verse 9 the Gentiles are up and Israel is down. In verse 10 and following, the Gentiles begin to slip. In verses 11-12 Israel is taken back again. In verse 13 the Gentiles are given another chance. In verse 14 Israel is held back to give them the final chance. In verse 15 the Gentiles refuse the gospel, and Israel is unleashed. In verse 16 Israel gets the Promised Land. It's up and down, in and out, back and forth. Now this is repeated in some of the chapters that follow, to make perfectly clear what he's talking about here. We've gone rather fast through that. What I'm asking you to do is read this through carefully and see if that isn't so. See who is up and who is down.

104 3 Nephi 16:10,16 "And thus commandeth the Father ... at that day when the Gentiles shall sin against my gospel. ... I will bring the fullness of my gospel from among them." This is the ultimate prophecy in the Book of Mormon. The tenth verse is the great warning. If they will not return, Israel "shall go through among them, and shall tread them down." Then he says [verse 16], "I should give unto this people this land for their inheritance."

104 After all this chapter 17 is marvelous. This changes the tone completely. This is the happy chapter. After this pageant of mounting conflict and folly, we reach the grand climax in the Book of Mormon, and it's all good news. That's wonderful. The Book of Mormon's the happiest book in the world. The terrible questions without the gnawing doubts are here, you see. After all, we're all we're just one loving family, he says. Christ wants it that way; he sets the example. This is the great intimacy in the church. Remember, when Jesus comes he talks, he prays, he eats, he converses, he even weeps with them. He does everything they do. When they kneel on the ground, he kneels on the ground. He heals them all. Then it's the children's turn, and they alone offer no opposition. Most of this chapter

belongs to the children, too. But at the beginning of the chapter he says this isn't just a display. I'm not just putting on a show here. This is something to exercise your minds on. You've got to think about this. He said, I see you cannot understand all my words.

104,105      3 Nephi 17:2,3      It isn't just that you're impressed by special effects, like Star Wars. That's not it at all. In verse 2 he says; you don't understand what I've been talking about, do you? So this is what you do—you go home and concentrate. “Ponder upon the things which I have said, and ask of the Father [you pray that you can understand it], in my name, that you may understand, and prepare your minds.” You see, we think if we accept the gospel [we have arrived]. A missionary goes out and a family is baptized into the Church, but we have a long way to go here. It's something to exercise the mind. It requires understanding, and you must prepare your minds for it. These people were the righteous. They'd grown up in the church and been baptized. They were those who weren't destroyed. The others were in the church, too, but the church was corrupt on their part. But they [the righteous] didn't understand it when the Lord came. They didn't understand the words any more than the apostles understood the words when the Lord spoke to them after the resurrection. Remember, at the end of Mark and Luke when he spoke to them, then their eyes were opened, and they began to understand it. We don't have what he taught them [in the New Testament], but this is what he taught the apostles after the resurrection. He's speaking to his disciples here, too, remember. So this is the story. This is the New Testament we have. This is the most valuable part of all, the gospel of the forty days, that we have here. It is missing [from the New Testament]. But it had to have that preparation. He says, this is what I taught the Jews and I'm giving it to you now. So, ponder these things, think about them, and prepare your way. You must make an intellectual effort; you don't just sit around.

105      3 Nephi 17:4-6      : “But now I go unto the Father, and also to show myself unto the lost tribes of Israel.” He's

going to somebody else. In the next verse [he says] he's going to the lost tribes. This is a new vista. This is beyond Jerusalem, beyond Zarahemla, beyond the Wasatch. It's the lost tribes of Israel. We don't know where they are. The people didn't want him to leave, and they were in tears. Then he talks about the next epiphany, his "bowels are filled with compassion," because he's leaving. They weep in the New Testament, too. What will we do when you have gone? Again, there's this separation. Christian theology teaches there was none—that after the crucifixion it was the Christ's spirit that suffused everywhere, and it's just love in your hearts and nothing else. It's not talking in those terms only.

105 3 Nephi 17:8 He's filled with compassion, and then he asks, are there any sick? He's going to heal all the sick there. Now this is an interesting thing. Verse 8: "I see that your faith is sufficient that I should heal you." Remember, he couldn't heal them unless their faith was sufficient. That's a very important thing. Remember, it happened during his mission. He could not do miracles among them because of their lack of faith. Remember when he went to his own home town? The Nephites' faith was sufficient, so with one accord they went forth and brought their sick (you can be sure of that). And "he did heal them every one." Now the preaching of the gospel is not a medical mission. Notice, he was healing them so they would be able to hear the gospel the next day. He was going to teach them the next day. He was going to bring them all together. They were to be washed up and prepared for it. They were not only to be healed, but they were to be baptized again. They'd all been baptized. Nephi's order was to baptize them all again. Everybody is going to have to be there cleaned up, washed up, and healed of any disease. Then they're ready to hear the gospel. Then we're ready for him. We say medical missionaries do a wonderful work, like the Seventh Day Adventists. But the gospel begins where the healing ends. The Lord says heal them, feed them, and then you preach to them, as he preached to the multitude. He fed them, and then he preached to them. That was the bread they really liked. He said then I'll give you bread, and you'll

never be hungry again if you eat this bread. So this illness is actually a distraction. The gospel requires concentration, and it requires health. These are prerequisites, but they're not the goal of Christianity. They're the preparation to hear the gospel he is going to teach them.

105 3 Nephi 17:11 Before he leaves he commands that the children should be brought—all this concern with the children. They're the only ones that can be reached. We have to start with them, with this new generation—just as the great corruption came with the new generation a few chapters back right in 3 Nephi. It says the new generation had grown up not knowing the gospel, and they were lured away by the Nehors and the Gadiantons. They found it was romantic. The young kids found it was romantic to be robbers in the mountains, etc. They joined these secret societies in great numbers. This is the sort of thing that happens, like Satanism and all this nonsense.

105 3 Nephi 17:11-14 But now he commands [verses 11-14] “that their little ones should be brought. So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought to him. . . . He commanded the multitude that they should kneel down upon the ground. . . . Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.” See, this is the thing. These you'd think would be the most righteous people in the world. But can't the human race ever get going? Must we always louse things up this way? This is the point. Why do we settle, when we're capable of such tremendous things, for such a shabby bargain we make. It's amazing.

106 He said he was “troubled because of the wickedness of the people of the house of Israel.” They are the ones who should be more righteous. It's the contrast between them and the innocent children that is so moving here.

106 3 Nephi 17:15 “He himself also knelt upon the earth.” Here's Christ the resurrected Lord kneeling upon the

ground. Remember, Moroni didn't touch the earth when he appeared to Joseph Smith. His feet were above the ground; he didn't touch it. He was a messenger from above come to deliver a message. But the Lord had come down here to take us into his arms. He's going to be one of us, one of the family, you see. He goes all the way. And what "he prayed cannot be written." Now we're getting out into these other dimensions, which you can't describe. We know they exist, like a singularity. This is what we're talking about here, but they bore record of it. When he says it can't be written, is he saying that it's impossible, or it's not permitted? Either we're forbidden to write it or we can't write it. Or if we'd write it, you'd misunderstand it. So he's not going to talk that way. This is a demonstration of what is available to the undefiled human race as such, not a sentimental interlude here.

106 3 Nephi 17:16-20 "The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we both saw and heard Jesus speak unto the Father." Notice what the theme is. What is this theme here? Again we have one of those passages where every verse in succession sounds the gong on one particular word, and the word here is what? Can you find the word in the next four verses? The same word is the center of each of the next three verses [17-20]. What is the word? "And no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father [and] he arose; but so great was the joy of the multitude that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them: . . . And now behold, my joy is full."

106 The theme is joy here. They're rejoicing. This is the happiest possible time they're talking about here. The theme is joy, and what is harder to support, great joy or great sorrow or great pain or great suffering or great fear? The joy is the hardest. You have to be pure and righteous, I suppose, to [experience] great joy. It's the hardest thing to take of all. That's what we run away from. We fear it. As I said, we can suffer, suffer, suffer the way they do in the art

theatres. You must suffer to produce a work of art. We're great sufferers—like the Russians there's no end to what we can suffer. It's unlimited. But joy is a thing that scares us. It's a very interesting thing that our friend Hawking here says there are certain things that cannot be defined or conceived that are very real in the universe. He gives as the best example, joy. He says you can't confine it or define it. You can't tell somebody else what it is, and you can only take so much. It will knock you out. How much sweet can you take? How much sour can you take? How much of a particular kind of food can you take? Well, joy is strong medicine. It's powerful stuff, and we're preparing to be able to receive it, you see. We'd wither up if we had to receive it now. It sounds like a paradox, doesn't it? But if we were righteous, then we could receive the joy without the guilt. When the joy we're not worthy of is upon us, we feel guilty as hell, so there's no joy at all.

106,107      3 Nephi 17:21,22    So on with the paradoxes. He took the children and “he wept, and the multitude bare record of it, and he took their little children, one by one,” again. Never the plural. Even the children are blessed one by one. Verse 22: “And when he had done this he wept again.” We read that passage from Moses where Enoch asked the Lord, how is it that you can weep? He [the Lord] said when I consider what opportunities I placed before Adam in the garden ... I gave him his agency, and I gave him the necessary knowledge. I even gave him commandments about what they should do, that they should love one another. But behold they are without affection; they hate their own blood. So God weeps, and therefore shall the heavens weep. This earth has to be destroyed, and all the other earths weep for it, because what happens in one part of the universe affects all the others. You see this is right out of our quantum mechanics. One thing affects all the others. They all contribute to the others. They all exchange particles, actually. Everybody's exchanging particles with every other. It's an amazing theory, isn't it?

107      3 Nephi 17:23    When he had done this, then, “he wept again; And he ... said unto them: Behold your little

ones.” And why wouldn’t you weep about that? Do you realize that 40,000 children a day die of hunger? That’s what the figure is. That’s hard to realize. It’s talking about African nations, etc.—40,000 a day is the average of these little children. Remember what the Lord says, Wo unto him who offends one of these little ones. It were better that he had a millstone tied around his neck and were dropped into the sea, if that should happen. It’s the little ones we offend. Jesus weeps when he thinks of it because that’s not the way things should be. And he says unto them, “Behold your little ones.”

107 3 Nephi 17:24,25 “And as they looked to behold they cast their eyes towards heaven [and the angels came and administered to them]... . And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children.” It explains elsewhere in the Book of Mormon, too, that they [angels] walked around among them, conversed with them, comforted them, and gave them blessings which they would always remember, etc. They ministered to them in that way. That’s what angels do when they minister; they bring the word. When Gabriel came in Luke 1, he said, behold, I have come to minister to you. Then he preached the gospel.

107 3 Nephi 17:24 “They cast their eyes towards heaven . . . and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them.” Why did the angels finally agree to come down? Because the children were qualified to receive them, but the others weren’t. The children could receive the angels. Their conversation was with the angels; they mingled among them. The multitudes saw them here with the children and bore record, and all of them saw, every man for himself—there’s the individualism again. They were in number about 2,500—men, women, and children. They saw the angels minister to the children.

There was nothing wrong with that; they could do that. You see, that's why Moroni had to come to Joseph when he was still a child.

107 Luke 1:19 Well, actually, what Gabriel says here in Luke 1:19 is: "I have come to chat with you," and with Zacharias and Mary he uses the same word. LALESAI means "to talk with you." It's the regular Greek word for an intimate chat or talk. Zacharias was absolutely struck dumb. Nobody had seen an angel for 400 years. When he came to Zacharias in the temple, behind the veil, he said, "I have come to have a conversation with you." I've come to chat with you. And he says the same thing to Mary, I have come LALESAI. He said to Zacharias, "I've come to preach the gospel to you." So they come and chat. That's what angels do when they come and administer.

## **Lecture 96 3 Nephi 11-19**

### **Resurrection**

**[Christ appears as a Glorified, Resurrected, Being]**

**[The Twelve Receive Special Instruction]**

**[Healing of the Sick]**

**[Many Sermons to Exclusive Groups]**

**[Jesus Teaches a Multitude of 12 Groups]**

**Blessing the Children**

**[The Father and the Son are One]**

**[You Know the Father Through the Son]**

108 They [the apostles] made lost writings, a lot of them, and they are very rich. I notice that I cite fifty to a hundred of them here in this article, just dealing with the resurrection, that were not known or published in Joseph Smith's day. Why do you think they weren't widely published by the Christian world? They are the oldest writings we have, incidentally. The oldest Christian writings we have nearly all talk about that [the resurrection] and nearly all have the heading "The Things Which the Lord Taught the Disciples in Secret after the Resurrection." Why didn't the Christian world preserve them? Well, it did—under cover. They were uncomfortable with them. Yes, by the fourth century they had got rid of nearly all of them. They had done it quite deliberately—you can follow that step by step—because they didn't like what they said. By the fourth century everything became spiritualized, and they couldn't publish it. They couldn't figure it out. So these things were missing, but now we have them. It would be good to match them

against the New Testament; they fit very nicely. But against the Book of Mormon in particular, they recount things happening the very same way. We asked last time, why is it that things happen the same way everywhere Jesus goes after the resurrection? We said, very logically, he is preaching the same gospel.

108,109      So there are the three main sources. There is the passion week just before the resurrection. What happened in what is called “the passion week”? What happened during the three days immediately preceding the crucifixion? The Lord went up to Jerusalem, didn't he? And he manifested himself in the temple for what he really was. How did he manifest himself to the people? Did they accept him as the Messiah, finally? What about Palm Sunday, as it is called, when they laid the palms before him and hailed him as the Messiah? He was recognized by the multitude, [inaudible question].

108      The point is that we have the three days before, the three days after, and then the three days following them. How long does the Lord give his main sermons to the Nephites? It tells very explicitly; you could even guess it. Three days. Then it says after that he appeared to them oft. But these things he taught them during three days. So we have three days after the resurrection and the days before the resurrection when the multitude acknowledged him. And the authorities had their chance to see him. When he revealed himself as the Messiah, we are told he did it to the high priests, and the elders, and the Sanhedrin—the council of the Jews. And they rejected him, didn't they? Remember, they said, “Are you the king of the Jews?” “I am,” he said. So where did they take him then to be tried? Yes, to Pilate, to the Romans. He was taken to the Gentiles. He testified before Pilate. When he was asked if he was king of the Jews, he said, “Thou sayest.” Notice, that he testified to the Jews and to the Gentiles, to the multitude and to the priesthood. Beginning with the high priests, he revealed himself as who he is. One Roman accepted him. Who was that? Remember the last act of all, just as he perished on the cross, the Roman soldier said, “This was

truly the son of God.” So three times he witnessed before the Gentiles, the authorities, and the people. And this is exactly what he does in the Book of Mormon during these three days after he comes. Remember, he addresses the multitude and in special meetings he addresses the Twelve. And also he speaks a good deal about the Gentiles; they are going to hear it, too. So it’s the same sort of thing. He appears to the Nephites and Lamanites three days after the resurrection and to the Jews three days before. But what about the three days in between? That’s very important for our doctrine, isn’t it? What are they called? They go by a special name. They are called the DESCENSUS because Peter tells us that during the three days he [the Savior] went and preached to the spirits in heaven, who were disobedient at the time of Noah. Back to the book of Enoch here. This is called DESCENSUS, the Latin term for DESCENT. It is also called by the Greek term, the KERYGMA, which means the preaching. He went down to preach. KERYGMA means the preaching’, and DESCENSUS means the going down. This became a very, very puzzling thing with the Christians. This is what embarrassed them and why they dropped the whole thing. And this is the thing that is richly attested in the apocryphal works that have come out now.

109 He took the same message in the KERYGMA. With three missions, he was very busy. After visiting he must be on the way. Notice, he has an awful lot to do. He must be on the way to other sheep. He must be on the way to the lost tribes of Israel. He left the Jews to come to the Nephites and preach to them. He has many sheep that are of other folds, and he must be on his way. But he visits them oft during the forty days. It was specifically “forty days” in the New Testament; “often” in the Book of Mormon. So you can’t accuse the Old Testament and the New Testament of borrowing from the pagans, anything from the heathen here. They say it’s the old year rite, etc.

110 Well, now we have the Lord on a number of special missions, and he gives special instructions to special groups. In the New Testament as in the Book of Mormon, the time schedule is sometimes puzzling. The whole thing

is not delivered all in one package, or with imperceptible gradualness, as used to be thought. Things happen, as you know now, in packages—quanta, as they are called. The gospel is delivered from time to time. There are dispensations when the heavens are opened, and we get a package. We don't get everything in it here—though at the end, Mormon tells us that the Lord taught them everything there was to know. Well, it was everything in that package, because later on he said if you obey these things and keep them I will give you a lot more. But we have to use this word package; it refers to the relative situation in which we find ourselves.

111 Well, here the people are sitting in darkness and mourning because of their sins. They are the people that sinned at the time of Noah, Peter tells us. What do they see? They see the Lord descending in a bright light, the same as the Nephites. After three days of darkness they are sitting there mourning at the temple in the ruins and mourning for their sins, and the Lord appears to them. He comes in a bright light. He comes and teaches them and commands the apostles to baptize them, exactly as he does with the Nephites—as far as the teachings, the repentance, etc. It ends in a great procession where, through the work for the dead, they are delivered. They leave Hell, the underworld. It begins with a dialogue between Death and Hell. Hell is worried sick because the Lord is coming and he is going to smash the Gates. They create that drama, that he smashed the Gates of Hell to deliver the dead. The Gates of Hell will not prevail and hold them back. But he doesn't have to smash them because he has the key. He comes down and teaches the people the gospel and then orders them to repent and be baptized. He commissions the apostles to baptize them. Then they come out, and it's Adam who leads the procession because he was the one that fell first. The one who supervises the work for the dead is Adam, and he leads them out in a grand procession at the end of the play. They all leave Hell and go up like that.

111 3 Nephi 11:11,32,33 So we have this very interesting thing—that the Book of Mormon repeats the same situation.

There might be something here worth reading. He descends as a figure of light, as he does in 3 Nephi in the Book of Mormon. He announces that he is the light of the world, and then, as here, the whole multitude falls to earth, etc. They knew that he had come to lead them out of the prison. The first thing he did was to address the disobedient spirits as promised. Remember, [one of the first things] he says to the Nephites: “And this is my doctrine: ... the Father commandeth all men, everywhere, to repent and believe in me” (3 Nephi 11:32). They were disobedient. We must repent; that’s the first thing we do. We are all disobedient spirits in prison. The next thing was to insist that they all be baptized—exactly as in the DESCENSUS accounts; he must give the seal of baptism to all to whom he preaches in the underworld before they can follow him out of the darkness up into his kingdom. He has come to deliver them from the Gates of Hell that hold them in bondage; this is the “smashing of the Gates theme.”

111 This is where they did away with it. No passage of scripture puzzles theologians as much as 1 Peter 3:18-19; 4:6, the brief notice of the descent of Christ to preach to the dead, “regarded by some,” as MacCulloch observes, “as wholly enigmatic,” because “the plain meaning of the passages conflicted with the interpreters’ views of the nature of life beyond the grave.” See, in the church they wouldn’t accept that view of life beyond the grave, so they didn’t know what to do with Peter. It was “wholly enigmatic.” The plain meaning conflicted with the accepted view of what should be hereafter. He descends into what? It couldn’t have been the Underworld, St. Augustine says. That’s too primitive and naive for words. To what, then? There are three missions of Christ, three descents in the Gospels: (1) as a mortal condescending to mortals—the Christians explain this; (2) as a spirit, ministering to spirits in their deep prison; (3) as a glorified, resurrected being.

112 How about these meetings [in 3 Nephi]? How can you contain all these things? How does this go? It’s as confused as conference time. I can tell you that. Notice there are different congregations here, and it’s just like the New

Testament also. It doesn't bother to specify that on another occasion he did this. It will simply say, "He turned to the multitude," or "he spoke to the multitude." That could be days later after the sermon he had just been giving. We get the impression that it is all one talk. We get the impression that Jesus' life was all just one sermon, so to speak. But it is divided up like this, and this is why we mustn't split hairs about these things.

112 3 Nephi 11:1,22,28 Here [in 3 Nephi 11:1] a great multitude was gathered there to worship him. Verse 17 is the end of this meeting. It's followed in the next verse by a strictly confidential meeting with Nephi in which he gives him an appointment, a mission, etc. Then Nephi brings in the other authorities in verse 22: "Then again the Lord called others, and said unto them likewise; and he gave unto them power to baptize [he was just talking to them, you see]. And he said unto them: On this wise shall ye baptize; and there shall be no disputations among you." These were the brethren (theologians, you might say) who were prone to dispute about these things. He is not talking to the whole multitude in all the world when he says this to them [verse 28]: "And there shall be no disputations among you, as there have hitherto been [they have been hairsplitting and legalizing, like the Doctors of the Jews]; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been."

113 3 Nephi 11:18,22,29 A disputation is a DISPUTATIO, a formal discussion or debate on points of doctrine. He is talking to some of the brethren here, some of the authorities. First it was just to Nephi in verse 18: "And it came to pass that he spake unto Nephi, . . . and he commanded him that he should come forth." Then in verse 22 he called others likewise and gave them this council: First of all, you are to baptize, but you are not to argue about these things. I'm not preaching these things for discussion and argument, as you have been doing before. Then there is this marvelous verse about contending, a thing you must never do [verse 29]: "I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and

he stirreth up the” hearts of men to contend with anger, one with another. Behold, this is not my doctrine to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.”

113 3 Nephi 11:32 There shall be no contention among you. You just say yea, yea and nay, nay and let it go at that. That’s what you believe. That’s your testimony, but you don’t start fighting about these things. Then in the next verse he says, “And I bear record that the Father commandeth all men, everywhere, to repent and believe in me.” It’s the gospel of repentance.

113 3 Nephi 12:1 At the beginning of chapter 12 he introduces the twelve to the multitude. Nephi had been called and the twelve. “He stretched forth his hand unto the multitude, and cried unto them saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you.” So next he introduced the twelve to the multitude. How soon could that be after? That could be another meeting; that could be the next day. You can get a lot done in three days if you keep going. They were deputed to teach a larger group. And [some of] the multitude themselves were deputed to teach a larger multitude. He is talking to them in verse 12 where he says, “For ye shall have great joy and be exceedingly glad, . . . for so persecuted they the prophets who were before you.”

113 3 Nephi 12:2; 11-20 [The] verses 11-16, however, are not meant for the multitude. After he introduces the twelve, he says [Verse 2], “And again, more blessed are they who shall believe in your words.” In verses 11-16 he is talking about the missionaries, not the multitude. Notice, he is speaking to them in verse 14. The multitude is there, but he says, “I give unto you to be the light of this people” That could be in the presence of the others, or it might not. Verse 16: “Therefore let your light so shine before this people” He is making a distinction between this body and this people. (This is before the eminent journal of that name appeared.) And verse 20 follows the same way here. Therefore come unto me and follow my commandments

which I have commanded you at this time. It's not of universal application here. He is talking to special people again, you see.

113,114      3 Nephi 13: 25-34    Then we go into chapter 13. You notice, as we saw before, that these chapters are divided into very distinct subjects, into distinct and separate sermons, that should be taken home and digested. He tells them to go home and ponder these things. Each thing is worth a day's sermon. I don't think they would all be jammed together as they are in the scriptures because they have to be. This is the way it's all put together after the Lord comes; it's actually timeless. It's another subject he is talking about here, and you ask, can this be the same meeting? He's talking about giving alms before men, morals in the church, and [hypocrites who pray to be seen of men]. These are the New Testament teachings that apply to all men—lay not up treasures on earth, etc. However, from verse 25 on he picks out the twelve for special instruction: “And now . . . when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them . . .” He has been speaking to everybody here. These are moral principles that everybody in the church should observe. But now in verse 25 he speaks to the twelve and says: “Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life.” Then [he gives] these instructions. You don't worry about what you shall eat or drink, or how you shall be clothed, etc.

114      3 Nephi 14:1; 3 Nephi 15:1    Then at the beginning of the next chapter, the multitude is still there. “When Jesus had spoken these words he turned again to the multitude.” He spoke again to the multitude, but since he turned to them, he had turned aside to speak to the apostles again. Chapter 15 contains what he taught to the other multitude in the Old World before the resurrection. Notice, he says, I am teaching you exactly the same things I taught them. 3 Nephi 15:1: “When Jesus had ended these sayings he cast his eyes round about on the multitude, and said unto them:

Behold, ye have heard the things which I taught before I ascended to my Father.” He is repeating word for word what he taught before; he is giving the same gospel to them now. Therefore, you must remember these things; you must keep them as I give them to you. This is very important. These meetings are identical, like the endowment. We have the identical words spoken in all the endowments, and we are supposed to remember them. That’s one of the main reasons for going to the temple, so we learn them and can remember them. But they are not liturgical words that we utter; they don’t make up our meetings, etc. They are for our instruction on how we fit into the eternal picture.

114 3 Nephi 16:6; Ezekiel 37:16 Chapter 16 is the great world history chapter, but it’s on an entirely different subject. It’s a new lesson for the day, and the theme is there are many congregations. To all of whom he preaches the same things, which they must write down to preserve in his absence to be compared in due time, like the stick of Judah and the stick of Joseph. It’s to show that they all make up one book, and they will become one stick in his hand (Ezekiel 37:16). He is talking about these other congregations. They are all over the place, but they are all getting exactly the same teachings, he tells us in chapter 16. Verse 6: “And blessed are the Gentiles, because of their belief in me.” They are in it too now, but wo unto the unbelieving Gentiles who have scattered this people. So in chapter 16 there are more tribes.

114 3 Nephi 17:1-9 Then is chapter 17 a fond farewell? This sounds like a farewell. The people are weeping and he is weeping to leave them. If he were coming back the next day, what’s all the weeping about? Does he change his plans, or something? This must be the last day. He says, “Behold, my time is at hand. I perceive that ye are weak.” They are weeping and they want him to stay. He says in verse 4 he is going to congregations none of them know anything about. He has to be on his way. But he changes his schedule in verses 5 and 6. I’ll stay with you a little while, and you bring your sick. Note here, what multitude is he speaking to, all the people? Look at the verse 9. How long

would it take to fetch all of those who were unable to attend and bring them forth one by one to be healed? They all went home to get their sick and their lame. They came and he healed them one by one. Of course, the healing wouldn't take all day; the Lord's healings were instantaneous, as you know— not to the multitude as a whole, but one by one.

114,115      3 Nephi 17:11,21,24; 3 Nephi 18:21,34 Then you ask in verse 11 here—is this the same meeting? “He commanded that their little children should be brought.” Now the meeting with the children is something else; they're another congregation. He blesses the children also one by one in verse 21; they deserve special attention. The angels minister in a separate meeting in which they do not mingle among the people, just among the children. The people look on and testify of it. They heard what they said, but they didn't understand it. In verse 24 the angels minister in a separate meeting with the children, while the others are only spectators. “And they were encircled about with fire; and the angels did minister unto them. And the multitude did see and hear and bear record [they bore record of it, but this meeting was the children's meeting—this was their Primary]. ... All of them did see and hear, every man for himself.” There's that again, so they can testify, and the number was only 2500. That's very small. They would be lost in one of our big stadiums, wouldn't they? That's not much, after all, but it isn't everybody. It's going to tell us in a minute that it's just a small part of the people. “Every man for himself—that's cutting it down to a party of one, always bringing that out. In 3 Nephi 18:21 and 34 was he addressing the children? Did they come in their families? Yes we are told they came in their families, because when they went home, it tells us, they took their wives and children with them and went home. So they were included in the 2500.

115      3 Nephi 18:36,37 There's another exclusive group in an ordinance in which the multitude are excluded in verse 36: “When Jesus had made an end of these sayings, he touched with his hand the disciples whom he had

chosen one by one [not the whole multitude], even until he had touched them all, and spake unto them as he touched them [the multitude didn't hear; they were excluded, it tells us in verse 37]. "And the multitude heard not the words which he spake." What he did was give them power to give the Holy Ghost. They didn't know that at the time.

115 3 Nephi 18:38 "When Jesus had touched them all [who? all the multitude? all the disciples? Take your choice], there came a cloud and overshadowed the multitude that they could not see Jesus." Remember, it tells us in Acts when they saw him at the ascension, they worshipped him, but there were some who doubted—in that position. What's going on here? You could still doubt that.

115 3 Nephi 19:1-3 We see in 3 Nephi 19:1 that they had been there in family groups, the 2500. "Every man did take his wife and his children and did return to his own home." So they had their own homes. Then immediately they starting noising it abroad to the real multitude. Just a tiny fraction of the people were here. Notice, "All the night it was noised abroad concerning Jesus." It's like Easter night or Christmas Eve, with the great tension and excitement—nobody can sleep that night. Thucydides said, "That night not a man slept." There was great excitement because something was to happen on the morrow. If we were told the Lord was to come tomorrow and we had to notify everybody we could, we [wouldn't sleep]. He said they spent all night going around—nobody slept. So they are getting a vastly greater number of people than the Lord had been talking to before, the 2500. No matter how many there had been, they were just a part of it because it says [verse 3]: "All the night it was noised abroad concerning Jesus; and insomuch did they send forth unto the people [these aren't the people who were there obviously] that there were many, yea, an exceedingly great number, did labor exceedingly all that night [to make contact with all these other people—there was going to be a real multitude this day], that they might be on the morrow in the place where Jesus should show himself unto the multitude." So multitude is a very general term [referring to] the crowd that would be there. But they

were the multitude.

115 3 Nephi 19:4-8 In the next verse when the multitude was gathered together, this was another multitude entirely (verses 4-5) where it mentions the disciples by name, etc. "And behold, the multitude was so great that they did cause that they should be separated into twelve bodies." [There were] twelve multitudes, and each of the disciples preached to each one of these bodies, and each one did it separately exactly word for word what Jesus had given them. It was like sending out Xerox copies, or something like that. No, it was like the Assembly Hall or the Salt Palace during conference; people go there and get the very same message. It's relayed to them, and the apostles relayed the message. Jesus' words are repeated verbatim here in verses 7-8. "And the disciples did pray unto the Father also in the name of Jesus . . . and ministered unto the people. And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken [they just repeated the same thing]—behold, they knelt again and prayed to the Father in the name of Jesus."

115,116 3 Nephi 19:20-30 There are these prayer groups, too; they go off separately. Jesus goes three times. Once he goes, and his face shines. He is glorified, transfigured. Then he goes back and finds the apostles praying and tells them to continue to pray. He goes and prays the second time off by himself. When he comes back, the apostles' faces are shining. They have been transfigured. The third time he comes back the whole multitude has received it. They were handing down the blessings (we're all in the same family) in twelve meetings (3 Nephi 19:5-6). Nephi baptized a limited number, we are told. While this number was in Pentecost, the flames were around them, Jesus came forth from the midst of them and addressed the multitude. Here again, we have a limited Pentecost in verse 12-15. The Pentecost is for them. He is in the midst of them, and then from them he turns to the multitude. What this is all about we read in verses 20-29, and that's atonement. Notice in verses 20-23 there are how many

personal pronouns? There are 39 personal pronouns—me, you, they, him—in four verses. There can only be so many persons, and they are all connected by prepositions—in, with, of, from, etc. So how are these related?

116 3 Nephi 19:20; John 14-17 This is taken even further in John, who goes into three whole chapters just repeating like this— John 14-17. If you worry about the godhead and what the nature of these things are, this will really send you. In John there are 126 personal pronouns in this half chapter here. He goes on and on. I've underlined them with purple, and the whole page is a mass of purple. We can read either one, but let's see what's going to happen here. My land, the way he talks! It goes on and on the same way all through these three chapters, and this is what he says. The Book of Mormon is the abbreviated one here: "Father, I [first person singular] thank thee that thou hast given the Holy Ghost [there's a third person] unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world" (3 Nephi 19:20). You notice the cast of characters here is the Father, the Son, the Holy Ghost, the disciples, the multitude, and then the world to which they preach. Then there's the world which will not accept them, which is completely shut out in John. He doesn't pray for them. These are the ones you have to deal with here.

116 3 Nephi 10:20,21 "And it is because of their belief in me that I have chosen them out of the world. Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words." That carries it on to another people. [In other words:] I pray thee, Father, to give your spirit to them that I have spoken to, and if they believe me then I pray that they will preach to others, and then them to whom they preach will believe also. They will be included likewise. This is what you call atonement (at-one-ment); they are all being taken into one body. "Thou wilt give the Holy Ghost unto all them that shall believe in their words [that is, the disciples that hear him on this occasion]. Father, thou hast given them the Holy Ghost because they believe in me; and thou seest that they believe in me because thou

hearest them.” Notice the direct connection between them and the Father, between them and the Son, between the Son and the Father. If you made one of these diagrams and started connecting them with lines, what you would have is a net in which everybody is connected with everybody else. Well, that’s the way the universe is constructed, anyway.

116 3 Nephi 19:22,23,28,29 “Thou hearest them, and they pray unto me because I am with them. And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, that I may be in them [there it is, you see] as thou, Father, art in me, that we may be one.” The mysterious connection between the Father and the Son is the same with us. “. . . art in me, that we may be one.” There is your atonement. One in what sense? Exactly as we [the Father and Son] are one. Then he goes apart and prays again. Then he comes back and says in verses 28-29, where there are twenty-seven personal pronouns in only two verses (that’s really packing them in): “Father, I thank thee that thou hast purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be purified in me, through faith on their words, even as they are purified in me. Father, I pray not for the world [that’s out], but for those whom thou hast given me out of the world, because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me [there’s the mysterious oneness of the Father and the Son. How can they be separate persons and be one? Is that impossible? Here it is] that we may be one, that I may be glorified in them.”

116,117 John 14:1,2 That’s a good deal stronger in John. This brings it on such a personal and intimate basis—it’s wonderful. It looks to the preexistence and the post-existence. We’ll begin with John 14. Don’t be disturbed by this teaching. It’s going to be something radically different: Let not your hearts be stirred up or troubled. (TARASSO is to be stirred up.) Only believe on God and believe in me. In my Father’s house there are many stopping places. MANERE means “to remain in a place.” (The Greek and

Latin words are the same.) Here it's a MONAI, which means "to stay overnight on a journey." It doesn't mean a permanent residence. It's a mansion, a place where the duke or the king stays overnight on his rounds, when he goes a MANSIO. It's the same with a MONAI here. It's a stopping place—"a descending place," as the Arabs say. There are many places, and don't be disturbed about this. If it wasn't so, I would have told you. Is that so? Yes, if it wasn't so I would tell you. Many places, places for me, up there beyond, just like the Father and the Son? [you might ask]. Oh, yes, there are, he says. "I am going ahead to prepare a place for you," is what he says. There are many places. I'm going to prepare a place for you up there. That's where your blessing is going to be. John always puts it on such a literal, matter-of-fact basis. They had an awful time throwing it away, and the only way they could do it was to say "it's all spiritual."

117 John 14:4-6 I shall return again, and I shall guide you through the processes that will lead you to myself, so that where I am you can be also. But where I am going you couldn't go by yourselves. (We are in John 14:4.) He says, where I am about to go, you know the road. Thomas said to him, Lord, we do not know the road where you are going. We have no idea where you are going. Good old Thomas wants proof for everything, you know. "How could we know the road," he says in verse 5. Jesus said to them, "I am the road; I am the truth and the life." This has to do with guidance and the Lord who brings all this. You cannot possibly get back to the father except you do it through me. I'll help you get there. I'll get you back there where I am. I want you to be where I am, but I'm the only one who can guide you there—nobody else can. I know the way, and I'll teach you what you must do.

117 John 14:8-10 If you recognize me, you would have known the Father. You would recognize the Father if you recognize me. But already you've known him and already you've seen. Then Philip says to him, now wait a minute—you are puzzling, Lord. We say we know the Father. He said, show us the Father. We will be satisfied with that if

you can show us the Father. (See, the apostles were just as much “up in the air” as anybody else is here.) Jesus said to them, I have been with you as long as I have, and you don't know me, Philip? Who has seen me, he has seen the Father (the express image). How can you possibly say, show us the Father? Don't you believe that I am in the Father. Then he says, I am in the Father—not that I am the Father, but I am in the Father. You have seen me because I am EN TO PATRI.

117 John 14:10,11 This idea of being in each other is a possible thing. Things can fuse and be with each other. It's a common motif. “And the Father is in me.” I do not say these things from myself that I have been saying. I did not make them up. It is the Father who is remaining in me who says these things. The word is MENO or MENEIN, “remain in.” He does the works, and I do his works. Believe in me that I am in the Father and that the Father is in me. If not, the least thing you can do is to trust in the works I do. You see what I have done, he says. Verily, verily, I say unto you, he who believes in me will be able to do the same works I do.

117 John 14:13,14 There he is handing it down again. I want you to be one, as I and the Father are one. Then he says, we are one, and if you can't believe that, you've seen the things I've done. You put faith in that, and you will be in it, too. You will do the same works. So this is a real at-one-ment, a real atonement. Well, he goes on for page after page here and really packs in these personal pronouns.

118 He says, you'll do greater works because I'm going to the Father. (He is not going to be around anymore. We are supposed to pray only to the Father, always in the name of the Son.) Whatever you ask in my name, that I will do, that I may glorify the Father in the Son. The Father may be glorified in the Son. If anyone asks of me in my name, I will also do it. “If you love me you will keep my commandments.”

118 He goes on. Those chapters, John 14-17, are the expanded version of this teaching here [in 3 Nephi 19]. But remember, Mormon edited this carefully. He didn't want it

to go on forever. He couldn't have the gold plates too bulky, etc. The trivia are left out; [for example] two days later there was a meeting and it was in such and such a place. No, that's not necessary. Just as the New Testament is given us to convey the teachings of the Lord in the briefest and most forceful way possible, leaving out all the incidentals except where they illuminate what he says, we get the same thing in the Book of Mormon, only more condensed. Third Nephi covers the ground.

# **JOHN WELCH 97 3 Nephi 11**

**[General Religions Setting for the  
Sermon on the Mount]  
The Sermon at the Temple  
[Coherent, Insightful, and Profound  
[Worth Memorizing in Full]  
[People Living the Law of Moses]  
[Anticipating Coming of Christ]  
[Law of Moses]  
[Sermon is a Religious Observance]  
[Sermon is Given at the Temple]  
[Sermon is Given for Covenant Making]  
[Sermon is Given as Commandments]  
[Sermon is Part of the Forty-Day Literature]  
[Martin Luther Called it  
“A Masterpiece of the Devil”]**

119 Okay, Brothers and Sisters—I think it is about time for us to get started. I’d like to first let you know that Brother Nibley left at 5:00 o’clock this morning. Apparently, he didn’t tell many of you what was going on, but that’s all right. He’s on a plane right now somewhere over Chicago on his way to Egypt where he will be present at the opening of some tombs that have never been opened before and the unwrapping of some early Christian burials. He is working with Brother Griggs here on campus. I’ll be taking his position, not filling his shoes in any way but directing our discussion for the next couple of weeks while

he is gone. We'll have five sessions together before he is back. I'm John Welch, past president of the Foundation for Ancient Research and Mormon Studies, general editor of the Collected Works of Hugh Nibley, professor over in the Law School, and one of the directors of the Religious Studies Center.

119 Let me make a couple of general comments about what we hope to accomplish in the next five lectures. First of all, if I were in your position I would view myself somewhat as trying to catch up to a freight train that has been moving about ninety miles an hour for about forty years. Brother Nibley has been working in the Book of Mormon area that long. He has covered an awful lot of territory. I remember when I first had a class from him as a freshman here at BYU, in fact the first lecture I attended. I'd had a lot of ancient history, four years of Latin, and things like that in high school, so I was prepared enough to at least understand and appreciate the incredible things he was talking about. But it still, even that long ago, was a mammoth chore trying to catch up with where he already was. It's staggering to me to imagine your position as a student trying to pick up everything that has happened in the interim.

119 So I would suggest, especially for this particular class and for the final that I know you're going to have to take, that you look at things like the Approaching Zion volume that has recently come out and volumes 6, 7, and 8 of the Collected Works of Hugh Nibley, especially chapters 27-30 in volume 6, his concluding chapters in *An Approach to the Book of Mormon*, where he talks about the ways of the intellectuals, the ways of the wicked, the nature of society, and the strategy for survival. I'd also recommend chapters 12 and 13 in *Since Cumorah* and chapters 19, 21, and 22 in *The Prophetic Book of Mormon*. That's volume 8 in the Collected Works. I think that would help you to catch up a little bit with what he has been up to in the last forty years and put you in tune with a lot of the scriptures that he focuses in on, the phraseology, the mentality, and the gospel orientations. They are all in the Collected

Works of Hugh Nibley in the library and the Bookstore, and volume 9 is *Approaching Zion*. We have about twenty on the drawing boards in one place or another. It's mostly the latter chapters in each of those volumes where he finally gets to telling you what's really eating at him—what is really driving and impelling what he is telling you.

119 You will have a final exam, and Brother Nibley told me to instruct you that this is significant. I know I'm a substitute, and I know what the Utah teachers association have told the press: If they go on strike—nothing that happens when the substitute is present will count for anything. That's not your fortune. He has asked me to prepare one portion of your final exam which will cover what we will do here in the next five lectures. That's what I understand is going on. [There were some questions from students about the course:] I understand that there will be one final exam at the end of the semester. I've never known Hugh Nibley to teach any other way. I think my final exam for Book of Mormon 121, if I remember the question right, was "Write a book review of the Book of Mormon." That was the exam.

120 Matthew Chapters 5-7; 3 Nephi Chapters 11-18; Mosiah Chapters 1-6 I'd like to talk primarily about what I call the Sermon at the Temple and spend the next five lectures working on this material. We all know the Sermon on the Mount by that label—that's Matthew 5, 7. The Sermon at the Temple is in 3 Nephi 11-18. It is a monumental text. It is one of those texts that acts as a "Grand Central Station," a switchboard through which almost everything else in the Book of Mormon sooner or later will pass. There are a couple of other seminal texts like it: King Benjamin's speech, in Mosiah 1-6, acts in a similar way as sort of the constitution of the covenant that Benjamin placed his people and the Mulekites under, bringing together the Nephite nation and creating the basis for what became a hundred and fifty years of the Nephite republic. These documents are important in the life of a civilization.

120 Similarly, the Sermon at the Temple replaced everything else that the Nephites had lived under. In 4 Nephi they tell us that they had from this point forward lived only according to the commandments which Jesus had given them while he was there. There was a radical change in life in Zarahemla and Bountiful and in other cities that the Nephites occupied as a result of this Sermon at the Temple. It's a masterful sermon. It is coherent and specifically organized. It addresses themes that were of interest and would have been a pressing concern to the people in Bountiful and in the Nephite world in that day. Moreover, it becomes an anchor for everything else in the gospel.

120 Jesus only had a short time to spend with these people at the temple at Bountiful. He didn't waste a word. What he says is of crucial importance. It's the kind of thing that you and I can look to as an anchor in our lives to put our bearings straight, to see what is going on in the world, and to see what really matters most in our covenant relationship with our Father in Heaven. I believe, and I wish to submit for the next five lectures for our testing, the proposition that there is unsurpassed power and strength in the Sermon at the Temple—that it is coherent, insightful, and profound— notwithstanding the fact that this section of the Book of Mormon has probably been subject to more ridicule and criticism than any other part of the book. Why? Because it has the obvious inclusion of Matthew 5-7, which to a naive or simple-minded view appear to have simply been spliced in crudely into the middle of a text.

121 Today I'd like to do two main things. First is to establish a general religious setting for the Sermon at the Temple, and then to establish a more specific religious context for this great discourse—and it's more than a discourse. We will begin in earnest our look at the material next time, and I would like you to read very carefully 3 Nephi 11-14. I don't care if you have read it recently; I want you to read it again. I would like you to memorize your choice of any segment of those chapters. Let me just say in general, I don't know how much memorizing you do.

Some of you are returned missionaries and you know the value of memorization, of studying and of having things in your mind so that the Spirit can bring to your thoughts those things that you need to be moved to remember. My experience is that if I don't pack a lot of things into my mind and into my heart there is a vacuum there, and it's pretty hard for the Spirit to move a vacuum. If you give the Spirit a few building blocks to push around at the right time, some very significant things can happen in your lives. We don't use our minds for memorizing nearly as much as we ought to. Thinking of Brother Nibley over in Egypt, [I recall] that not long ago it was a requirement to enter the Moslem universities in Egypt that you have the entire Koran committed to memory. That can be done; the human mind is capable of such things. Yet we're so lazy. We have computer disks and books at our disposal, and we feel little need to internalize these materials. You hear stories about the early brethren in the Church riding from Kirtland to Missouri. What do you think they did on horseback all the time? Much of it was spent reciting scripture. They had large portions of the Bible memorized, so I challenge you to do the same.

121 Let's go then to the establishing of a general religious setting for the book of 3 Nephi. What is going on in this world? Well, you know a little bit about the Gadianton robbers and problems that were encountered there. First, the obvious thing is that these people were living in the imminent expectation of the coming of a Messiah. They had prophecies that went back to the days of Lehi, Nephi, Benjamin, and more recently Samuel the Lamanite, who had specifically talked about the coming of Christ. I don't know exactly how specific their expectation was. It seems that they still were a bit in the dark about exactly what was going to happen. What Jesus would do when he would come, etc., were questions that they didn't have completely answered, but they knew that he would come, that he would fulfill the law, that he would bring about a redemption, and there would be some major changes. Second, notwithstanding that, they all lived the law of Moses. How do we know that the Nephites lived the law of

Moses? How far back did their living of the law of Moses extend?

122 2Nephi 5:10 There is 2 Nephi 25 where Nephi says, notwithstanding the fact that we know that salvation does not come by the law, we live the law of Moses. Were they strict in their living of the law of Moses? Well, look at some of the passages like 2 Nephi 5:10. When Nephi establishes the monarchy in the city of Nephi, he does all the things that kings basically do in getting a society going. He builds a temple—you have to have a temple. He establishes the law. He says, we will live the law. What law is it that he says they must live? It's the law of Moses. He says, we will live it according to its statutes, judgments, ordinances, etc. The nomenclature here becomes important, as we will see in a minute. He says, "And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things according to the law of Moses."

124 3 Nephi 9:17-20; Psalms 51:q17 Let me then suggest that if you were a Nephite and you were standing around in Bountiful after the signs of Jesus' death had been given, there would still be a bit of a question in your mind what you should do next. You know that the law of Moses is now in some way superseded. What do we do? Do we go about reconstructing the law ourselves? Do we look to the prophet to give us the law? Do we wait for Christ himself to come? This would have been a question that they wouldn't have had an immediate answer to. They knew that something incredibly important had happened—the destructions made that perfectly obvious. They knew that something was no longer applicable. But the voice from heaven in 3 Nephi 9 hadn't really clarified this issue very much either. For example, in 3 Nephi 9:17 the voice simply says, "In me is the law of Moses fulfilled." All right, we know that, but what comes next? In 3 Nephi 9:19-20 the voice says, I no longer want sacrifice by the shedding of blood. The Nephites would have then known that that aspect of the law of Moses was done away. But what is to take its place? The phrase that is used is simply, what I now want is the sacrifice of a broken heart and a contrite

spirit. That phrase, by the way, comes right out of Psalms 51:17, and as such was always thought in pious Judaism as the necessary precondition for making a valid sacrifice of any kind. Did that mean to the Nephites that they were simply to go on as things had been? In other words, the broken heart and contrite spirit was still a part of what they were to do, only they weren't to offer sacrifice of blood.

124 3 Nephi 11:1; Joshua 24:15 That is, I think, among many factors a general religious setting for why the people might have gathered around the temple and have been discussing in 3 Nephi 11:1, with great amazement, the mighty changes that had taken place. I think those were not just physical changes, but the mighty changes in their society. Many people were dead, and there were mighty changes in their legal and religious system as well. They were amazed, and they stood and wondered. I think as they pondered on those questions, then the manifestation of the resurrected Christ was precipitated and occurred. I don't think that just came "out of the blue." Very few revelations come without someone asking a question. "Have you asked?" Nephi pushes his brothers Laman and Lemuel [to consider]. Joseph Smith received so many of the revelations in the Doctrine and Covenants as a result of asking specific questions about the meaning of things. I imagine that as the Nephites stood around the temple at Bountiful they, too, were asking questions—what next? Why were they at the temple in Bountiful? Let's now turn our attention to a more specific religious context for the Sermon at the Temple. One of the requirements for the law of Moses [was a gathering three times a year]. You will find this in Exodus 23, throughout Leviticus, and toward the end of Deuteronomy. Three times every year all men—and for the Feast of Tabernacles, all men, women, and children—[gathered together]. I suppose women and children came for a number of them. We don't know exactly, but we do know for sure that all of the families had to be present for the celebration of the Feast of Tabernacles, when they sat in tents or booths around the temple while the king delivered a speech—reminiscent, of course, of King Benjamin's speech in Mosiah 1-6. Three times a year all Israel had to

present itself before God at the temple. What for? Primarily for covenant renewal. When Joshua says (in Joshua 24), “Choose you this day whom ye will serve,” this isn’t the first time Israel has chosen to follow Jehovah. This is a covenant renewal, very much like you renew your covenants of baptism every Sunday when you partake of the sacrament. At the temple they read the statutes, they read the law, they were instructed by the priests, and they performed certain rituals and ordinances. They had a liturgy that they followed very specifically on each of these high, holy festival days, these feasts. The three that were convocation festivals were Passover, Pentecost, and the Year-rite Festivals, which brought together in the ancient world all of the elements of Yom Kippur, the Day of Atonement; the Feast of Tabernacles; and Rosh ha-Shanah, the new year, which appears to have been a single ritual complex in the pre-exilic period. They have those three main festivals.

125 The logical conclusion is that if they are living the law of Moses and still strictly doing so, the observance of the festival requirements would not yet have been abrogated; therefore, it would have been logical for all of this Nephite city to have presented itself before the Lord at their temple—all the men, women, and children. Notice that they are there. That, in my mind, rules out the possibility that this is some kind of a city council pulled together to deal with the emergency at hand. You would only have the men, the elders, attending such an affair as that. But the men, women, and children are there from the first thing in the morning. [The leaders] don’t have to run off and get everybody. That’s the next day when Jesus says, go get the people in the neighboring villages, or wherever. The multitude is there; they are waiting, I think, to say, as they logically would have, all right we are now here for our festival, but what do we do? We know we’re not supposed to offer sacrifice, but what next?

125 It’s possible that they had other temples, but not likely. It seems in the Nephite history that there was always one main temple. The center of population moved. There was the temple at [the city of] Nephi, but when they left

they went to Zarahemla and they built a new temple there. There were some people who were reactionary enough not to accept the new temple in Zarahemla. That, of course, was the Zeniff colony who said, we want to go back and at any cost redeem the land, because that has the real temple in it. Now, why are they up in Bountiful? Well, because in the face of the Gadianton war there was that seven-year period when they had to gather all of their property together in one place where they were a little closer to the narrow neck, which they could defend. They then moved their population center. I would think that this is the main temple of the Nephites.

126 Let's carry on then with some specifics. One of the specifics of the religious context of the Sermon at the Temple may then well be that it was a part of some kind of religious observance, or one of the regular festivals that these people had been observing. Number two: A very important clue is given to us; that is that this sermon is given at the temple. Jesus could have picked a lot of places to appear, as one of you has suggested. He could have appeared at the town gate, out on a mountain, or in a synagogue. No, he chose to appear at the temple. This is a profound temple-related text. We will see in the next lecture that if we are sensitive to temple connections, the coherence and meaning of the, Sermon on the Mount all of a sudden snaps into sharp focus. By the way, some New Testament scholars, W. D. Davies in particular, have toyed with the idea that when the New Testament refers to the Sermon on the Mount, no normal mountain is meant. In ancient Israel there was one mount, and that, of course, was the Temple Mount. "Let us go up unto the mountain of the Lord" refers to the temple in Jerusalem. Thus, some New Testament scholars who have sought Jewish backgrounds for the Sermon on the Mount have toyed with the idea that what Jesus is delivering is a new temple-related sermon in the Sermon on the Mount. We will see, and the Book of Mormon corroborates this, that those scholars are onto far more than they suspect.

126,127 3 Nephi 18; 3 Nephi 11; Mosiah 5:7 We are now on point three, if you are numbering them.

Point three is that this speech is clearly delivered in the context of covenant making. What actually happens as a result of what Jesus gives in the Sermon at the Temple? It all leads to 3 Nephi 18, where the people enter into a personal covenant and promise that they will keep the commandments “which he has given us this day.” Where are those commandments found? In the Sermon at the Temple. This is clearly a covenant-making text. Thus, for example, in 3 Nephi 11 we’ll see that Jesus invites these people to become the children of their Father in Heaven. That’s covenant language. How was it that the people of Benjamin became the children of God, “spiritually begotten this day.” In Mosiah 5 it was by entering into a covenant with God and with the king.

127 Point number four in terms of contextual interpretation is very clear: On multiple occasions in this text Jesus refers to his words as commandments. We will see that biblical scholars have struggled to try to understand what Jesus really meant in the Sermon on the Mount. Are these abstract, ethical principles that are impossible for any human being to really live in this life, or did he really mean for people to try to live these laws? Who did he want to live these laws? Is he talking to all human beings, or is he only talking to a certain group of converted, committed people? Is he talking about rules and principles that are to apply in this world in this day, here and now, or is he talking about rules that will only be effectuated in the Messianic Age in the Millennium or in the age to come? These are questions that the rest of the world stands boggled over.

127 For example, when Martin Luther ran into the Sermon on the Mount, he found that it was inconsistent with his own views about salvation by grace. After all, it demands that people do things, and indeed do more than just say, “Lord, Lord.” Luther couldn’t reconcile that with the rest of his theology and ended up calling the Sermon on the Mount “a masterpiece of the devil.” Why? Because it had twisted what he thought was the real message of Jesus around to something completely different. I just give you that to indicate how difficult it is for people who don’t have

something like the Book of Mormon to even understand what kind of statements Jesus is making here. The Book of Mormon clearly tells us that he is giving commandments.

127 3 Nephi 15:1 There are some other contextualizing points [which we will cover] very quickly. We know that this is a part of the forty-day literature. We know that certain esoteric, secret, and important things happened to the disciples of Jesus in Jerusalem as a part of the forty-day ministry! It was here, we believe, that they received an endowment. Luke 24 talks about them being told to stay in Jerusalem until they are endowed with power from on high. Joseph Smith, Brigham Young, and others commented that Jesus himself gave the disciples during this period basically the Equivalent of our temple endowment. The purpose of the Sermon at the Temple is clearly stated in 3 Nephi 15:1, and that is that it is of eschatological importance. If a disciple wishes to be lifted up at the last day and withstand the final day of judgment, he must hear and do and remember these things that Jesus has instructed them this day. If they do they will survive and pass into the presence of God at the final day of judgment. That again, is an important clue about what Jesus is talking about.

127 With these ideas in mind, take a really good look back at the materials in 3 Nephi 11-14 in particular.

# JOHN WELCH 98 3 Nephi 11

**[Sermon on the Mount is for Covenant Making]  
[Commandments Are Being Taught in the Sermon]  
Christ at the Nephite Temple  
[Power to Baptize Given]**

128 For those of you who weren't here last week, I'm Brother Welch from over in the Law School and will be trying to lecture to you for the next couple of sessions while Brother Nibley is over in Egypt. I gave you an assignment to memorize something in the Sermon on the Mount or the Sermon at the Temple. By a show of hands how many of you remembered to do that and actually memorized a few verses. That's good.

128 Well, I hope that you'll keep that up, that you will continue to enrich your understanding of those things, and that it will pay you rich dividends as you internalize those things and make them a part of your life. I'll make a couple of comments before we get started on the subject matter. A couple of you asked for a list of books that have been written by scholars about the Sermon on the Mount. I've listed on the board the names of a few: Hans D. Betz, W. D. Davies, Joachim Jeremias, Harvey McArthur, Georg Strecker, and Hans Windisch. Those that were written in German have all been translated into English fairly recently. I take a different approach than most of them, as you will see, but there is a wealth of valuable information in those materials for you if you would like to consult those texts.

128 Today, I would like to turn our attention to the content of the message of Jesus in the first part of the Sermon at the Temple. This is a sobering, deeply spiritual experience that the Nephites there at the temple in Bountiful were blessed to participate in. I am always humbled whenever I approach this text. I hope and pray that as we go through this material you will be in tune with the Spirit, and that things can be opened to your minds and your understanding. As King Benjamin said, these texts are here that we can relive the experiences that those people were blessed to experience. I hope you will strive to understand this material, not only with your mind but also with your heart, that you can have the blessings of the gospel and the fullness of the priesthood that these materials offer to you and invite you to come unto.

128 Last week we went through some the basic background material and established that this was a sermon (more than a sermon) delivered in a ritual or festival context at a sacred temple in a covenant-making setting, and that it was part of an esoteric body of literature. Several times the disciples are told that they cannot write or tell everything that is going on here. This invites us to imagine and strive to understand what else might have been going from the clues that are given to us. We have to realize—and this is one of the things that your typical Gentile scholarship on the Sermon on the Mount doesn't do—that what we are given here is only a glimpse of a greater reality and greater experience beyond that which could be recorded there in the records.

129 I think it goes without saying that if Jesus only had a short time to spend with the Nephites, what he would have taught them would have been things of ultimate importance. It is at the temple that we should expect to find, and in fact do find, a systematic and single presentation of the entire gospel—one that puts you into perspective with all that has gone on, where you have come from, why you are here, and what it will take for you to achieve exaltation. As we will see, this is in fact what we find in the Sermon at the Temple. I will suggest to you an interpretation that

invites you to let your mind think about temple, covenant, sacred, and secret kinds of things as we go through this material. I'm not suggesting that what the Nephites had was exactly the same as what you will encounter and have encountered in Latter-day Saint temples, but the elements are there. They are there in a more astonishing and more profound manner than anyone has previously suspected.

129 Let me come back to the Sermon on the Mount for just a minute, though. There is a problem with the Sermon on the Mount for most non-Latter-day Saint interpreters. It is fair to say that the Sermon on the Mount in Matthew has been a real puzzle for those people who have tried to understand it. Take, for example, a statement from Joachim Jeremias: "What is the meaning of the Sermon on the Mount? This is a profound question and one which affects not only our preaching and teaching, but also, when we really face up to it, the very roots of our existence. Since the very beginning of the church, it has been a question with which all Christians have had to grapple, not only the theologians among them, but in the course of the centuries a whole range of answers have been given to it." What is the meaning of the Sermon on the Mount? Hans D. Betz commiserates: "New Testament scholarship up to the present has offered no satisfactory explanation of this vitally important text." I could read you a number of these. Dietrich Bonhoeffer says, "In modern times it remains possible to understand and interpret the Sermon on the Mount in a thousand different ways."

129 What's the problem? Why is it that Betz, who is the dean of the Divinity School at the University of Chicago, feels that there has yet to be an adequate explanation given of the Sermon on the Mount? Well, there are a number of problems. One of the main concerns is the question, what holds it all together? Is the Sermon on the Mount simply a scrapbook of miscellaneous sayings of Jesus that have been thrown together out of context—organized by Matthew some time after the death of Jesus? Or is it a coherent sermon delivered by the Master with some underlying organization and structure that, however elusive it may

be, is indeed there. There have been a number of attempts made by people to try to organize and conceptualize the theme of the Sermon on the Mount. What does it mean? You'll have people suggesting, for example, that the theme of the Sermon on the Mount is the fulfillment of the old law by Jesus. Others will say, "No, the theme is 'do unto others as you would have them do unto you,' " the golden rule. The problem with any of these interpretations is that none of them can account for the text as a whole. None of them can explain why, if that is the theme, Jesus says certain things as he does. If the theme, for example, is "do unto others and be good to everyone," what then is the statement "cast not your pearls before the swine" doing in the sermon, which seems to say the opposite? Wouldn't you, if you were a swine, want to have good things offered to you?

129 We have to then turn to some kind of a higher-level explanation, rather than something thematic within the text, in order to find a way to draw the text together and offer an explanation of what is going on in the Sermon on the Mount. The Book of Mormon offers us such a solution. It asks us to think as we read this text about temples, covenant making, etc. As far as I know, it is the only interpretation that will account adequately for all of the elements in the speech, and it does so masterfully. Consider for just an overview the *prima facie* case that what we are talking about here is some kind of a ritual text. As you have seen in your review of this material, it begins in chapter 11 with certain initiatory kinds of ordinances—concerns about ordination to the priesthood, baptism, and a few other things that have to be taken care of before you can go on into the instruction portion of the text. When you get to the actual commandments that are given, Jesus labels these his commandments several times, but only in the Book of Mormon. This is not a term that is known from the New Testament in this context.

130 First, we go through, in 3 Nephi 12:18-19, the giving of the law of obedience. What is that law of obedience? It is that we must sacrifice and bring the broken heart and

contrite spirit. As the Nephites learned in 3 Nephi 9, as the voice of Jesus spoke from the heavens, that is now the replacement, the new law of sacrifice that they are to live. Next we go to an instruction about not being angry or speaking evil of one another. The third instruction pertains to the law of chastity, and he teaches the importance of the new understanding of the commandment, “Thou shall not commit adultery.” He then teaches them the law pertaining to generosity toward those who are in need, which has been identified in the Doctrine and Covenants as the law of the gospel, as we will see in a minute. He then goes on to explain that they must reach yet to a higher order and teaches them that they must be totally committed to the kingdom of God, that a man cannot serve two masters. A man must serve either God or mammon, and he tells us what we must do in order to lay up treasures in heaven with our wealth.

130 There are other elements that are involved as well. Even a person who is completely unfamiliar with the Latter-day Saint temple could readily see how a number of other elements in the Sermon on the Mount could easily be placed into a ritual context. For example, we will see that the use of beatitudes was a common and initial statement of promises in mystery religions and in ritual to tell the initiate what the ultimate blessings of obedience would be. We will see that there is a requirement in the Sermon on the Mount that if anyone has hard feelings against his brother, he should lay his gift at the altar and go and be reconciled before coming to proceed any further. There are instructions in the Sermon on the Mount as to how to swear one’s oaths. They should not be sworn by the heavens or by the earth, but they should simply be a yes or no. There is instruction as to how to pray in a group context, and ultimately Jesus robes his disciples in garments more glorious than the temple garments of even Solomon, and then explains to them how they will pass through the judgment and ultimately be admitted into the presence of God. That is just a skeleton, but it should suggest to you at least a *prima facie* case that invites closer scrutiny of each aspect of this speech in a ritual context.

130 I propose that we go through the forty-seven elements that I've listed of the Sermon at the Temple. I don't know how far we will get into them today. I'd like you to think as we talk about each of these stages, if you assume a temple or covenant-making context, how each element makes better sense. If it is understood in connection with defining a covenant relationship between man and God, [consider] how it makes better sense in connection with establishing a new order of a covenant people, and how it makes better sense if you imagine it being ritualized, or having at least the capacity of being built into a ritual ceremony. One of the main features of ritual in ancient Israel and elsewhere is to take the great, momentous events between God and man and ritualize those events. The momentous events in the Garden of Eden lend themselves to ritualization. The momentous events of God appearing at Mount Sinai become the basis of Israelite temple ritual as they reenact, remember, and renew the covenant that was made at Sinai. Three days before the appearance of God on Mount Sinai, the Israelites washed themselves and washed their garments to present themselves before they finally "chickened out" in Exodus 19. But that became a ritual part of their observance of that same kind of thing, as most of their ceremonies then became three-day observances. Here, too, we have Jesus speaking three days to the Nephites. It would be, therefore, quite logical for the Nephites also to have ritualized the momentous teachings of Jesus which brought in a new heaven and a new earth in their world.

130,131 As we look at these individual elements, I also invite you to think and share with me if you know of others that I haven't thought of, corroborating factors. Usually, the interpretation that we have been given by people of the Sermon on the Mount is a kind of bland, ethical sort of thing—that Jesus is just teaching ethical principles. It's nice to turn the other cheek, for example. Therefore, people haven't thought in terms of temple or ritual origins or connections. We should look for corroborating factors, both in the esoteric literature of early Christianity of the ancient Near East and in temple typology around the world. Does Jesus mention that we should become a fruitful tree

because that is a part [of temple typology]? That's in 3 Nephi 14, "by their fruits ye shall know them." What kind of tree is he talking about? Is it significant that it is a part of all basic temple typology, that the tree of life is present? Is that a connection, or is that linkage too obscure? Those are the kinds of questions we want to look for, especially as we consider possible connections with the Israelite temple. We know that the Nephites continued to observe the law of Moses, as we said last time. We know that, in doing so, they would have followed basic temple ritual as they knew it and as they built their temples modeled after the Temple of Solomon. One of the things that is absolutely astonishing to the Nephites about what Jesus does and gives them is how their old had become transformed into the new. That suggests to me that there are logical connections between what Jesus is giving them and what they had known before. It wasn't that everything was just thrown away from the old and a new was put in its place, but that everything that had been given before, 2 Nephi 11 tells us, typifies of Christ and of the ultimate teaching of the gospel that he would give them here. Those kinds of connections we also need to look for.

131 Matthew 5:14 With that in mind let's turn our attention to the specifics. First of all, before we get to the forty-seven themselves, we should realize that the Sermon on the Mount in Matthew cannot be understood as just coming "out of the blue," out of nowhere. Biblical scholars have wrestled with what kind of things must be presupposed in order for the Sermon on the Mount in Matthew to make sense. For example, it must be, Jeremias concludes, presumed that the people who listened to Jesus already knew something of Jesus as the "light of the world." The light of Christ is presumed as a given in that text. When Jesus says, "I give unto you to be the light of the world," he is sharing with those people the fact that he is the light of [the] world. That concept in Matthew 5 doesn't make much sense unless you assume that they already knew something about Jesus as the light of the world. You have to assume that the people who received the Sermon on the Mount understood something about Jesus initiating a

new age; a new world had come. “Thy kingdom come”—that prayer doesn’t make any sense unless you already know something of the teaching that Jesus brought a new age, the teaching that Jesus fulfilled the old law, and something of the goodness of God—that he lets the rain fall on the righteous and the wicked, for example. The idea that the disciples themselves will become Jesus’ successors is also presupposed in the text of the Sermon on the Mount. It is never stated, but when he tells his disciples that they will suffer persecution for his name’s sake and when he tells them that they should not give heed for the morrow, it presupposes that you already understand their role as Jesus’ successors.

131 3 Nephi 9:17; 3 Nephi 12:18,19 Jeremias, pages 26-29, tries to explore, just from the text of the New Testament what some of this background must have been against which the Sermon on the Mount has to be understood. It’s interesting to me that as you go down his list (I’ve just given you the main points of his list), each of those elements is prepared and presented in the material that precedes 3 Nephi 12. In other words, I think he has come fairly close to understanding the preface to the Sermon on the Mount, for it is in 3 Nephi, chapters 9 and 11 that Jesus himself announces, “I am the light of the world.” It is there that he explains that he has fulfilled the law—“in me is the law of Moses fulfilled” (3 Nephi 9:17). It is clear that the goodness of God stands behind what Jesus is doing, as the Father himself announces Jesus, “This is my beloved Son.” Certainly, the role of the disciples as the successors of Jesus is spelled out as he ordains them. One of the things he attends to throughout this is the ordination and giving them power so that they can continue the ministrations of the gospel after he leaves.

131 3 Nephi 11:7 Let’s then turn to some of the specific, initial steps that Jesus and this ceremony present to the Nephites. One: It begins with a thrice-repeated announcement from the heavens. It’s interesting that this begins with a soft, small, piercing voice that comes out of heaven. It’s not understood at first. It has to be repeated

three times before it can be heard, and as it is increasing in clarity and loudness the people finally comprehend what it is saying, “Behold, my Beloved Son, in whom I am well pleased . . .” It is a way, as you can imagine, of presenting a voice, speaking from heaven from an unseen source, that announces and initiates the ceremony. The presence of God is thereby established, and his involvement in all else that precedes is unmistakable.

132 3 Nephi 11:8 Mosiah 2:9 Two: Total silence falls upon the people, and they are said to have opened their ears. It’s kind of hard to imagine opening your ears. You can open your eyes, but to open your ears [seems strange]. If the sound is there, it’s hard not to hear it. But in a ritual context, the opening of the eyes and the opening of the ears is symbolic of opening your heart and your understanding to the mysteries—to the secrets, to the rituals, to the sacred things that will then unfold. We know this from King Benjamin’s speech (Mosiah 2:9), where he says, “I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view.” Functionally, something like this could certainly be analogized to what we see in early Christian ritual coming from Cyril of Jerusalem. Brother Nibley has already spelled this out for you in the appendix of *The Message of the Joseph Smith Papyri*, that one of the initial ordinances given to early Christians was the anointing of eyes and ears. Cyril says that they ritualized this and said, “. . . that you might receive hearing ears of the mysteries of God.”

132 It’s another clue of what we are talking about here when the text tells us that their eyes and ears were opened. In fact that happened to them. It will happen to others as this is ritualized and handed down as a part of preparing them “that your eyes may see and your ears may hear.” Jesus specifically said in connection with the teaching of the parables that the reason that he speaks in parables is so that everyone won’t understand. You think, why on

earth is Jesus not wanting everyone to understand? Well, there are some things that people aren't yet ready to receive. He will give them and let them understand at the level at which they are prepared to receive. The same thing is true with the temple. Hardly anything is taught in the temple that cannot be taught outside the temple. Those principles and doctrines are all there for everyone to hear and see, but it is only in certain connections that you really see and you are fully taught.

132 3 Nephi 11:7; 3 Nephi 18:35 Three: This is 3 Nephi 11:7. The third point is that the people finally understand the words being spoken by the Father. "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." What we have here is the presentation of a pattern, showing that God the Father does not personally minister to human beings. He does things by sending representatives. He sends his Son down to carry out assignments. Jesus very clearly understands and expresses his representative role in all that he does with the Nephites; at the end (3 Nephi 18:35) he says, "And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes."

132 What is expedient about his returning? He is returning and reporting, and it is expedient—a word that is used always in the Book of Mormon in connection with the efficacy of saving ordinances. Check the use of that unusual word. It doesn't mean expedient in the sense of "just pragmatic" or "this is an expedient kind of solution, a short cut to get out of a problem." No, it's expedient meaning "expediting, efficient, effective." He will then go to report and ascend to the Father, as the disciples bore record.

132 Four: In 3 Nephi 11:8, the next step is that Jesus then himself comes down. One of the roles of sacred ritual is always to bring the sublime down to earth, and earth up to heaven. The coming down is important, and indeed Jesus comes down, "descending out of heaven . . . clothed in a white robe." Graphically, he came down with teachings

and instructions. He also came robed in garments that are worthy of mention, but given no further elaboration here.

132 3 Nephi 11:8 Five: The fifth thing that is mentioned is the great silence that continues. The mouths of the people are closed, and it says, “They durst not open their mouths, even one to another.” They didn’t know what this meant. They didn’t recognize this being at first.

133 3 Nephi 11:14,15 Six: Following the silence that is mentioned in the text, point number six is that the people were invited to identify this visitor by the marks on his hands. At first, of course, the Nephites were confused and very cautious, not knowing exactly who it was who was visiting them. But as they discussed it and first thought he was an angel or a messenger (of course, in Greek and Hebrew the word for messenger and angel are the same), they finally realized that it was the Lord himself. This confusion was only removed as Jesus stretched forth his hands and identified himself as “Jesus Christ, whom the prophets testified shall come into the world.” Here we have another instance of a place where the Nephites would have recognized, quite probably, the way in which some old aspect of their beliefs had now become fulfilled and new in the visitation of Christ. It is found in Zechariah, a prophet who lived and worked shortly after the time of Lehi in Israel, that we read, they shall [look] upon me whom they have pierced. “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.” The identification by marks on the hand was also something that early Christians understood. For example, in the “Odes of Solomon,” one of the earliest sets of hymns that were used by the Syriac saints in Damascus, we read from the words of one of their texts, “I extended my hands and approached my Lord, for the expansion of my hands is his sign.”

133 3 Nephi 11:12,17 Seven: On realizing who this divine visitor who was with them was, the Nephites responded by falling down. Bowing down—or certainly more dramatically,

falling down in full prostration before the Lord—is not only an instinctive response when coming into the presence of a being so sublime, but also a very common element of ritual. Prostration had certainly long been a part of the customary rituals and practices of the Nephites, as we learn in Mosiah 4. Right at the beginning of that chapter, the people, in response to the words of the angel given by Benjamin, all fall down and cry to Benjamin to apply the atoning blood that their sins might be taken away.

133 3 Nephi 11:15 Following that is point eight: Jesus asks the people to arise one by one and to come forth and thrust their hands into his side, “and also that ye may feel the prints of the nails in my hands and in my feet.” All of the people then went forth and did this one by one. We have no idea exactly how long this would have taken. There were some 2,500 people who were present—men, women, and children. Perhaps they went individually one by one; perhaps they went as family groups. We don’t know how long each one was allowed to linger as they worshipped and revered their Savior, who they then knew with a surety was the Savior of the world. Perhaps no more than a brief, even token, contact would have been possible in some circumstances. We just don’t know exactly how long was involved here. It would have taken quite a while if they delayed and lingered to savor that wonderful moment.

134 3 Nephi 11:17 Once they had all had the opportunity to pass before Christ, point number nine is the response which seems to be in unison as the entire group sang out with one accord, “HOSANNAH, blessed be the name of the most high God.” This is reminiscent of Melchizedek’s blessing of Abraham, found in Genesis 14. At this point we might say their mouths were truly opened. The silence was broken with the shout of Hosannah, which in Hebrew means “save now.” This phrase is somewhat puzzling to many biblical scholars. It has been alternatively interpreted as an intercessory prayer, asking that the Lord might now send salvation; asking for assistance, that it be given to the Messiah. It has also been understood as some kind of royal supplication addressed to the Messiah, or perhaps a call of

triumphant joy. Whatever it was, we know that the phrase HOSANNAH had great Messianic significance, and that it was associated with the anticipated coming of the Messiah, with the cleansing of the temple, and was certainly at home in Israelite temple ritual.

134 3 Nephi 11:17 The Hallel, an ancient festival hymn which was a part of Israelite temple liturgy, reads “Hosannah. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.” (Psalm 118.) This was certainly well known in Israel, so it is significant, I think, that in this temple context at the temple in Bountiful all of these Nephites broke forth, crying out in unison spontaneously with this familiar liturgical temple expression. With that, they all fall once again at the feet of Jesus and worship him.

134 3 Nephi 11:18 Number ten: He asks one to then come forward. It was necessary for Jesus to ordain men to the priesthood. He first ordained Nephi and then eleven others. At first in the ceremony he ordains them to the Aaronic Priesthood, I assume, because he only gives them at this time the power to baptize. It won’t be until the end of the day (at the end of 3 Nephi 18) that these same twelve are given the power to bestow the gift of the Holy Ghost and authority traditionally associated with the Melchizedek Priesthood.

134 3 Nephi 11:23-27 Finally, on the baptismal and priesthood point, number eleven, Jesus then turned to explain baptism in more detail. He explained the manner of baptism, complete with the giving of the words of the prayer that the priest should offer—calling the candidate by his own name and offering the prayer that the baptism might be performed appropriately. These baptisms weren’t carried out immediately as the Nephites heard Jesus at this time. That would have taken far too much time. But they were carried out the very next morning. I’ve wondered why they didn’t stop at that point to go and actually be

baptized. One reason might be that as they had come up to the temple that morning it's quite possible that they had already properly washed and purified themselves, as an Israelite normally would have done in coming up to the temple on a routine day.

134 This perhaps then gives us one other instance where we might see the old form of washing and purification transformed into the new ordinance or baptism with the coming of Jesus. We know, for example, from excavations around the temple of Jerusalem, dating back to around the second century B.C., that there were MIKVAOTH or baptismal fonts lining the roads up to the temple so that those who were pilgrims coming to the temple could ritually immerse themselves and be then pure to present themselves at the temple. Those kinds of older forms of washings—which are preceded as early as Exodus 19:10 where Moses told the Israelites to wash their clothes and purify themselves against the day when the Lord would appear to them at Mt. Sinai—have now been completely replaced by the true order of baptism which Jesus instructed them in.

134,135 3 Nephi 11:29,30 Point number twelve: We then turn to assuring the absence of evil from the midst of this people and this congregation. It turns out that it is a standard element of most ritual drama to experience in the ritual some kind of confrontation between the forces of good and evil—with good confronting evil and evil being driven out and expelled. We don't see an actual ritual combat anywhere here in the Sermon at the Temple, but we do have a simple authoritative statement that the influences of evil and contention should be done away. With this simple statement we hear no more in the Sermon at the Temple about Satan or his power. Only in the Lord's Prayer do we have again a reassertion of the point that those people who have learned and have become righteous then have the ability to be delivered from evil or from the Evil One, as that Greek text may be translated.

135 3 Nephi 11:36; Joshua 24:15 In point number thirteen we have the mention of witnesses. Jesus identified

three who would witness the making of the covenant on this occasion. This is a unique occasion; there are no other witnesses so sublime and holy as Jesus, God the Father himself, and the Holy Ghost who will witness this dispensation of the gospel in the presence of the resurrected Lord himself. So here we have three witnesses—the Father, the Son, and the Holy Ghost—witnessing of the making of the covenant and the giving of the law on this occasion. This also would have, I'm sure, been reminiscent and familiar practice to the Nephites and the Israelites. From the Old Testament we know that it is in the mouth of two or three witnesses that all things are to be established. One may think also of the three messengers who visited Abraham, or the calling of witnesses in Joshua 24:15, where Joshua says, "Choose ye this day whom ye will serve" and then points out that the people themselves on that occasion were witnesses of what they had done. That is an important element of most covenant making—that it be done in the presence of witnesses—and certainly on this occasion we have that condition fulfilled as well.

135 3 Nephi 11:37,38 After the devil is gone, number fourteen, the point turns to the interest of seeing that all people on the earth are taught the gospel. Jesus twice defines his gospel in exactly the same terms. It is the gospel of repentance, baptism, and becoming as a little child. To those who do, Jesus promises the gift of the Holy Ghost. This is the essential doctrine of the kingdom, and Jesus wants more than anything else that his ordained disciples will go forth to all the people to declare the words which he has spoken to them, for all people should have an opportunity to hear and receive these things so that all of Adam's posterity may participate in the plan of salvation and have the opportunity for exaltation.

135 3 Nephi 12:1 In order to ease their way, Jesus then exhorts the people to give strict heed to the words of the disciples whom he has chosen. Point fifteen is his commending of the disciples to these people. Jesus turned to the multitude, blessed them, and admonished them with these words: "Blessed are ye if ye shall give heed unto the

words of these twelve whom I have chosen from among you to minister unto you and to be your servants.” He blessed all who would believe their instruction and accept the words that they would speak.

135 We only have a few minutes left in this hour, so we will conclude this lecture. Beginning with the next lecture we will begin to move back into material that is familiar to us from Matthew 5, the Sermon on the Mount. We will begin there with a discussion of the Beatitudes—special blessings that some scholars have also seen to have ritual significance. I invite you to read in preparation for the next lecture especially chapters five and six of Matthew and chapters twelve and thirteen of 3 Nephi. Read them again with this model or hypothesis in mind and I promise you that you will see things there that you have never seen before.

# JOHN WELCH 99 3 Nephi 12-14

## **The Beatitudes**

**[An Entrance Requirement for the Kingdom]**

**[A List of Blessings]**

**[A Grand Central Station Teachings of Christ]**

136 We were on [point] number sixteen, if I remember right. Today we would like to continue our probing and developing of the hypothesis that the sermon at the temple provides us with temple-rich material which when viewed in a covenant-making context takes on new and important meanings and significance. I would like to continue to test this hypothesis in terms of looking at each of the elements in the text to see if they can be understood in this way. I would like to remind you, of course, that in this kind of an approach to a scripture we aren't proving something in the sense that we can prove by deductive reasoning or absolute conclusions that this is the only or main meaning of the text. What I am striving to do is open your minds to the possibility that this is a possible way that one can read the text. It would then be up to you to compare and contrast this against other possible interpretations to see which you think works the best. Today we are starting with [point] number sixteen in the Sermon at the Temple, which takes us to where we left off last time, the Beatitudes. Thus we will be revisiting the familiar terrain of the Sermon on the Mount, but now from a different vantage point.

136 Eternal life. These are eschatological blessings, aren't they? "Blessed are the poor in spirit." What will the

poor in spirit inherit? “Theirs is the kingdom of heaven.” When will the meek inherit the earth? Only when the earth is sanctified and presented in its immortal state and becomes the celestial kingdom upon which the meek will dwell. Blessed are those who suffer persecution and ridicule for my name’s sake, for great is their reward. Where? In heaven. Jesus is promising the eternal blessings, and at the outset of the ceremony tells what those things are in store for those who are worthy to obtain them. You get a foretaste of what this will be in the Beatitudes. Certainly the Beatitudes present us with a benchmark of righteousness—not just a routine, moral sense of righteousness. This list of virtues that you see presented in the Beatitudes is very similar to the list that you encounter in scriptures that talk about the process of sanctification. Look at 2 Peter 1; look at 1 Corinthians 13. Look at the list of virtues that King Benjamin in Mosiah 3:18-19 says a person must put on in order for the atoning blood to purify that person. That’s the sanctifying power. Those are the virtues that you encounter in the Beatitudes—preparing the way for holiness and sanctification..

136,137      Psalm 24:3; D & C 97:16      When you turn to other places where we might also find these kinds of virtues mentioned, you also run into ritual or mystery religion contexts. Take the phrase pure in heart. “Blessed are the pure in heart, for they shall see God.” Both of those phrases—pure in heart and seeing God—are loaded with temple symbolism and meaning. The pure in heart phrase comes out of twenty-fourth psalm—a psalm that is very well described as an ancient temple recommend. “Who shall ascend unto the hill of the Lord?” That, of course, is to the temple. Who is worthy to enter the temple? Those who have clean hands and a pure heart. And what will they see when they enter the temple? The Doctrine and Covenants tells us those who enter the temple in Kirtland (this is D&C 97:16) will see God. These phrases are referring to temple-type experiences. Such is not completely lost, even on our Gentile scholars. You can find, for example, Hans D. Betz speculating about what on earth these Beatitudes should be understood to mean. His conclusion: The Beatitudes

are the entrance requirements for the kingdom of heaven—his way of saying “temple recommend questions” perhaps. Georg Strecker concludes that the Beatitudes are “the conditions that must be fulfilled in order to gain entrance into the Holy of Holies.” You need to do a little research into why they are saying these kinds of things, but they see this list of Beatitudes in a very sacred context.

137 Matthew 5:9; 3 Nephi 12:9 Well, look what Jesus does. Instead of the list of curses, he has the list of blessings. As he says things like, “Blessed are the peacemakers, for they shall be called the children of God,” I like to imagine the congregation saying “Amen”—just as they were used to saying “Amen” to the curses. The combination of the cursing and the blessing, to link that one more step closer, is found in the 2 Enoch literature. I refer you to 2 Enoch, sections 42, 51, and 52. In 2 Enoch 42, you have, for example, a list of beatitudes again, and they describe the person who is worthy to enter into the third heaven. You remember in the Enoch literature you have an ascension vision, where the prophet moves from one heaven on up until he finally reaches the ultimate heaven. At each stage it is described who is present at these different points. 2 Enoch 42 talks about those who enter into the “paradise room” or that stage. “Happy is the person who reverences the name of the Lord. Happy is the one who carries out righteous judgment. Happy is the one who speaks truth to his neighbor. Happy is the one who has compassion on his lips. Happy is he who understands the work of the Lord.” There you have a group of beatitudes oriented around lips, understanding, heart, etc. This is from 2 Enoch, James H. Charlesworth, *Old Testament Pseudepigrapha*, volume one.

137 When you get into [2 Enoch] sections 51 and 52, it’s interesting that you have both—the beatitude followed by the curse. Blessed is the person who does the good thing; cursed be the person who does the bad thing. That also is spoken in connection, interestingly, with temple material. 2 Enoch 51 says, “It is good for everyone to go into the temple of the Lord.” Section 52 then describes to people how they should praise the name of the Lord in the temple, and it is

with these beatitudes and cursings. So I think when we are looking for a context, we don't need, as Betz does, to go to the Greek mystery religions, where these beatific kinds of expressions (MACARISMS, they are called because in Greek MAKARIOS is the word for "blessed") are used as initiatory promises. We can stay right at home in the Israelite temple and Christian material to find this stuff.

137 I made the claim in our first lecture that the Sermon on the Mount is like Grand Central Station; sooner or later everything goes through this text. When you start putting the connections together, some exciting things happen.

138 3 Nephi 12:13; D 7 C 101:39 Number seventeen: What do we turn to next after the Beatitudes? The language about the salt. "I give unto you to be the salt of the earth." There has been a lot of literature written about the importance of salt in covenant making, in purification, etc. I go no further than Doctrine and Covenants 101:39, where we have a definition of who comprises the salt of the earth. It says that it is those people who enter into the everlasting covenant—"they are accounted as the salt of the earth." Again, that is very explicitly in our literature connected with covenant making and a covenant clue. You can, of course, also find other things, like the code of instruction used for the scribes in the time of Jesus. We have this from Rabbinic sources—the scribes taught that in order to be righteous a person must be modest, humble, industrious, and salted. No one quite knows what the word salted means in that context, but it is in connection with their becoming a member of this group.

138 3 Nephi 12:14-16 Number eighteen: We have a reference to light—becoming the light of the world. "I give unto you to be the light." And the commandment is given to "let your light so shine before men." Is it [going] too far to suggest that we have here a creation image? In the beginning "God said, Let there be light." In the creation of the new heaven and the new earth, he says, "Let your light so shine." The righteous become the light shining unto the world. Perhaps there is some symbolism there and a little

clue as to why the creation story is so frequently associated with temple material, even in the Jewish literature and other places in the ancient world.

138 3 Nephi 12:19-20 Number nineteen: We then turn in 3 Nephi 12:19-20 to Jesus beginning the instruction in earnest as to what a person who will enter into this covenant must agree to do. The first instruction is that you must come with a broken heart and a contrite spirit. This, as we have said before, is none other than the new law of sacrifice. The temple connections here are obvious because sacrifice was the main thing that was done in the ancient temples. Now it is replaced with the new law that takes the place of the shedding of blood under the law of Moses. Interestingly, for those New Testament scholars who argue that Matthew was responsible for putting together this collection of sayings of Jesus and, therefore, that it reflects material that would have been used or known in Christianity maybe twenty or thirty years after the time of Jesus, the text in Matthew 5:19-20 is their Exhibit A to prove that the Sermon on the Mount could not have been written by Jesus. It is not only Exhibit A, it is about the only evidence that you have within the Sermon on the Mount to present that argument. What is the essence of the argument? It is the use of the phrase least of these. Whosoever shall teach people not to keep the commandments, he shall be known as the “least in the kingdom of heaven,” ELACHISTOS. Paul, you will remember, in 1 Corinthians calls himself “the least of the apostles.” And what was he out there teaching? Well, he was teaching people that they didn’t need to live the law of Moses any longer. That, of course, presented enormous conflict in the early Jewish-Christian communities, as reflected in the epistle to the Galatians. There was a conflict. How much of the law of Moses do we need to keep? The logic is that the reference in Matthew 5 has to be a reference to Paul after the time Paul called himself that. Now, whether you agree with that logic or not, it is striking that when you go to the Book of Mormon those verses are among the very few verses that are absolutely absent. What you have in the sermon at the temple in the place where that text about keeping the least of the laws [is found in the Bible] is the presentation

of the law of obedience and sacrifice. Interesting. Make of that what you will.

138,139      3 Nephi 12:21-25    Number twenty: The next point Jesus says, again turning to the old and bringing about the new, “Ye have heard that it hath been said by them of old time, and it is also written before you [the Nephites had these records, of course, in writing as well] that thou shalt not kill.” Jesus then said: I don’t want any anger; I don’t want any ridicule; I don’t want evil speaking. Why is this so important? Why does this amount to the equivalent in significance of murder under the old rule? Well, the Lord placed enmity in this world for one reason, and one reason only. Hatred is here so that we can hate evil. What does the devil do with that enmity? He says, fine—all right, God, you have let evil into the world; then I will take that evil and with it I will make people hate one another. He misdirects our hatred and our anger—a typical strategy that Satan is going to try to employ. Jesus says if we are going to reverse that, we’ve got to rid our lives of anger and hostility, especially toward a brother. It says you can’t call another Raca (fool). It’s a derisive word, laughing at what he is doing. Why? When you laugh at a brother or a sister in whom resides the spirit of God, you are ridiculing God himself. The early Christians taught that doctrine, and for that reason you have councils referred to in the early Christian literature where people were brought before the council because they had spoken evil of one another. This was grounds for excommunication. This is worse than death itself. Why? Because it reviles and defies God and his presence in the community that is being formed. How? By the covenant relationship that these people are entering into. Gentile and Jewish scholars have noticed this kind of thing. In the Dead Sea Scrolls the Manual of Discipline places a very high premium on the need for harmony within the community. I’ll read from a commentary on the Manual of Discipline 7:8: “Anger against a fellow member of the society could not be tolerated under any circumstances. Punishment applied in any case of a member harboring angry feelings.”

139 3 Nephi 12:24 This is an important element of bonding the community together, and for that reason the Sermon at the Temple and the Sermon on the Mount move to the next element, number 21, a discussion of the need to reconcile. If you know that your brother has hard feelings against you, it is your responsibility to go and reconcile yourself first with that person. Then you can come and present yourself to the altar. But what does Jesus say in the Sermon on the Mount? If you have any hard feelings, leave your sacrifice at the altar and go and reconcile yourself. Then come. Why? So you can present yourself pure before God. Obviously, it seems to me this is understandable in a context that is talking about more than just getting along with the neighbor across the back fence. This is talking about the ritual integrity and the covenantal harmony of the community that's being formed.

139 By the way, biblical scholars look at that passage and wonder what on earth it's doing in the Sermon on the Mount. It appears to be intrusive into the text. You have, you've heard it said of old, thou shalt not murder; I give you the new law. You've heard it said of old thou shalt not commit adultery; I give you the new law, etc. There are three places where Jesus quotes from the Ten Commandments.

139 By the way, the Ten Commandments have recently been analyzed by Moshe Weinfeld at Hebrew University in Jerusalem as also temple related materials—presenting the requirements that a person must satisfy before approaching the temple in Jerusalem. I don't know if you know this, but as you went up toward the temple in Jerusalem there were ancient warnings saying, "Caution, you are approaching sacred territory. Do not come any closer if you are not pure." They would list the Ten Commandments or things like that so that people would know that these are the requirements. If you are not complying with them, you had better not come into this sacred place. There are also some Greek temples that have similar kinds of inscriptions on the foundation stones that require a person coming into the temple to be pure—not just through some kind of ritual, but also pure in conduct and in their heart.

139 People look-at the use of the Ten Commandments here and say, “Why on earth doesn’t Jesus just stay right with the Ten Commandments? He sticks in these intrusive kinds of passages. As they understand it and with the limited tools they are trying to work with, it doesn’t cohere. It doesn’t make any sense why this should be there; therefore, it is viewed as intrusive and probably somehow a sign of a disparate collection. The view that we are exploring here doesn’t require you to go to that kind of a contortion to understand why this would have been a logical and important part of this instruction.

139,140 3 Nephi 12:28-30 Number twenty-two is easily recognizable as the law of chastity. The old law of adultery is now upgraded to the requirement that a person must be pure in heart and remove from your heart all of the desires or impulses. You cannot even look upon a woman [with lust]; that is tantamount to breaking this sacred covenant—obviously a very, very high standard. Again, most Protestant scholars look at this text and say, “My goodness, this is impossible. Jesus couldn’t have expected anybody to live up to this; therefore, he must not have been intending this to apply to mortals in this human condition. It must only be something that will apply someday somewhere in the Messianic Age.” We have an interim explanation for that. It’s not just everyone in the world who should strive for this, but it is those people who are willing to enter into certain sacred covenant relationships involving sexuality and marriage for whom this high standard should especially apply.

140 3 Nephi 12:30 I would like to draw your attention also to the fact that when we see in the Sermon at the Temple this law dealing with adultery, we encounter for the first time the notion of penalties. When you take upon yourself this requirement, two penalties are mentioned. First of all when you take this upon yourself, you take up the cross. In other words, you confront here the arresting idea that at this point the disciple is prepared to take upon himself the very symbols of the form of the mortal punishment that Jesus would suffer. That’s how serious

you are about entering into this covenant.

140 The other thing in the Sermon on the Mount not present in the Sermon at the Temple talks about tearing out your eye or cutting off you hand. Bodily mutilation was not meant certainly by Jesus to be literal, but figurative kinds of things, where you are saying as you enter into this covenant, “May this happen to me should I violate this covenant.” That, by the way, was a common form of covenant-making in the ancient Near East. Usually, they would take a little animal. Delbert Miller’s book called *The Idea of Covenant* (John Hopkins Press) describes the standard mode of taking a small animal and either cutting its throat or cutting its belly open as two people make a contract. It needn’t be a religious contract; it could also be just entering into some kind of a business deal. They would stand and say, “If I break this contract, then let this happen to me.” The animal represented the person who would be the violator. I think we are also encountering similar kinds of things in the Sermon at the Temple.

140 3 Nephi 12:31,32 This also, as you go to number twenty-three, helps to explain the next point, which also is a great puzzle to most people who read the Sermon on the Mount. That’s the teaching about divorce. How can Jesus say that there should be no divorce except for fornication? Is he intending this to apply to all people universally, worldwide? Certainly the old law was a very easy form of divorce. All you had to do was present the bill of divorcement, and divorce could be immediately effected under the book of Deuteronomy. Jesus is saying, no, for this people, for you here a higher rule applies. That makes good sense, given the context.

140 3 Nephi 12:33-37 The next point, number twenty-four, has also been misunderstood. This is Jesus’ teaching about oaths. You have heard it said of old “Thou shall not forswear thyself.” In other words, don’t perjure yourself. Usually, this is viewed as a restriction or a prohibition against committing perjury on the witness stand in a legal proceeding. That’s the technical term under the law of

Moses in the Ten Commandments. Jesus said, I don't want you to swear any oaths, except by saying yes or no. Some people have said, well then Jesus is opposed to all oaths of any kind. We know that can't be the case, because if you go to Matthew 23 you will see Jesus' practical teaching about oath making. What he objected to there was not the making of oaths. People were swearing by the temple, etc. He said, fine, but just remember that when you swear these oaths you are swearing not by the temple or by the altar or by the temple gold. Don't get into a big argument about which you are swearing by. You are swearing by the spirit that dwells in that temple. He wanted people to swear oaths. What then is he saying in Matthew 5 or 3 Nephi 12? Swear not at all, except in this way. I think he is talking about a specific context in which certain oaths are to be made in this way—there we will only swear in this manner. I think that [explanation] makes very good sense in a number of New Testament texts that we won't talk about.

140,141      3 Nephi 12:38-45; D & C 104:18      Number twenty-five: We then find in verses 38-45 the teaching about turning the other cheek, going the extra mile. If a person asks for one piece of clothing, give him two. The Lord lets his rain fall on the righteous and on the wicked. Well, it's at this point that we start looking for something related to the law of the gospel, and indeed the Doctrine and Covenants doesn't let us down. D&C 104:18 defines the law of the gospel as follows (this is the only place I know of in scripture where this term is defined): "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." What we have then in this part of the sermon can, I think, aptly be described as the law of love, the law of the gospel. It's a law, by the way, that is taught not only in the New Testament, the Doctrine and Covenants, and the Book of Mormon, but it is also in the Old Testament. "Thou shall love thy neighbor as thyself was not a phrase invented by Jesus in response to questioning Pharisees. He is quoting there from the book of Leviticus.

141 3 Nephi 12:48 We then turn to a transition stage in the text. Jesus then says, I want you now to become perfect. What does the word perfect have to do with a temple context? Perfection, being perfect. Does that sound like a word that might have some potential here? It's almost like he is leaving one phase and says, all right, now we've talked about the law of Moses. We've left that room, and we are now going on. You remember which priesthood is involved in the law of Moses—it's the Aaronic Priesthood. Now we are going to make a shift; we are now going to go on and become perfect.

141 The word perfect in Greek (TELEIOS) means “to become finished or completed,” and it is a common word used in the ancient mystery religions to describe the person who has been fully initiated in the religious ordinances. Let me give you a couple of examples of that. Some of them come from “The Secret Gospel of Mark,” which was published by Morton Smith. This is found in a letter of Clement of Alexandria around A.D. 200 [inaudible question] That is a quote from Arndt and Gingrich A Greek English Lexicon of the New Testament and Other Early Christian Literature. The medieval lexicons were put together mostly by Catholics. Most of our dictionaries and lexicons these days are done by Protestants, and the Protestants have a general antipathy against ordinances. You aren't saved by ordinances [according to them]. That was one of Luther's main points, so whenever possible a Lutheran is going to give you a translation that is compatible with his view of salvation—which is salvation by grace. You become perfect in an ethical sense or a moral sense. That will be the primary meaning listed. When you go to the medieval texts, you will see that the sacramental dimension of these words receives much higher prominence.

142 3 Nephi 12:48; 3 Nephi 13:1-4 Anyway, Jesus then says, “I would that ye should become perfect.” I don't want to suggest that that's the only meaning of the word, but it is certainly a powerful meaning of this word. You should also think of yourself as becoming perfect not just in going through an initiation or a ritual ordinance, but in

living true and faithful to it. That will bring even greater perfection. Well, as you turn the corner into chapter 6 in Matthew or chapter 13 in the Book of Mormon, what do we next encounter? Almsgiving—giving of your substance to the poor. You are promised here that if you do this you will be rewarded in the open. We will come back to that in a minute.

142 3 Nephi 13:5-13 Item number twenty-eight proceeds with instruction as to how to pray. Jesus begins by telling people how they should pray in private. When you (the word there is singular) go to pray, what should you do? You go into your closet, and there you pray not with a lot of words and repetition, but just pour out your heart unto the Lord. Then Jesus says, “But when ye pray . . .” The word there is plural, so we are talking about a group prayer. Here is what you should say. Then he leads them, I think, in a prayer. We know it as the Lord’s Prayer. Brother Nibley has not published this, but in Sunday School classes he has described the Lord’s Prayer itself as an archetype of the mysteries. He sees in it the typical elements of all of the mystery religions—an ARCHE, a protology or beginning. “Our Father which art in heaven.” You begin in the heavens. [Then there is] an OMPHALOS or something relating that to worldly events—the worldly bread, the debts. “And forgive us our debts. . . . Lead us not into temptation.” Finally, [there is] what he identifies as the sphragis or the seal, which is placed on the prayer: “For thine is the kingdom, and the power, and the glory, forever. Amen.” So it might become just in itself a microcosm of the entire ceremony [inaudible student comment] Yes, an archetype of the ceremony itself. It contains the archetypal elements of the mystery religions’ ritual.

142 3 Nephi 13:13 We might pause and say something about this seal for just a minute: “For thine is the kingdom, and the power, and the glory, forever.” Many of you are aware that in some of the early manuscripts, indeed, the better manuscripts of Matthew, you don’t have the long ending to the Lord’s Prayer. It just ends “Amen.” That, of course, is not the case in the Book of Mormon, which

gives you the long ending. Biblical scholars, Jeremias in particular, have argued that you cannot imagine a prayer being offered by a Jew (and Jesus was a Jew) that didn't end with some kind of doxology praising God. Jeremias isn't sure what doxology Jesus might have used, but he has no doubt that one would have been there.

142 The question is then why doesn't Luke (in Luke 6 and 11 when you have the sermon on the plain and the teachings of Jesus are comparable) end the brief prayer that he gives in chapter 11 with any kind of doxology. There the manuscripts are clear. It just ends with an "Amen." It might be that when you are in a temple context, you are more inclined to include a doxology, the praising of God. But when you are out in the fields teaching people how to pray, you would close with a simple "Amen." I refer you to Strack and Billerbeck who have gathered some Talmudic sources on this point. They describe the prayers that were offered in the temple on the day of atonement. They say after the people and the priests standing in the forecourt hear the name of the Lord cried out, then they all fall down on their faces, and they say, "Praised be the name of his glorious kingdom forever and eternally."

142 In the temple one does not answer simply "Amen." How did one answer? "Praised be the name of his glorious kingdom forever and eternally." In other words, it was a part of the special ending of a prayer. On the day of atonement that longer ending would have been appropriate. If we are right that Jesus is appearing to the Nephites on a day that had ceremonial significance, it cannot be counted as an error that the Lord's Prayer ends with the doxology in 3 Nephi.

142 Well, we are to number twenty-nine. We now learn that fasting, washing, and anointing have something to do with this.

143 3 Nephi 13:24 Number thirty: We then learn that total dedication to the kingdom of God is the next requirement. A man cannot serve God and Mammon. Your eye must be single to the glory of God. It's interesting that

phrase—the singleness of your heart and eyes to God—appears in Doctrine and Covenants 88 when it is again describing the process of sanctification.

143 3 Nephi 13:25 Item thirty-one: Jesus then turns to his disciples and tells them, don't worry about tomorrow. You will have sufficient for your needs.

143 3 Nephi 13:28,29; Luke 24:49 Item thirty-two: He then talks about garments. In Greek the word ENDUO, from which our word endow is directly derived, has two meanings. ENDUO means “to clothe, to put on clothing.” It also means “to take on characteristics, virtues, and intentions.” When a person is endowed, the person is clothed. Jesus told his disciples not to leave Jerusalem (Luke 24:49) until they were “endued with power from on high.” The clothing represents the robes of God's righteousness. The atonement occurs when one is encircled by the robes of God's righteousness, but this only occurs as these attributes are taken on—the attributes set forth in the beginning in the Beatitudes. Joseph Smith spoke frequently about the need to be endowed in the House of the Lord. It's interesting that Jesus expresses this idea by saying to his disciples, I will give you clothing. And the word there is ENDUMATA. I will give you garments that are more glorious than whose? Than the garments of Solomon. He, of course, is always connected with the great temple.

143 Moving quickly, we go to item thirty-three. We then are prepared for the judgment—how to withstand the judgment. First we are told the principle by which we will be judged—for in what manner you shall judge, so shall it be judged against you; with what measure you mete, so shall it be meted against you.

143 3 Nephi 14:6; Matthew 7:6 Number thirty-four is an interesting and again, as we mentioned, a very troubling passage for many. This is the requirement that you cast not your pearls before the swine. What on earth is this text talking about? In a temple context does it make any sense? By all means. Jesus goes on to say, and cast not your holy things . . . The clue couldn't be more obvious. “Cast not

your holy things before the dogs.” He’s talking about a covenant and an obligation of secrecy at this point. There are certain things that are not to be divulged. Interestingly, we also encounter a penalty. If you do, they will turn and rend you and trample you under feet. Those are common curses that you will see referred to in the Old Testament, reserved for those people who violate the covenant.

143 3 Nephi 14:7-11 Point number thirty-five is 3 Nephi 14:7. We have the old familiar verse, but now think of it in a new setting. “Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.” There’s a three-fold petition. Point number thirty-six promises that if it is asked properly who will be there to open unto you? The Father. He will give you a good gift, for what father is there if his son asks for bread will give him a stone. You are asking for the bread of life. Are you going to be stoned to death? If you ask for a fish, an obvious symbol of Christ, will you be given a serpent, the obvious symbol of Satan. You will be given a GIFT, another word for ENDOWMENT.

143 3 Nephi 14:12 Point number thirty-seven is the common and well-known phrase, “Do unto others as you would have them do unto you.” What’s the thrust of that in this context? A man cannot be saved except with other people. The first obligation of a person who has been converted is to want to share the principles of the gospel, the opportunity for salvation, with other people. What more could be given? If you would like to be saved yourself, you must make this opportunity available to other people.

143,144 3 Nephi 14:13,14 In number thirty-eight we are told that we must enter in through a narrow opening. Strait and narrow is the gate that leads to life eternal. We are taught the principles of two ways. We are told that there are signposts and markers that will help to guide us on our way through the narrow gate. Interestingly, those words themselves are the words that are used to describe the function of certain symbols that appear on the veil, to describe and remind you of the undeviating course that a

person must follow in order to enter into life eternal.

144 3 Nephi 14:16,17 Point number thirty-nine is the discussion about becoming a tree of life—a tree that bears eternal fruit. For those that do not bear the right fruit, they will be cast out and thrown into the fire. Those who bear righteous, worthy fruit [will be rewarded]. The words here for good and evil are not your normal moral words, but are talking about those things that are exalted, or those things that are corrupt.

144 3 Nephi 14:22,23; Amos 3:2 Finally, number forty: We are told that if we do this we will then be allowed to enter into the presence of the Lord. Not those who just say, “Lord, Lord” will enter into his presence. You must have more than even the ability to cast out spirits in his name. What is it that these people lack that Jesus will have to turn away and say, “I know thee not”? To know the Lord is a common expression in Amos and elsewhere in the Old Testament. Amos 3:2 is a good example. To know the Lord means to enter into a covenant with the Lord. The Hebrew word for know is YADAC. It has a broad range of meanings, but certainly one of them is covenantal. “You only have I known of all the families of the earth.” In what sense has God only known Israel? By means of the covenant.

144 That takes us not to the end of the Sermon at the Temple, but to the end of the familiar terrain of the Sermon on the Mount. We will finish next time with a few more comments about the Sermon at the Temple. I would like to give you a written assignment to be turned in on Monday. You’ve heard me talk about this for three lectures now. I would appreciate this; I guess I don’t have the power to require it. Nibley will decide if he wants to give any weight to such an assignment at all, but I would appreciate it if you would write a page or two reflecting on some of the implications of the interpretation and of the hypothesis that I have presented to you thus far. The implications are broad. As we said earlier, when you start to see this passage in a way that no one else has ever really looked at it before, the text begins to explode right in your hand.

Things start to take on meanings, and connections start to come alive that you might never have thought of before. I would like you to reflect on those implications and the broader implications about what this means for the Book of Mormon itself. We have been told in prophecy that the Book of Mormon contains the fullness of the gospel. How well and how completely it contains that fullness we never have previously imagined.

## **JOHN WELCH 100 3 Nephi 15-18**

**[Jesus Prepares the People  
for Final Judgment Day]  
[Sacrament Administered to the People]  
[Sacrament Prayer Known Only in B of M]  
Implications of the Sermon at the Temple  
[B of M Given to Teach Us the New and  
Everlasting Covenant]**

145 Today we'd like to finish up the last few elements in the Sermon at the Temple and then consider some of the implications of this approach to these chapters of scripture.

145 3 Nephi 15 :1 Of course, right after Jesus concludes the familiar material from the Matthean sermon, we begin in 3 Nephi 15 with a statement that puts all of this again back into perspective as to what it is doing. There Jesus says, "Whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day."

145 Again the point that we made at the outset was that one of the main purposes for this exercise, this instruction that Jesus is giving to the people, is to allow them to be able to be lifted up at the last day to withstand the final day of judgment. This general eschatological, judgmental orientation is then reinforced by what Jesus says. Notice also that just before you begin the Matthean material in the last part of chapter 11, you have the image of the person who builds upon the rock and the contrast with the person who builds upon the sand. That also comes then at the end

in 3 Nephi 14, forming a kind of frame or an INCLUSIO, which is a device frequently used in ancient literature to help people to see what the orientation of a passage will be. So we have that double reference helping us all the more clearly to see this focus in the Sermon at the Temple.

145 Chapters 15 and 16 then move into what I would just term a lecture on the nature of the covenant. Here Jesus responds to some of the questions that people have. They're not sure how it's possible that the law of Moses, as we discussed in the first lecture, could be entirely fulfilled when there are still a number of outstanding prophecies and promises that obviously have not yet been completely satisfied. Jesus explains how that will be, how the law has been now transformed; but all of the promises that God has made, of course, are not yet materialized. They will be brought into effect both for Israel as a group and for individuals personally in due course.

145 3 Nephi 17:1 In point number 42, at the conclusion of that lecture, the beginning of chapter 17, Jesus then again turns his attention to instructing the people further as to what they should do. The first instruction, 3 Nephi 17:1, is that the people, if they are going to comprehend what he has said, must ponder, must go home and think about the things that have been said and done. I think that's an important instruction that tells us that there are deep meanings in what Jesus has given—just as the temple for us is something that is never exhausted, that you must always ponder and think and pray about. So Jesus instructs his people that that's what he wants them to do with this text. It's not just a matter of doing, listening, and remembering, but also pondering and internalizing and thinking about very deeply.

145,146 3 Nephi 17:5-10 Item number 43: In 3 Nephi 17:5-9, Jesus then calls the people to bring any of the sick or afflicted that they might have so that Jesus can bless them. We have then the touching scene of Jesus blessing all of those in this multitude who had any affliction or handicap or any kind of illness. A comparable function, I

suppose, is served in our own temples by the prayer roll, which is placed on the altar for any of the sick or afflicted or any people who need special blessings. It seems to me that Jesus turns to a similar function. It is interesting to me, although this is certainly not a part of any kind of ritual that would then be given by Jesus to the people, but they turn around and reciprocate to him with the washing of the feet—not with ordinary water, but they wash his feet in their tears because of the gratitude and the love that they have felt for him, having spent this day or whatever time it was with him.

146 3 Nephi 17:11-24 Point number 44: Jesus then turns to bless the parents and the children. We frequently hear of this material. It's used in many Primary meetings and Primary inservice lessons to show how Jesus loves the children. We overlook, however, the first half of the blessing when we do that. The first thing Jesus does is to call the parents, and he blesses them. It's interesting to me that there's some discussion given, although we can't be very sure of exactly how the people positioned themselves or where they were, but the text talks about these people being round about Jesus. Jesus is in the middle somehow, and he calls first of all the children to be brought to him. It seems to me that they would have, as children naturally do, just thronged around him—just encircled him in kind of an internal circle within the multitude. And then it says that the parents stood around the children, all round about them. So it's almost as if you have Jesus in the middle with a circle of children around him, and then the parents encircling them. After Jesus blesses the parents, then he turns to the children and blesses each one of them. I think it's significant that the text says, after he concludes this blessing, that he turns to the parents and says, "Behold your little ones." It seems to me—and again I just suggest this for your pondering—that Jesus is doing something more here than simply saying: look at your little kids—aren't they cute? Aren't they cute little guys? He's saying "behold your little ones." In some sense now I think they are their little ones, in a sense that they weren't prior to the time this blessing was given.

146 3 Nephi 17:24,25 At that point you remember that the parents witness what has gone on. Angels descend and minister, and thus this portion of the Sermon at the Temple is witnessed by God, angels, and the parents as witnesses. The suggestion, of course, is that some form of priesthood blessing has been given which now brings these families together in a special, spiritual way. They would never be the same as families, in any event, having experienced this great event together as a family unit.

146 3 Nephi 18:6-12 In chapter 18 we turn then to point 45, where Jesus will give the people a new name. The new name that they are given is the name of Christ, which they take upon themselves by way of covenant. It's interesting that we now encounter the Eucharist, the sacrament, where Jesus divides the congregation into the groups and has the disciples minister unto them, giving them each the bread and the wine as tokens of his body and blood. In so doing, as they partake of that, they covenant and witness that they will keep the commandments which he had given them this day. We usually think of the sacramental covenant only in connection with our baptismal covenants. But as I understand it, when we partake of the sacrament every Sunday, we renew whatever covenant we have ever made with God, and so it is the full range of covenant relationship that's being renewed and enriched and represented by that.

146 I'd like to digress for just a minute to talk about the sacrament because I think it bears on the general question of whether or not it is reasonable to think that the Nephites took what they experienced on this day and incorporated it somehow into their religious liturgy and ritual. I think one of the strongest evidences of that is in the sacrament prayers. If you compare, and a few people have done this, 3 Nephi 18, where Jesus administers to the bread and then administers to the wine, the words and phrases which Jesus uses there all find their way into the sacrament prayer that you find in Moroni 4 and 5—that they will take upon them the name of Christ and always remember him. In 3 Nephi 18 it's all cast in the first person. Jesus, of course, is saying that you will keep the commandments which I have given you, that

you will always remember the body which I have shown unto you. Someone has taken this—whether it was Nephi himself or whether it was Jesus himself, we don't know—but someone has taken this experience and then cast those words and phrases into the prayer that the Nephites I think immediately begin using as their sacrament prayers.

146,147      It is interesting to me that as Latter-day Saints we do not technically observe the sacrament of the Lord's Supper. The prayers that we administer, the sacrament that we participate in, is really the sacrament of the Lord's appearance, because it is from the Book of Mormon that we know those prayers. We don't know those from the New Testament or from anything in early Christianity. The way in which the priests administer the sacrament is explained in the Book of Mormon and follows this prototype. What that says to me is that we generally spend our time during preparation for partaking of the sacrament thinking [of New Testament scenes], and this is certainly appropriate. I don't mean to take away; I mean simply to augment. We usually think of the Last Supper, the Upper Room—the events that preceded the crucifixion and resurrection of Jesus. It seems to me that we should add to that an effort to try to spiritually place ourselves into the context of the Sermon at the Temple—that we should try to see ourselves as having experienced the same thing that these Nephites did. It is their prayer that we use.

147,148      3 Nephi 18:7      There is a little difference that I think you might also want to observe between the Old World and the New World. For those who see this as the sacrament of the Lord's Supper, the prayer (and Paul reflects this) on the bread was always "eat in remembrance of the body which was broken." It is the broken bread, the symbol of the breaking there that becomes important for the Old World.] But in 3 Nephi 18:7 what does the bread symbolize in the memory of the Nephites? You should; partake of the bread in memory of the body which I have shown unto you. The Nephites didn't see the breaking [of Christ's body] as John and James and Peter did, and Mary and Martha and those who were there at the cross. For them it was a symbol

of the resurrection—the life, the blood, the bread of life—a little different orientation.

148 You might also want just to note and put this in the hopper to think about as well: Although we don't celebrate the sacrament today in our temples, in the Kirtland Temple and in the Nauvoo Temple that was standard. In fact, as a part of the dedicatory service for the Kirtland Temple, after Sidney Rigdon finally got through with his two-and-a-half-hour sermon (Sidney was into long sermons), they broke for the afternoon and came back. Then following the dedicatory prayer and a number of testimonies and speaking in tongues and so on, then the twelve apostles administered the sacrament to all who were present. That was also done in the Nauvoo Temple.

148 3 Nephi 18:28-30 We move then to point number 46. After the sacrament is administered, Jesus then gives the people instruction about the importance of continuing worthiness: that no one is to be allowed to participate in the sacrament—and by that I would understand all of the ordinances and instructions leading up to and a part of the partaking of the sacrament. Everything that Jesus has done, whatever is going to be continued of this—no one is to be allowed to participate in these from this point forward unless they are proven worthy to do so. Something along the order of a temple recommend is perhaps suggested here, that priesthood authorities are not knowingly to allow people to participate in these ordinances unless they are worthy to do so.

148 3 Nephi 18:36,37 Finally, the last thing that Jesus does before he ascends that evening is number 47 at the end of chapter 18. He lays his hands upon the twelve whom he has chosen and gives them the power to bestow the gift of the Holy Ghost. I think that's an interesting thing to observe. Jesus, of course, had called them as twelve in chapter 11, but if you look carefully, the text is very precise and says that at that point, Jesus gave them only the power to baptize. That of course is the Aaronic Priesthood or the Levitical Priesthood, or something equivalent in the Nephite

jargon. But by the time they have completed this day, they are now prepared to take upon themselves the Melchizedek Priesthood. So there's something that has happened between chapters 11 and 18 that I think is significant from a priesthood advancement point of view, and I think that too fits very nicely into what we have been suggesting as the essence of this experience altogether.

148 So with that the remarkable first day of Jesus with the Nephites concludes. You can imagine going home that night and indeed having been fed and impressed. When Jesus says go home and think about this, there's certainly a lot to think about. Can you imagine having just had this all thrown at you? You remember when you went to the temple or when you were baptized or whatever it was. It doesn't all sink in right at first; it takes a while. And you can just imagine how these people would have felt after not just a first discussion or a second discussion, but basically getting the whole banquet in one sitting. Really rather staggering.

150 I think that the accounts we have of how the translation took place support the ideal that what we have here is in fact a more literal representation of what was actually on the plates than just some kind of nebulous, general interpretation. David Whitmer said that in the translation process a character would appear to Joseph, and then he would give the translation. It's interesting! to me that he says that sometimes in that translation process, one character would end up being a whole sentence. Other times a character would only represent a word. In other words, we wouldn't expect to find a one-to-one correlation between what is in the English translation and the symbols on the plates. But everything that is translated into English has some equivalent, whether it is a symbolic or more of a literary kind of equivalent, it was, at least in David Whitmer's mind, something that was coming from the plates and not just being incorporated in from the rest of Joseph's memory of scripture.

150 The Sermon on the Mount in the Joseph Smith

Translation is not exactly the same as the Sermon on the Mount in the Book of Mormon. I account for that because the JST makes it clear that Jesus is giving that instruction at that time. The way you have it in the JST is at the very beginning of his ministry when he first calls the Twelve and sends them on a mission. It is being used in a missionary context there. I conclude from that that Jesus gave the Sermon on the Mount more than once. The basic text remained the same, but certain portions of it could be changed to adapt it to the various audiences or the needs or circumstances. I think he gave it when he called the apostles and sent them out—when they needed to have power in order to act in his name. I think he gave it to them again after the resurrection and before he left in Luke 24. I don't know how many times he gave it. One of the premises of New Testament scholarship is that Jesus said everything only once, and therefore our chore as scholars is to try to plow back into the text and find what the original form of the saying was. When you compare, for example, the prayer in Luke 11 with the prayer in Matthew 6, or the Beatitudes in Luke 6 with the Beatitudes in Matthew 5 [you see this]. The task that the critical New Testament scholars have taken upon themselves is to find what the original form of those Beatitudes must have been. That assumes that there was only one set of Beatitudes and that Jesus only blessed people once and that Jesus only taught people how to pray once. I guess I just find that really hard to believe. He worked for three years. Any of you who have preached the gospel for a couple of years know that you give the same discussion more than once. And it's not always exactly the same.

150,151      Before we leave this point of translation, let me make just a couple of other points. There's an interesting thing you should know a little about. Well, let me give you this example and then explain some of the others. In Matthew 5:21-22 there's the saying, "Ye have heard that it was said by them of old time, Thou shalt not kill. . . . But I say unto you, That whosoever is angry with his brother . . . shall be in danger." Now in your King James version you read, for "whosoever is angry with his brother without

a cause,” Okay? In other words, if you’ve got a good cause, then you’re okay. But if you are angry with your brother without a good reason, then you are in danger of the council and the judgment. Now that phrase, without a cause, is this little Greek word EIKE, and it’s kind of hard to translate exactly what it means literally, but likely or something like that. Now, [you notice an] interesting thing when you go to the earliest manuscripts, several of them—[such as] P64 and P67. This New Testament manuscript dates to around A.D. 200, among the earliest New Testament manuscripts we have. Also [there is] the original hand of the Codex Sinaiticus, one of the better of the New Testament codices, and several other minuscules and other early Christian Fathers. When they present this material, they drop this word. I mean they don’t drop it—it’s just not there. So it just says whoever is angry is in trouble.

151 Now you look at 3 Nephi 12, and you’ll see that the phrase “without a cause” is not there. New Testament scholars have concluded that this is probably the original, the better reading, to drop this, because Jesus rarely gave people excuses or escape hatches. He doesn’t say, whosoever looks upon a woman to lust after her with good cause is okay. No. The harder sayings of Jesus are the ones that are usually consistent with the rest of his preaching. So here we have one place in the Book of Mormon where the New Testament manuscripts make a difference in the meaning of how we understand what Jesus is saying, and the Book of Mormon conforms with what appears to me, and I think most would agree, to be the stronger reading.

151 There’s another one like that in 3 Nephi 12:10. In Matthew it says for whosoever shall suffer persecution and so on for righteousness’s sake shall be blessed. Now as people have tried to translate the Sermon on the Mount in Greek back into the Aramaic that Jesus might have spoken, that is a very difficult expression to put back into Aramaic. A very strong and cogent argument has been made that Jesus didn’t say that we should suffer for righteousness’s sake, but that in Aramaic that most likely would have been “whosoever will suffer for the Righteous One’s sake.”

In other words you're suffering for whom? For God. He is the Righteous One. The Book of Mormon is consistent with that where it says that you will suffer for my name's sake. It is the Lord that is behind that.

151 Now there are about ten other significant places in the Greek manuscripts where it appears that there were some differences in the early manuscripts. They're significant from a very technical kind of textual point of view, but they don't, in my opinion, result in any difference in the meaning of the passage. In other words, in some places the Greek will say "whoever is angry with his brother." In other places it will say "whosoever is angry with his brother," and some places will just say "who is angry with his brother." Well, there we have some textual confusion. Was it who, whoever, or whosoever? But does it matter in English how you render it? I can render that any one of those three ways into English and then ask you to tell me which of those three in Greek it originally was and you can't tell. You could render all three of those Greek expressions with the same whosoever in English. And that's the case, I believe, in all of those other places where we have variants. The one place where it does make a difference, the Book of Mormon delivers the needed translation. I think there are a lot of stories in the Book of Mormon that can be interpreted in that same sense with covenants and temple symbols.

151 Now that we know that they were seeing the fulfillment of the old practices in this new, and also knowing how important temple ritual was in ancient Israel, we can start looking at places like 2 Nephi 6-10 which is a covenant speech that Nephi wants Jacob to deliver to the people. We can now look at Mosiah 1-6 with a new set of eyes, which of course has a lot of similarities [to the covenant text in 3 Nephi]. The covenant language in Mosiah 5 is directly related to the language that we have in 3 Nephi 18. All of the promises—taking upon yourself a new name, promising to remember him always and keep his commandments which he has given you—those phrases are right there in Mosiah 5. Also look at Alma 12 and 13, where Alma is describing a manner in which priests after the Order of the Son of God

are ordained, a manner in which they can look forward to the atonement of Christ. It's a symbolic type of ordinance, more going on there than just a simple ordination by the laying on of hands.

152 D&C 42 was known as the law—these are the rules by which all people who participate in the new and everlasting covenant are bound, and notice the similarities there again to the Ten Commandments and basic teachings that are present in all of these texts.

152 D&C 84:57 One of the theme songs, of course, of President Benson's administration has been that we still labor under a condemnation because we have not remembered "the new covenant, even the Book of Mormon." Look at the phrase there in the D&C 84:57. The problem is not that we have forgotten the Book of Mormon. The problem is not that we don't know the story of the stripling warriors, etc. The problem is not that we don't have Arnold Friberg paintings etched in our minds. You know, we remember the Book of Mormon in those kinds of ways, but what the Doctrine and Covenants tells us that we must remember is "the new covenant, even the Book of Mormon." Of course, one of its purposes is that we might know the covenants and know that we are not cast off. That's right on the title page, so perhaps we need to attend much more to the understanding of the covenant relationship that the Book of Mormon is trying to create between us and our Father in Heaven and Christ. All of these kinds of texts work into that objective.

152 It seems to me that when you have a Socrates, a Jesus, a Buddha, whoever it is that stands as the fountainhead of a powerful new religious movement or ideology or philosophical school, it is rarely the followers who come traipsing along behind, especially when they are fishermen, who somehow impose upon these miscellaneous sayings a coherent order. Somehow we have this view, and maybe it's created by something of an enamorment with evolution, that things always start out simple and then get complex; therefore, Jesus' gospel must have started out

with simple sayings and then the complex structures were added ecclesiastically after the community was somehow formed. It seems to me that that isn't necessarily the way we ought to view this. It's more likely to me that the powerful historical fact of Jesus has to be understood in conjunction with his being the source of not just a few aphorisms or proverbs, but an entire world view that is put together in a coherent whole. It seems to me that that's a more likely interpretation and that the reasons offered by textual critics to the contrary are interesting and teach me to read the text very carefully, but they don't explain what I see going on here.

153 The New Testament scholars are moving away from the radical idea that I've presented here that Matthew somehow just pulled this all together. There are too many things in the Sermon on the Mount, even as we have it, that are inconsistent with the agenda that Matthew seems to be imposing on the text in other places where you can see that he's doing it. And just vocabulary. I can't remember off the top of my head, but I've looked at the vocabulary in the Sermon on the Mount, and there are an astonishingly high number of words in the Sermon on the Mount that are used only in the Sermon on the Mount and never again in anything that Matthew writes and rarely in anything else in the New Testament. It bears the characteristics of a pre-Matthean text that Matthew didn't write. Surely he incorporated it into his record, but I can't imagine Matthew pawning off in A.D. 70 a gospel and saying, here, this is what Jesus said to us on the mountain. You remember? Hey, there were people who were still around who remembered, and they would have said, gee, I don't remember Jesus ever saying that. And how's this going to be bought? How's this going to be pawned off on people? Their memories were not that short. Besides that, there are too many evidences that the Sermon served a role in the late thirties and early forties in the ward or branch or community in Jerusalem—it's actually called a synagogue still in the epistle of James. And it was used according to the best scholarly opinion right now as a cultic reminder of the covenants that people made when they joined the Christian church. So it served

a role that indicates that it would have been a text known and kept and not just created late in the day.

153 There's another thing in terms of apostasy if you look back again and reread 1 Nephi 13 where Nephi prophesies about the loss of plain and precious things. At large in the land generally among Latter-day Saints is the idea that what happened was that plain and precious things were taken away from the record. First of all, somebody came along and with some scissors excised things that were plain and precious. That's not what Nephi says if you read the order in which he presents the apostasy and the process by which it occurred. First, he says, that they will take away plain and precious parts from the gospel. And next, they will take away the covenants of the Lord. And third, as a result, plain and precious parts will be left out of the record. The process is first a change in the understanding of the gospel. Once the gospel is changed, they don't understand how to use or have the power to administer the covenants. Once those things are gone, then [in] the later collections of records [they] have a hard time understanding or explaining, perhaps omitting certain things that they just aren't doing anymore. The cause is not a textual problem; it's not a transmission or a scribal problem. In fact I think in many cases the plain and precious things can still be right there in the record. But if the knowledge has been taken away from the gospel, and if the understanding of the priesthood and the covenants are gone, then you can read exactly the same words and just understand it in a completely different light. The result is exactly the same either way.

# **JOHN WELCH 101 3 Nephi 19-4 Nephi 1**

**Understanding the Sermon at the Temple**  
**[Emphasized Thanksgiving in**  
**His Own Recorded Prayers]**  
**[Emphasized Forgiveness in His Own Prayers]**  
**[The Last Day Christ Ends with many**  
**Admonitions or Wo's"]**  
**[There is No Government, Judges, Lawyers etc.]**  
**[Conversion based on Testimony Not Economics]**  
**["They Had All Things in Common"]**  
**[Land Assignment 7 Division Described**  
**[Marriage and Families Strong]**  
**[They Fasted, Prayed, and Met Together Often]**  
**[Definition of True Repentance]**  
**[B of M is Accurate: Subtle Artistic,**  
**and Beautiful Literature]**  
**[Chiasmus Parallelisms Embedded in the B of M]**

154 Today is the fifth and final lecture that I will be giving to you. I want to thank you for your attention and your attendance, and I'm sure you're looking forward to Brother Nibley's return. He'll be back on Monday, if all things go as scheduled.

154 Several of you have asked about the material that I have been presenting to you and whether written notes or a written version of this is available. Hopefully by the first

part of the summer there will be a book in print called *The Sermon at the Temple*, which is being published jointly by F.A.R.M.S. and Deseret Book Company. And I don't give that to you as an advertisement, but if you can wait that long—and I'm sure you can—that would be the best place to get the material in print.

154 It seems to me that there are wide-ranging implications for our lives and for our understanding of the Book of Mormon, [other] scripture, the temple, and a lot of other things as a result of our understanding of the Sermon at the Temple. As I indicated at the beginning of the lecture, I see this as kind of a Grand Central Station that sooner or later all of the paths of the gospel will run through or by. The Sermon on the Mount is given at a mountain that is very prominent on the horizon, a very prominent feature in the landscape of the gospel. And I think the more familiarity you have traversing its trails and knowing its paths, the more your life will be enlightened, and the more you will walk in the ways of truth and righteousness.

Looking at the way in which some of these things have emerged through our own study, I've come to appreciate even more the way in which the Lord reveals his will to his prophets, line upon line, precept upon precept. It's fascinating to study the way in which the temple ordinances and temple endowment were revealed to Joseph Smith. When he walked out of the Sacred Grove in 1820, he knew many things and certainly knew for a surety certain things better than anyone had known for several millennia. But he didn't know everything; things still had to be revealed. Pieces came, a bit at a time as a part of the dedication and temple work that was done in the Kirtland Temple, and things that came to him as he was preparing for the ordinance work in the Nauvoo Temple. It's fascinating to me to see how even though these little bits and pieces came a piece at a time, in a life that was certainly far from tranquil, when you get to the end, when Joseph's mission was finished, the entire picture is there. The pieces are all together and in place. That's something that at least I have difficulty attributing merely to happenstance or serendipity.

154,155      Isaiah 2:2,3    I also think that it helps us to reinforce and understand passages of prophecy going back to things like Isaiah 2. Reread the first couple verses of that chapter sometime, where he talks about how in the last days “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, . . . and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law.” Isaiah is not talking about any ordinary mountain. The Sermon on the Mount is certainly also no ordinary mount, and the Sermon at the Temple no ordinary sermon.

155      In terms of our reflections on the scriptures, how often we need to be reminded that it’s only the one-hundredth part of what the prophets know that can be contained and communicated through the written word, in even the scriptures. We can appreciate even more the soul-searching complaints of Moroni and Nephi who wished that they had more power to be able to say those things that they knew and that were in their hearts, and how they realized that even though they have presented us with a powerful text, it is still weak by comparison to all that they would like to have us know.

155      Well, what were the aftermath effects of the Sermon at the Temple? Let’s look at what goes on in the rest of 3 Nephi and into 4 Nephi and just look at what takes place beyond. On the second day, of course, we begin with the baptismal ordinances, where all of the people were then brought; in the first part of chapter 19, the multitudes are divided into groups and they are baptized. Second, they are instructed in prayer. In chapter 19 Jesus has them pray, and it’s interesting that he says, continue in prayer, and he goes off and prays individually. Then he comes back and checks up on them to see how they’re doing and exhorts them and admonishes them. We have three prayers of Jesus in 3 Nephi 19. Actually, with the third one, it says that the words could not be written of the things that he prayed.

155 I did a study a few years ago comparing these prayers in 3 Nephi with the prayers of Jesus as are found in the New Testament. There are about nine places in the New Testament where you actually hear Jesus praying, where the gospel writers tell you what he prays for. I was impressed that the things that Jesus was praying for were not always the things that we pray for. When we pray, we ask a great deal. We ask the Lord that we will do well on our tests, etc. Obviously, we have a long way to go as a culture in understanding the power and purpose of prayer. Just think, what is it that Jesus communicates to his Father in Heaven about when he turns to prayer? Of course, again, we only have a small fraction of what it is that he prayed for. We know that he would go up and pray all night long, especially on the mountains. He would go out into the countryside and pray.

155 But of those things that have survived in the scriptural record, step number one in his prayers is thanksgiving. He is always grateful whenever the Lord has revealed anything to his apostles or when the Lord has bestowed the gift of the Holy Ghost, as in 3 Nephi 19, upon the faithful. He is grateful, but he's not just grateful for all the wonderful things that the Lord has given us. Often we seem almost arrogant in our gratitude. Aren't we grateful for all the blessings that we have, and how blessed we are? If you're not careful, that kind of sense of gratitude becomes precariously similar to the prayers of the Zoramites on the Rameumptom. But it's Jesus who prays with gratitude for the revelation of God. Of all things we should be grateful for, we should give thanks for that. Of course, we should give thanks in all things. The Doctrine and Covenants says that the Lord is most displeased with those people who do not acknowledge his hand in all things, so we need to be cautious there, too.

156 Luke 23:34 The second thing that I've noticed that comes up in Jesus' prayers (and this is also present in 3 Nephi) is that he asks for forgiveness. Now, we ask for a lot of things, but the thing that Jesus asks for consistently in his prayers is forgiveness. That's a lot different than asking

for that new house or for that diploma. Forgiveness. He says it on the cross in a prayer, “Forgive them, Father, for they know not what they do.” And he tells us right in the Sermon on the Mount and the Lord’s Prayer that we will be forgiven our debts as we forgive others. We should ask, petition, for forgiveness. I think that is item number one, if you’re putting a checklist together of those things that we should pray for.

156 Luke 22:42; 3 Nephi 13:10 And third, the final thing that you see Jesus praying for is the expression, “Not my will, but thy will be done.” So often we forget that and [emphasize] the importance of trying to put our will beyond the will of anything else. And that’s also in the Lord’s Prayer. “Thy will be done on earth as it is in heaven.” So you see these elements not only in the actual prayers that Jesus offers in 3 Nephi 19 but also in the very model that he gave in Matthew 6 or 3 Nephi 13.

156 Following the prayers, we have in chapters 20-24 a lengthy sermon on the nature of the covenant relationship between God and his people. Having formed the covenant in the Sermon at the Temple, he can now talk about the future of the covenant people—about the coming of the New Jerusalem, the gathering of Israel, the role of the Gentiles, the position of the remnant of Jacob, that which is to come. He can quote and explain Isaiah 54 which promises the security of the establishment of God’s people, etc.

156 Question? “Yes, I had a question about prayer back in chapter 19. I’ve heard an explanation before, but I’ve forgotten it. Here in verse 18 the disciples pray to Jesus instead of God the Father.”

156 3 Nephi 19:6,18 Well, let’s look at chapter 19. In verse 6 he says they should “pray unto the Father in the name of Jesus. And the disciples did pray unto the Father also in the name of Jesus.” Now, verse 18: “And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God.” I think that if you read both passages together, they are praying to Jesus in a way but knowing that they are praying to the Father through him.

The way I've always understood that is to read verse 18 in the context of all of the instructions that have been given.

156 "In a dedicatory prayer Joseph Smith prays to Christ also in the Doctrine and Covenants." I suppose it is proper, if you wish to pray to Jesus in some sense. Jesus is God; he is a member of the trinity. I don't mean that in a sectarian sense, but he is a member of the Godhead. Some prayers are prayers of thanksgiving; some prayers are simply prayers of expression of devotion. One could certainly pray to any exalted being in that sense, I suppose. But Jesus himself has told us that in terms of coming to the Father and praying to the Father, we should always pray through him and through his name. A couple other comments on this?

157 3 Nephi 24:1,2; 3 Nephi 25:1 We have then next a quotation from Malachi 3-4 toward the end of Jesus' second day. Why those chapters? Well, they pertain to the final judgment and to the day in which the Lord will come and the earth will be purged and burned. It tells about those who will be destroyed in the Second Coming and those who will survive the Second Coming. So the text fits again very profoundly into the overall context and the whole message. Again, it is not just a collage of unrelated materials that are being given to us, but if you read the entire thing [you can see that]. Victor Ludlow has done a good job of looking at the overall logic of this second-day covenant sermon. I commend to you some of the work that he's done on that.

157 3 Nephi 27:7-9 We have also on day three the establishment of the church, starting in chapter 27; the giving of the name of the church; the explaining of the importance of the name of the church, that it is the church of Christ, it should be called after the name of Christ, etc. That's not just an idle thing, but it's related to the fact that the name of Christ has been taken upon these people by way of covenant and, therefore, the Church describes those people who have entered into this covenant relationship with Christ.

157 3 Nephi 28:13 You have a number of miracles that

are reported: raising of the dead, healing of the sick, seeing of great visions. In 3 Nephi 28:13: “They were caught up into heaven, and saw and heard unspeakable things.” [The had] great experiences while Jesus was there with them.

157 He taught them for three days, but chapter 26:13 tells us that even after that he continued to appear to them on many occasions, so we don’t know how many times he was there or how long this lasted. And even after that initial occurrence, the Book of Mormon will affirm that Moroni, for example, later in the history also was visited by the resurrected Christ.

157 3 Nephi 29:7 The book of 3 Nephi then ends, as many covenant texts do in the ancient Near East, with a series of warnings and admonitions. Having entered into a covenant, people need to be reminded of the seriousness of what they have done. At the end of King Benjamin’s covenant ceremony, Mosiah 6, the first order of business was to appoint priests to remind people of the covenant that they had entered into, to recall to their memory the seriousness of the commitments that they had made. So again as you see in many ancient Near Eastern covenant or treaty documents, it’s appropriate to end with a number of wo’s—wo to people who don’t live up worthily to these things, wo to those who spurn the works of God, wo to them who deny the revelations of God, wo unto them that shall “say at that day, to get gain, that there can be no miracle wrought by Jesus Christ.”

157 3 Nephi 30:2 Finally, in chapter 30, [there are] exhortations to all the world to turn “from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness.”

158 What was the effect of the establishment of the church of Christ among the Nephites? Well, we turn the corner into 4 Nephi and enter into the golden years, where for four generations the Nephites lived in great peace and unity and

righteousness. In a way this is certainly the culmination of all that the Book of Mormon has been striving for. As the book speaks to our day, it is also the goal which we are still striving to attain. Let's just look at some of the attributes that these people took on and try to measure in a way how we're doing as we are striving toward a Zion community. I'm sure Brother Nibley will talk about this theme as well.

158 First of all, it seems to me that there was no government. I'm not sure what we make of that. Less government is better? Well, in an imperfect world maybe some government is better than no government, but in a perfect world, the less government the better. All of a sudden, with the law being gone, with the old being done away, you no more will read in the Book of Mormon about judges, about the reign of the judges or about the officers of the old system. All we have reported in the Book of Mormon after this point is the ecclesiastical rule of the disciples of Jesus Christ. We learn that if there are any disputes or problems, that three of the elders will go and will talk to the person and try to work the problem out. If it can't be worked out, then they are brought before the congregation. We try to get them to confess and work with them and if not, then there are ecclesiastical sanctions that can be brought. But there's no indication that you have prisons or courts or any of those things, which I take to mean that the Nephites took very literally the words of Jesus in 3 Nephi 12 or Matthew 5 about having no disputations and settling quickly with anyone that you are in controversy with. Coming from a law professor, this may sound odd to you, but the litigious nature of our society is something that is not healthy in most ways. There are better ways, in most cases, to resolve your problems than going to court.

158 While that had a profound and beneficial effect on the Nephites for about four generations, I also think that it ended up producing somewhat of a political or government vacuum in their worlds that once the righteous basis of this society deteriorated, there was nothing left to take the place of the church; people began splintering off and forming other organizations. One thing that is astonishing

as you look at the Book of Mormon record is the rapid collapse and demise of something that was so good. How was it that it came unraveled so quickly? I think one reason is, as I've explained, that if you've taken away your military, your governmental superstructure, all of your political organization and all that you leave besides the church is something of a tribal (family substructure of the society, there won't be anything left to fall back to, once the religious fervor of the people and their righteousness is gone. I think that presents a realistic view and shows that the Book of Mormon record isn't just fantastic—that all of this could collapse so quickly. I think it's only logical after this kind of an experience.

158 Well, what other kinds of clues do we have? Go to 4 Nephi and look through some of the first twenty verses. Pick out some of the characteristics that this society enjoyed. Number one, they were all converted to the Lord. It wasn't their economic philosophy, it wasn't their political ideology that brought about this kind of unity. It was their conversion to the Lord Jesus Christ—their faith in him and their willingness to submit to whatsoever the Lord required. That then brought on a number of gifts and made it possible for other things to happen, such as the elimination of contentions or disputations. The text certifies that those things were done away.

158,159 4 Nephi 1:2,3 “Every man did deal justly one with another.” We have a long way to go in that regard. Verse 3: “And they had all things common among them.” It appears to me that for a long time the Nephite economy was based on the principle of common ownership of land. Even in Israel there was no such thing as fee-simple, absolute ownership of real estate. The land of Israel belonged to God. A person in the tribe of Manasseh or Benjamin or whatever could be assigned to occupy land during his lifetime and had a life interest that could then be passed on to proper heirs, but a person in the house of Israel could not sell his land on the open market to a non-Israelite without there being a right of redemption, so that any other person in the tribe could come and redeem that land. Also, the farmland

outside the community was typically not owned privately, but at the beginning of every agricultural season the town fathers would meet and by lot they would assign each of the men the particular strip of land that they would farm. That would go to people who were able to farm. As people got older they would get smaller lots, and the stronger men would be given larger ones. It only makes sense because how else are you going to get the crops raised?

159 In Mesoamerica a similar kind of thing was the common practice, where people would come in as managers. Since the people who had vested interests within the city often would squabble about how these assignments would be made, it was somewhat common for outside managers to come in and make these kinds of allocations of land distribution on an annual basis. I've wondered if that sort of mentality didn't contribute somehow to the willingness of the Mulekites to have the Nephites come in as a minority party and manage their political affairs in the city of Zarahemla. I think they got more than they bargained for there, more than just managers. But the point I'm making is that as you look into some of the assumptions that existed in this world economically, having all things in common was not as difficult for them to achieve as it would be for us, where so much of what we have is completely privatized. Of course, they then turned in the Nephite world to other symbols of wealth, mostly gold and silver and costly apparel, tangible personal property, things that are portable. I guess if you're pulling up stakes as frequently as they did to move from one city to another, the real basis of wealth isn't going to be in the land but in these other kinds of things.

159 But imbedded in that whole view of property is this idea that what is mine is not mine in a radical individual sense. It is mine [in that] it is entrusted to me for stewardship. It belongs to the community in some sense, and I have an obligation to work the land or to use what I have for a common benefit and not just for my personal aggrandizement. I think that's the attitude that the gospel is still trying to get us back to in teaching us the principle of the law of consecration—even the law of tithing. The law of

tithing is simple to live if you realize that it is all the Lord's to begin with, and all he's asking from you is a mere ten percent of his own. Therefore when we don't pay tithing, we are robbing God because it belongs to him and we are keeping something that doesn't belong to us at all.

159 4 Nephi 1:3 They understood that and they implemented that. They had all things in common, and that produced, of course, great unity. "There were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." [They were] all equal in the church, all equal in the community, and this brought about, of course, extraordinary peace in the land.

159 4 Nephi 1:5-10 What other clues do you see there? A lot of health. The Lord blessed them with health. He healed the sick. The disciples saw that there were blessings individually given to people. They were productive. We talk a lot these days about self-esteem, and I think one of the best ways to get a little self-esteem going in the lives of the youth you may be working with is to help them have some success experiences. The Lord prospers people when they are doing righteous things and when they are being productive. Fourth Nephi points out that the blessings of the Lord, the rebuilding of cities, the productivity that brought about again great self-esteem and good feelings about this.

159 4 Nephi 1:11 They were married and given in marriage. The importance of family [is evident], and notice that verse 11 couples the blessings of marriage and the blessings that come from this in this society with the promises which the Lord had made unto them. What promises had the Lord made in connection with marriage? Well, we don't know. At least I'm not aware of any place in the text where those promises are spelled out. You can imagine what they might be, but there's a clue that Jesus promised them something that would be in that 99th portion of the text that we are missing.

159,160 4 Nephi 1:15; Deut. 6:5; D & C 59:5; Mosiah 5:13 They fasted, they prayed, they met together often, and

they listened to the word of the Lord. As a result, this led again to no contention, no competition, no WAC basketball conference championships—things like that, I guess. What does it lead to? [A condition] (verse 15) caused because the love of God dwells in their heart. Let's not lose sight of the importance of the great and unifying commandment, "Thou shall love the Lord thy God with all thy heart, might, mind, and strength." That's what it's all about. We talk a great deal about obedience, being saved by obedience to the principles of the gospel, but what does it all lead to? Why are we out here running around being obedient? King Benjamin gives you an answer to that in Mosiah 5:13. He says if you want to know the Master, you have to serve the Master, "For how knoweth a man the master whom he has not served?" The purpose is to bring us to the love of God and allow us to return our love for our Father in Heaven. I think they achieved that, and they note that specifically in the text.

160 4 Nephi 1:24 Well, as you know, this was too good to last for very long. Just as it is interesting to ponder the attributes that made this unity and righteousness possible, the text is also very explicit in the steps that took place in the undoing of this golden era. What was number one? You go to verse 24. They multiply, they spread upon the face of the land, and the first twinge of difficulty is what? Pride. They were lifted up in pride, and they began this just by the wearing of costly apparel, fine pearls, and things of the world. [These are] fairly simple sorts of things. You think, well, that's innocuous, but as President Benson has powerfully communicated to us, that's the front end of a very slippery slope, with a long and rapid decline.

160 4 Nephi 1:20 Question: "Wouldn't the division start in verse 20 when the people started separating into Lamanites again?" Well, okay, they begin to have Lamanites. It's not identified as a sin, I guess, is what I thought of. It is possible as the land gets larger and larger that there has to be some kind of political subdivision. But maybe you're right.

160 4 Nephi 1:20 : “... a small part of the people who had revolted from the church and had taken upon them the name of the Lamanites; therefore there began to be Lamanites again in the land.” Well, okay, so first of all you’ve got some splintering, and that creates a bit of a problem. I guess I was thinking more internally—what’s happening among the righteous and within the church itself? As is typically the case in the Book of Mormon, the problem begins internally with the concern of pride. But that’s a good point.

160 As President Benson’s talk indicates, this pride manifests itself in all kinds of ways; it’s not just a haughty feeling. I assume you have all read his conference talk from a year ago. If you haven’t, keep it on your desk and keep looking at that, because it’s the word of the prophet to us and certainly something crucial for our well-being.

161 4 Nephi 1:25 This, of course, then leads in verse 25 to the privatizing of goods, the division next in verse 26 into class structures, and the conversion of their economy into a monetary-based economy where people try to get gain. Then this leads to the denial of the fact that there was a true church. Everybody’s okay; there are a lot of good ways to live—that kind of mentality. That then leads, before too much longer, to the denial of parts of the gospel, which is the logical inference that you must draw from the idea that there are many true churches. Well, if there are many acceptable churches, then certain parts of the gospel must not be very important because they all don’t have the same parts. That then leads to a breakdown of the distinction between the sacred and the profane, which at the end of verse 27 you see happening. They then become willing to administer that which is sacred, even to those to whom it had been forbidden.

161 Well, this process continues on into the end of the Book of Mormon. I like Brother Nibley’s collection of words, which you will find in *The Prophetic Book of Mormon* volume on pages 530-31. He looks at this long-term process and says first they became privatized. Then they became

ethnicized—they taught their children to hate the Nephites or the Lamanites. Then they became nationalized, militarized, terrorized, regionalized, tribalized, fragmentized, polarized, pulverized— and eventually vaporized. That's what's in store there.

161 I'd like to turn my attention now to just a few comments about the Book of Mormon in general and these chapters that we've been looking at. The Book of Mormon is one of these amazing books to me that is going to wear us all out long before we will ever wear it out. It is amazing to me how a book that is so simple can be so complex, how a book that is so accessible to the Primary children of the Church can also be so challenging to a room of very bright young students like yourselves. This book is a miraculous book in many, many ways, and one of its miracles is the way in which it has so many characteristics and attributes and dimensions and features so that every time you come back to the book, it speaks to you in a new way—partly because you are now in a different position in your life. It spoke to me differently as a teenager than it did as a missionary, than it did as a young father, than it did as a bishop, etc. You'll find that as you go through life, if you will take it with you as a companion, it will talk to you. No matter where you are, it will meet you on its terms. It will come to you and meet you on your ground—whether you are sinful, or doing a pretty good job with righteousness, whether you are well informed in the gospel or whether you are the most recent convert. It will speak to you, and it will reflect to you the true condition of humanity, the true state of how we are to return to our Father in Heaven, and what the plan of the gospel is all about. I've got my list of words: I think the book reflects reality, profundity, accuracy, subtlety, complexity, antiquity, artistry, variety, verity, remarkability, and a lot of other -ities. You can keep going on and on.

161,162 3 Nephi 18:32 I'd like to just mention a couple of these and illustrate the point I'm trying to make. Look at reality. There are few books in the world that speak the truth as bluntly to individuals and to whole societies as does the

Book of Mormon. It tells it the way it really is. It talks about reality. Just look at that cycle of nations that we see in the rise and the fall—what made the Nephite nation great and what finally brought about its undoing. Profundity: Look at the little phrases. Imbedded in these texts are profound truths about the real nature of what’s going on between you and the eternal worlds. Take something as simple as the teaching of repentance in 3 Nephi 18:32. We can think about repentance as a revolving door, where every time you repent you run to the bishop and get this taken care of. We even talk about that. I’ve got to go “take care” of this with the bishop. Repentance isn’t “taking care” of anything. Repentance in Book of Mormon terms is more profound. It talks about returning and repenting with full purpose of heart. There’s a profound message in the return aspect of repenting, rethinking, and returning to the Lord with full purpose of heart. Repentance isn’t complete until we have really meant what we are doing. Brother Nibley has said there are only two things in this world that we can do very well. We can’t build very good buildings—they come falling down after a few years. We can’t build very big dams—they get washed out after a while. We can’t paint perfect pictures. We can’t do anything very perfectly. But the two things we can do perfectly are to repent and forgive. Forgive ourselves, forgive other people, and come to the Lord, to return to him with full purpose of heart. The Book of Mormon I think, tells us a lot about that.

162 Accuracy: The Book of Mormon is incredibly accurate as a text. We look at something like 3 Nephi 26:4-5. These are Jesus’ last words at the end of the second day. He spoke about “the great and last day, when all people, and all kindreds, and all nations and tongues will stand before God, to be judged of their works, whether they be good or whether they be evil—If they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation.”

162 Helaman 12:25-26 We won’t take time right now, but compare that with Helaman 12:25-26. As Mormon was giving that [speech] about the dust of the earth being

greater than man because the dust of the earth will obey, he concluded his chapter by saying, "But we read that in the great and last day there are some who shall be cast out, yea, who shall be cast off from the presence of the Lord." We will stand before God to be judged. "They that have done good shall have everlasting life; and they that have done evil shall have everlasting damnation." Now it is interesting. He doesn't say as we read and then tell you where, but somewhere he has read that. Where has he read it? He has read exactly here in 3 Nephi 26. Now, he hasn't yet abridged 3 Nephi 26, but he knows it is there. He has read it, and he quotes the text. That's really rather remarkable. Here you have Joseph Smith going along translating, and he quotes a text that he hasn't even encountered yet, which he will later find in 3 Nephi 26.

162 Alma 36:22 Same thing happens in Alma 36:22. In the middle of Alma's conversion story, where he's telling Helaman about how he was converted, he says that his soul did long to be in the presence of God and he thought he saw "even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God." Twenty-two words there in Alma 36 are not just a loose paraphrase, but an identical, word-for-word quote of 1 Nephi 1:8. And at the time Alma 36 was translated, 1 Nephi 1 had not yet been translated. Again, a remarkable occurrence of a quotation that's very, very precise. Imagine that Joseph Smith as he was translating along turned to Oliver Cowdery and said, hey, here we want to quote Lehi. Read back to me what we had Lehi say back in the first part of this or that. Oliver Cowdery would have walked off the job. And yet the text is accurate, down to some of these minute details.

162 Subtlety: That's a master of understatement. When Jesus says you should settle quickly with people in your way, he says you won't come out of that jail until you've paid the very last senine. Well, a senine, of course, is a monetary unit of exchange in the Nephite world. It happens to be the smallest gold unit, but not the smallest coin, because the silver neas was a smaller amount of money. But in subtlety

it doesn't tell you why he's using a senine there. But if you go back to Alma 11, you'll find that is the amount of money that a Nephite had to pay a judge for a day's service on the court. So there's a reason for that. But the Book of Mormon doesn't tell you all these reasons. It gives us more credit than it ought to. It assumes that we'll be smart enough to figure some of these things out.

162 3 Nephi 17:5-10 We'll take one of the last ones, artistry. We've only got a minute to point out something here. Some of you may have encountered some passages that have been described as chiasmic in the Book of Mormon. I was the one who on my mission in Germany first ran across chiasmus in Book of Mormon studies and came back to BYU to do my master's thesis under Brother Nibley on that subject. So I have been blessed in my life with an appreciation, and many share this, of the artistry of this text—it's amazing. Look, for example, at 3 Nephi 17:5-10, the account of the healing of the sick in that text. Verses 6-7 have a little chiasm imbedded in them. Look at the repetition. "Behold, my bowels are filled with compassion towards you. Have ye any that are sick among you? Bring them hither." Then he lists eight different types of sickness that they should bring, and then he repeats himself. "Bring them hither and I will heal them [the sick will be healed], for I have compassion upon you; my bowels are filled with mercy."

163 3 Nephi 17:5,10 Now this isn't just a cute little device that somebody's using; it's employed in the text to intensify our sense of contrast and feeling for what is going on. This is done beautifully as you compare verse 5 with verse 10. Notice in verse 5 the beginning of this account of the healing of the sick. The emphasis is upon the eyes. Three times Jesus casts his eyes around about the people, and he sees that they have tears coming down their eyes, and they look as if they would want him to stay. They look steadfastly upon him. You have three impressions of the eyes of the people there. And at the end, what happens? They all bring forth their sick who had been healed, and three times the emphasis is now on the feet. They bow

down at his feet; they worship and kiss his feet; and they bathe his feet now with their tears, bringing you back again to the beginning of the system. The people from their eyes to their feet have experienced Christ. Literarily the piece is beautifully done to help you feel that you with your eyes can see what has gone on, and that with your feet you can walk the path that Christ would like you to.

163 I'm glad to share with you my testimony of the truthfulness of the Book of Mormon. I hope and pray that it will become a great light and companion and a happy friend in your life forever. And I leave you this testimony in the name of Jesus Christ. Amen.

# Lecture 102 4 Nephi 1

**[A Happy People Have Nothing to Record]  
[“They Had All Things Common”]  
[Blessed with Health, Family Life etc.]  
[Some Let Pride and Worldly Things Increase]  
[Disciples of Jesus Have Exceptional Powers]  
[Zarahemla Rebuilt—An Urban Culture]  
[The Word FASTING Defined]**

164 Every book [in the Book of Mormon] is the most marvelous in the world, but this is really something. If we get stalled in it for the rest of the semester it would be worth it. They're all like this, but this is a particularly important book. Of course, I'm referring to that miraculous work, 4 Nephi. It's an epitome; it's a digest. The whole Book of Mormon is there. You don't have to read anything but this one book. How many chapters does it have? One. Does it get it all in there? Yes, it does. It contains the best case and the worst case. It describes them, and it explains them all in one chapter, in one book. It's a marvelous thing.

164 It's very, very short, for the reason that Voltaire explains: "Happy are the people whose annals are a blank." If people live happy lives, what are you going to write about them? We've mentioned this before. Without your crime, murder, rape, etc., you're not going to have any prime TV. We just have to leave that out. Is their life empty and boring? This is the question we have to [consider],

164 We were out digging among Egyptian villages

[recently]. Life in an Egyptian village and life in a Hopi village are very much alike—very stable, no change at all in thousands of years. When people go away, they come back. They get bored with life anywhere else, and they come back because it's much more exciting—all sorts of pleasant things going on, a very interesting situation. There's another side to it, too. But it's stable and unchanging, and it's unchanging because they're the happiest societies. They don't want to change. But there's a big problem here, you see. Why wouldn't you live in a Hopi village or an Egyptian village, which are exactly like the villages in the models for 5,000, 6,000, and 7,000 years ago? Same village, same people, same donkeys, same crops, same palm trees, same geese, same mud houses built on exactly the same pattern—thousands of years, in and out, go on and on with perfectly happy people. They're very happy people, and yet they go to the city still—and the city is hell. There is no more hideous and marvelous city in the world than Cairo, but they go. Why would you go there? What's lacking in that life? Well, of course, the problem is one of boredom. There's more than boredom—it's guilt, you see. What about your capacities? You can go out to the field and work in the day and make a living. You can have enough. The soil is extremely rich, and they can go on living. The problem now is population; they're getting so overpopulated. There's not enough to go around. It's getting rather desperate everywhere in the world. But, aside from that which has only happened very recently, you'd feel guilty staying in the village. Why would you feel guilty staying in the village.

169 As they become more civilized, they become more simple and more austere. As we mentioned before, in the great civilizations you have one standard dress—as you do in heaven or the Pythagorean society. The brotherhoods, remember, live that kind of life, and it's a very austere and simple life. Fourth Nephi actually is a Utopia. I've written a bit on Utopias, but this is the perfect state, how it would be. Is it possible? These Utopias were speculative writings. You know the great ones, the four great Utopias.

170 4 Nephi 1:2 Let's get to the second verse now.

“And every man did deal justly one with another.” Well, this covers a lot of ground, you see. The people were all converted, both Nephites and Lamanites, no contentions or disputations, “every man did deal justly one with another.” Isn’t that being a bit idealistic? Is that Utopian yet? Of the four Platonic virtues, the first is justice, which is time. That is to give everything that is due from you and to take what is due to you. If you give less than you should, then you’re MIKROPSYCHOS, you’re small-minded. Aristotle in the fourth book of the NICHOMACHAEAN ETHICS talks about this. Then you’re small-minded and petty. You’re confining yourself if you give less than you should. If you take less than you should, you’re also being small, petty, and cautious. You think you’re being virtuous, like Scrooge, in being abstemious—the billionaire who goes to work taking his lunch in a brown paper bag, things like that. We admire that man’s abstemiousness. Well, what is all his money [for]? He’s a very mean-spirited person. That’s what Scrooge does. But it says there “every man did deal justly one with another.” Is this more satisfying to deal justly? That means they had relationships, they had deals, they had bargains, etc., but you didn’t try to take the advantage if you dealt justly.

170 Is this more emotionally satisfying, though, than charity? If everything is just charity, you give the charity and that’s all. Charity is the higher law. As the Arabs say, “The brave man never asks the odds, the generous man never asks the price, the good man never asks questions.” You just go along with that. But what about this bargaining business? Well, that’s all right in its realm.

170 4 Nephi 1:3 Well, let’s take the third verse here. “And they had all things in common among them [this is the stinger, you see]; therefore, there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.”

170,171 4 Nephi 1:4,5 Everyone is healthy and happy. What do they have to do now? “There still continued to be peace in the land.” See, they’re neither rich nor poor.

Today we are compounding both poverty and wealth. Today they're moving farther apart, as you know, and each is becoming greater. Poverty is increasing as wealth is increasing, so we're going to have some very helpful hints here. "The thirty and seventh year passed away also, and there still continued to be peace in the land." And this is what happened. Now this is an interesting thing here, because it's referred to a number of times. "And there were great and marvelous works wrought by the disciples of Jesus." Now always throughout this whole book, one whole chapter, there are the disciples of Jesus as special people. The whole society accepts the gospel, but there are certain ones who have very special powers, marvelous powers of doing miracles, etc. They are the ones who are progressing. They are the ones who have got beyond this. It just gives us a hint and tells us they were there and doing certain things. They remind us of the ancient brotherhoods. Notice what it says here: "... wrought by the disciples of Jesus, insomuch that they did heal the sick, and 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 miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus."

171 These gifts are all for solving problems, you know. And all for solving problems beyond our skill. These brethren went beyond that, because later on in the whole society they stand apart as a different group. We've always had them, this particular group of saints.

171 4 Nephi 1:6,7 And so the years pass away in verse 6, and the Lord prospers them, and (verse 7) "they did build cities again." Now, here we have another interesting question. Well, prosper is a good word here. Prosper is a favorite word of the rich. John D. Rockefeller always used to use that word. When one of his crooked deals was successful, he said "we were prospered." The Lord prospered us. He gave the Lord credit for it, but [said] we were prospered. But here the word prosper is used for a society in which there are no rich. Apparently you can prosper as a society, as a group. Brigham Young used to say that, you know. I could

make this people the richest people on earth, but we have to be rich as a people. As soon as we start being rich as individuals that way, then that will spoil everything.

171 4 Nephi 1:8,9 Then in the next verse we read that it was an urban civilization. Now, wait a minute. What about the Garden of Eden? They caused Zarahemla to be built again, and many cities had been sunk, etc. They rebuilt their cities, and it was an urban civilization. So the question arises, which do you prefer. The Garden of Eden, you see, is the way things should be. That's paradise. That's the paradisiacal order to which the earth is to return. The tenth article of faith says we're going back to that. "The earth will be renewed and receive its paradisiacal glory." We'll live in an Eden. But what about the city? It's the city of Zion. Zion is very much a city, very much a community; they're all of one heart and one mind. They have no poor among them. He called his people Zion. They were a city, a walled city, a city for protection, a city of light, etc. How do you have the two? Well, of course, you combine them both. This way the Lord came and talked with Adam in the Garden, but he also visits [in the city]. He's in the center. You can always call on him in his office in Zion. But here we have the urban civilization, which is a heavenly city. We talk about the heavenly city, the heavenly Jerusalem, etc., and yet we have the other one. Well, you know we can combine the two very nicely.

172 4 Nephi 1:10 Well, now we come to this very interesting verse, the tenth verse. They "became an exceedingly fair and delightsome people." That's important, too. Does it mean that they had to have perfect bodies, and we're always aware of that fact? Not a bit of it. When a thing is FAIR, it is as it should be. You talk about fair play, a fair game, a fair proposition, a fairly good way of doing it, a properly good way of doing it, a fairly good job, etc. A damsel is fair if her features are in the right place and she has the right measurements, we say. That's not necessarily the same measurements we accept today. But to be fair is the way we imagine it should be. It's the function and the rightness of it. When you look at a thing, you know that's

right. Of course, this is the platonic doctrine of ANAMNESIS, which we will not pursue here.

172 4 Nephi 1:10 To be “fair and delightsome.” Delight is enjoyment without lust. That’s the difference, a great thing here. Again, it’s a platonic idea, isn’t it. In your feeling toward nature, you are drawn toward what is lovable, what is endearing, what is rightly proportioned, what is pleasing, what is beautiful, what you’ve been looking for, what delights you. And with no desire to ravage and exploit with lust, vandalism, power, gain. Notice the four things [emphasized] in the Book of Mormon— power, gain, praise or recognition, and lusts of the flesh. They have nothing to do with delightsome and nothing to do with fair. Fair means things are as they should be, and delightsome means causing and giving enjoyment without lust of any kind. In our society you must control and possess and master a thing; that’s what Satan wants. This is what Satan does. Why do we do it? It’s very interesting.

172 4 Nephi 1:11 What about the next verse? Verse 11 says, “And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.” These things had been promised. God knows what will really make us happy. He would promise us that.

173 Now the Nephites trusted God to know what was good for them. Ill-gotten gain is not gain at all. It [the important thing] is what we should have, not what we want.

173 4 Nephi 1:12 Well, then what do we have here? Verse 12: “And they did not walk any more after the performances and ordinances of the law of Moses.” Now here’s what they were doing. They were actually engaged in this. They had to work at it, but their life wasn’t dull here. They [were] “continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.” Again, we must get an idea of what this word fasting means. It’s a very old English word. I wrote down the dictionary meaning on the back of one of these. I can tell you easily enough what it is. Fast is the same word as FEAST and FEST and

FESTIVAL, and FASTI in Latin. It means to hold fast to something, to observe something carefully. But it means to exercise self-control. Fasting means to hold yourself back. That's what it really is. Fasting is to correct excesses. It's to hold firm. It's self-control. That's the dictionary definition of it, and then it branches off into other things. Fasting is self-restraint. They forewent the pleasures of eating when they weren't hungry. They gave up the pleasure of drinking when they weren't thirsty. That's fasting, you see. We don't do that. America is all overweight. You know the great curse of our time is overweight. The main thing we're suffering from [is that] everybody's overweight. We've been eating when we weren't really hungry, or we may have been still hungry, but we didn't stop when we should. When you fast, it's self-control. It isn't to starve yourself to death and become so weak you topple over. That's not fasting. That's excess, too, as far as that goes. Then you are losing control just as well.

173 4 Nephi 1:12 What are the advantages of fasting? Well, it's more pleasurable. Our number one problem, I say, is being overweight. Brigham Young had something to say on that. He said we all eat too much, we wear too much, we work too much. And that was in those times when they did. If we all ate less, wore less, and worked less, we'd be a better, happier, and wiser people.

173,174 4 Nephi 1:12 The child cannot resist all the candy. If you give him more, he wants to go on eating it. But at a certain point we have to tell the child he's got to start fasting. Well, the ninth candy bar is going to make him sick, but he'll eat it just as sure as anything. Wouldn't fasting be better for him? Wouldn't restraint be better for him? See, fasting is to keep yourself within bounds. Remember what the Lord tells us—appetites, desires, and passions must be kept within the bounds the Lord has set. It means any kind of appetites like that. In other words, the only way you'll keep them in bounds is by fasting. The Book of Mormon tells us later on, you must withhold yourself from certain activities which you might find pleasurable for the time being, and perfectly natural as far as that goes. But you

must deny yourselves. It's perfectly natural to want to eat until you bust, but you must deny yourself. We must fast. So this was necessary to preserving this order of society and to bringing it about.

174 4 Nephi 1:12; Matthew 6:10-14 “Continuing in fasting and prayer.” Prayer of both kinds. There are the two kinds. The one is when you put what you really want and what you really feel into words. That's your very personal prayer. To be sincere it must avoid mechanical repetition like a prayer wheel. Yet if your wants are few, you'll naturally have to do a lot of repeating there. You just want a few things, so we have the Lord's Prayer. “Give us this day our daily bread,” and this is in the Book of Mormon, too. And then the very next thing is “thy kingdom come.” People have commented on the absurdity of that, such as the famous author, Joseph Conrad. This is what he says. “Thy kingdom come, thy will be done on earth as it is in heaven.” Great things. Great thoughts, and then suddenly it starts coming down to the economy. “Give us this day our daily bread.” Well, that's the big obstacle to this, you see. The big obstacle is as soon as you have to depend on somebody else for your daily bread, that's not the kingdom of God. That's not the way things are done equitably. That's where the stumbling block is. And forgive our debts—and the Book of Mormon says debts using the business term, as we forgive those who owe us—as we forgive our debtors. Now that's the obstacle to the kingdom of heaven, so that comes next. The Lord's going to take that out, and it's the same thing here. Our wants are few. What are we going to ask for? It requires intense introspection, you see. “Where do I go from here” is what you ask every time you pray to the Lord personally. Where do I go from here? Is there anything I need or that I haven't done? You find out there's plenty to do. You can't stand still.

174 4 Nephi 1:12 And the other is the continuing prayer. He says they prayed continuously. That's the mutual awareness. Well, they prayed together, both meeting together to pray and hear the word of the Lord. Fasting and prayer, personal prayer, and you meet together, and that's

the continuing prayer. Well, we haven't got that here. Of course, we can't get stuck on the shortest book in the Book of Mormon, but it covers so much ground and has so much of the other in it.

# Lecture 103 4 Nephi 1

**[Nibley on Prayer]  
[Early Egyptian Society Similar to 4 Nephi]  
[The Disciples Perform Miracles Among  
Themselves]  
[There Was No Contention Among Them]  
[The Whole Community Prospered]  
[No Individual Records—Only General History]  
[A Few Revolt and Call Themselves Lamanites]  
[Become “Spread upon all the face of the land”  
[They Kept Their “substance no more common”]**

175 4 Nephi 1:12 We're in 4 Nephi now [discussing] why that was a marvelous book, etc. Now we're down to the twelfth [verse]. Notice we're taking time on this, but we don't want to take too much time. You can't take too much time. The whole book is here. This is an epitome of the Book of Mormon, 4 Nephi. What were they going to do? How did they spend their time? This is the point. As we saw the last time, the great issue is going to be boredom. You've got to do something. What are you going to do to make life interesting? Well, it says they spent their days in continual fasting. We talked about fasting; it's far more than you think, when we say fasting here. And [they spent time] in prayer and in meeting together. Why did they meet together? To pray and hear the word of the Lord. Prayer is the main activity, apparently. They spent their days in fasting and prayer. Of course, fasting is not a conscious operation, but in prayer you have something in mind.

You're doing something when you pray. You're doing the thing that we do most in this world. The very essence of our existence here is to pray. We pray all the time. That's an individual thing. They gathered together to pray, and they had individual prayer.

175 4 Nephi 1:12 What is a prayer, anyway? Should we ask some people things here? Prayer is a broadcast, announcing that you are here. It's a personal signal, and nobody's going to escape it at all. It's an announcement of your presence. Sometimes when you're under great pressure or in great danger, you are willing to sound off and say, here I am—do something about it. But nobody can escape that. It's spontaneous and it's irrepressible that you will pray. It's an appeal for help in desperate situations, but not always that—you're announcing your presence all the time. To whom are you announcing your presence?

175,176 4 Nephi 1:12 They say the monks of old would go out into the desert to pray. Well, Jesus went up into the mountain to pray, and Jesus went out into the desert to pray. Why do you go out to the desert to pray? Because you're praying to a particular person, a certain one. Do you pray when you're in a crowd? Well, you do, yes. They pray to be seen. Remember, Jesus talks about the Pharisees that spread their phylacteries and pray to be heard. They pray in public places. They pray in the marketplaces and on the street corners. They pray on the towers, and they have a trumpet sound when they go to make their alms and give their prayers. So we're always praying. We're praying to each other, we're praying to the Lord, we're announcing our presence to everybody all around. It's the ultimate expression of our ego, that we're here. It's a very interesting thing. It's an announcement of our dependence also, and hence RELIGIO. There's always a time when a person will say, "O God," no matter whether they're atheists or not. That's RELIGIO, which means religion and a connection with somebody else. It reestablishes the tie that has been denied and broken. In a great crisis, people will pray.

176 4 Nephi 1:12 You put into words what you want and

how you feel. Prayer is as natural as breathing. It expands your awareness. It puts you into the big picture. You're not satisfied with being just in a hole, being nothing and being unnoticed. You must be noticed, and you must notice. We mentioned that before. You are always aware of God, and God is always aware of you. You can't break that. That's what the Arabs call the FATRA. Every time you breathe you say, "Allah, Allah." Incidentally, in a very good branch in Cairo, when they talk about God, they talk about ALLAH. "God be with you till we meet again," they sing. God is Allah. That's the only word you can use [in their language], so don't worry about that. But you announce your presence. The FATRA is a prayer you do unconsciously and in your hearts. Remember, when they couldn't pray aloud, the Nephites prayed in their hearts. They were suppressed and held as prisoners, etc. Then you're particularly aware of it. But you're particularly aware of another person who is aware of you. This is this mutual awareness. You're not alone, and it preserves your individuality. It heightens your individuality. "Here I am" is what you say.

176 4 Nephi 1:12 The word AMEN [is used] when a group is together. AMEN means "it's my intention. I approve that." Part of the ordinance of prayer is saying AMEN. We don't say amen when we should, not even with the sacrament, but you should say it. That's part of the ordinance. It's very important—"and all the people shall say amen." That's in the Dead Sea Scrolls, right on the first page where things are said about the prayer. That shows that it's your prayer, too—that you want to participate in it along with the others.

176 4 Nephi 1:12; John 1:1 Another thing about it is that it's a real activity—and we engage ourselves up to the eyebrows in it. We're just in it all the way, but we have no instrumentality. We don't use instruments at all. That's a very interesting thing about prayer. We don't have prayer wheels, and we don't have rosaries. See, the rosary wasn't adapted until the seventeenth century by the Roman church, and it was adapted from the Buddhists through Jesuit missionaries. The rosary is considered something quite sacred now. [They] have prayer beads and worry beads, but

we don't use instruments. No instrumentality. So where do we stand? Where's the reality? Is there real content there? Well, I think there is, now that we know how certain things are projected. First, prayer is individual. It puts into words what you want and how you feel. That's very important to do. That puts you into the picture. Remember, Joseph Smith when he was a child—the first time when he went to the Grove he said never before, neither he nor his family, had ever prayed out loud before. Why would the Lord need your words? He knows what's in your heart, but the words are for you to formulate. The word is very important. "In the beginning was the Word" (John 1:1). It's through the word that we communicate. We saw that before. The only way that we exchange our own ideas and match our own universes is by the word. We have the seven preceptors, but there's only one projector. What I say is what you learn about my existence and my universe and we can share it that way. If I falsify through the word, the easiest thing in the world to do, it throws everything into confusion. It's a real horror. The worst of crimes is the lie.

176,177      So the individual puts into words what he wants and how he feels. That helps you and formulates you. That puts you into the picture and places you at the door ready for the interview. You brush yourself up and get ready for the interview because [you wonder] is the Lord really going to hear you? We've talked about that, too. Can that possibly happen? We've talked about the speed of gravity and the speed of light. There are some things that are instantaneous in their effect, and gravity is one of them. It's absolutely a complete mystery—nothing can be made of it at all. In a famous letter to Richard Bentley, Isaac Newton said, no sane person could possibly accept the reality of that, and yet it's so. That's the way it is—bodies can influence each other through empty space instantaneously at any distance. If that can happen, he says, it can only be through the operation of God's mind force.

177      4 Nephi 1:12      To be sincere, you can see it must avoid mechanical repetition. We say we do not wish to multiply words before him. What do you do when you

multiply? You repeat. You don't add when you multiply. You don't increase when you multiply, you just repeat. You repeat over and over again: Five times five is twenty-five—five repeated five times. When you multiply words, you just repeat words, and you do it automatically. This becomes a very common thing, as if repetition added to it. The scriptures say we do not multiply words, and yet so many Ave Marias are supposed to have much more value than half that many Ave Marias, or so many turns of the prayer wheel or so many Pater Nosters are supposed to have more value. No, multiplying words isn't going to do it at all in what you do here. We must avoid this mechanical repetition and prayer wheels.

177 What I'm talking about is how these people [in 4 Nephi] fill their time. Remember, they are not having any wars. There is nobody sick or anything like that. They have everything they want. Nobody is hungry. They didn't have to work any more than just to cover the minimum necessities. What are these people going to do, you see? This is the whole thing that puzzles us, too. But prayer is the main activity to get things going. It puts things on a special footing here.

177 Our wants are few, so how can you avoid repetition in prayer? I tell the Lord what I want, and every time I tell him, I tell him the same thing, because that's what I want. I don't want everything else. What about it? You can add, as I say, this multiplying that goes on. I've stood in churches and heard people say things hundreds of times over and over again. In a litany when there was a drought in Bavaria, they said, "Hear us, hear us, hear us." Or in Greece, they SAIDKYRIE ELEISON all morning. Or, as Paul tells us, they shouted, "Great is Diana of the Ephesians; great is Diana of the Ephesians" for three hours without stopping. They thought that would be an acceptable prayer. Well, that's just automatic. You're not getting anywhere with that. It doesn't delight you; it doesn't delight the Lord or anyone else. That's not what we're supposed to be doing.

177 4 Nephi 1:12 How do you avoid this repetition,

multiplying words this way? Well, this means that when you pray and you have asked for everything you want for now, intense introspection is required. Either you've already arrived and you have everything you want, and that covers everything you can imagine, and you're not going to progress or anything else anymore—or something is missing and you've got to pray for more. The question you keep asking when you get to the end of your prayer is, “where do I go from here”? The Lord says, I've heard all that before; now you're capable of more than that. What do we do next, you see? Notice in verse 12, they engaged in continuing prayer. Again, this is what I say is as a FATRA. You're aware of God all the time, and he's aware of you. This is what Schleiermacher called ABHDNGIGKEIT—the feeling of absolute and total dependence at all times. There is dependence but also a feeling of companionship—a feeling that you're not just some creature moving along like an ant crawling along the ground or something like that. Somebody is aware of you and you are aware of him, whatever else the human race [might be doing]. The one that you are in contact with is the greatest of them all; it's your Heavenly Father. He's able to be aware of you, and you're able to be aware of him.

177 We saw this in the case of Jesus introducing himself to the people one by one, blessing the children one by one. He knows your name, and you know him. It's an intimate personal relationship shared by nobody else, and that's not selfish because you know he has it with everybody else. That makes you friends with everybody else, too, because you know that you have a common friend and who it is. I told you about Brother John Hayes, the registrar, didn't I? He had been registrar at BYU for forty years. It was a small school, but all the students passed through his hands, so to speak, and he knew all the students who ever went to BYU. He not only knew them, but he was interested in them. For that reason he knew their family histories and their troubles. He would meet a student twenty-five years after [graduation] and ask, “Did your mother ever get over her arthritis?” or “Did you ever move from Nephi?” “Is your father still in the cattle business?” He'd know all

about them. Every student he knew all about, and he was no superman or anything like that. He was just good old Brother Hayes. He was interested; that's why. If he could know everybody individually, don't you think the Lord could know you? It's no problem at all for him. He knows you as an individual; you'll never be anything else but yourself to him. You'll have a friendship with him as intimate as with anybody else.

178 How can it be that intimate? Well, look. I used to think when we had one child that he was our life. He was marvelous. Little Paul thrilled the daylights out of me, but when we had eight it was just the same. Grandchildren are just as thrilling, just as wonderful, just as individual. No difference at all, and it could go on forever and ever. So don't worry. We're in a community here in which everything is going to be very jolly. There's going to be no boredom in this kingdom it's talking about here, not for the 240 years, anyway.

178 4 Nephi 1:12 Let's go on with this prayer business that was continuing then and meeting oft together. Well, you see that. You'll be drawn to people who've had the same experiences you have. This would be nice. You say, isn't it enough to pray and study alone? Those are important, of course. We read that wonderful account in the Mandaean community text from the third or fourth century—maybe even earlier than that. They are all different, where it talks about the various worlds, etc. All the worlds are different. Each has something to contribute to the others. Each can take something from all the others. The combinations are different in each one. So as the worlds get more and more numerous, they are more and more different. They're more and more distinct, yet more and more dependent on each other. They more and more enjoy each other's company, that wonderful thing about going and visiting each other and that sort of thing. This is a conceivable situation. We don't run out [of interesting things to do]. See, the whole thing is it abolishes all selfishness. The interest goes out to everything else. It's an outflowing feeling. "Three cheers for the universe," as the famous New England philosopher

used to say.

178 Each there had something to give and needs more from the others. Everybody gains. The exchange increases the rich variety of our society, and especially the multifaceted genius of every individual. It's a remarkable thing to see [for example] the Egyptians, those amazing people. They did things we couldn't think of doing; they were a most marvelous people. They were the most stable society on earth because they were the most friendly. The great productive periods [were] the first six dynasties—it's a very interesting thing. That's when all the great stuff was produced, and there are no signs of war. We find no weapons. We find everything else in the tombs. You won't find weapons, you won't find any signs of conquest, you won't find the victor model—the victorious conqueror or anything like that. It's only in the later dynasties, the Middle Kingdom, when the Asiatics moved in and mingled, that you get the usual trouble. But these things aren't necessary. It's an amazing thing what's going on in this Book of Mormon here. The exchange increases the variety of society and the multifaceted genius of every individual in it. You're surrounded by beings as highly aware of your presence as you are of theirs. How much would you keep back from them? Your SACER EGOISMUS is inviolable. You always have that. That's the wonderful thing about the Egyptian—he always leaves you his name and address and his genealogy. He's not going to be absorbed into an ocean of being. It's himself. He's going to be preserved and he's going to rise in the resurrection. And it's the same thing here.

178,179 Moses 1:39 Well, how much would you keep back from such people? You're not going to turn yourself inside out like some fantastic sea monster or make an exhibition of yourself. It's funny that these things are what's done in society in which people are suspicious of each other—in which they're jealous and competitive. There is where they try to show off. There's where they try to be exotic and excessive, etc., and it ends only in the saddest dissolution, a pitiful state of things. This is my work and

my glory, to share with everybody else (Moses 1:39). They can have eternal life and immortality, too, just like I do. We get all of this in the book of Moses.

179 4 Nephi 1:12 So we are literally a family then. We're praying separately and we're praying together. The worlds, we are told, maintain a lively exchange with each other. We know that by the comet shuttle now. This is actually no longer a myth. It's a fantastic thing. I gathered together [some examples of this] in that work called ["Treasures in the Heavens"] where the worlds exchange knowledge, etc.

179 4 Nephi 1:13 Then we're told there was no contention among them [in 4 Nephi]. Is there any wonder about that? There's no contention. What, no plot in the play? We're not going to have any fun without contention. With us, after the buildup, after the climax, after the denouement, they ride into the sunset or they live happily every after. The play must end there, because the author or the playwright has nowhere to go. After all the problems, after all the dirty work, after all the dangers have been passed, then we say, "The cloudless skies are all serene. Oh joy, oh rapture unforeseen." They have no place to go, so the author has nothing to do but end the play. But that's where the play should begin. What kind of fun are they going to have after that if they've lost all the excitement, if it's all passed away?

179,180 4 Nephi 1:14,2 What do the Nephites do after they reach this condition? The only scene open to them after that, he talks about. He talks about mighty miracles. Now we have a very interesting thing that's going on repeatedly to a small nucleus of brethren, the brotherhood, that have this superior knowledge. They perform these miracles among themselves. The rest of them don't. They're just a normal society of people behaving themselves at last. But you see they get mentioned quite often here in significant situations. The only scene was the realm of mighty miracles. That's a world we know not of, you see. They were not ordinary people but something beyond our reach. Again, they're called the disciples of Jesus, and they appear as a very special group in this book. We are told

in verse 13, “There were mighty miracles wrought among the disciples of Jesus,” not just by the disciples but they were wrought among them. Apparently not among the rest, though the rest were all members of the church. It tells us in the second verse that they’d all been converted, yet the mighty miracles were limited to this group among the disciples of Christ. They had knowledge, powers, and understandings beyond the rest. This has always been an ongoing tradition in human history—that there are human groups, isolated people, both men and women, who possess knowledge above the others which is kept secret. The idea is that it couldn’t be shared without becoming corrupted, misunderstood, or lost, in other words. That’s what the Lord tells the disciples when he meets with them behind closed doors. He says, don’t tell these things to the others. It’s like giving pearls to the swine and throwing your food to the dogs. They wouldn’t appreciate it at all. It would just make them sick, and it would be lost on them. There’s nothing wrong with them, but this is something special.

180 This idea of special groups guarding their secrets, this esoteric [information], naturally led to the idea of all sorts of fake societies, all sorts of cultists. At the end of the nineteenth and beginning of the twentieth century, it just became a rash. Everybody and his dog was joining these secret societies, with freemasonry taking the lead. They were trying to invest themselves in an air of mystery, of superior knowledge that others didn’t possess, etc. But Joseph Smith actually did possess such knowledge, and if you don’t believe it, look at the Book of Mormon. He gave us that. But it’s very common for people to fake this for escapism—to escape the dullness of life and to make a big show to enhance one’s importance. You’re going to get this all the time. We have secrecy in business, government, and all sorts of things to give us this air of superior knowledge. All governments today are becoming secret government. It’s nonsense and it’s dangerous.

180 4 Nephi 1:13-15 But here they are without the contention. Now where do the Nephites come? I say the only scenes open to them were these mighty miracles.

Again, the disciples of Jesus appear in this special world. We're told that mighty miracles were wrought among them, rather than by them among the general public. This is confirmed later on in this book here. In a nation where all are members [of the church], this denotes a special brotherhood experienced beyond our kin. In other words, they're the people in the laboratory. They're doing the big stuff that we don't know anything about. This becomes apparent in the next verse, you'll notice. Look in verse 14. It tells us when these ordained disciples died, there were other disciples ordained in their stead, replacing them individually just as if it was a special group. "There were other disciples ordained in their stead; and also many of that generation had passed away. And it came to pass that there was no contention in the land."

180 4 Nephi 1:15 "There was no contention in the land because of the love of God which did dwell in the hearts of the people." Well, again you can see that. There was no problem if it did dwell in the hearts of the people. That would condition every thought and action, you see, if it dwelt in the hearts of the people. In any crisis we'd wait to get our directives from him, if the love of God dwelt there. The solution would be forthcoming. We're not going to have contention if we're waiting upon the judgment and the instruction of God, and if the love of God dwells in our hearts. It's impossible; it's out of the question. As soon as we start contending, you see what happens to that. It would be most retrograde to that. It would be completely opposed to it in every way.

180 4 Nephi 1:16 Verse 16 reads like the famous negative confession, 125th section of the Book of the Dead, in which a person lists all the sins he did not commit. As Benjamin tells the people, there's no end to the list of sins I might make that you might commit. I can't go on telling you all the things you mustn't do. I'd better tell you the things you must do, because there's no end to the ways in which people can offend God.

181 4 Nephi 1:16 This reads like a negative confession

here. Is this what you call a good society, just because “there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.” Well, must we be so negative? What was there? Why do you tell us what there was not? Well, these aren’t negative at all. These things are all unnecessary, and by denying the negative, of course, it makes it positive. There’s no problem here. All the vices listed represent the absence of some vital quality, not a positive contribution of any sort. For example, envy is what? Well, it’s the absence of full self-achievement. That’s your own lack again. Or strife is grabbing for something you lack, something in which you’re defective. Or someone who’s blocking you is your strife. Or, tumult is raising hell for lack of getting enough attention yourself, getting into things. Whoredoms is a very defective family life. Lying is an inadequacy of knowledge or recognition or underachievement—they always take to lying. Lasciviousness—lack of sensitivity, lack of taste, lack of self-control. To lack all those lackings is to miss all that emptiness and frustration. It’s simple algebra—two minuses add to a plus here. You should be at peace with yourself and all the world. How could there be a happier people if you lacked all these things? They’re all frustrations, you see. If you hadn’t done any of them, you would be at peace with yourself and the world and feel good about everything. You couldn’t feel happier.

182 4 Nephi 1:18 So they have this happy condition. Verse 18 tells us, “And how blessed were they! For the Lord did bless them in all their doings.” When all your wants are supplied, do you sit around prospering in this case? “. . . 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.” What were they doing just prospering? It uses the word PROSPERING, which has always been limited to a person of great personal wealth. They consider themselves as prospering. Here prosperity always refers to the community; you prosper as a community. Then here is where it tells us [about the

generation]. “The first generation from Christ had passed away.” A hundred and ten years, as I said, is the Egyptian generation. That’s the fixed Egyptian maximum life span.

182 4 Nephi 1:19 Verse 19 shows us what was really going on, which is not recorded here. “And it came to pass that Nephi, he that kept this last record (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead.” They had been keeping records here—well, what were they recording? As we said the last time, “happy are the people whose annals are a blank.” In happy times, there’s nothing to record.

182 But notice it shows that what was really going on is not recorded here. Notice in all the preceding verses also in this book when they’re telling us what went on, it’s always only in the most general terms. They’re not giving places, dates, names, individuals. Not a single concrete episode is given here. That’s the remarkable thing about this document. You feel that you’ve had a survey of the society and the people, but you haven’t been told one single specific thing. And yet in general you know very much what it would be like to live there, that it would be most delightful. But speaking in general terms, this is how it was. No names, no dates, no places—only what the whole people did as time went by.

182 4 Nephi 1:20 It tells us Nephi and Amos were recording here. What did they have to record? Delightful reading [probably], but not to the grim purpose of the Book of Mormon. It’s left out. We could write you wonderful stories about it—comedies of manners and all sorts of things. It would be quite delightful, I imagine, but that’s not what the Book of Mormon is for. Remember, this is the grim record. This is a warning to us, and it gets down to business because immediately there is trouble. There’s trouble in Eden now. Verse 20: “A small part of the people who had revolted from the church and taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land.” The name of Lamanites. They gave themselves that name because that was the traditional name.

182,183      4 Nephi 1:20      Why did some people revolt from the church and call themselves Lamanites when everything was going so well? The same reasons then as now for the most part. This being a system that embraces all aspects of life, they felt too many demands were being made on them. It was just too hard, too much effort to keep it up. See, keeping up a virtuous society [requires], as it tells us in verse 12, fasting and prayer and meeting together often. That's just too strenuous, because they had to dedicate themselves to intense thought, we're told here. Later on it tells them that this is it. As we saw in the case of the Mandaean people, it is all in the realm of intense mental effort that our time has to be spent. That's where the work lies. Even athletes tell us nine-tenths of the game is the mental effort, and numerous experiments show that. So they could go on and on and have no end of activity to keep them busy, but it required increasing mental effort and they just weren't up to it. You get bored and weary with that sort of thing. You don't rest enough. There's a tendency to overdo. I'm sure that would have something to do with it. I get into that all the time. I overdo, and then, blah—forget it all. But I know we all do that when we push ourselves.

183      For the most part they felt too much is being demanded. They were asked to give up too much. They walked in too strict a path. But this wasn't the church that was demanding that—it's nature that demands it. Nature demands our sobriety and refraining. The Word of Wisdom is a perfectly natural sort of thing. It's nature that demands the Word of Wisdom. It's not an arbitrary rule or anything like that. The people are finding that out now—that's the thing. Imagine that the time should come when nobody can smoke in planes anymore—you should live to see the day. You just forced that on us, that's all [people might say]. Before, people would say, I would leave a church that won't let me smoke in an airplane. Now you can't smoke because it's wrong.

183      4 Nephi 1:23      We learn that population was booming—that's a problem in verse 23—and there was

great prosperity. There it is again. Does that mean there were a lot of rich people? Hardly, for we are told that they had all things in common.

184 4 Nephi 1:23 So prosperity in Christ is to exercise loyalty to the only master who can give you permanent promotions, so to speak. This is beginning to sound like an evangelist. You don't talk [about this] in those terms, but that's true. It's not contingent; it is going on forever. This is prosperity. Remember, PROSPERO means "to move forward, to advance, to get better and better." This is our eternal progression, and it's only in Christ that it can happen. He is the agent through whom we must act. He is the one who keeps us in touch with Heavenly Father and to whom we must go. That's why we turn to Christ and go to Christ and come to Christ, because he's the one who can give us instructions to get further. He's there to teach. Come to me—I will teach you [he says]. There are no schemes, no conspiracies, no cliques or stratagems such as are taught in business schools.

184 4 Nephi 1:24 Then this is what happens—the thing goes sour. So in the 201st year there began to be—ah hah—look, here comes the cloven hoof. "Those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them." Well, this is familiar. This is the time we're living in now.

184 4 Nephi 1:25,26 And the name of the game, it tells in the next verse, is privatizing. They were going to get back to private things. Verse 25: "And from that time forth they did have their goods and their substance no more common among them." Everybody is out for himself now; you're no longer your brother's keeper. Equality has become distasteful. A famous man said, "Without poverty there is no true freedom." That was Robert Welch, founder of the John Birch Society. What next? They began to be divided into classes. Wouldn't you know that must happen then? Of course. ". . . to build up churches unto themselves to get

gain.” The widening gap here inevitably produces a class society. These verses very closely parallel the story of our time, especially of our decay.

# **Lecture 104 4 Nephi 1:27- Mormon 2**

**[Persecution by the Nehor Church & Priests]  
[Small Group Remain Faithful and Split Off]  
Grown of Gadiantons Among the People]  
[Nephites Began to Be Proud]  
[A Religious, Cult Centered Civilization]  
[Power, Gain, Popularity,  
and The Lusts of The Flesh]  
Church Growth and Decline  
Mormon Leads the Nephites  
[The Lord Withdraws His Spirit]  
[Larger Armies Fight Each Other]**

186 We're following the sad declension by which the earthly paradise in 4 Nephi declined into the type of living hell which we find in many parts of the world today. This is one of the most valuable texts we have in the world—there's nothing like it. It shows us step by step exactly how it happens, so let us pay attention. I hoped to finish it the last time and get on to the even more tragic book of Mormon, perhaps today.

186 4 Nephi 1:27 We got to verse 27, and here we see that the new churches retained their traditions, of course. They were not seeking to be original. They claimed to be the old true church. This is the cafeteria theory of the church, you know. We are in 4 Nephi 1:27: "There were

many churches which professed to know the Christ, and yet they did deny the more parts of his gospel.” They took some parts. They kept parts of the gospel, but they got rid of others they didn’t like. Well, we do that the same way. “They did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness.” And they went further than that. They had the gospel. They denied most of it, though, but they still had the forms and the ordinances and they administered them. They “professed to know the Christ.” They accommodated their doctrines to the market. They supplied temple recommends on demand. It says here they “did administer that which was sacred unto him to whom it had been forbidden,” to the wrong people. They knew what was sacred. They claimed to have it and sell it. Verse 27 tells us a lot. Well, every one of these verses is loaded, you’ll notice.

186 4 Nephi 1:28 It was very popular. The church grew phenomenally as a result of this. Remember, this is the church we’re talking about. This is not apostates. Give them what they want and you’ll win. This is the Nehor story already. Remember, the Nehors were so permissive and they taught the people exactly what they wanted to hear, so the Nehors grew like crazy. We do that today, of course. You have a survey. You take a poll and decide what people want, and then that’s what you give them. Then you’ll get elected, of course. Verse 28 also teaches another thing—that the phenomenal growth of the church is no proof that it’s true at all, or that it’s on the true path. It grew faster than anything because it was very popular. So don’t use popularity as a gauge either.

186,187 4 Nephi 1:28-30 There was a more active group that aggressively attacked the original church. They made fun of their miracles. Well, who would make fun of a miracle? Miracles are at a premium. They are what we want. “They did despise them because of the many miracles which were wrought among them.” They could see the miracles. Well, miracles do not convert people—that’s another point. The miracles had a very opposite effect here. They despised what they couldn’t see. Of course, miracles

are going on that you may not recognize as miracles, too. Remember, as Buckminster Fuller tells us, "It's all a miracle in the end." As Morris Klein, the great mathematician says, "It's all mystery." A mystery is a miracle if it happens at all and you can't possibly explain it. What is a miracle? It's a MIRACULUM. It means "a little thing that makes you wonder." Notice, it's a diminutive. MIRARA is to wonder, to admire with open mouth in admired amazement. So that's what a miracle was, and they despised anything like that. They just brushed them aside, and you can do it with everything. But they had the power and the authority. They had the office. You'll notice here (verse 30): "Therefore they did exercise power and authority over the disciples of Jesus." Well, if they belonged to another church, how come they exercised power and authority? Not legal. It's religious here, because it was a sacral state, ". . . who did tarry with them [the ones that were foolish enough to remain], and they did cast them into prison." It didn't do much good, though. They were aggressive and obnoxious; they grew up in the heart of the old church; and they gave a bad time to the old disciples of Jesus. They singled them out as an element which would have to be removed, along with their miracles. But the others having retained their integrity also retained their powers, and they couldn't be stopped. They kept right on.

187 Now we're getting an interesting situation, and all this is going on inside the church. They're not divided into two others. It was the same way with the persecutions in the Reformation and afterward during the sixteenth and seventeenth centuries. You find the same sort of thing going on. The best example is with the Jews, as we'll see.

187 4 Nephi 1:31 In verse 31 what do we have happen? The people hardened their hearts and sought to kill them. That's a strange phenomenon. But no, ". . . even as the Jews at Jerusalem sought to kill Jesus." Here you see it. We're not dealing with opposite religions here at all. The situation in Jerusalem was the same thing. Jesus and the Scribes and the Pharisees and the doctors and the multitude all followed the law of Moses. They were all

preaching the law of Moses. Palestine was the scene of all sorts of cults. You wouldn't be persecuted for not being a Jew. (We see that in the Book of Mormon, too.) The cult of Jezebel, for example, flourished at that time, but that was in Philistia. The Jews would go over and practice that. But the Greeks were very influential and the Egyptians were very influential in [Palestine] at the time of Lehi, and their religions flourished and were not persecuted or anything like that. That isn't the issue at all here, you see. But if you don't want to believe, miracles will only offend you. And remember the miracles of Jesus, culminating with the raising of Lazarus, turned the leaders of the Jews against him the most. It was the raising of Lazarus from the dead that made them finally decide that he would have to be put out of the way. They couldn't let this go on any longer. But it's all inside the church. The whole thing is going on there [in 4 Nephi].

187 4 Nephi 1:32,33 Then in verses 32 and 33 they do these various things to them—pretty rough treatment. They wouldn't treat outsiders this way. As I said, there were many cults in Palestine. You were not blamed if you don't belong to that particular cult. Only a Jew could be punished, you see, by the Jewish law. They couldn't lay a finger on anybody else. After all, the Romans were much stronger than the Jews in the time of Christ, when the Lord was there. The predominant religion was that followed by Pilate. Well, the tenth legion was there, and they had their cults. They had the cult of Mithra. It was very strong even at that time, and later it flourished.

187 4 Nephi 1:34 These people seemed determined to ruin their own happiness. Notice verse 34. They went on hardening their hearts “for they were led by many priests.” It's a religious movement, you know. They're led by many priests. The people harden their hearts, are led by many priests, and set up many churches. “And they did smite upon the people of Jesus; . . . they did dwindle in unbelief and wickedness.”

188 4 Nephi 1:34 Then this is an important thing, too,

being led by the many priests. In the second century the church broke up into lots of sects. Epiphanius lists 88 different churches, all these splinter groups. The second century was the century of disbelief. But every single sect regarded itself as the old original church and all the others as offshoots or splinter groups. The same thing happens here. There are various churches here, each one claiming to be the original church, having the same basic doctrines, etc. So this insanity goes on. They were led by many priests and false prophets. Verse 34: "And they did smite upon the people of Jesus." That group is always there, you'll notice. It keeps pointing them out again and again. There's that little nucleus called the people of Jesus that remain faithful. They're always very much a minority. "And thus they did dwindle in unbelief and wickedness." And then finally comes a real showdown. The movement ended in this great division of the people. Like the Thirty Years' War, finally the division had to come. You had to be on one side or the other. But people switched easily and often, as I've said before, and each time they heartily hated the other side.

188 4 Nephi 1:36-38 The true believers finally asserted themselves and broke off communion with the others. Notice what happens in verse 36. This is a strange thing happening. See, this is all one big mix; it's time to sort things out. "There arose a people who were called the Nephites, and they were true believers in Christ; and among them there were those who were called by the Lamanites— Jacobites, and Josephites, and Zoramites." These are the three tribes among the Nephites. There were the [three] Nephite tribes and the [four] Lamanite tribes. They always kept their tribal identity—we've noticed that all the way through. It's a very mixed ethnic picture, and they probably had their dialects, too. Well, there's indication of that, too.

188 4 Nephi 1:37,40 Here the Nephites dominated the church and gave it to the whole people. Now, when they break off this way—this has happened before. In the case of Joseph Smith, for quite a while all the members of his family were still communicating Christians in various churches.

Some were Presbyterians, some favored Methodism, etc. But then there came a point of decision, when it became very clear that what Joseph Smith had given them was something totally different, and then there was a complete break. Then the persecution began in earnest. But for a long time the family was distributed among these [creeds], and then it became perfectly clear when they accepted Joseph's vision what was happening. The same thing happened here. It was the Nephites who broke off here. They called themselves Nephites, and they were a very small minority. You get the impression here because of the three tribes, etc., that it was a rather arrogant thing. They called themselves the true believers, and they broke off and made the true church. No, it tells us down here in verse 40 that they were a very tiny minority, actually. "And the more wicked part of the people did wax strong, and became exceedingly more numerous than were the people of God." So they weren't pulling any fancy stuff at all. They were just a small minority that decided to keep on by themselves, and this would get them into all the more trouble.

189 4 Nephi 1:39 We're back to square one now, verse 39: ". . . even as it was in the beginning. And they were taught to hate the children of God, even as the Lamanites were taught to hate the children of Nephi from the beginning." You think the Book of Mormon is exaggerated. As it heats up here it becomes more and more like our world. A few generations ago this didn't make much sense, but it certainly does now. So they taught their children [to hate], even as it was in the beginning. We're told it began in the beginning with the children of Adam—the Cainites and the Sethites or Sethians, those who followed Seth. Cain taught his children to hate them and this went on ever after.

189,190 4 Nephi 1:41 What we have here is a very religious, cult-centered civilization. You see what's emerging here, the well-known Mesoamerican pattern of religion with the familiar imagery of the overdone [art], the great ceremonial centers, and the vast wealth, ceremonial and otherwise, that we have here. Verse 41: "And they did still continue to build up churches unto themselves,

and adorn them with all manner of precious things.” This happened—the building of churches and hundreds of these towers with all their processions and their great display of precious things. So things are moving and we expect a direction here.

190 4 Nephi 1:41,42 The next [development] is inevitable. Our good old pals the Gadiantons must emerge now. This we'll have to expect. Verse 42: “The wicked part of the people began again to build up the secret oaths and combinations of Gadianton.” That was irresistible. This is added to verse 41, where they get the forms, the ornamentation, the adornment, the splendor, etc.

190 4 Nephi 1:43 Now, what do we have here? Verse 43: “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.” I was thinking of something that St. Augustine wrote. “Oh wo to thee, thou tide of human custom. Who can resist you?” When all the people are doing one thing, no one can resist it, even though the Lord told the Jews, “Thou shalt not follow a multitude to do evil.” Just because everybody's doing it, that's no excuse. Well, here, this is what happens. Everybody gets swept along in this evil tide now, even these good people who were holding out. It's an amazing picture here. The people who were called the people of Nephi, these righteous people, “began to be proud in their hearts.” Ten guesses why—of course, “because of their exceeding riches.” Here we go again. There is where I came in, you might say.

190,191 4 Nephi 1:43,44 So here it is now. There is the stroke of doom again. Verse 43-44: “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. And from this time the disciples begin to sorrow for the sins of the world.” This is the turning point. Here again, we see throughout history the disciples of Jesus remain a distinct group, you notice. The disciples begin to sorrow. They must be a very small group now, really oppressed. The disciples were something special. But it's

the fatal response to the call of riches that seals the doom of the people.

191 4 Nephi 1:45; 1 Nephi 22,23 “And . . . when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceedingly wicked one like unto another.” Well, so much for race and everything else—the good guys and the bad guys. This is not two different kinds of wickedness, you know. They’re all playing the same game. When you talk about power, gain, popularity or authority, and the lusts of the flesh (the four things that Nephi talks about), they all play that. It’s a leveling out process, a one-party system in which everything is approved or covered up. They’re all good guys now [in their eyes].

191 4 Nephi 1:46 And it tells us in the next verse that they are a business civilization based on commerce and finance. “The robbers of Gadianton did spread over all the face of the land; and there were none that were righteous save it were the disciples of Jesus. [You still have that nucleus there; I’d like to know who they were.] And gold and silver did they lay up in store in abundance, and did traffic in all manner of traffic.” Notice they laid up gold and silver. It was based on finance and commerce and all manner of traffic—exchange, commerce, business, banking, and all the rest of it. These things were far more sophisticated in the ancient world than we’ve been willing to think before. They had common stock companies and everything else. We’re not sophisticated today. And this was rich soil also for the spread of the Gadianton group.

191 4 Nephi 1:48 Then in verse 48, the stroke of doom again—it had come time now to hide up the records and get ready to close up shop. It’s all over when it reaches this point. Notice the finality of that word. “Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred—yea, even all the sacred records which had been handed down from generation to generation. [See, they’re going to close up shop now. We’ve reached the end of the story. We might as well go home here.] . . . even until

the three hundred and twentieth year from the coming of Christ.” He hid them up for the same purpose that they’ve been hid up since the days of Adam. Enoch tells us that he hid up the books of Adam so they wouldn’t be destroyed in the flood. That’s the way the PISTIS SOPHIA begins, with Enoch burying the books of Adam. He hid them up in solid and cemented them in, very much like the plates Moroni had. There was a stony shrine, a piece of solid rock with a hollow in it that was cut out and squared. He plastered it up, put in another rock, and cemented it in. That would weather the flood. That’s just a story, but it is tradition that the record has been hid to come forth in a later time. But it was always hid after the last entry had been made. It had to be pretty near the end so that you wouldn’t miss any of it, and then it was hidden up to come forth at a later time, after the earth had passed through some great trial, some great change. We know now about the ages of extermination— that these great trials and changes do take place. There have been periods of extermination when whole civilizations have been wiped out. We’ll get that when we get to the Jaredites.

191,192 If you have tears, prepare to shed them because we come to the book of Mormon now. It starts out with a colophon which tells us it was an autograph. It was written by his own hand. The colophon should tell you what the book is about, who wrote it, and under what circumstances. Mormon 1:1: “And now I, Mormon, make a record of the things which I have both seen and heard [eyewitness account, you see], and call it the Book of Mormon.” This is after Cumorah, after the whole thing is finished. This is the last conclusion that he’s putting in here, and it’s before the other stories. Don’t think that this is following in chronological order. It isn’t. This is when the whole thing is over. It is, as Tennyson would say, “the last echo of a great cry.” This is the Book of Mormon proper, just this little book here. But it tells the whole story again. Here we go.

192 Mormon 1:2 “And about the time that Ammaron hid up the records unto the Lord, he came unto me (I being

about ten years of age).” Now obviously, Mormon was in all modesty a phenomenal person. He was chosen to lead the armies at sixteen (there have been generals that young before); he was recognized as a person of amazing gifts and talents. He’s the one man about whom the whole thing centers here. He supports the people, then he withdraws himself. Then it breaks his heart; he has to go back to them again, etc. He’s perhaps the most outsized figure in the Book of Mormon, and there are some gigantic figures in the Book of Mormon, like the brother of Jared and Nephi. But Mormon is the most tragic figure, and he is the most epic figure, actually, even more than the brother of Jared.

192 Mormon:2,3 Ammaron came to him when he was ten years old and said, I see that you’re a pretty smart brat. No, he said “I perceive that thou art a sober child, and art quick to observe.” You know what’s going on, so I have advice. In about fifteen years from now—see, he knows the time’s about fifteen years—when you’re twenty-four, you go to “a hill which shall be called Shim.” Incidentally, it’s an interesting thing here. The Lord does not hold any special grief for stupid people. We should not cultivate that in the Religion Department or anywhere else. The hill of Shim is very interesting. What’s the Arabic word for shim? It means north, north country. Shim is north in any Semitic language. Of course, you get shimal from that—the same sort of thing, the left hand when you’re facing east. It’s the left. And sure enough we learn a little later on that when they go further north, they get to the hill Shim. So here’s another one of those places where the Book of Mormon just casually tosses off just a bit of evidence at no extra charge. But people don’t notice these things. Therefore, go to the hill Shim “and there have I deposited unto the Lord all the sacred engravings concerning this people.” He knew that the movement would be northward. It wouldn’t be safe for them to remain south when they start into this long tragic retreat here.

192 Mormon 1:4 Then he says to Mormon [verse 4], “And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are.”

Just take the plates of Nephi. Those are the ones we have. When will the others be found? Where's the hill Shim? "And ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people." So you add to them, bring them up to date as of fifteen years from now, he says.

192 Mormon 1:4 "And I, Mormon, being a descendant of Nephi..." There is another interesting comment on racism. We think the Nephites were the descendants of Nephi. Well, then what's he boasting about being a descendant of Nephi. It's a rare thing by now. A pure-blooded Nephite is going to be hard to find around there. Plainly all the Nephites were not descendants of Nephi, as we see in verse 8 here. He says they call them "the Nephites"—the Jacobites, the Josephites, and the Zoramites. This war was between the Nephites and the Lamanites, and they called them that. They're all divided this way into parties.

192 Mormon 1:5 He was eleven years old, and he was taken by his father to a land southward to Zarahemla—the big city, the big capital. He was impressed as a little kid, he says. The land was covered with buildings, and he never seen anything like that. "The people were as numerous almost, as it were the sand of the sea." Now this is important for the Book of Mormon, you see. We talk about such vast numbers—well, we'll see what vast numbers are. When they gather all their forces for a big war down here, how many do they have in the army? Thirty thousand—that's just one division. In our army 27,000 would make a division. He calls that as numerous as the sands of the sea. Well, as an eleven-year-old, he's impressed. You'd be impressed with these things. So we have to be very careful and not be simplistic when we read the Book of Mormon. When this kid tells us that people in Zarahemla were as numerous as the sands of the sea, how many hundred trillion people are there? It doesn't mean that at all. It's a metaphor here, as it were the sands of the sea.

193 Mormon 1:9 There began to be a war between the Lamanites and the Nephites while he happened to be there. Happy event. It's like a visit to Beirut, isn't it? "And

this war was between the Nephites and the Lamanites and the Lemuelites and the Ishmaelites.” They’re operating on a tribal basis now. Verse 9: “Now the Lamanites and the Lemuelites and the Ishmaelites were called Lamanites [it was just a political title, that’s all], and the two parties were Nephites and Lamanites.” They were parties. They were not nations. They were not families. They were parties who were called Nephites and Lamanites.

193 Mormon 1:10,11 “And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon, [as it usually was, the waters of Sidon was a classic battleground]. And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand.”

193 Mormon 1:13 Well, anyway, the Nephites beat the Lamanites. Three cheers. Then the Lamanites withdrew and there was peace for four years. Verse 13: “But wickedness did prevail upon the face of the whole land.” It didn’t do them any good. (Let’s see if I have anything very wise to say here.) These four years of peace brought no improvement. The Lamanites were still the bad guys, but that’s not the problem, you’ll notice here. The Lamanites withdrew and there was peace, “but wickedness did prevail upon the face of the whole land.”

193 Mormon 1:13 Removing the danger left the Nephites free to do their thing, and they just got worse. The brethren depart in verse 13, and things get very bad. There are no gifts from the Lord anymore. The Holy Ghost doesn’t come upon them anymore because of their wickedness. They’ve gone all the way, and yet they don’t worry. They’re not going to think about repentance because they know who the wicked people are—they’re the Lamanites, of course.

193,194 Mormon 1:15 “And I, being fifteen years of age ...” and he’s still sober. Well, after what he’s seen, I think he would be. Therefore he’s the one who says I’ve seen nothing pleasant in all of this since the days of my birth. What a time to live! And so this happened. There were no gifts. They had cut the wires and then complained that

there's no revelation, no messages. They cut themselves off, and God cuts himself off. Everything can shut down. There is a horror plot when God removes his spirit entirely, when there's nothing left but evil. This is very dangerous if we go on thinking we don't have to repent because other people are wicked. That's what we've got the Book of Mormon for. We're going to see a lot of that. We're just beginning to warm up here.

194 Mormon 1:15-17 Notice in verses 15-17, the boy Mormon is in the position of Abraham—remember, when he was young. He said he tried to persuade his family, but they “did utterly refuse to listen to my voice.” In fact, his father even volunteered him for sacrifice. It got that bad. “I did endeavor to preach unto this people,” but this was not going to do any good, so [the Lord] shut him right up. “I was forbidden that I should preach unto them; for behold they had willfully rebelled against their God; and the beloved disciples were taken away out of the land, because of their iniquity.” As we read in the Jaredite case, the prophets mourned and withdrew. There's nothing else you can do. God forbids him to preach; more preaching would be damnation.

194 Mormon 1:18 So who takes over? Well, naturally the Gadianton element—about as low as you can get. Verse 18: “And these Gadianton robbers, who were among the Lamanites, did infest the land [notice, that they mingle with Lamanites here and add their forces to them] insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the, land, that they could not hold them.” Remember, that's exactly what Samuel the Lamanite had said—you place all your love in your riches. Behold your riches will become slippery that you cannot hold them [Helaman 13]. Of course, they do. I mean the stock market can be wiped out in an hour. That did happen. I'm not just talking about the October 19, 1989, but I'm talking about October 1929, which I remember very well, when everybody got wiped out. I mean completely wiped out. So these things can happen. They became slippery that they could not hold them.

194,195      Mormon 1:19    It's like the end of the ancient world here now. This is what happened at the end of the ancient world. What did they do? They went to sorcery. Everybody took to magic at that time. Everybody that was haunted. Remember, another expression from the Book of Mormon—"we are surrounded by demons," they said. How do we account for it? It reaches the point of sheer desperation. Verse 19: "There were sorceries, and witchcrafts, and magics [you put your only trust in these sorts of things—in astrology, in chance, in luck in the market, etc.]; and the power of the evil one was wrought upon all the face of the land." A spiritual vacuum, you see.

195      Mormon 2:1    Then, lucky Mormon—he launches his career. At this time they choose him to command the army, and he's fifteen or sixteen years old. Mormon 2:1: "There began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me that I should be their leader," at sixteen. Mormon must have impressed people, because he impressed Ammaron as being phenomenally smart, sober, and observant. He'd given that impression all along, so the people knew that they had a person of real stature here, and also large physically in stature. Mormon is a heroic figure.

195      Mormon 2:2,3    Now the great retreat begins—fifty-five years of falling back now. It's very, very sad. Verses 2-3: "Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites, . . . and the Lamanites ... did frighten my armies; therefore they would not fight, and they began to retreat towards the north countries." It doesn't become a rout yet, but the big retreat now begins. They're not going to do it. This retreat is a rear-guard action.

195      Mormon 2:4-6    They fall back on a place called Angola (things move fast here), take possession of it, and make preparations to defend themselves. They dig in to hold out there. They fortify the city. This is the system they're going to use. They fall back on strong points, fortify them,

and try to hold them. But they drove them out and out of the land of David. Then they came to the land of Joshua, which was on the shores west by the seashore.

196 Mormon 2:6-8 “And we marched forth and came to the land of Joshua, which was in the borders west by the seashore.” We could follow these on the map—sad story. There they gathered again together in one body. That’s a bad sign, when you gather together in one body. You should keep two bodies so you can counterattack and all sorts of things. As Clausewitz says, beaten armies tend to bunch together for a feeling of security in each other’s presence and feeling that in mass and in number there is strength. It’s a dangerous thing when this happens, and it happens here. What a picture! What a marvelous verse this is [verse 8], describing the complete breakdown of government. “But behold, the land was filled with robbers and with Lamanites; and notwithstanding the great destruction which hung over my people, they did not repent of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites and also on the part of the Lamanites; and it was one complete revolution throughout all the face of the land.” Let’s hope we never live to see that.

196 Mormon 2:9 “And now, the Lamanites had a king, and his name was Aaron,” and here we have a super army of 44,000. Now we’re getting big armies, almost two divisions. “And it came to pass that I beat him with my army that he fled.” Ah hah. Now, this is a very nice thing happening here. Mormon finally checks their advance. There’s a complete breakdown of public order.

196 He was twenty-three years old, this kid from the farm who wrote all this stuff, and don’t try to tell me he made it up.

# Lecture 105 Mormon 2-5

**Conflicts between the Nephites  
and the Lamanites  
[Open Rebellion Against God Leads to  
Extermination]  
[Wickedness of the Nephites]  
[Mormon Gives Up On His Own People]  
[Public Killing of Innocent People]**

197 Mormon 2:13 From now on we really plunge into the depths. We're on Mormon 2:13, and what a powerful statement this is: "My joy was vain." Remember, he thought they would become righteous again because they were sorrowing, but that didn't work at all. "Their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin."

197 Mormon 2:14 In the next verse we have another psychological note, you'll notice: "They did curse God, and wish to die. Nevertheless they would struggle with the sword for their lives." There's another one, you see. "We have the choice of a terrible end or a terror without end. That's the situation they live with; they'll go on struggling to the last ditch. But, they got both. They got both the terrible ending and the terror without end. The reason was that they were beyond repentance, as we read in the next verse. This is even more horrible. Notice the mounting despair here.

197 Mormon 2:15 This is the question we have to ask

as we read the Book of Mormon here. Does this have to be? We see it's happening, but does it have to happen with us? Remember, this comes to you, O you Gentiles, that you may be wiser than we have been. Now these things are happening just exactly in the grim declension in which we see them occurring today. This horrible thing is said here now, that the Lord should ever withdraw his grace; "I saw that the day of grace was passed with them.

198 Mormon 2:15 "For I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land." This mass destruction [is evident]. We've mentioned the age of extermination we live in—how many thousands of acres are being destroyed of the world every minute and how many hundreds of species are disappearing every week, etc. We're ringing down the curtain now; everything is folding up. This is an age of extermination. There have been such things, and nothing makes this clearer than the Book of Mormon (we get this when we get to the Jaredites very soon) and the Doctrine and Covenants, and the Pearl of Great Price. That's what they emphasize. We've been through this cycle before. It's not a single cycle, as everybody used to suppose, on the old linear evolutionary line. We just evolve and progress—oh, no, you don't. You periodically collapse, and then you go through the misery all over again because we all have to be tested by the same tests. But, they were "heaped up as dung." Well, the nearest thing to that would be a nuclear situation. It had to be mass slaughter, but they did go crazy. They were wild about this.

198 Mormon 2:16 Then another terrible thing happens. The Nephites try to disengage. You feel it here in these fateful words. We've been asking the question all along—where is it all leading? Well, this is the answer. The day of grace is passed. A very interesting thing is going to happen. They began "to flee before the Lamanites ... to the land of Jashon." They've had enough of fighting the Lamanites just because they're Lamanites, or fighting the Nephites just because they are Nephites. The game of good guys and bad guys doesn't make sense anymore. The withdrawal

becomes a rout here.

198,199      Mormon 2:17,18      Now they go to the city in the north where Ammaron had deposited the records, the city of Shim. They went to the hill Shim to the city Shim. They're falling back toward the north, and this is what we read in the dictionary. I think this interruption is worth it because these little veristic touches in the Book of Mormon are really something. SAM, which is related to SHIM, means the northern region. The point is they go to the hill Shim, which was to the north quite a ways. They've been falling back, always toward the north and east. That's their western frontier anyway. They go to the place where Ammaron hid the records, which he said was in the hill Shim up in the north. Verse 17: "And behold I had gone according to the word of Ammaron, and taken the plates of Nephi." Fifteen years had passed. He was now around 24 years old. Verse 18: "And upon the plates of Nephi I did make a full account of all the wickedness and abominations [Where are these plates? We don't have them.]; but upon these plates I did forbear to make a full account." This is why he's not going to harrow up our souls here with giving us the whole story after they disengage. A full description of the plates would be overdoing it and would just make us sick. This is another powerful statement here. I mean they just ring like successive strokes of doom, don't they.

199      Mormon 2:18,19      This one now, "I did forbear to make a full account of their wickedness and abominations [because], for behold, a continual scene of wickedness and abominations has been before mine eyes ever since I have been sufficient to behold the ways of man." What a powerful statement, and how powerfully put, too. The interesting thing is, this used to sound like a very fanciful and climactic statement, like the guy had some imagination. The Book of Mormon is something, isn't it. So his [Mormon's] heart is "filled with sorrow because of their wickedness." He has not had a happy life. As I said, many people of twenty-four can make the same statement today.

199      Mormon 2:24-26      Notice they're hunted and

driven—it's a rout. You'd be surprised that they are going to come back and win the whole thing back again. Are they in for a happy surprise. It's never too late, you might say. They make a big stand in the northern city of Shem, and then Mormon turns the tide in verses 24-26. "And my words did arouse them somewhat to vigor, insomuch that they did not flee from before the Lamanites." Their great leader was able to turn the tide (and this has happened before), but he's without hope. The interesting thing is that the military situation is not desperate; it's very much in their favor. They're going to win three big victories in a row now. They're going to take everything back, including the land Desolation. They had no need for despair militarily, but that's not the problem, is it? We're properly armed and ready and marshalled for war; we've made our Cold War preparations on and on and on. That's not the problem at all; that's not going to solve a thing. That wasn't the issue [in the Book of Mormon either].

200 Mormon 2:27 Notice in verse 27 that they actually conquer everything. "We did go forth against the Lamanites and the robbers of Gadianton, until we had again taken possession of the lands of our inheritance"—the whole works. This certainly makes Mormon the greatest general in the Book of Mormon because of the things he's able to do. The Lamanites and the Gadiantons, the bad guys, were willing to accept a treaty which was good for eight years, it says here. They were willing to accept terms in a treaty. "We did get the lands of our inheritance divided." This was the agreement in verse 29—a settlement that the lands to the north of the narrow pass were to belong to the Nephites. They fled up there, so now that they're there they're going to keep that. And what divides them is a narrow pass. Now the Isthmus of Panama is not a narrow pass; it's 20 miles wide. We're talking about the great narrow passes which allow either side to control them, you see. The Nephites could stop the Lamanites there, and the Lamanites could stop the Nephites there. This was the ideal place to make the boundary for the treaty here. There are narrow passes that control history, and the Isthmus of Panama is not one of them. Let's not get into Book of Mormon geography. There

was a pass somewhere where they control it. The narrow passage was the one that the Nephites or Lamanites could hold. Of course, that's the best possible place to secure by treaty, which we learn at the beginning of the next chapter here. So the land south belongs to the Lamanites, the land north belongs to the Nephites, and there's a pass between them, which can be controlled by both, like Khyber Pass.

200 Mormon 3:2-4 Then in the next chapter [they have] ten years\* of preparation and cold war now. After a victory like that they have good chances, but [it is] without repentance. We'll get them this time, we say in a cold war. ". . . preparing their lands and their arms against the time of battle." Cold war—that's what we do. We get more missiles than they get. We're preparing the big thing, you know. Then the king of the Lamanites sends his challenge. He sends a formal challenge in verse 4. Well, what goes on? The thing is, you should use the time repenting, but they had no intention of doing that. Verse 2: "Cry unto this people—Repent ye, and come unto me, and be ye baptized, and build up again my church, and ye shall be spared." It's never too late here. He had withdrawn his spirit. [Mormon] thought the day of grace was passed with them, but still the Lord holds out his hand to them. But "it was in vain." They wouldn't listen. He gave them a chance for repentance. That's what he calls it, "a chance for repentance. And behold they did harden their hearts." They didn't take it. Because of the victory they thought they could do it themselves. They thought it was a military problem, as we do today.

200 Mormon 3:4 "The king of the Lamanites sent an epistle unto me, which gave unto me to know that they were preparing to come again to battle against us." Now that's the chivalric manner of war which was throughout the ancient world. You'll notice it especially in the book of Ether. But here it is all strictly according to form.

200,201 Mormon 3:4 The Lamanite king sends them terms. Throughout this, you notice, the Nephites always are given a choice—they're given a chance. Can't we talk about this? Can't we do something about this? The Lord is

lengthening it out as long as he can. He's giving them as much rope as possible, and they're going to hang themselves on it just as sure as anything.

201 Mormon 3:5 Notice in verse 5 the narrow pass, "And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the narrow pass." Well, Desolation goes with it. It's a place of battle, a place of war. It's a place not being farmed or densely occupied. A good defense zone is what it is, you see. But land Desolation—that's the old word HORBA or HOREB. Muslims divide the world into the DAR AL-ISLAM, the pacified world, and the DAR AL-HARB, the people who are dedicated to war and destruction. That's what they do when they conquer. So you get a very good picture. See, here's the pass and the desolate country around there. They'd fought lots of wars there. It was the natural place for battle. There are such places in Europe, as you know. I mentioned those passes, every one of which has been the scene of many battles.

201 Mormon 3:7 The Lamanite king sent an epistle that they were preparing to come to battle again. Well, Mormon's people gathered themselves in Desolation and fortified themselves with all their force and beat them. That was sensible because they were on the defensive. Clausewitz' first rule of war is always be on the defensive. The defensive always has the stronger side. That's a general rule. You might find some exceptions to that, but not with Clausewitz. He says you always have the advantage. Mormon will tell us what happened there and why they lost later on.

201 Mormon 3:8,9 Well, they beat them, and in verse 8 they beat them again. A great victory now. They slew a great number of them. Here are two victories in a row; the Nephites were doing all right. Mormon was wrong all along here [it appears]. They decided they were unbeatable because of this great thing, and revenge becomes the motive. Verse 9: "And now, because of this great thing ... they began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of

their brethren who had been slain by their enemies.

201 Mormon 3:10 Well, how about this noble motive of avenging the blood of your brethren—the private eye plot, the police officer whose pal gets shot, etc.? Is not avenging the blood of your brethren an ideal? Isn't it an obligation? When they started winning, they made it a big thing. That's what they were going to do. "And they did swear by the heavens [you know they're very religious about this—for God and country. "Kill a Gook for God," [as we used to say], and also by the throne of God, that they would go up to battle against their enemies, and would cut them off from the face of the land." Finally they're going to settle the Lamanite question once and for all with a big battle, because they've got them on the run now. But they shouldn't have done that.

201 Mormon 3:11 And from that time on, Mormon says, I was through. Now here was their greatest general, the great hero, the one who had won the battles, etc. This was the ultimate folly, the last straw. The leader renounced his commission. The [Nephites] were still wicked, but wicked men can never be on the right side, including ourselves. He became a conscientious objector, you see. It's not the side you're on at all.. Notice, he's said it twice about the Lamanites and Nephites—nothing to choose between them. They were equally bad.

202 Mormon 3:12 He said, "Behold, I had led them, notwithstanding their wickedness I had led them many times to battle." The great-hearted Mormon. Why? Because I loved them, he said; I had to do it, "according to the love of God which was in me, with all my heart; and my soul had been poured out in prayer unto my God all the day long for them; nevertheless, it was without faith, because of the hardness of their hearts." They're not going to do anything without faith. Mormon was the true hero. He was the true patriot, but he would not say, "my country, right or wrong." My country may not always be right, but my country right or wrong. He wouldn't say that. As soon as they were wrong, he said, I laid down my commission. I became a

conscientious objector, an idle onlooker. I wouldn't have any part of it, he said. He went all out to make it right, but what can you do without faith? He says he had no faith here. (What other wisdom have I written down here?)

202 Mormon 3:13-15 He gave them three chances. "And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins." They didn't get the point at all. But then when they reached the point that they swore "by all that had been forbidden them by our Lord and Savior Jesus Christ, that they would go up unto their enemies to battle, and avenge themselves of the blood of their brethren." I repeat, what could be a loftier, more noble ideal than avenging yourselves in the manner of Rambo for the blood of your brethren? That's the theme we're all wrapped up in today, and this, he says, is going to wipe them out. This is what they should never have done, because it has been forbidden. "Vengeance is mine [the Lord says], and I will repay." And from that time, Mormon says, "I utterly refused to go up against mine enemies." He wouldn't fight at all. Well, well. It's very serious when the general won't fight.

202 Mormon 3:16,17 He becomes the conscientious objector here. And what does he do? He becomes an idle witness. He becomes a reporter now. He's going to report the whole thing for our benefit, so it must somehow apply if this is the work he does. Verse 16: "I did stand as an idle witness to manifest unto the world the things which I saw and heard [by idle he means he's busy taking notes, but he's not fighting], according to the manifestations of the Spirit which had testified of things to come. Therefore I write unto you, Gentiles [ah hah! It is addressed to us; we're the Gentiles on the land], and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance."

202 Mormon 3:17-20 Remember how the house of Israel shall be judged. This is what the issue is; it has nothing to do with all this fighting back and forth, such as you find in Israel today. He writes for all of Israel in the last

days. You do not divide into armies as good people and bad people. There is no dark side and bright side. Read these verses 17 to 19 very carefully here where it says [verse 20]: “And these things doth the Spirit manifest unto me.” Well, what’s the end of it all? What’s it all getting to, and why is he telling us? This is it, you see. The issue is something totally different from all this. All this is just a distraction. This is Satan’s way of engaging ourselves and getting ourselves committed here, because this is the thing you must be thinking about. “Ye must all stand before the judgment-seat of Christ.” Every soul—back to the old individualism that’s so strong in 3 Nephi. Every individual for himself. “Every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil.” Every individual, and that’s the real issue, not which side is winning and all this glory, flag-waving, drum beating, etc.

202 Mormon 3:21 “And also that ye may believe the gospel of Jesus Christ” and also that the Jews shall have another witness. According to these verses, you cannot claim a reward for being on one side or the other. Well, we say, we need an enemy. America needs an enemy, and he has to be the embodiment of evil so that we can go on being the good guys without having to repent. No one mentions that word REPENT; that’s a naughty word. You’ll lose any election if you mention it— believe me.

202,203 Mormon 4:1-3 So we come to the next sad chapter, and the Nephites take the offensive now. Things are going to turn up now, you’ll see. They hadn’t stopped winning yet. “And now it came to pass that in the three hundred and sixty and third year the Nephites did go up with their armies to battle against the Lamanites, out of the land Desolation [the Nephites were driven back]. And while they were yet weary, a fresh army of the Lamanites did come upon them.” The Lamanites took the city Desolation back again. So here’s this see-saw war. They’re winning it back again. So what the Nephites do is consolidate, naturally. “And the remainder did flee and join the inhabitants of the city Teancum.” Now they’re using a silly system of check

dams, so to speak. You have a check dam which doesn't need to hold back much water, but it will hold back enough, and then another check dam, etc. The only thing is if you have an exceptional rain, one check dam breaks, and that compounds a rush of water on the next which was not built to contain that. So that's overrun. Once the top check dam or any of them breaks, the whole thing is wiped out. This is what happens here. They started checking things this way. They'd dig in; "the remainder did flee and join the inhabitants of the city Teancum" so that when Teancum fell, it was a bigger calamity than ever. And here's the fable for our time. I say this is the number one principle of our good friend Clausewitz here. Never, never do the foolish thing of going up [to war] if you don't have to, absolutely. Deuteronomy 2:5-17 is very good about aggressors.

203 Mormon 4:4 "And it was because the armies of the Nephites went up unto the Lamanites that they began to be smitten; for were it not for that, the Lamanites could have had no power over them." But they took the aggression and went over. They had to punish the [Lamanites]. We were halfway through the Korean War and there was peace in the air when one of our generals said, "We have not punished them enough. We must continue the war so we can punish them." Well, the Lord says here, "But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished." They'll be punished all right, but pray that you won't be the punisher of anyone, because it's by the wicked that the wicked are punished. "For it is the wicked that stir up the hearts of the children of men unto bloodshed."

203 Mormon 4:8 In verse 8 we get a third victory for the Nephites. They take possession of the city of Teancum. "And it came to pass that they were repulsed and driven back by the Nephites. And when the Nephites saw that they had driven the Lamanites they did again boast of their own strength; and then went forth . . . and took possession again of the city Desolation." They've got it back again. Back and forth it goes.

203 Mormon 4:8-10 And so they took everything back and “took possession again of the city Desolation.” And the Lamanites came again against them, back and forth, “and yet the Nephites repented not of the evil they had done, but persisted in their wickedness continually. And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people. . . . Every heart was hardened, so that they delighted in the shedding of blood continually.”

203 Mormon 4:12-14 “And there never had been so great wickedness among all the children of Lehi”—war as the supreme wickedness here. Ah, but the Lamanites start taking it back now, in verse 13: “The Lamanites did take possession of the city Desolation [how many times had Desolation changed hands now? There are many cities like that].. . . And they did also march forward against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners [of war] both women and children, and did offer them up as sacrifices unto their idol gods.”

203,204 Mormon 4:14,15 We mentioned their religion. We’re getting into the Mesoamerican Mayan, and especially Aztec, practice of mass sacrifice of prisoners on a tremendous scale. They did it to the point where it reduced the population so much. There are some very interesting studies made of that recently. At the drop of a hat, prisoners had to be sacrificed. It was not just a sacrifice that was symbolic once in a while; then it became an orgy of blood. That’s what they used their sacred towers for after that [development]—sacrifices unto their idol gods. That’s what they did. We’re already moving into the Mesoamerican horrors there. Well, this was a real outrage. The Nephites certainly have a righteous rage here in verse 15. They had a right to be mad at this. The Nephites win again, and they have eight years of peace, after all that. Well, this goes on and on. See, they could repent any time here.

204 Mormon 4:18 This is another one of those statements

in which the Book of Mormon, as epic writing, achieves real height with lofty expressions. The four conditions that Matthew Arnold said are found only in Homer you find in writings in the Book of Mormon here—the nobility, the speed, the loftiness, the simplicity, and the directness of language. He said you find that only in Homer, but you find it in the Book of Mormon, too. For example, [Mormon] says “And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun.”

204 Mormon 4:19,21 Well, again the Lamanites come and beat the Nephites in verse 19, and they fled again to the city of Boaz. Verse 21: “And when they had come the second time, the Nephites were driven and slaughtered with an exceeding great slaughter; their women and their children were again sacrificed unto idols.” Now the sacrifice. What will we do with these people? Well, we’ll sacrifice them and make a virtue of it, and that’s what they did.

204 Mormon 4:22 “And it came to pass that the Nephites did again flee from before them, taking all the inhabitants with them, both in towns and villages.” So the migration has become a rout, and everybody has joined in it.

204,205 Mormon 4:23 Notice where they’re going: “And now I, Mormon ... did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord.” Hiding the records was a sign that things were over. Now it’s time to move them and hide them. He’s going to move them to Cumorah— that’s where they’re going to end up, I’m sure. This is far up in the north here.

205 Mormon 5:1,2 Well, here’s a remarkable thing about Mormon. After all that the great heart of Mormon [becomes evident]. A truly tragic figure, he’s larger than life here. He says [Mormon 5:1], “I did go forth among the Nephites, and did repent of the oath.” He had taken an oath that he’d never go and fight again because the Lord had forbidden them to seek revenge. He said he took an oath, but he broke it because his love for his people was so great—talk about a hero. “... and did repent of the oath which I had

made that I would no more assist them; and they gave me command again of their armies.” He’s the last man they trust. Here’s a man we can finally trust. Mormon will solve it. He’s pulled us out before; he’ll get us out again, [they said] a la Napoleon. The French rallied to him again and again, and he pulled them out more than once. “For they looked upon me as though I could deliver them from their afflictions [as though I were the one who could save them—it’s very flattering]. “But behold, I was without hope.”

Notice again, here is the essence of tragedy—the fact that there is no hope here. He does the heroic thing, but he’s devoted to a lost cause. He dies for the cause. He knows it’s not going to do any good, and yet he does it for the people—the truly heroic figure. “But behold, I was without hope, for I knew the judgments of the Lord which should come upon them; for they repented not of their iniquities [at the last minute they could have repented, but they wouldn’t repent. As I said, repent is a dirty word in our language; we don’t use it at all], but did struggle for their lives without calling upon that Being who created them.” As I said before, you tend not to.

205 Mormon 5:3,4 So they flee to the city of Jordan, “driven back that they did not take the city at that time.” He sets up a defense in depth that worked so very well for Moroni. He invented the defense in depth, which was very effective. “And it came to pass that they came against us again, and we did maintain the city. And there were also other cities which were maintained by the Nephites, which strongholds did cut them off.” We won’t go into the strategy of that, but it was invented by Moroni. It was very effective, and it was the only thing that could stop a blitzkrieg in World War II.

205 Mormon 5:5 “And it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanites.”

205 Mormon 5:6,7 “And it came to pass that in the three hundred and eightieth year the Lamanites did come against us to battle, and we did stand against them boldly;

but it was all in vain, for so great were their numbers that they did tread the people of the Nephites under their feet.” They are hopelessly outnumbered here. So all they could do was run again. They took to flight. The person who can go fastest is the only one that will be saved; it’s every man for himself now. “Those whose flight was swifter than the Lamanites’ did escape.” That was it. You had only one object—every man for himself. Get out as fast as you can—just run. Well, they’re not going to win any wars anymore. They’re not going to check them anymore. “And those whose flight did not exceed the Lamanites’ were swept down and destroyed.”

206 Mormon 5:8,9 “And now behold, I, Mormon, do not desire to harrow up the souls of men in ... such an awful scene of blood and carnage [anymore—this is enough. Haven’t I told you enough?],. . . but I, knowing that these things must surely be made known,” or you’re doomed to repeat them. The main point is this: if we ignore the lessons of history, we’re doomed to repeat them. These things must be made known. Why should these awful things be made known, and be made known unto us? As Brother Benson says, it’s particularly for us in our time. Well, that must be very, very relevant, so we must pay very close attention here. What can we do about it? He’s going to tell us what we can do about it. “. . . and also that a knowledge of these things must come unto the remnant of these people, and also unto the Gentiles [now we come to an amazing passage here, and this is what the Gentiles are going to do], who the Lord hath said should scatter this people, and this people should be counted as naught among them.” [This describes how the United States] treated the Indians, and this is what happened. The Indians were very strong. They were half the inhabitants of the continent in Joseph Smith’s day. But this is what was going to happen. “Therefore I write a small abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.” If I told you the whole thing, it would cripple you. It would weaken your hands, as the Lachish Letters say at the time of Lehi.

The prophet telling the people too many things weakens their hands. They become slack and helpless. It has a paralyzing effect. I don't want to tell you too much, he says, "that ye might not have too great sorrow."

206 Mormon 5:10-13 : "And now behold, this I speak unto their seed, and also to the Gentiles, ... for I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Jesus. Now these things are written unto the remnant of the house of Jacob [these are the Indians]; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord. . . . And this is the commandment which I have received [I'm not going to give these records just to anybody]. . . . And behold, they shall go unto the unbelieving of the Jews; and for this intent shall they go—that they may be persuaded that Jesus is the Christ."

206 Mormon 5:15 They're not only outnumbered, but they have extremely difficult problems to solve. What are they going to do? They must be brought low, apparently, and this is what it tells us here, "that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance [that one back there and this one here, as far as the inheritance goes—so there's going to be more roughhouse ahead, we can be sure of that],... for this people shall be scattered, and shall become a dark, a filthy, and a loathsome people."

206,207 Mormon 5:17-19 "They were once a delightful people [see, delightful is what they were, which means cultivated and desirable; it has nothing to do with race or anything like that to be delightful]. . . . But now, behold, they are led about by Satan, even as chaff is driven before the wind." They have no purpose, no direction, no control. They follow their lusts and their

lists and they do what they want to, as Satan leads them about like chaff before the wind. Verse 19: “And behold, the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles.” And at that point, we’ll grind to a dead stop, because there’s something I want to say the next time before we get to the Jaredites. But be of good cheer. The mere fact that this is given to us shows that there is hope. There’s hope for somebody—you can be sure of that.

## Lecture 106 Mormon 1-5

**[Mormon's Call to Repentance]  
[The Wicked Punish the Wicked in War]  
[Sacred Records Removed]  
[Mormon Says It All Was Not Necessary]**

208 I haven't thought of anything all day long yesterday and today except that book of Mormon, Mormon's book—that's the real Book of Mormon. The whole thing is there, and it's a haunting book. It can't leave you alone. If you see these dark circles [around my eyes], blame Mormon for that.

208 The questions are, are the Nephites stubbornly bent on doing the wrong thing? What is this everlasting harping on repentance? He won't leave that alone. What is the wickedness that the Nephites must repent of? People fighting for their lives don't bother with a lot of hanky-panky. That's not what interested them. That's just the point. The fighting is the thing; that was the wickedness. To set about deliberately and systematically killing people you have to have a mindset, and this has to be developed. You have to work up to it. Remember in the Book of Mormon how Korihor works on the people to do it. Alma repeatedly talks about the great reluctance of the Nephites to slay their brethren and the great reluctance of the Lamanites to do the same. People have to be trained and commissioned and put in order and conditioned for that sort of thing. Mormon shows us how far this mindset can go, because he [describes] it all the way to where it becomes actually a

debauchery. It becomes addictive to the people; they have to have a bloodshed. This actually happens in the case of Aztecs and people like that, and he tells us what causes it. Do you remember Mormon 4:5? The cause was this: If they had not gone up against the Lamanites to war, they would not have been overcome. Then he says, “for it is the wicked that stir up the hearts of the children of men unto bloodshed.” We’re told [some of] the Lord’s first words to the Nephites were there shall be no contention among you, for all contention “is of the devil.” Somebody is stirring people up to this sort of thing, and this happens. This is what we’re told— that there is a source for it.

208 Mormon 8:41 You say, why would people go against their own best interest? Why would they do anything so insane? Well, the fact is that they do, and we are told that it is the evil one that stirs us up to that. There is such a stirring, and he tells us where it’s all leading to Mormon tells us where this is all going in the end. In the eighth chapter of Mormon he takes the roots of the trouble right back. He’s talking about us now, and he puts us into the picture with the perennial conditions there and the purpose behind everything. He tells us where it’s all leading, and with the last verse he brings us right down to the point at which we join the Nephites at this particular juncture of their history. Mormon 8:41: “Behold, the sword of vengeance hangeth over you,” and it shall soon descend because of the things you’ve done. Well, we’re not to that yet, but this brings us right to the point.

208 The Book of Mormon tells us what we’re getting into and where it is all leading. President Kimball in his bicentennial address tells us how far we’ve gotten and where it has already led us. This is going to be required reading. I’ll have this photocopied the next time. It’ll set you back twenty cents, but it’s worth it. On the occasion of the bicentennial [of the United States] President Kimball gave this great address to the Church and to the world. He quotes familiar passages from Mormon, Moroni, and Alma in this. His talk is based on the Book of Mormon. So this is going to be required. You’ll find it very useful in the essay

which you write, among other things.

209 Now, back to Mormon again; we can't leave him alone. The constant refrain, as I said, is repent. The subject is repent of what. We saw Mormon was a very astute person. When he was eleven years old, his father took him to the town and he saw all the soldiers and the usual battles going on. It was a terrible thing. They had several battles, and then there was peace. Remember, he was a kid eleven years old. Just four years later, war broke out again, and whom did the people choose for their commander in chief? Mormon, who was going on sixteen. Does that ever happen? It's happened lots of times. We'll see that when we get to the Jaredites, and we can match it up against many cases in world history where this happened. Commanders as young as that have been common. But he tells us you can see why that's so. He had a very high profile. Not only was Ammaron aware of his smartness, but he [Mormon] was a large, powerful person, very impressive, and he was always getting involved. His sympathies are so that after he's sworn that he'll never fight again, he does go back and fight again. He can't leave the people alone. He must take a part in there. He was commanded to be an idle onlooker, and he wouldn't be an idle onlooker. Finally, he broke his oath, he says, and went back again, though it was without any faith and hope at all. Yet that was his greatness of spirit. His love of the people was so great that he had to do that.

209 Mormon 1:16,17 But remember it tells us in Mormon 1:16 that he tried to preach to the people, so he had a high profile. He made himself a nuisance, and they wouldn't listen to him—just like Abraham did, too. Well, that would certainly draw him to their attention and give him a high profile. We're told that he was large and powerful beyond his age and a very impressive and very smart person—obviously the ablest person around. So they chose him. But they have the wrong priorities, the wrong policies, the wrong practices. There was simply no talking to them. He says in verse 17 here: "I was forbidden to preach unto them, because of the hardness of their hearts."

209 Now this hardness, you'll notice. What are the two expressions that are used? Hardness of heart, and what is the other having to do with the neck? The people are hard-hearted and stiff-necked. Hardness and stiffness are lack of adaptability, lack of flexibility, etc. Hardness of heart, we're told, put a curse on their doings—just like hardness of the arteries. When you start getting old, things get hardened. They squeak and don't work so well, and the joints are the same way. They become stiff, stiffness of joints, stiffness of neck, hardening of arteries, hardening of everything else. What is that? That's inability to change or refusal to change, to yield, to adapt. They can't repent, you see. So that's the thing that holds you back, and when you reach a certain stage, when you've lost all flexibility and you won't change, then it's time to ring down the curtain. There's no point to going on with the story because you're not going to repent. Of course progress and everything else is progressive repentance. You have to repent. But their sins harden into policy now, just like concrete. Nothing's going to change them, and that's Mormon's problem. This is what he says is going to be your problem, too. We can see it today.

209,210 Mormon 1:13 So "wickedness did prevail upon the face of the whole land," he tells us in verse 13. Well, specifically, what wickedness? What's he talking about? Well, he says it goes hand in hand with unbelief. They wouldn't accept the charismatic gifts. They wouldn't listen to the prophets. They wouldn't trust in prayer or things like that. They were solid, practical, down-to-earth people, supposedly—materialists, positivists. For them that's where the solution lay. We will do it our way [they said]. No other program got a hearing, we're told. They had made up their minds; there was no point to talking to them. The result was a desperate search for economic security. It's always going to collapse every time. Notice, putting all your money in the vault and hoping you can save it that way. See, they started burying it, but it was slippery. They couldn't hold on to it. They were absolutely desperate for this security which they didn't have, and they sought it, of course, in building up safe capital reserves and all those

things. They had all the usual solutions that didn't work.

210 Mormon 2:8 And again, the strength of the opposition was scary. They ran away. And then we reach a classic situation in Mormon 2:8. There are statements in Mormon here that simply knock you down. "The land was filled with robbers and with Lamanites; and notwithstanding the great destruction which hung over my people, they did not repent of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites and also on the part of the Lamanites; and it was one complete revolution throughout all the face of the land." That is an all-too-familiar situation. There are definite centuries in which [a complete collapse] happens—times of extermination, and we are approaching one of them. In fact, we're in it up to our knees already. We're getting deeper all the time.

210 Mormon 2:8-10 [A complete collapse] is what the Book of Mormon is talking about. They did not repent of their evil doings—on both sides they didn't, neither the Nephites nor the Lamanites. They were equally bad because the only evil doings that concerned them were the evil doings on the other side so that vengeance became the name of the game. The other people are doing evil—well, they were doing evil, so we have a good case, you see. That's the way we must think of it. They're entirely evil, and we're entirely right. It's this black and white. Well, that's the way they began to think. But then the Nephites did something we don't do. In the verse 10 they began to repent, but it wasn't a change of heart, he says. It was a change of policy brought on by economic disaster. Nobody could hold on to anything.

210,211 Mormon 2:10 Now we get an inner-city idyll here in verse 10—mugging, rip-offs, murder. Why not? This was their social life—"no man could keep that which was his own, for the thieves [that's people who come in and steal], and the robbers [that's people who rob you legitimately in white-collar crime], and the murderers, and the magic art, and the witchcraft which was in the land." Everyone was a possible victim here. Nobody was safe. Total insecurity.

And this is the way you feel today if you want to walk around in some of our inner cities. Everybody's bedizened and befuddled by these magic arts. It's the mystique of the gangs and the graffiti.

211 Mormon 2:11 In verse 11 notice this brooding evil, this feeling, "Thus there began to be a mourning and a lamentation in all the land because of these things." You go back to visit an Indian village at a certain time, where they were once people of great faith, but they will have forgotten it entirely. It hit the Nephites harder than the others, we're told, because their guilt was the greater. This mourning in the village, this tension in the village—you know when things are bad and it's best not to go there.

212 Mormon 2:15,18 And then the terrible words in verse 15: "I saw that the day of grace was passed with them." Well, right to the end the Lord's going to give them plenty of opportunity to repent. This is going to be the sad thing. They're going to have it right to the end. Anytime they want to they can change. The prime sin in which they are indulging is war "in open rebellion against their God, and heaped up as dung upon the face of the land." It ends up as mass slaughter. As I said, many people of Mormon's age today can make this astonishing statement [verse 18]: "A continual scene of wickedness and abominations has been before mine eyes ever since I have been sufficient to behold the ways of man." Nothing else. Notice the nature of the wickedness here is open, public, and visible. This is quite different. It may fester underground, but this comes out. This is so open and so brash.

212 Mormon 2:24-26 It fills Mormon with sorrow [with] no prospect of improvement in this life. And here we have the great force of Mormon's character in verse 24. He checks the flight and turns the tide to victory. They're going to have about a dozen victories after this. They're going to win hands down. The Nephites actually have the military advantage. So we have a Nephite victory in verse 24 and following. They win, and then in verse 26 there's another victory. But the military situation is grim, he says, because

it's now man for man. It's missile for missile. We count with them, you see. We're on the same base they are.

213 Mormon 2:27-29 In verse 27 there's another great victory for the Nephites. And they win everything back. And what does Mormon call this? A great calamity to my people. Well, what was it? Was he crazy? No. The calamity, as he explains it, is because of their wickedness and their abominations. That's the calamity. Winning victories isn't going to help. It's going to justify them, make them feel all the better. So, more reasonable than many of us today, in verse 28 they make treaties. They make treaties with the Lamanites and the robbers—willing to divide the lands of their inheritance, which they'd won back. But they make a treaty and it holds. But notice in verse 29 they're willing to accept their own lands as a gift from the Lamanites.

213 Mormon 3:2,3 And then, after all, it's still not too late, in Mormon 3:2-3, if they'll only repent. But they didn't realize this. He says that they were given another chance for repentance. We have three great blessings in this life. The first is life itself, the chance to come to earth and have a body. The second is to have progeny, of course. And the third is, after that stage, the Lord allows us to live on, giving us more time to repent. As Nephi says, he extended our lifetime so we'd have more time to repent. That's the great third boon he gives us. Spend your old age repenting—that's the thing you have to do. Remember the first words of Christ to the Nephites? This is my gospel, that the Father calls upon all men everywhere to repent. But people haven't the slightest inclination to repent today if they can find other people doing wrong.

214 But notice he keeps hammering away, repent. He saw that in this peace the Lord was giving them a chance for repentance, but they didn't realize it. No one can ask for anything better than that, than these three blessings—life itself, progeny, and a special time for repentance. They turned it down. They blew it again. Their eyes were on the Lamanites whose king sent them a formal challenge to meet them on the traditional battleground, Desolation,

near the narrow pass. It doesn't say neck of land; it's near the narrow pass. As I said, the Isthmus of Panama is not a narrow pass. No, they wouldn't consider that. They said, we have more important matters to consider.

214 Mormon 3:7-10 But with that philosophy, however, in verses 7-8 there's a Nephite victory, and another Nephite victory. They've been winning. Their policy is paying off. Why should they listen to Mormon here? These are great morale boosters. Now they take a sacred oath: "before the heavens" they're going to do the noble thing and avenge the blood of their brethren on their enemies, etc. So they were out for the stock solution to the problem in [verse 10]. We've had these Lamanites on our hands all these years. How do we solve the Lamanite problem?

214 Mormon 3:10; 1 Nephi 2:23,24 "And they did swear . . . that they would go up to battle against their enemies, and would cut them off from the face of the land." That would settle it once and for all—get rid of the Lamanites. And when they did that, that was it. That settled it as far as the Lord was concerned. The Lord told Nephi in 1 Nephi 2:23-24 that it would never work, you see. Right at the beginning of the Book of Mormon in the second chapter, the Lord already tells Nephi that solution is never, never going to work: "For behold, in that day that they shall rebel against me [the Lamanites, descendants of Laman and Lemuel], I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also [that will give them power]. And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance." I'm going to keep the Lamanites in place all the time as a scourge "to stir them up in the ways of remembrance." You'll never be able to beat them except by righteousness, by doing what's right. They'll have no power over you [in that case]. Don't worry about them— you're not going to beat them on the field. They'll always be stronger than you are, but they'll have no power unless you rebel against me. Then they'll have power over you. But the only way to meet that, you see, is, "And if... they rebel against me, they shall

be a scourge unto thy seed, to stir them up in the ways of remembrance.” So that’s what they’re doing. They’re stirring them, all right, but they just make them madder and madder. They have this one man, Mormon, trying to stand out and say, can’t you see the point of all this? Can’t you see what you’re doing? But they were out for the stock solution to cut them off.

215 Mormon 3:16; Mormon 5:2 Well, for Mormon that did it. He would have nothing more to do with them. His love and loyalty were boundless, as he says in the next verse, but he knew all along that he couldn’t save them. Now here’s your paradox. I prayed with all my heart, but without faith [he said]. Do you pray without faith? He prayed with all his heart, but without faith, because he knew they would not change. And later when his great heart overcomes his decision, he accepts command again. He tells us in Mormon 5:2, “But behold, I was without hope.” He accepted the commission again but without hope. Here’s a man leading his people without faith and without hope. We’re not going to get far without faith and hope. But he has charity, oceans of charity. That’s the thing, giving something and expecting nothing in return at all, and he does. He knows it’s a losing cause. As C. S. Gordon says, that is the essence of the heroic position—the hero who does the right and heroic thing knowing that he’s living for a lost cause, that he will never be able to win and is doomed.

215 Mormon 3:13 He says three times he pulled them through and gave them another chance. To do what? To repent, of course, (verse 13). But for them it was only another chance to “beat the damn Lamanites.” We’re going to get them this time. But this was the last straw when they swore this ringing oath in the manner of our stock heroes to avenge the blood of their brethren. At that point God gave Mormon a direct command. He said you’re out of it. Don’t have anything to do with it. “Vengeance is mine, and I will repay; and because this people repented not [when they had the chance] after I had delivered them, behold, they shall be cut off from the face of the earth,” not just the

face of the land. They'll be finished. They'll become extinct.

215 Mormon 3:16,17 Well, they repented not. Repented not of what? Of what they were doing. Their behavior and policy were all absorbed in one thing, the activities of war. The Lord commanded Mormon not to move against his enemies in verse 16, to be a witness and a first-hand observer for our benefit, and for our full consideration before we make our big moves in the last days, as it says in verse 17. "Therefore I write unto you, Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare [notice commence, about to prepare] to return to the land of your inheritance." Just at the point when we're poised and ready to take things over. And they haven't taken over. We have not gone back to the land of the inheritance of Zion, and the Israelis have not reclaimed the land of Israel that had been promised to Abraham. So this is just the first step we're in now, but things move very fast.

215 Mormon 3:18,19 Then everybody must know this, he says in verse 18 and following—all of Israel and the remnants of Lehi's people. These passages now are pure prophecy. These were prophesied way back 150 years ago, and we've seen it has followed right down the line. We thought it would never be. In my day this sounded far away and long ago. It was a romantic story—the story of the Indians, etc.—but didn't apply to us. There was just too much bloodshed, etc. Things like that don't happen in civilized societies. That was before World Wars I and II.

215 Mormon 3:20 What should they have been thinking of instead of war? Well, Mormon 3:20 tells us: "And these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment-seat of Christ, yea, every soul." This is what you should be concerned about, he says here. It's the individual obligation to do the right thing. We're going to be judged on an individual basis, not on membership or affiliation or office or patriotism, but for our "works, whether they be

good or evil.” The gospel will be made accessible to all those who read this, at that time, he says verse 21. They will have the gospel, the Bible. They’ll have all the rest of it by the time they get this, and Mormon’s message to one and all is repent and prepare to stand before the judgment seat of Christ. That’s where the real problem is. As opposed to this we have the futile slogan, “there’s no substitute for victory.”

215,216      Mormon 4:5      Well, the Nephites in the next chapter start losing in a big way. Wickedness and folly ruin them, and Mormon 4:5 says it was because they took the offensive that they lost everything. But they had to do it [they felt]. They had to judge and they had to punish the Lamanites for their many offenses. That was their undoing. Leave the punishment up to God. Mormon 4:5: “But, behold, the judgments of God will overtake the wicked [don’t let that worry you]; and it is by the wicked that the wicked are punished.” We should leave it all up to God then and not try to police the world—though it’s a great boon, as you know, to the military industrial complex.

216      Mormon 4:8-10,11      Then in Mormon 4:8 there’s another Nephite victory. That proved Mormon was wrong, premature, disloyal. Their policy is working after all. Why should they give it up? Oh, boy. They were more than a match for the Lamanites. The slaughter went on on both sides, as it does today, and the Nephites stuck to their policy, which is called persisting in wickedness continually. That what he calls in [verse 10]. This, of course, is the shedding of innocent blood, which every war does [particularly a] perpetual war like Vietnam. There are those who delight in the shedding of blood continually; it becomes addictive. But if one delights in watching the shedding of blood, is such a person innocent? So to delight in the shedding of blood is to delight in the spectacle as well as in the participation.

216      Mormon 4:12-15      In verse 12 he said there never had been greater wickedness. Well, there was a war going on. That was their justification. And it was all perfectly legal, everything they were doing. It was the laws of war, as I said. They could feel perfectly moral about it because

they had declared war, though we make wars without even declaring them. Congress must declare war, you know, but we don't bother about that anymore. In verse 14, as in the case of the Aztecs, there's an uncontrollable appetite for the shedding of blood, which they justify on religious grounds. They ritualize it. They use these slaughterings as sacrifices on religious grounds, a horrible thing. It's so bad it must be holy to be tolerated, so we have Satanism and things like that. But it went all the way. Naturally this made the Nephites angry—talk about righteous rage. If they do that to your women and children, wouldn't you be righteously enraged? Well, they were righteously enraged here. And they won another victory in verses 14-15. That proves that revenge is an effective stimulant. It is that. War and atrocity stories pay off to the troops. It's good for motivation. But a year later the Nephites [begin to] dissolve "as a dew before the sun." Just like that.

216,217      Mormon 4:23 Then in Mormon 4:23 there was a third fateful visit to the hill of Shim up north. Mormon is the only one willing to repent. And he repents backwards, you see. His humanity overcomes all his other feelings. He repents of his oath he'd made; he shouldn't have taken it in the first place. We're not supposed to swear at all. He disobeys God's command. They thought that Mormon was the miracle man, that he could deliver them. He would save them; he was the man that had won three times already. Why did he give in to them? Well, why did Socrates not leave Athens? His friends all came and told him, up north we have plenty of friends who will be only too glad to accept you there. The richest men in Athens wanted to help him out. The doctors of the schools had ganged up against him, but he wouldn't leave Athens. He could have left Athens to save his life. They said, well, why don't you save the Athenians from committing this great crime in putting an innocent man to death?

217      Mormon 5:2 He said, look, I've been living in Athens all my life. I knew the kind of people these were. They're my people. Now is not the time to skip out, you see. He's like Socrates. I would be a hypocrite now if I ran out after all

these 70 years I've been here and haven't left you. I knew what was going on here. I'm not that kind of a fool. Now is not the time for me to withdraw. And it's the same thing with Mormon. I've known these people and I've loved them all along. They are fools, but they're my people and I love them [he might have said], so he went back. But he says in verse 2 that it was without hope and without faith, but with charity. He asked for no return. He never said, I'm doing this for your own good. Here is the smartest, cleverest, most great-hearted figure in the Book of Mormon. The Book of Mormon deserves to be named after him; he tells us the whole truth and nothing but the truth here.

217 Mormon 5:3-8 But what happens in [verse 3]? Another victory, and then another one, and then another one. There are three victories in a row here. Twice more they gained the advantage. The military advantage has often been theirs, but that was not the issue; he says in verse 6, "it was all in vain"—not what becomes of them, but what they become. And he's not enjoying this at all in verse 8, but he must make his report. God has commanded it. These things must become common knowledge to the Indians and the Gentiles on the land. It's not enough for them to turn away with the idea that there can be no hope at all. That would turn them off. We mustn't go too far with this, because there is always that hope. He says, that's why I'm not going to tell you the whole story. It would turn you off. It would turn your stomach. You would feel lost in that case, when men can become so vile. But Lehi's people, the Jews, Israel, and the Gentiles, he says, must realize where their only advantage lies. All this has not been necessary. He says that's the point. That's what so sad.

217,218 In Mormon 5:11 he says they will realize that it might all have been so different, "For I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Jesus." It might have been so different. They didn't have to go through with that sort of thing. It will play a role in restoring the Jews,

he says, to the land of their inheritance. They're having dire troubles and approaching disaster because they won't see the principles set forth by Mormon here. They're not reading the Book of Mormon now. There's more to come, in other words. We're told here that there is more to come. They have not yet suffered in the land as the Nephites did in theirs, before they learned their lesson, you see. They've suffered plenty, though.

## Lecture 107 Mormon 8-9

**[Moroni Records Extinction of the People]**

**[Moroni Sees The Three Nephites]**

**[Moroni Hides Up the Records]**

**[Records Will Come “out of the earth”]**

**[Secret Combinations, Envy, Insensitive, Etc.]**

**[Churches Built to Get Gain]**

**[Your Reward Will Be the Best You Want]**

220 Mormon 8:1 Now we’re going to get down to cases. Here you’ll notice Moroni takes up the story. He picks up the record at his father’s command and takes over the record at this time. And here’s a sad picture. This has all happened after Cumorah. It’s all over now, and Moroni has been running for about fifteen years. This is about A.D. 401, so this is fifteen years after Cumorah. He writes the rest of Mormon’s book. He’s had plenty of time to think it over—we can understand that.

220 Mormon 8:3 [Some of] the Nephites escaped southward and were hunted by the Lamanites—everything is in confusion, and his father has been slain and the rest of them. “I even alone remain to write the sad tale of the destruction of my people.” They are all gone.

220,221 Mormon 8:3,7 It’s a sad situation, but they [the Nephites] are all gone. Mormon 8:3: “I fulfill the commandment of my father, and whether they will slay me, I know not [infinitely forlorn, but are not all ruins so? This is what happened]. ... I am alone. My father hath been slain

in battle, and all my kinsfolk, and I have not friends nor whither to go." Is this survival you look forward to? Verse 7: "And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place"—they're all gone, but it hasn't settled anything. Notice, the military solution is no solution; it certainly isn't here.

221 Mormon 8:8 The Lamanites have hunted them down. He says, "And behold it is the hand of the Lord which hath done it." Well, this is the condition of the world. Moroni's going to launch into the story of the Jaredites next, which is even more tragic and horrendous, but in a different setting and a totally different culture. It takes us way out of things.

221 Mormon 8:9 There's nothing left but Lamanites and robbers. You'll notice the robbers are important here, the looters and outlaws. The place is swarming with them. When things break up like that, you're not going to stay around to be drafted for anything. The pickings are rich.

221 Mormon 8:10,11 Notice again that here we have that little group, the disciples of Jesus. They've always been there discreet from the rest. He says they weren't involved. Verse 10: "And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great [notice he uses the present tense here; he doesn't know whether they're gone or not] that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth." I don't know, he says. That refers to the Three Nephites, of course. They belong to that same group, but they were of another nature from ours. They talk about that; we're going to have more talk about the Three Nephites. He doesn't know what they are, what condition they're in, or anything else. But here he's talking about some of those disciples. But Zion is fled—you have to grant that. The Lord wouldn't suffer them to remain here. The prophets mourned and withdrew, we're told. That eloquent term is in the book of the Sethians. The principle is as it starts out in the Book of Mormon—he leadeth the

righteous away into precious lands. If they can't get along and there's no hope for reforming the rest of the world, you just take them out. Hence went forth the saying, "Zion has fled" and is taken away. The man who walked with God and was not, for God took him, etc. This is why the world today knows so little about Zion. Every time Zion gets really built up, it's taken away and is not there anymore.

221,222      Mormon 8:12    Then he asks us to receive this record with an open mind, and that's what people don't do. They condemn it. All they have to do is hear the words angel and gold plates, and the issue is settled. There's no further discussion necessary. So nobody reads the Book of Mormon, including those who criticize it, because you don't have to go any further. It would be a waste of time talking about angels and things like that [they feel].

222      Mormon 8:14-16    "And I am the same who hideth up this record." I'm making an end of speaking concerning this people. So much for the Nephites then. Now I'm going to talk to you, he says, and that is why I'm doing it [hiding the record]. That's why we've been spared. And [regarding] the plates, "no one shall have them to get gain." If we only had the plates, it would cause a terrible lot of mischief—all the argument about translating them. The best thing is not to have them; we have something far better. We have the inspired translation, and this can be tested.

222      Mormon 18:16,17    Now [we have] these marvelous passages about how the Book of Mormon will come forth again and under what conditions. He traces it right down to our time with the wondrous, haunting refrain, "it shall come in a day." Then these are old Hermetic themes: "For it shall be brought out of darkness unto light, according to the word of God . . . [to] shine forth out of darkness. . . . And if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things" (Mormon 8:16).

222      Mormon 8:19,20    This is the final lesson of the Book of Mormon: Verse 19: "For behold, the same that judgeth rashly shall be judged rashly again." He's talking about the

people to come. Don't judge this book. But, of course, this is a nice commentary on his own people who have just been destroyed. "For according to his works shall his wages be; therefore, he that smiteth shall be smitten again, of the Lord [if there is any lesson in the Book of Mormon to us, this is it]. Behold the scripture say— man shall not smite, neither shall he judge." We tell other people what to do, we lay down our moral rights. We go out and police them and back it up with physical force. Is anything more futile than that?

222 Mormon 8:17 [Question:] "I have a Moslem friend, and when I mentioned to her that we believe the Book of Mormon has imperfections in it, she was very concerned about that. "Well, of course, there's all the trouble this raises with the Bible. What are you going to do? Different translations of the Bible keep coming out now that all read differently. This is supposed to be a perfect book— every word in the book is absolutely perfect. We have to admit that [some people claim], because if we say there are imperfections in the Bible, how do we know which verses are imperfect and which aren't? How do we know whether we're on the right track? It means we can't use the Bible itself as an absolute guide if we acknowledge mistakes in it. That's fatal, so the Christian world can't afford to admit that. But we can afford to admit that. Of course, there are mistakes in the Bible. They admit it, too. The latest Revised Standard Translation has come out by the Protestants. What are they doing revising this perfect word of God? This is a new standard translation, and there will be more in another ten years or so. We have to admit the faults of men in there—that's necessary, and we admit it freely. All sorts of things are explained that way. If you don't do that, you're absolutely stuck with this one document.

222 [Question:] "What kinds of errors did Moroni admit to?" Oh, all kinds of errors could come in. Remember when he's talking about the chronology, Mormon says we think this is correct because the man who gave us the chronology was an honest man, but anybody can make mistakes. So he says you just have to accept it that way. We're not perfect

in what we report here. So don't judge this, but "man shall not smite, neither shall he judge"—the two things we are best at.

223 Mormon 8:22,23 But "the eternal purposes of the Lord shall roll on" anyway, whatever happens here. And "those saints who have gone before me . . . shall cry, yea, even from the dust will they cry unto the Lord. . . . He will remember the covenant which he hath made with them." See, we all have the same community. The thing to remember all the way through this that keeps coming back all the time is that Moroni really came. He talked to Joseph Smith. He came to him many times. They conversed with each other. [An angel] did the same thing with Zacharias. If that's so, that changes the whole picture; that's what we're talking about. These people are all still there, all still alive, and still very much concerned with us, etc. We're still in the same community. We're going to have to join together with them to live together for a long time a little later on. That doesn't sound too fantastic. We'll see more of that in the Book of Mormon now.

223 These things they could do. They could, in his name, remove mountains; they could cause the earth to shake, etc. As I have said before, miracles are always a matter of timing. The Lord will tell you when it's going to shake and then it shakes. But the point is [that it's] in his name and at his word. He would give them the signal, and the miracle would take place.

223 Mormon 8:25 "And behold their prayers were also in behalf of him that the Lord should suffer to bring these things forth," referring to the Prophet Joseph Smith and, unknown to them at this time, what he would have to go through. It wasn't going to be easy. These are the conditions in the time of Joseph Smith, and they follow right down to the present and terminate here in verse 26. Well, here we go, "Out of the earth shall they come, by the hand of the Lord, . . . and it shall come in a day [here's this awesome refrain] when it shall be said that miracles are done away." Of course, that's why they rejected the Book of Mormon—

such things can't happen. We cite angels and gold plates, and that's utter absurdity. So it's rejected first on the grounds that miracles don't happen—that is things with which we're not familiar. See, a miraculum is a little thing that makes you wonder because you don't understand it—that's all. They say they "are done away; and it shall come even as if one should speak from the dead." It is a voice from the dust; it does speak from the dead.

223 Mormon 8:27,28 "And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness. "... secret combinations, and the works of darkness. Yea, it shall come in a day when the power of God shall be denied, and the churches become defiled and be lifted up in the pride of their hearts, yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches."

223 Mormon 8:28 Now, what is envying. Is that a subjective participle or an objective participle? The envying of the people. Are they envying him, or he envying them? They envy him. He doesn't envy them. They envy him, his success and wealth probably. That's what it may be. In Arabic they're always arguing whether a participle like this is subjective or objective.

223,224 Mormon 8:29,30 What are we onto here now? What's wrong with vapors of smoke? They can't hurt anybody, a little smoke in the air. This means something different today, doesn't it? Verse 29: "Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands." It tells us elsewhere in the Book of Mormon a vapor of smoke shall cover the earth. That could only be the outfall from something or other, couldn't it? Verse 30: "And there shall also be heard of wars, rumors of wars [there are 47 wars raging at present on the earth], and earthquakes in diverse places." We're now going into a period of increased earthquake activity recorded in places where it hasn't happened for a long time. And they're expecting the big one, of course, on the

Wasatch Front.

224 Mormon 8:31 They're insensitive, unperturbed. All sense of fair play is forgotten in this "me" generation. Notice verse 31: "Yea, it shall come in a day when there shall be great pollutions upon the face of the earth." Well, that's the number one problem today, pollution. It's not just pollution like impurities and things like that, but pollutions on the face of the earth. The earth itself is being defiled, the face of the earth, not just in the Church or something like that. These are the pollutions we're dealing with today on the face of the earth. And needless to say, "there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations [and there] shall be many who will say [again, our lowering of standards, our very permissive society here; we accept our lower standards], Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness and in the bonds of iniquity." They're going to say it's all right, you see, because you'll be justified.

224 Mormon 8:32 "Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins." Just the other night I heard an evangelist say, give money, give money, give money, and Jesus will accept you. He will accept you if you give money, and that's exactly what it says here. "Come unto me, and for your money you'll be forgiven of your sins." But who are you giving the money to? To him, the person who says come unto me. It doesn't say come unto Jesus. That's what they call it, of course. You come to Jesus, but you send the money to me.

224 Mormon 8:33 "O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves to get gain? [and adjust the scriptures to allow for that sort of thing, you'll notice]. Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls?" The misreading of the scriptures is deliberately transfiguring. "The scriptures are before you,"

the Book of Mormon says. You arrest them at your peril. So we transfigure “the holy word of God, that ye might bring damnation upon your souls. Behold, look ye unto the revelations of God; for behold, the time cometh at that day when all these things must be fulfilled”—at the time the Book of Mormon comes forth.

224 Mormon 8:34-39 Notice it says here [verse 34]: “Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day [they will soon follow the coming forth of the Book of Mormon] when these things shall come forth among you.” Yes, it’s not very long, dating it by sequence now. We follow certain sequences here. “Behold, I speak unto you [now here is a ringing verse] as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing. And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts; unto the wearing of very fine apparel, unto envying [competitiveness], and strifes, and malice, and persecution [it’s a highly competitive society], and all manner of iniquities; and your churches, yea even every one, have become polluted because of the pride of your hearts. [And then it comes down to this payoff sentence here:] For behold, ye do love money, and your substance [which is the same], and your fine apparel, and the adorning of your churches [these are not pagans; in chapter 9 he talks to the unbeliever; he is talking to the people who profess to believe in Christ] more than ye love the poor and the needy, the sick and the afflicted.” That’s an understatement, you see.

228 Mormon 8:39 Well, that’s the way it was long ago, and it hasn’t changed too much, has it? So he’s talking about this, and it strikes home. Mormon 8:39: “Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?” You don’t afflict them. You don’t go out of your way to hurt them or anything. You just don’t notice them.

229 Mormon 8:40 What is the result? War, of course. What happens? What causes widows and orphans to mourn before the Lord? Of course, the killing of their husbands and their [fathers]. “And also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?” This is the end result of war, of course. Families are not only broken up in this tragedy, and it’s a direct result of this verse. The secret combinations to get gain have led to it.

229 Mormon 8:41 Let’s go on. This is for us, and if we’re guilty of these things, what’s going to happen? What is our condition? The last verse, says what this is all pointing to. “Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.” So soon it’s going to be the same thing that happened to the Nephites and the others—the sword of vengeance. There’s something up there that’s going to fall down. It’s going to come on us.

229 Mormon 9:1,2 In the next chapter are those that don’t believe. These are the unbelievers. Do we have anything particularly sharp to say about this? What percent of the world does not believe in God? With many of them it doesn’t make any difference. Everywhere so far the theme has been addressed to the Christian nation. You notice here in the next verse this hint of a period of extermination. We’re living on the frail edge of an ecosystem right now that, as we know, is collapsing, and here it goes. Verse 2: “The earth shall be rolled together as a scroll, and the elements shall melt with fervent heat.” Well, there is a quietus. There is a real extermination period, and there have been such.

229,230 This is not fear of death. No one can survive this sort of thing. This is what comes after. We recognize here that there is more to come. This is what we have to look forward to in the end. This is to make us behave, and I hope we do. When that curtain comes down, then you’ll see the real stage. Then the whole thing will open out to us and

we'll see what it is. Will you deny then that Christ is real, "or can ye behold the Lamb of God? Do ye supposed that ye shall dwell with him under a consciousness of your guilt?" This is what we're going to do—to shift to this other world here. It's all working up to this.

230 Mormon 9:3 Well, it can't be because you wouldn't receive it, you see. You rejected it frantically. Notice he says here, "a consciousness of your guilt." You'll know then that the only reason you weren't able to enjoy what you had a right to is that you wouldn't have it. Notice: "ye could be happy to dwell with that holy Being," but not "when your souls are racked with a consciousness of guilt." You throw yourself out of it. It doesn't have to be a particular hell. When a book is opened and they say particular crimes you've committed, you'll know perfectly well what the crimes were. It's your guilt that will accuse you. If you have ever abused his laws, you'll know that. No accuser will be necessary.

230 Mormon 9:4-7 "Behold, I say unto you that ye would be more miserable to dwell with a holy and just God." He's going to give you the best you want. You're getting let off as easy as [possible]. You'd prefer hell a thousand times so that you won't have to [be in his presence], so that's what you get, if you want it. You know the kind of people you like and you want to be with. Everyone's going to get the easiest possible sentence here. You'll be far "more miserable to dwell with a holy and just God," so they're not going to make you. You'll say thank heaven for that. God, you're being very kind, not making me dwell here. It's like not being forced to take a certain class that's so far beyond you you'd be utterly miserable. You wouldn't know what was going on there. It's the same thing. We're adjusted to what we're willing to take and what we're able to take. There's justice and mercy all the way here. Notice he says we would much prefer "to dwell with the damned souls in hell [they're you're people]. For behold, when ye shall be brought to see your nakedness before God." You can imagine that embarrassment. You'd want anything to happen—the mountains to cover you, the rocks to fall on

you, etc. So this is a very good reason, he says. “O then ye unbelieving, turn ye unto the Lord.” The whole trouble is people just don’t believe this. There’s not going to be any heaven. There’s not going to be anything like that hereafter [they say]. This is a point that we come to now—. . . that perhaps ye may be found spotless, pure, fair, and white, having been cleansed.” It’s still not too late. You’re not clean now, but you can still do it, “having been cleansed by the blood of the Lamb, at that great and last day. And again I speak unto you who deny the revelations of God.”

231 Mormon 9:8-13 “He that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures.” Joseph Smith said everything you teach must square with the scriptures. We have them. And so [verse 11], “I will show you a God of miracles.” Then he talks and sums up the atonement here: “Because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man... . They are brought back into the presence of the Lord [that’s what atonement means—brought back into the presence of God]; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep.”

231 Mormon 9:13 Notice, the Book of Mormon recognizes—and this is recognized earlier by Nephi—that entropy is a real thing. It would be an endless sleep if there wasn’t somebody who knew more about it. Nature is impersonal and lets you do anything you want. The expression that Alma uses is that we would die to rot and disappear and rise no more in the normal order of things. That’s what nature would have us do, and that’s true. They frankly admit it, and he admits it here—”a redemption from an endless sleep.”

# Lecture 108 Mormon 9

## The Book of Mormon and the Ruins

232 With Moroni's comment in Mormon 9:26 we've got to wind that up. "Who will rise up against the almighty power of the Lord? . . . Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish."

232 Mormon 9:27 Why that word DESPISE! What does DESPISE mean? DESPICIO, which means look down upon, hold as inferior, hold yourself as above that sort of childish nonsense. That's what despise means, and that's the only way you can reject the word of the Lord. You can't be neutral. You can't laugh it off exactly, and you can't argue with it and get angry. No, just despise it. We don't even consider that stuff. That's for children; that's guff [you might say]. And as I say, the only way you can reject it is to despise it, so that's why he's talking this way. Then "work out your own salvation with fear and trembling before him." This is the great issue, the fearsome decisions we have to make here, Notice how personal it is.

232 Mormon 9:28 "Be wise [the opposite of despising] in the days of your probation [and then he says an interesting thing]; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God." That's an important

statement there. What does it mean by “consume it on your lusts”? Yield to the natural man. What limit is there to justifying behavior as natural? Cannibalism is natural behavior, you might say, and orgies certainly are—delighting in the shedding of blood, rape, and all sorts of things that excite people. They get great interest in shows, games, etc. Those things are perfectly natural. Can you justify them because they’re natural? You actually have to resist them—they’re such a strong natural drive. So he says “ask not, that ye may consume it”—that is, consume your desires, fulfill your life and your wishes on whatever you want to do if it feels good. That’s your lust. If it feels good, go right ahead [the world says].

232 Mormon 9:29 Don’t do that, he says, even though it is a natural temptation. But ask [for help]. You have to ask. You must have support in resisting it. Your nature isn’t going to be enough to get through with it. You must have support there. “Ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.” You don’t mitigate daily vices by visits to the confessional or the chapel or the temple or anything like that. In verse 29 he says, “See that ye do all things in worthiness,” your whole life. There was a lot of talk about that in the conference yesterday and the day before. This very thing—do all things in worthiness.

232,233 Mormon 9:30-34 “Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words. Condemn me not because of mine imperfection, . . . but rather give thanks to God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.”

Notice why the Book of Mormon is also taken up with crime and folly and war. It’s an account of follies and calamities. It’s for our benefit, that you may be wiser. There’s a way of avoiding these things he’s been talking about. First you don’t despise; you take these things seriously. Then you’re naturally tempted—everybody is. He says resist that; ask for the Lord to assist you in that, and that will go. Then

you can learn from our imperfections. For heaven's sake don't do the silly things we did—our follies and calamities. Of course, we are doing them. Then he ends up saying it's in reformed Egyptian, a language which has changed completely. Verse 34: "None other people knoweth our language."

## Lecture 109 Ether 1-2

**The Epic Literature of the Book of Ether  
[Migrations Caused by Unusual Weather]  
[Barges Built with Special Instructions]  
[Something Forced the Jaredites  
to Move With Everyone Else]  
[Shallow Draft Boats Built Only for Western Asia]**

243 Let's turn to Ether now. The word Ether, ATHIRA, means "the one who left a trace, the one who left his mark or left a record." In all Semitic languages it's the same, and it means "to leave a track, to trail somebody." He left his tracks in the sand, but it was the brother of Jared that left most of them.

243 This takes us to a new setting, as we said. Imagine having finished 1 Nephi of how they trek through the desert. In that marvelous account of how they go through the desert, everything is very accurate.

243 But having done, having made that [Lehi] epic story, what about changing the whole thing entirely, as we say here? Now imagine any man insane enough to try after such colossal exertions to write another such story of equal length and detail (the book of Ether is about the same as 1 Nephi, you see), but this time about a totally different race of people living in an age far removed from any other and in a wholly different geographical setting. Everything is different in the book of Ether, except the plot. The plot's the same, and it works out the same. So what's going on?

Why is it the same? Because it's always been the same—we'll see that. Not even Joseph Smith ever called attention to this prodigious feat that he's done here—the man who wrote the Book of Mormon. Yes, but who wrote the book of Ether? Well, he couldn't have gotten any help from those sources.

243 Now every century sees its wars, its treaties, and the troubles and the affairs of men—"yet man is born unto trouble, as the sparks fly upward" [Job 5:7]—the same types of trouble, the same types of jealousy, the same types of passion. As Ecclesiastes says, nothing changes. It's always the same baloney. This world is always that way, but always in a different setting. This is the point. The setting does make a difference, and we're going into a different setting ourselves. That's why the book of Ether is important, because everything shifts into a climatic change and everything else. So the test of a historical document isn't that it tells you of wars and alarms and rumors of wars, but the setting it puts it in. I mean those casual details that could only be noted by one who was on the scene. It couldn't have been invented by anyone; only an eyewitness could have them. The story of Jared is a marvelous example of that.

243,244 There's nothing original in that story of Lehi leaving Jerusalem and wandering through the desert. We've seen that with the Jaredites, but it was also the same in the case of Noah, Enoch, Abraham, Moses, and the Church in the Wilderness, and the Latter-day Saints coming west, etc. It's the same epic of Das Wandernde Gottesvolk. In fact, Kasemann wrote a famous book on that subject, *God's Wandering People*. They're always chased out into the desert. This is the same sort of thing. But what strange institutions and practices we find in the book of Ether. It's all very different.

244 How can we ever be able to check up on such stuff? Well, we can do it. First there is the driving force of the whole thing. In 1966 I wrote an article for a journal. I have been writing quite a bit on the Asiatic background of very

early history, and this talks about the migrations that have occurred from time to time. In the present century, the 1930s, H. Munro Chadwick (Chadwick's an important name here if you're going to study the book of Ether) and his wife, who worked with him on these things, pointed out what should have been obvious to everybody all along. All the great civilizations begin with an epic literature, a type of literature known as epic. It's quite different from all the others, and he pointed out that it couldn't possibly be faked. There are fake epics. The Aeneid, The Luciad, and Ossian are good examples. People try to fake epics, but you can't fake them. It sticks out all over the place, this heroic poetry.

244,245      When I wrote this, I had no idea of the Book of Mormon in mind. Ether never occurred to me until after a doubletake. After the waters of the flood had subsided, there came the great wind floods. There are the three great floods. The flood of water, the flood of wind, and the last will be the flood of fire. This was the great wind flood which converted large areas all over the world into sandy deserts. Haldar considers the Sumerian version of the wind flood to be an excellent example of a text describing historical events in terms of religious language. We get that in the book of Ether, too. These things are not only recorded, but they are recorded geologically. Historical reality is attested by wind-blown deposits being studied everywhere—especially by the Dutch, because all Holland was one of those deposits—can be broadly correlated in some of the major migrations of people. Well here I have a very long footnote with all sorts of references. When the ice thawed in the last Ice Age, great winds blasted out from that, carrying this fine glacial dust that was deposited as loess in China, and on the eastern side in the Hungarian Basin and in eastern Europe and in western China. There were these great deposits of lace from the dust being blown. But the thing is that we get a lot of this in [other places]—we certainly get it in Egypt.

245      [Quoting Samuel Noah Kramer] “They were the same characteristic features at work in the ancient Near East as a whole in the earliest recorded times. These factors

are always accompanied and aggravated, if not caused, by violent and prolonged atmospheric disturbances," he said. "Wherever we turn, the earliest records of the race offer a surprisingly uniform portrait of the wandering, storm-driven hero."

245 Of course we would naturally include Tared and the brother of Jared. There's Horus, Enlil, Marduk, Mazda, Zeus, Teshub, the Celtic Mercury, and the Norse Odin, to name but a few. He is mounted on his thunder wagon, leading his toiling hosts across the windy steppes while the earth trembles and the sky gives forth with appalling electrical displays. There are lots and lots of references here; if you want me to read them I will. No point to that. But you're getting a standard situation here, and somehow this is going to concern us. What is it that drives them? This hostile planet we're living on. Well, we say the wind, etc. Here we get it very clearly stated in the book of Ether.

245 The burans of Asia are terrible at all times. Ancient and modern travelers tell almost unbelievable but uniform tales of those appalling winds that almost daily shift vast masses of sand, dust, and even gravel from one part of the continent to the other. Of course, nobody goes out at 4:00 P.M. in the summertime in Egypt because of the violent winds. The KHAMSIN is going to begin now, the fifty-day wind that blows the sand and the gravel. That's why there's [only] heavy sand left. You walk on a crust of very coarse sand because all the fine stuff has been blown for thousands of years. And it has exposed all the stuff lying around. The great loess deposits on the eastern and western fringes of the vast area bear witness to even more dreadful dust storms (just after the Flood) that accompanied the drying up of the land after the glacial epic. But it is when the world's weather gets out of hand, as it has a number of times in the course of history, that the blowing sands of Asia bring mighty empires to ruin, bury great cities almost overnight, and scatter the tribes in all directions to overrun and submerge the more favored civilizations of the east and west.

245 It's a very interesting thing. All the diggings and works that have been piled up in previous years by BYU couldn't be found anymore. They're completely covered under the sand, so these things just pass away. The weather of Asia is the central driving mechanism of world history. Huntington did a famous study on climate and civilization that came out in the thirties and was quite sensational. Professor Huntington's study showed that the driving clock of history is the climate. There are certain things you can't do when the weather misbehaves.

246 It is only in recent years that men have begun to correlate the great migrations of history, with their attendant wars and revolutions, with those major weather crises such as the great wind and drought of 2300-2200 B.C., the terrible droughts of 1700 B.C., the world floods of 1300 B.C., the great drought of 1000 B.C., the FIMBULWINTER of 850 B.C., or the terrible winter of 1600 at the time of Elizabeth I, when the Thames seems to have frozen right to the bottom.

247 Ether 2:16,17,24,25 So we have in the history of the Jaredites a very freakish state of things. The Lord commanded Nephi to build a ship, you know, but it was an ordinary ship. Lehi's people had to cross water at least twice as much—probably three or four times as much—as the Jaredites. They took the short North Pacific route. But the Jaredite ships were altogether unusual vessels. The Lord gave the builder special instructions for every detail. They had to be submersible yet ride very lightly on the surface of the waves. They were small, and they were light upon the water, we're told, yet built to stand terrific pressure—exceedingly tight, tight like unto a dish, with special sealed vent holes that could not be opened when the water pressure on the outside was greater than the air pressure within. The Lord explained that it would be necessary to build such peculiar vessels because he was about to loose winds of incredible violence that would make the crossing a frightful ordeal at best. Any windows, he warned, would be dashed to pieces. Fire would be out of the question. Ether 2:24-25: "Ye shall be as a whale in the

midst of the sea; for the mountain waves shall dash upon you.... Ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?"

247 Ether 6:5-8 See, the book of Ether enters right into the scene. This is exactly the situation we find, this violence etc., and the Lord talking. You say, well how could they endure? Ether 6:8 says, "The wind did never cease to blow towards the promised land while they were upon the waters." That's 344 days of these violent winds. Verses 5-6: "And it came to pass that the Lord God caused that there should be a furious wind blow upon the face of the waters, . . . and they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind."

248 Well, this is a significant thing, this setting we're going to get here [in Ether]. This gives us what we call the Heroic Age. What type of world was the Heroic Age? What is the evidence for heroic ages and what characterizes them? Kramer says it's contained in the fragments of nine epic poems from the Sumerians and shows that in their early histories as the Sumerians pass through a cultural stage now commonly known as the Heroic Age. You'll notice everything about the book of Ether is the Heroic Age. It starts out with a superhero, the brother of Jared.—The hero is never the leader; he always is the brother of the leader. It's a very interesting thing that they follow into this pattern. The secondary hero is a relative and does glorious things, but he's not the king or the leader. He's a rather colorless character. Who was Jared? What did he do? Ah, but the brother Jared—we know all about him.

248 What are the characteristics? We can go through and list some of the stock characters of heroic ages. (This is from Chadwick.) First of all, "The Heroic Age coincided with a period of upheaval." Well, that should be clear by

now, and certainly clear from the book of Ether. They have to leave—they don't want to leave. Then we get this violent weather: "a period of upheaval generally known as the age [a bad translation, but we can't do any better] of the national migrations."

248 The "swarming time" it's called. There are times when all the people in the world are in motion— this has happened.

248 The background that produces the epic milieu is the Heroic Age, and that's what we're dealing with here, because it has heroic dimensions. It's tragic, it's gloomy, and people live terrible lives. It's an awful time. Remember what Goethe says about the Iliad and Homer? He says, "The Iliad proves to us that life on this earth is a hell" And it is—there's nothing happy about the Heroic Age, believe me.

248,249 Then Kramer says "The factors primarily responsible for the more characteristic features of the Heroic Age are two: in the first place, heroic ages coincide with a period of national migrations, a wandering of the people. Secondly, and this is by far more significant, these people have come in contact with civilized power in the process of disintegration." World civilization is collapsing, and that's why they have to move. Everybody has to move. "The reports come from all sides on this."

249 Either 1:33-37 Or especially if they get beaten. Then you belong to the other person, as it's set forth very clearly in the book of Ether. Well, in every case something forced them to move, whenever these people are on the move. It certainly did the Jaredites. If they come to the stage rather shabbily equipped, it's not because they began life that way but because something happened that made them pull up stakes in a hurry and clear out with just enough stuff for a forced march. You have to leave behind what you had. That's too bad—you have to junk it. We see that's going to happen. Remember, these people are not habitual nomads. They are moving because they have to. Remember the brother of Jared? Please, ask the Lord not to make us move

if we don't have to. If we have to, then he says, 'give us a promised land and see to it that we will not be confounded. When people are confounded, that's when the language is confounded. He says the people are confounded here, and that's what makes it happen. In every case they're looking for lands to settle.

250 [Quoting Chadwick?] "Now it is granted that these people, wherever they go, find civilization in the process of disintegration." Everything is disintegrating wherever they go, so it's easy to overrun—or is it? It's a time of world calamity. What reason have we, therefore, to doubt that it was the disintegration of their own less stable civilization that forced them to move in the first place? If they move in on a world in collapse, you can be perfectly sure they left one behind as well. Otherwise they would never have migrated. And the evidence? Well, the mere fact that our heroes do not enjoy what they are doing. They want to get the business over and settle down as soon as possible.

250 The third point that Chadwick makes is, "Epic is concerned not only with individuals, but primarily with individuals who are princes. The cast of characters consists almost wholly of princes and their military followers [as the book of Ether does]. Among these there is usually one character whose adventures form the chief subject of interest [another score, you see]. He's always a mortal and human, and he always occupies a position of subordination [that's an interesting thing because that's exactly what the brother of Jared does—he's not the leader, but he's the only one we hear about] taking orders from a relatively colorless king or commander." Remember, it's Jared who says to his brother, go and ask the Lord whether we'll have to move or not. It's the brother of Jared who asks him, but his brother commands him to. Well, why is it called the book of Ether instead of Mahonri Moriancumr, or whatever it was. Well, because he was the first in the patriarchal line; he was the oldest. That's why the book's named after him, and the people are the people of Ether, but it's the other one who is the hero.

251 [Quoting Chadwick?] He “takes orders from a relatively colorless king or commander. He is almost superhuman but never supernatural [again, his strength] and yet from time to time he receives supernatural aid—altogether a strange and impressive figure.”

251 It’s rather remarkable that the only really heroic figures in the Book of Mormon are found in Ether. Lehi, Nephi, King Benjamin, King Noah are certainly great men, but they’re not out-sized the way the heroes are in the book of Ether. Now this is an interesting thing, too, that’s characteristic of the book of Ether. We’re quoting from Chadwick: “Even though the most ferocious and even depraved characters occupy the stage of epic, there is no character who appears uniformly in an unfavorable light.” They’re all human beings, and their weaknesses are all recognized, but nobody is completely vicious as we like to imagine our enemies, totally depraved. We’re the totally good; they are the totally bad. There is none of that in it because, after all, they have a common experience.

251 We find it also true of the Jaredite monsters. Well, there’s a touch of admiration—even sympathy—for Shiz and Coriantumr, these heroes in the Book of Mormon. The licentious tyrants like Noah and Riplakish are not only real patrons of the arts, they have a touch of real magnificence. Chadwick rings a bell here. He says, “The behavior of the heroes often strikes the reader as childish or brutal. But in their dealings with one another a dignified and fastidious tone prevails, even between bitter rivals.” All throughout the book of Ether, you challenge a person to a duel. He doesn’t have to have the duel, but the story of Ether is one continual series of duels, as you know, but they’re on this chivalric level. Actually chivalry—people wandering around with their horses. So they put up with each other.

251 Chadwick says, “Warfare is an essential rather than an accessory of heroic life.” That leads to our next point, that “the scene of action in epics is confined exclusively to the battlefield, the court, the hunt, or some place of adventure, usually a wilderness.” Of course, when you say

wilderness, that puts you in mind of Ether, and that's fair game, too.

251 “But in this rough society, the cardinal virtues of the hero are courage, loyalty, and generosity. The courage is strictly physical—bravery in the field. Loyalty is purely personal [as long as the person can hold it]. It involves duty or vengeance as well as protection. As to generosity, it's always a matter of policy—the generosity of a chief to his followers, a princely bribe with admitted intent to buy and support supporters by gifts. That's why you're running your raids—to get the junk to pay the people.

251,252 I'll quote this one from Chadwick because it's so close to our Ether book. “Plunder is a necessity for the hero who wishes to maintain an active force of armed followers. Plundering raids appear to be a characteristic feature of the Heroic Age everywhere. Indeed, we may say an essential feature. The booty derived therefrom enabled active and ambitious princes to attract to themselves and maintain large bodies of followers without which they were at the mercy of their neighbors.”

252 Ether 1:1,5,16,23,33 Before I go on with this other stuff, why does this apply to us? Well, look at our book of Ether here now. He starts out with that negative tone. Notice the first verse. (You better have your Book of Mormon because we're on Ether now. We have a very convenient handbook to go by.) Moroni is giving the “account of those ancient inhabitants who were destroyed . . . upon the face of this north country” [Ether 1:1]. See, they make the north crossing. They belong in the north country. He took them from the 24 plates of the book of Ether. The first part of the record he's leaving out—that's biblical. Verse 5: “I give not the full account, but a part of the account I give, from the tower down until they were destroyed.” Then he gives this long genealogy, but notice occasionally he says, as in verse 16, “And Aaron was a descendant of Heth, who was the son of Hearthom.” Descendants—you could introduce 20 generations between if you wanted to. Then you come down to verse 23: “And Morianton was a descendant of

Riplakish.” Riplakish—there’s a good archaic name, “lord of Lakish.” There are at least five ancient cities named that. In fact the oldest city in Mesopotamia is supposed to have been called Lakish. This is Riplakish, which means “lord of Lakish.” He was a descendant of Riplakish. Let’s not worry about chronology here. It goes way back; I can tell you that. The Lord “swore in his wrath [now we’re getting this grim, heroic situation] that they should be scattered upon all the face of the earth.”

252 Ether 1:34 “And the brother of Jared being a large and mighty man [notice, this is the brother of Jared who is going to be the hero now] highly favored of the Lord, Jared, his brother said unto him: Cry unto the Lord.” See, he has to ask his brother to do it, but it’s by way of command. He’s the one who gives orders here. He said, “Cry unto the Lord, that he will not confound us.” Our words will only be confounded if we’re confounded. Confound means “to mix up together.” If we get mixed together with other people (of course they’re speaking different dialects and languages), we’ll have an awful time trying to understand each other. It’s very much like the ward in Cairo where we have a dozen African languages there, and some of them speak nothing else. We have services in Arabic, and we’re confounded and mixed up. We have an awful time understanding each other. That’s what they’re talking about here—what happened at the tower when people were forced to move. “Cry again unto the Lord.” Notice, this is going to be a large migration, and he is going to get a company. He’s not like Lehi, a family job. This is something else.

252 Ether 1:37-41 “And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded [it’s going to be a large group that moves out]. ... Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go [if he does]. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth?” When they looked for a promised land, they didn’t very often find it. That’s when

they wandered. Remember, he visits the queen in Carthage, and he says, "Through various violent experiences, through rough clashes and wars, struggles against nations, so many showdowns and fights, we are looking for a place where we can find a quiet place to settle [which is to become glorious Rome], whose empire will terminate only with the bounds of the ocean and whose glory shall reach beyond the stars." This is the promised land theme. They all have this promised land theme, because if you were wandering, you were cast out, you'd want to go to a better land. You'd want a good one and would say, for heaven's sake, when can we settle? When will we be in Zion? When will we reach there? So this happens again. They're doing it all the time. Will it be a land choice above all the others? Verse 40: "And it came to pass that the Lord did hear the brother of Jared [and this is what he says]: . . . Go to and gather together thy flocks." Notice they move on a vast front.

253 Ether 1:41-43 So he goes on in this first chapter, "Gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family [get everybody together you can—see, this is going to be a big crowd]. . . . Thou shalt go at the head of them down into the valley which is northward." Then it says "where there never had man been." I'm leaving out all sorts of things here. Verses 42-43: "And there will I meet thee . . . and raise up unto me . . . a great nation. And there shall be none greater." This is what they wanted.

253 Ether 2:1-3 So they "went down into the valley which was northward," which was the valley of Nimrod. It's very interesting that in the north end of Mesopotamia all the places bear the name Nimrod. There's Bir Nimrod and dozens of Nimrod names up north in Mesopotamia where you go through. Then you go east and what do you do? You cross many waters. "And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters [we give examples of these things]. And they did also carry with them deseret, which, by interpretation, is a honey bee."

We mentioned the fact that deseret is the mystic, secret name given to the honey bee by the Egyptians, too. The Egyptians were moving in the same direction. They moved with the honey bee. He was their leader when they moved in the other direction. They moved toward the southwest, and these people moved toward the northeast in opposite directions. Remember, it was the descendant of Noah, Egyptus, who led her people into Egypt. They settled there in the opposite direction at this time, and deseret was their beacon, their sign.

253 You can see the family about ready to depart; they've packed all the baggage and everything for all these people. Somebody is running around among the wagons saying, "What happened to little deseret?" Deseret always gets lost when they're going to go. It means "hives of bees," and they do take hives of bees with them. It's a very interesting thing. You remember there were no bees in the New World. There were no bees in Mesopotamia until quite late. Bees were first found in Palestine and Egypt. They're not spread around universally, as you might think. In the Chilam Balam you'll find them in the New World when they were brought here. It's very interesting, the distribution of bees. There's been a good deal written about that.

253,254 Ether 2:5-7 But anyway, the Lord talked with the brother of Jared, and they went "forth into the wilderness, yea, into that quarter where there never had man been." Well, you get the idea that there's quite a world population at this time, but they went into virgin territory where there'd never been anyone. As they traveled in the wilderness, they built shallow barges. A very recent National Geographic, which I wish I'd brought along, shows the shrinking of the great Aral Sea in Central Asia. It's just east of the Caspian, which is practically shrinking to nothing. That's a huge sea. There were these huge shallow seas. Then you go further west, and there are many seas. All of western Asia was drying out at this time. In 1906 Raphael Pompelli—we have his vast work published by the Smithsonian here—made an exploration of those central Asiatic regions, and it was all shallow water. It was all under

water. Well, they still tell you in documentaries about a wandering lake in central Asia. Because of the winds the lake actually wanders around. It's so shallow. It was full of shallow water, and at the time of the Jaredites, just after the flood, they seemed to be much deeper, but they built these barges of shallow draft because they had to cross a lot of water on their passing. Then when they got to the ocean they had to build a different type of boat entirely. But all these things that he's talking about are geographically correct.

254 These things are really quite remarkable that Joseph has given us here, you know. The Lord talked to him, and they built their many barges. But you'll notice (verse 7), he "would not suffer that they should stop beyond the sea in the wilderness." They had to cross the Caspian, which was a vast sea at that time, twice as large, at least 2,000 miles long. It was huge, and after they'd crossed it, he said they had to keep going. They hadn't arrived yet. So that's the picture we get.

## Lecture 110 Ether 7-14

**Struggle for Power**  
**[Repetitive Cycle from Unity**  
**to Conflict to Extinction]**  
**[Most Motivating is the**  
**Seeking for Power and Gain**  
**[Historically the Point of Ether is that**  
**it is Highly Unoriginal]**

255 So we have Jaredite society, and this is what it is. Just to save us some trouble here, we'll read some passages. You read your book of Ether and you'll find the whole history is a tale of fierce and unrelenting struggle for power. It's dark with intrigue and violence, particularly of the Asiatic brand. When the rival for the kingdom is bested, he goes off by himself in the wilderness, bides his time, and gathers an army of outcasts. This is done by drawing off men to himself, by bestowing lavish gifts and bribes. There's a nice summary of the whole thing here. I might read it to show you what utter nonsense is going on and how completely authentic it is. You may say you can't believe this, but just wait a minute. This is the normal course of history, I assure you. It's absolutely outlandish, but it's the thing we're coming into today. We're the only people who are in for it, but we're determined to do it. We get into this rat race.

256 Ether 7:4 A grand cycle running from unity of the nation to division, and conflict, and hence to paralysis or

extinction is repeated at least a dozen times. The sorry round begins when one Corihor, the great-grandson of the original Jared, rebelled against his father the king, moved out of the land, and “drew away many people after him” (Ether 7:4), until he had an army that was able to beat the king and take him captive. The king was a captive, and this army of Corihor took over. Corihor was now what he wanted to be—Number One—until his brother Shule beat him and restored the kingdom to the father, again Number One. Then Corihor does a surprising thing—he repents—and Shule gives him a share of the kingdoms; that is the first time around. Each cycle ends with repentance.

256,257 Ether 7:15-19 Later Corihor's sons rebelled “and drew away Cohor his brother, and also his brethren and many of the people” (Ether 7:15), whereupon he captured Shule and became Number One again until the sons of Shule conspired and murdered him, and Shule became Number One for the third time. (At least we've got rid of Corihor now. How many times has he been back and forth?) Under Shule's rule there came prophets telling the people to repent or be destroyed. The people did repent—and prospered.

257 Ether 8:2,15,16 Years later one Jared “did flatter many people ... until he had gained half of the kingdom” (Ether 8:2) from his father Omer, whose other sons beat Jared, though, and reinstated Omer as Number One. To get back the kingdom, though, Jared formed secret combinations bound by oaths. The oaths . . . were given by them of old who also sought power to gain power. See, this is the archaic system. When the Jaredites came over here, they already represented an ancient civilization. (Don't try to fool around with chronology here.) “The oaths were given by them of old who also sought power ... to help such as sought power to gain power” (Ether 8:15-16). Notice that is the thing everybody's after here. I like this power business.

257 Ether 9:11,12,26,28; Ether 10:9 Then Jared was killed by his son-in-law Akish; then Akish, wary of his own son, starved him to death, whereupon another son

left the country and joined the deposed king Omer and his followers. Akish was a hard man to beat because he had “won the hearts of the people” by knowing just what they wanted. “The people of Akish were desirous for gain, even Akish was desirous for power” (Ether 9:11), a fair exchange. But his sons could also play the game, and with money “they drew away the more part of the people after them” (Ether 9:11). The war that ensued encompassed “the destruction of nearly all the people of the kingdom (Ether 9:12). When it was fairly well restored, then we come to Heth who “began to embrace again the secret plans of old, to destroy his father” (Ether 9:26). “He slew him with his own sword, and he did reign in his stead” (Ether 9:27). And the prophets enter again and say the “people should be destroyed if they didn’t repent” (Ether 9:28). There was a terrible drought and famine that brought repentance until one “Morianton . . . gathered together an army of outcasts” (Ether 10:9). This is the thing to notice, this is the standard Asiatic procedure. After the long war “he did gain power over all the land, and did establish himself king over all the land” (Ether 10:9).

257 Ether 10:32; Ether 11:5 Morianton was a very good king, surprisingly; his son and successor Kirn was captured by his brother, who became Number One, but Kim’s son Levi made war against him and thus became Number One. Levi was also a good king—surprise, surprise. Then Com, whose father had lost the kingdom and had been imprisoned for twenty-four years, “drew away half the kingdom, and after forty years challenged the king of the other half, Amgid, to a duel. Following a long war, Com “obtained power over the remainder of the kingdom” (Ether 10:32). His son Shiblom (which means young lion) slew the prophets, who had again stated the preposition that the people must repent or be utterly destroyed (Ether 11:5). So there you are.

257 Ether 11:13; Ether 13:15,22,25 Well, this is not through yet. We’re in Ether 11:13 now. From that time on, it was all downhill. A mighty man led a revolt against the king and kept half the kingdom for many years until

the king overcame him and became Number One again. Then another mighty man took him captive. Again many prophets came and said they would be destroyed. Then the thing became a free-for-all, with “many who rose up, who were mighty men” (Ether 13:15), all zeroing in on King Coriantumr. But he was a great survivor—he knew how to handle things like that. “And the war ceased not” (Ether 13:22). Shared put Coriantumr in captivity. Coriantumr is the king, but he’s now in captivity, clever as he is. Shared becomes Number One until Coriantumr’s son freed and restored Coriantumr to that glorious position. By then there was a complete breakdown of all government, with “every man with his band fighting for that which he desired” (Ether 13:25).

257,258 Ether 14:7,18-20 Coriantumr and Shared became obsessed with the necessity of ridding the world of each other. When Shared defeated one of Coriantumr’s armies, he raced to the capital and put himself on the man’s throne. But the process of polarization then began in earnest. Coriantumr gathered “great strength to his army” (Ether 14:7) for the space of two years, while Gilead, the brother and successor of Shared, was doing the same, assisted by secret combinations. They were dangerous associates, however, for they soon murdered Gilead and then liquidated his murderer, while a giant by the name of Lib (you still have the giants there) became king. He was killed fighting Coriantumr, but his brother continued the feud—he was the famous Shiz. So it’s now Shiz versus Coriantumr. The people began to flock together in armies throughout all the face of the land. And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr” (Ether 14:18-20). Always this steady, progressive process of polarization goes on.

258 Ether 14:28; Ether 15:3,5 Then, suggesting the formal set battles of epic literature and the Middle Ages, like a chess game, Shiz retreated. He swept off the inhabitants before him, all them who would not join him. That’s the way you do it. Meanwhile, “Coriantumr did gather his

armies together upon the hill Comner, and did sound a trumpet unto the armies of Shiz to invite them forth to battle” (Ether 14:28). All this is formal, all this is exactly the way things had been done for thousands of years. After losing millions of people in battles, Coriantumr “began to repent” and wrote to Shiz, “desiring him that he would spare the people” (Ether 15:3). Shiz agreed, if Coriantumr “would give himself up, that he might slay him with his own sword” (Ether 15:5). Pharaoh does that—we have the earliest pharaohs cutting off the head of the rival prince. Well, you get the beautiful picture here.

259 Ether 9:11 Not only is the Jaredite practice to draw on one’s side the followers of a rival while building up an army in the wilderness in the best Asiatic tradition, the method of doing it is likewise accepted tradition. Thus Akish bound his followers. Now this thing about Akish is very much worth noticing. You know the story of Akish. This is the way it goes. He bound his followers around the nucleus of his family by lavish gifts, for “the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore the sons of Akish did offer them money by which means he drew away the more part of the people after them” (Ether 9:11).

259 It was the sons of Genghis Khan who did most of his campaigning for him, the same way as Akish, and from the very beginning the secret of his power was the huge heaps of precious things that always stood near his throne and from which, after a memorial custom of the steppes, he rewarded all who joined him.

259 The pattern of steppe imperialism according to Vernadsky, who wrote the standard work on the primitive Russian empire, begins with accumulated wealth in the hands of some able chieftain, which enables him to expand his popularity among neighboring clans. And they all talk about the dedicated zeal with which the men of the steppes devoted themselves to two objects: power and gain. You may have heard that formula before in the Book of Mormon. They’re inseparable, of course. That quality is peculiar to

Jaredite society, it appears, from the fact that the twin motives of power and gain receive far more attention in the book of Ether than anywhere else in the Book of Mormon.

259,260 Ether 8:13-16: "And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?" All the authorities note this, too. How can you bind a person to you who's riding a horse and is free to gallop off in any direction he wants, in the night or any other time? You have to bind him by something, and it can't be by putting guards over him. You can't watch people. What you do is you swear them by oaths, these terrible oaths. That's why from central Asia came these most awful and frightful oaths, because that's the only way you can bind a person to you. So it says here: "Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you? [How can he count on them?] And it came to pass that they all sware unto him, by the god of heaven, and also by the heavens [Genghis Khan calls himself 'the god of the blue heaven' swears his oaths by the blue heaven, by the god of heaven], and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head. . . . And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain." This is the normal course of history. Alas to say that.

261 I think this is what Arab Shaw writes. "If the neighboring province to that which they invade will not aid them, says an eyewitness of the Tartar technique, they waste it and with the inhabitants whom they take with them they proceed to fight against other provinces." That's the way they sweep them and build up their armies. They place their captives in the front of the battle, and if they fight not courageously, put them to the sword. In such a way the Asiatic warlords from the beginning swept the earth before them, like Shiz. The hordes of our own day did that, forcing all that lay in their path to become part of them. "I counted them among my people," says the Assyrian conqueror of

one nation after another. This ancient formula goes back to our old friend Nimrod. We are told that Genghis Khan, like Nimrod, became a mighty hunter. He learned to steal men and to take them for prey. He ranged into other countries, taking as many captives as he could and joining them to himself to build his army. He bound them, as Nimrod had done, by awful oaths, this system of sweeping the earth, and the SCHRECKLICHKEIT we mentioned.

261 Ether 14:17-18 Coriantumr “did slay both women and children, and he did burn the cities. And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!” That’s the policy of Schrecklichkeit, which the Germans cultivated very deliberately. When Coriantumr gained the victory, it was his turn to be the terror of the earth, and the people began to be frightened and began to flee before the army of Coriantumr.

261 Then the influence of the robber bands. Remember, Mormon said, finally there is no one left in the land except Lamanites and robbers. Well, what happens? All who won’t join the great armies are put to death. But what of those who escape? You’re not going to stay and wait for that. They’re naturally outlaws and have no allegiance to any king, hence no rights or claims to protection. To survive they band themselves together, since all are deserters whose heads are forfeit. Their behavior becomes very dangerous. Asia has at all times swarmed with robber bands, exactly as did this continent under the Jaredites. From time to time these robber bands have formed coalitions strong enough to ruin states and overturn thrones.

262 Notice, there was wonderful contention. Remember, Mormon says, there were wonderful contentions. The whole face of the land was one complete revolution, everywhere. The same condition [prevailed] with the Nephites. The only thing is that the Ether story goes back earlier and covers more. It’s neat packaging; it shows the system at work in one package. The Nephites and Lamanites were more

civilized, remember. They didn't like war too much, we're told. They were very reluctant on both sides during the long war.

262 Ether 14: 1-2; Ether 15:22 This is what happened [with the Jaredites]. This typical and recurrent state of things vividly recalls the awful days of the Jaredite robbers, when every man slept on his sword to guard his property from every other man—and still had it stolen (Ether 14:1-2).. Well, there were the pathological aspects—the hideous disguises, the bloody oaths, the insane yells. “They were drunken with anger, even as a man who is drunken with wine,” says Ether 15:22. One thing is the custom of collecting scalps, which came from there. The Indians didn't originate it. Well it was Hamilton the hair-buyer who financed it in the French and Indian Wars here, but it came from Asia. As a custom you find it everywhere.

262 Ether 9:12 The insane wars led to complete annihilation on both sides, with the kings the last to go. We've mentioned that before. The same thing had happened earlier in the days of Akish when the population was reduced to thirty people (Ether 9:12). This all seems improbable to us, but two circumstances peculiar to Asiatic warfare explain the phenomenon which is parallel everywhere. First, every war is strictly a personal contest between kings. It must continue until one of the kings has fallen or is taken. Second, things are so arranged that the king must be the very last to fall, so in that case, there's going to be extermination. The whole army exists for the sole purpose of defending his person—the shield wall that you read about in the Eddas. This is clearly seen in the game of chess, as we mentioned before. All the pieces are expendable except the king who can never be taken. Moghadam, a Hindu expert on chess, says, “The shah in chess is not killed and does not die. The game is terminated when the shah is pressed into a position from which he cannot escape [SHAH MAT means ‘the chief is dead’]. This is in line with all good traditions of chess playing, and back of it the tradition of capturing the king in war rather than slaying him whenever this could be accomplished.”

262 Ether 15:26 You'll recall the many instances in the book of Ether in which kings were kept in prison for many years but not killed. This is the code of medieval chivalry. Even so, Shiz was willing to spare all of Coriantumr's subjects if he could only behead Coriantumr. That was chess. That was typical. In Ether 15:26, Ether says "they were large and mighty men as the strength of men" that fought around their kings to the last man.

263 Ether 14:21 Now about these bones littering the land. What the Jaredites left behind them was a land littered with bones, for "so swift and speedy was the war, that the whole face of the land was covered with the bodies of the dead" (Ether 14:21). And a generation later, their bones lay scattered in the land northward, we read in Omni back in the Book of Mormon earlier.

263 Ether 8:2,3 Oh, I wanted to mention the daughter of Jared, the succession here. We should mention this here, too—this Salome episode, the story of Jared's daughter. This was a later Jared who rebelled against his father and "did flatter many people, because of his cunning words, until he had gained half the kingdom, . . . and he did carry away his father into captivity [after defeating him in battle] and did make him serve in captivity" (Ether 8:2-3). This happens again and again in the book of Ether. In captivity the king raised other sons who finally turned the tables on their faithless brother and beat his forces in a night skirmish. It was a palace coup. There's a marvelous description of that in Egyptian. They spared his life with his promise to give up the kingdom, but they failed to count on Jared's daughter, an ambitious girl who had read, or at least asked her father if he had "not read the record which our fathers brought across the great deep?" All this was consciously carrying on the traditions of the Old World. She said have you read in the books we have brought with us of our fathers "across the great deep," a very instructive account of those devices by which men of old got "kingdoms and great glory."

264 Ether 8:9 See, this was the process. "Hath he not read the record which our fathers brought across the great

deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory? [Ether 8:9. This is the law of succession they followed] And now, therefore, let my father send for Akish, the son of Kimmor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife.”

264 Ether 9:5; Ether 8:17 Historically, the whole point of this story is that it's highly unoriginal. It's supposed to be. The damsel asks her father if he has read “the record” and refers to how they of old did this thing. It dealt with a pattern, and this is basic. What she tells him to do and what Akish carries out is the very essence of what they called “patternism” in Cambridge in the 1930s (that's when I grew up). This is the pattern in which the princess dances. Well, there have been some good novels written about it—Mary Renault's *The King Must Die*, for example. There are some wonderful things about it. Patternism is the pattern of royal succession that was followed, weird as it seems. It dealt with a pattern of action in which a princess dances before a romantic stranger, wins his heart, and induces him to behead the ruling king, marry her, and mount the throne. The sinister daughter of Jared works the plan for all it is worth. Having got her grandfather beheaded and her father on the throne, she proceeds to marry the murderer Akish. She wants him to be king now, so she gets her father murdered next. Akish, who presently having “sworn by the oath of the ancients [the old system again] . . . obtained the head of his father-in-law as he sat upon the throne” (Ether 9:5). And who put him up to the new crime? “It was the daughter of Jared who put it into his heart to search up these things of old, and Jared put it into the heart of Akish” (Ether 8:17). At first she influenced Akish through her father Jared, but after Akish became her husband, he would of course act directly under her influence to dispatch her next rival according to the ancient pattern. Ether insists this all goes back to “the ancients.”

264 Ether 9:12, 26,27 Now, what comes next? Akish, as

soon as his successor became apparent, would be marked as the next victim, and he was. Surely enough, we find him so suspicious of his son that he locks him up in prison and starves him to death. But there were other sons, and so “there began to be a war.” This is the Mother Goddess who is permanent there, you see. As I said, it has been written up best by Mary Renault in some of her novels. She’s done a good job of it. “There began to be a war between the sons of Akish and Akish,” ending in the complete ruin of the kingdom (Ether 9:12). Many years later the old evil was revived by Heth who “began to embrace the secret plans again of old to destroy his father. ... He did dethrone his father, for he slew him with his own sword, and did reign in his stead” (Ether 9:26-27).

264 You notice how the book of Ether starts out, “... an account of those ancient inhabitants who were destroyed upon the face of this north country.” Nephi starts his story with the destruction of Jerusalem. Moroni ends his, of course, with destruction. It’s pretty sad. It has lessons for us here. I don’t think the Book of Mormon is fooling around.

## Lecture 111 Ether 2-8

**[Most Deeply Religious Book]  
[Traveled East Over Asia Which Was Flooded]  
[Jaradite Magur Boat Similar to Noah's Ark]  
[Compressed Air System According to Nibley]  
[Shining Stones Also Lit Noah's Ark]  
[Sang Songs During the Voyage]  
[Saw the Finger of the Lord]  
[Never Accuse, Aspire, Contend, Coerce]**

265 This morning my little grandson was watching cartoons, and naturally it was monsters and Superman—good guys against the bad guys. The good guys are 100 percent good, and the bad guys are 100 percent bad. The bad guys are bad because they're fighting the good guys, and the good guys are good because they're fighting the bad guys. That's the only reason that's ever given. Well, that's the story of the Jaredites, isn't it—the good guys and the bad guys fighting with no in-betweens. We'll see more of that here.

265 We saw that they went from sea to sea. Bear in mind that these people aren't of Israel. This is long before there was any Israel or anything else. This is blank humanity, races all mixed up. They came from the Tower where everything was mixed up. There's no race or religion here, and yet this is the most deeply religious book of the Book of Mormon. You get somebody like the brother of Jared. What's the difference between them here? There were

two religions in antiquity; always wherever you go you'll always find the two attitudes. The Orphic mysteries explain them. You have your two fountains, the two springs. On the left hand you have the spring of Lethe, the spring of forgetfulness. Things pass away, and that's that. The other is Demosthenes' or anamnesis, as Plato calls it. It's the difference between remembering and forgetting. The one religion says the best thing you can have is forgetting—die and get it all over with; it [would be] best that we were not born, etc. This is typical of the Romans—where death is, we are not; where we are, death is not. “The sun goes down, the sun comes up again. But one time our sun has gone down, and there's nothing but one black night of nothing.” So that's what we have to look forward to. The conclusion is, therefore, let's get as much sex as we can while we can. That's about it, you see. Well, you find this everywhere, in Egypt and everywhere else.

265 On the other hand, there is the doctrine of Demosthenes, that memory is the greatest thing, and it's always there. You'll never be able to get rid of it. In the anthropic system, without me the universe is defective. I'm dependent on it, but it is also dependent on me—there's something definitely missing. In our civilization we are taking the position that there's too much life. Remember, the only solution to the Lamanite problem was to get rid of the Lamanites, you'll remember. We'll go up against them and cut them off from the face of the earth. That's our solution. It's the same way all through the Book of Mormon—like the citizens of Antioch [claiming] there were too many people in the world. If everybody in Antioch was killed in an earthquake, I'd be the richest man in the city. That's what he wants to happen. We “kill a gook for God,” we say. We have to get rid of as many enemies as possible. That's the god of wars, and that's what we're devoted to more or less today—keep the population down. The funny thing is, the population is not a problem at all from a certain point of view. But Christ came to say, “I came to bring them life, that they might have it more abundantly. I am the resurrection and the life,” not just the life, but the resurrection. Keep it going forever, and the idea that once

it's there, it's there forever. This idea of Demosthenes is you'll never be able to forget, and you'll never be able to stop. The Book of Mormon teaches us this.

265,266 Here we're dealing with these rough, tough people, the Jaredites. They crossed the great sea, which shows they were going east over the great central plains of Asia, which were flooded at the end of the last Ice Age. Everybody agrees on that. And they dwelt in tents. Then there's the promised land. The promised land is not a doctrine peculiar to Israel at all. When the great Yadin was here, a little group of us met one night. We asked him, "What is your religion?" He said, "We don't believe in miracles, but we count on them." We said, "Well, what do you believe in?"

"I believe in the land," he said. "The promised land—that's my religion." But all these people that were driven out talk about the promised land. That's the theme of the Greek lyric poets. As they begin the period, the wandering poets are always looking for the promised land, whether it's in Egypt or anywhere else. They're always looking for—not Utopia—but the land that was lost, the lost Eden, the paradise, the Golden Age. Every one of them is obsessed with that idea—a golden land, and they're going to look for it again.

266 Ether 2:8-10 The Lord gives to the brother of Jared what he calls his thoughts on this subject of the promised land, and of course the thoughts are the same as those that you find in the Book of Mormon with Israel and with the Nephites. We have it here in Ether, and it's the usual thing. This is the land of promise, "and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity" (Ether 2:9). You'll notice it's when the cup is full. He uses both expressions here, fulness and ripeness. He says the same thing in verse 8, and then again in verse 10, it "shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off."

266 Ether 2:8-11 See, in the preceding verse he called

it ripeness. When the fruit is ripe there's no point to letting it get riper—it will just rot. In verse 10 when the cup is full, you can't dilute it anymore; you've just got to throw it out. "And it is not until the fulness of iniquity among the children"—so he's going to hold out until the very end. Well, how far have we got to go? "And this cometh unto you, O ye Gentiles." This is being addressed to the Gentiles. See, the story of Ether is the story of people who never heard of the gospel [apparently], but they did after all. They had it down from Noah. "O ye Gentiles ... that ye may repent, and not continue in your iniquities" as you have been doing in the past.

266 Ether 2:15 Then it talks about freedom. Then they crossed the great sea and they dwelt in their tents. And he said [verse 15]: "My Spirit will not always strive with man. . . . These are my thoughts upon the land which I shall give you for your inheritance."

266 Ether 2:23-26; Ether 3:1-6 Then comes this thing about the boats and the lighting of the boats, etc. This has caused more merriment and mockery than any other aspect of the Book of Mormon, so we'll refer to it quickly here. According to the famous Dr. J. C. Bennett, who was once mayor of Nauvoo, and Joseph chose him for a counselor, "The story of the Jaredites was the climax of all Joseph Smith's indiscretions in which he used his utmost endeavors to see how far he could impose upon the gullibility of mankind. It would be useless to make any further comment to prove the absurdities of this extraordinary book." That's the story of the Jaredites.

267 Ether 6:7 Well, an important clue to the ships is that the Lord tells us in Ether 6:7 that they were built on the same pattern as Noah's ark. To get Noah's ark from the Bible—you never get a picture of what it was like. We have the Babylonian account in the first kingdom, and then you have the Sumerian account discovered by Hilprecht. It goes way back. We have two very old accounts of the flood story, and they describe the ark. It's a very good description, and it matches the ships that Jared made very closely. We

won't spend much time on it, but it's an interesting thing. They were built on the same pattern. Well, that's the clue. See, they built them like Noah's ark. What was Noah's ark like? Why don't the critics laugh their heads off at the ark? We now know what it looked like. Can these nonbiblical documents really tell us? Of course they can.

267 The thing they were going to spend a million bucks to find they'd had in the library all the time.. But there it was, and it goes back to 2100 B.C. It's a nice story of the flood, and it gives a very good description of the ark. And again you can compare the primal version of the story with the Jaredite ships.

267 Ether 2:17,16 "The top thereof was tight like unto a dish [a tight deck, in other words]; and the length thereof was the length of a tree." There wouldn't be too many seams in it, and there were some pretty tall trees in those days. Verse 16: "And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water." They bounced around. Boy, this was something to get seasick in. We're told they did get terribly seasick.

267,268 Ether 2:17,24 The door thereof, when it was shut, was tight like unto a dish." So, they had the hatches; when you cut them down, the water couldn't get into the boat. But how could you breathe when you were inside? Well, this was the problem. And believe it or not, the editors—especially Brother Tarlmage—very officiously changed the reading of Joseph Smith's first edition. It gives a different picture of how this thing worked. We'll mention that a little later. Verse 24: "For behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you."

268 Ether 6:4-11 Then their flocks and their herds. Oh boy, this would make it something, wouldn't it? Ether 6:4: "... their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them ... got aboard of their vessels or barges. . . . And it came to pass that the Lord God caused that there should be a furious wind, . . . and thus they were tossed upon the waves of the sea before

the wind [the wind did never cease to blow for 344 days]. And it came to pass that they were many times buried in the depths of the sea. . . . When they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah. [Verse 10:] And thus they were driven forth: and no monster of the sea could break them, neither whale that could mar them.” And you can be sure that the north Pacific was quite full of whales in those days. That was quite a thing.

268 Now let’s match each of these twelve points with the magur boat that Ut-napishtim [according to the Babylonian account] built to survive the flood. Not trusting our own interpretation, we’ll quote Hilprecht throughout. “This class of boats, according to the Nippur version [the oldest version, were] in use before the Deluge.” So they were familiar. In historic times the archaic craft was preserved only in ritual, the gods “in their boats . . . visiting each other in their temples during certain festivals.”

268 Two: “In all three versions of the Deluge Story UT-NAPISHTIM receives special instructions concerning the construction of a roof or a deck on the boat.” That’s why it’s called an ark or TEBET. See, an ark is a closed box, and the Hebrew word TEBAH is the Egyptian word DB T, which means boat or deck, covered with a deck—it means a box or ark. See, the ark is described as a box. Why do they use the same word for the ark as for the ark of the covenant? Because they were both boxes. So that’s why they have such a hard time describing the ark, because it was a box. Can you imagine floating around in a box? That means it had a covered top; it was closed tight. In all three versions he received special instructions concerning the construction of the boat, and he received these instructions by speaking with the Lord through the veil. “By the wall a word will I speak to thee. . . . My pure one, my wise one, by our hand a deluge” shall be caused. The seed of mankind shall be destroyed. He [the Lord] gave him instructions through the KIKKISU, which was a woven screen in the temple.

268 Three: There was “of course a solid part, strong enough to carry heavy freight and to resist the force of the waves and the storm.”

268 Four: “Jensen explains the MA-TU as a ‘deluge boat,’ [it couldn’t capsize] . . . adding, that when seen from the side it probably resembled the crescent moon. . . . Moreover, the representations of sea-going vessels of the Tyrians and Sidonians . . . show that a certain class of boats really had such a shape.”

268 The next point [five] is “The principal distinguishing feature of a magur boat (was). . . the roof or deck of the boat. . . . We notice in the Biblical as in the Babylonian version great stress is laid on the preparation of a proper ‘roof or ‘cover.’ . . . ‘Cover it with a strong deck,’ the Nippur version says. ‘With a deck as strong as the earth,’ or ‘let its deck be strong like the vault of heaven above,” the Second Nineveh Version says. This emphasis on the tightness and strength was very important.

268 Six: The lines containing “a brief statement concerning the measures of the ark” have been effaced in the Nippur version (we don’t know how big they were). The First Nineveh text says simply: “Its measures be in proportion, its width and length shall correspond.” But they only built one ark, you see.

269 Seven: “Furthermore in the First Nineveh Version the boat... has a door to be shut during the storm flood.” The various names for the boat “designate ‘a boat which can be closed by a door,’ i.e., practically a HOUSEBOAT, expressed in the Hebrew story by an Egyptian word TEVAH, ark originally meaning “box, chest, coffin,” [something that’s closed], an essential part of which is its cover or lid”

269 Eight: “The boat has ... a door to be shut during the storm flood and at least one air-hole or window.” NCFASHAH means air hole. \*NPS is a verbal root meaning “to breathe.” NEFESH is spirit, breath, life, or soul. So it had an air-hole. The word NAPPASHU means “a breather or ventilator.” It doesn’t apply to window at all. That’s the

word we use in the book of Ether, too.

269 Nine: “The vessel built by UT-NAPISHTIM being such a ‘house boat’ or MAGUR, this word could subsequently be rendered ideographically by MA-TU, a ‘deluge boat.’ ... A MAGUR BOAT, then is a ‘house boat,’ in which gods, men, and beasts live comfortably, fully protected against the waves washing overboard, the driving rain from above and against the inclemencies of wind and weather.”

269 The fact that the MAGUR boat was built to be completely submerged gives strong support for this. [Number ten was left out.]

269 Eleven: In a MAGUR boat “men and beasts live comfortably.” Nineveh 2: UT-NAPISHTIM is to take “domestic animals of the field, with wild beasts of the field, as many as eat grass.” Of course, that’s the whole story of Noah and the ark. He got all the animals in. He got a lot more animals than the Jaredites got. The Nippur version mentions “the beasts of the field, the birds of heaven.”

269 Twelve: “The storm-winds with exceeding terror, all of them together raced along with the deluge. The mighty tempest raged with them, . . . and the mighty ship over the great waters the storm-wind had tossed [thus the Sumerian version]. Jensen explains MA-TU as a ‘deluge boat.’ “ It’s driven by the wind; it’s not a sailing vessel. There are no sails ever mentioned. There don’t need to be. Though driven by the storm, it had “nothing in common with a boat in full sail (and) nowhere ... is a sail mentioned, nor would it have been of much use in such a hurricane as described.”

269 Thirteen: “It shall be a house-boat carrying what is saved of life,” says the Nippur version, its purpose being to preserve life and offer full protection “against the waves washing overboard.”

270 Ether 2:20: “And the Lord said unto the brother of Jared: Behold, thou shalt make a hole in the top [thereof], and also in the bottom [thereof]; and when thou shalt suffer for air thou shalt unstop the hole [it doesn’t say open the

window] and receive air.” That’s a very different thing from opening windows. It talks about opening windows, and this is something else. There’s a hole in the top. What is this, an air compressor? “Thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood.”

270 Ether 2:20,19 Notice “the hole thereof; there’s the hole of the air and the hole of the water, “that ye may not perish in the flood.” An exacting editor, by removing the very significant thereof [has changed the meaning]. When you suffer for air, you unstop the hole thereof and receive air. That means air hole, you see. but he removed the [word] thereof, and he said, “When thou shalt suffer for air thou shalt unstop the hole” and receive air.” He doesn’t mention THEREOF meaning air hole. He made it to appear that when Jared wanted air, he had to open the top window of the boat to admit fresh air. That’s the very time he had to keep it closed. When they didn’t have air inside, they had to keep it closed because the waves are dashing outside. That was not what the original of the Book of Mormon said. For one thing, the ships had no windows communicating with the outside. “Ye cannot have windows,” it said. Each ship had an air-tight door, we’re told, and that was all. Air was received not by opening and closing doors and windows. Only when they were quiet and riding on the surface could they open the window and replenish the air. But he says by unplugging air holes “thou shalt unstop the hole [thereof] and receive air,” this being done only when the ship was not on the surface. “When thou shalt suffer for air”—that is, when the ships were not able to open the hatches and replenish their air. Well, this can only refer to a reserve supply of air, and indeed the brother of Jared recognizes that the people cannot possibly survive on the air contained within the ship at normal pressure. Ether 2:19: “We shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.”

270 So the-Lord recommended a device for compressing air with a hole in the top thereof and also in the bottom thereof--not referring to the ship but to the air chamber

with the peculiar language “unstop an air hole.” When the crew found it impossible to remain on the surface, [verse 20], “And if it be so that the water come in upon thee,” they were to plug up the air chamber. “Ye shall stop the hole [thereof], that ye may not perish in the flood”—to keep the air after you’ve replenished it.

270 Ether 2:18 Anyway, much more important than that is the conversation the Lord has with the brother of Jared on the subject of light when he’s told how to build [the ships]. He says in Ether 2:18: “O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me [but there’s something wrong]. And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them [they know that, you see]; therefore we shall perish.” Then the Lord gives the instructions here, which have been changed in our book, to unstop the hole, etc. They have a compressor.

270 Ether 2:23-25 “Ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you.” The Lord tells them they can’t have windows for light, and they can’t take fire. That’s interesting. It would use up all the oxygen. That’s out of the question, you see, “for ye shall not go by the light of fire. For behold, ye shall be as a whale in the midst of the sea.” So what will you do? Verse 25: “For ye cannot cross this great deep save I prepare you against the waves of the sea, the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you?”

270,271 Ether 2:23 The brother of Jared says what will we do for [light], and the Lord always answers him this way, “What ideas do you have on the subject?” He must contribute—that’s the whole idea. After all, the whole company could have been taken through the air across the Pacific just like that. That wasn’t the idea. We all have to go through this, so he asks the brother of Jared, well, what ideas have you got on the subject? Verse 23: “What will ye

that I should do that ye may have light in your vessels,” when you’re swallowed up in the depths of the sea? Well, he had an idea.

271 Ether 3:1 “The brother of Jared (now the number of the vessels which had been prepared was eight) went forth unto the mount which they called the mount Shelem.” Shelem means high, safe, secure. The word shalom is derived from that. Remember, shalom means you’re safe. Shalom is a “ladder, a high place.” If you’re going to a high place, it is a safe place, a secure place, a shelem. He went to the highest mountain around. Moses did the same thing. Lehi and Nephi did the same thing. So again this is a pattern. And he melted out sixteen stones. Well, how did he know that he’d have to do that? Because the ark of Noah was lit by shining stones that the Lord had blessed. That’s how he knew about it. It says it was constructed after the manner of Noah’s ark, so when the Lord asked what do you want me to do—he thought, Ah, I’ll get some shining stones. “And they were white and clear, even as transparent glass,\* but alas, they wouldn’t shine. That was the trouble—they didn’t shine in the dark. There was another problem, so what did he do?

271 Ether 3:1 This is very symbolic, too. He climbed the highest mountain around, “and he did carry them in his hands upon the top of the mount.” He stood on the top of the mountain and said, Lord, this is where I get off. This is as far as I go. He held them up and said, you’ve got to do something now. I’ve done everything in my power. Then he suggested what the Lord could do—touch these and make them shine, and then everything will be all right. But the way he puts it, he’s not laying commands to the Lord or anything. He is reduced to the depths of humility now. Of all the humble requests we have in all of scripture, this is the most profound. Talk about a man in humility. The need is urgent now.

271 Ether 3:2,3 So the Jaredites discover their limitations. He says [verse 2] “Now behold, O Lord, and do not be angry with thy servant because of his weakness

before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires. [Anything you want you ask the Lord for, and you have a right to do that. You've been commanded to do it.] Behold, O Lord, thou has smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness [how eloquent the man is]; nevertheless, thou hast been merciful unto us. O Lord, look upon me in pity and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these things which I have molten out of the rock." These little pretty things. They don't mean a thing. He calls them "these things" rather contemptuously.

271 Ether 3:4-6 "And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones . . . that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared." So the Lord stretches forth his hand and touches the stones with his finger. Verse 6: "And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord," and was knocked flat, "and it was as the finger of a man, like unto flesh and blood [the Lord does not have flesh and blood, you know; flesh is of this earth, and blood is the corruptible part of our nature]; and the brother of Jared fell down before the Lord, for he was struck with fear."

271,272 Ether 3:8 The Lord said why have you fallen? Verse 8: "I knew not that the Lord had flesh and blood." He hadn't showed himself to Adam in the flesh. He showed himself to Adam before the Fall. After that he didn't show himself to Adam. Adam before the Fall was not a body of flesh and blood. He was not perishable; he was immortal.

272 Ether 3:9 "I shall take upon me flesh and blood." Well, the Lord did, so he could suffer, be crucified, and

die. As we know, the blood is the life, the earthly life, the corruptible element, and flesh is itself of the substance of the earth. Flesh is BASAR, the perishable and corruptible. So he said "I shall take upon me flesh and blood," which he was to do. And he said "Sawest thou more than this? And he answered: Nay; Lord, show thyself unto me. . . . And he answered: Yea, Lord, I know that thou speakest the truth." And then the Lord showed himself unto him as he was and said, "Ye are redeemed from the fall; therefore ye are brought back into my presence." There's the preexistence again, you see.

272 Ether 3:14,15 "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son." Notice in the same verse he says, "They who shall believe on my name . . . shall become my sons and my daughters." Well, if he has sons and daughters, of course he's the Father. And he is the Son also. Verse 15: "And never have I showed myself unto man whom I have created." See, Adam in the Garden was eternal; he was not a mortal. The first time he showed his immortal body to a mortal man—that's what this was.

272 Ether 9:19 I want to talk about this polarization. We've been talking about that all along, but nevertheless there are some things here. Well, it mentions elephants. You notice elephants are never mentioned in connection with the Nephites, just with the Jaredites. Just in the very early days you find them on the continent, and they were used. They're easily tamed, as you know, in India.

272 Ether 6:8,9 How did they cross the waters in the sixth chapter? How would they endure those terrible situations? Well, it says they had sing-ins. We just sang all day long and enjoyed it. Notice, "And it came to pass that the wind did never cease to blow towards the promised land while they were upon the waters; and thus they were driven forth before the wind. And they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long;

and when the night came, they did not cease to praise the Lord” (Ether 6:8-9). That’s how they lived through it; they had these super sing-ins. It can be quite invigorating, you know, to keep on [singing].

274 So there you have it.[Previous discussion omitted by the Editor.] There are just two poles. And strange thing—we have to do exactly what they do. We have to react every time. We don’t act—we react. That’s what Satan does. He has to react. All his power is to destroy. He can lie, but after a statement has been made. He does the four things that Joseph Smith said we must never do under any circumstances. We accuse. See, Satan is Diabolus; devil means accuser. He’s the accuser of his brethren. Never accuse. You must never aspire. Joseph said Satan aspired, and that was his undoing. He aspired to greatness. You must never contend. The first rule to the Nephites was there shall be no more contentions among you as there have been in the past, for all contention is of the devil. And you must never coerce. You must never force. That’s the way the devil works. That’s always reacting to something someone else has done; you never initiate your own doing, you see.

275 Moses 6:15 At this point we recall what Moses 6:15 says, “And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed . . . because of secret works seeking for power. He says here, “The sine qua non of the conduct and exercise of power is secrecy.”

275 Ether 8:15,16 Then Moroni’s statement in Ether 8:15-16: “. . . oaths which were given by them of old who also sought power. . . . And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness [there’s the secrecy, you see], to help such as sought power to gain power.” There’s the same formula, the secrecy and the power. Granted that such power-seeking is bad on their side, what else can it be for those who imitate them? Well, and so it goes on.

## **Lecture 112 Moroni 1-10**

**Formula of Faith, Hope, and Charity Gifts**  
**[You Are Not Called Upon to Fight God’s Battles]**  
**[Two Forces Pull On Us Equally**  
**[Importance of Faith in Making Choices]**  
**[Angels May Minister to Those Who Have Faith]**  
**[Angels Come Down From God as Messengers]**  
**[Angels Imparteth His Word to Men and Women]**  
**Angels Declare to**  
**“the chosen vessels of the Lord”]**  
**[Charity Finds the Sufferings**  
**of Others Unbearable]**  
**[Moroni 10:25 Spoken at**  
**Joseph Smith’s First Vision]**

277 Moroni 1:1,4; Moroni 2:2 Moroni tells us that he’s writing an appendix to the Book of Mormon. He hadn’t intended to write any more, but he had some time on his hands. He ended it with the Jaredites. That’s where it should end, back there, showing that they suffered the same things. Well, I’m going to skip to just the high points here, and then I may go back to some others. He tells us in the fourth verse anything he writes now is for the Lamanites. Of course, his people are finished. Moroni 2:2 is a note from the forty-day mission of Christ, and it’s how we can enlist the power of the Holy Ghost, which is absolutely indispensable. A very elusive thing is the Holy Ghost, but that verse will tell you some very important things about the Holy Ghost.

277 You'll notice the third, fourth, and fifth chapters, which we're not going into now, are ordinances that you are familiar with. We have actually taken them from here. We've taken them from the Book of Mormon—the sacrament prayer, baptism, etc. Moroni, with a little time on his hands, searched for the most important, the most vital items, and that's what we have here.

277,278 Moroni 7 Well, let's consider these chapters in Moroni. This will give you some ideas right here, you see. Chapters 7 to 9 are important chapters. What chapter 7 all boils down to, as it tells us in verse 1, is the ancient formula of faith, hope, and charity. I'll refer to that later. In chapter 7 you notice that Mormon is sick to death of violence. He wants rest and peace. He's just obsessed with it now. He said right at the beginning that since he was old enough to observe the ways of men, he had seen nothing but this restless violence. Note verses 3 and 4 in the seventh chapter: "Wherefore would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven [notice his emphasis on peace and rest]. And now my brethren, I judge these things of you because of your peaceable walk with the children of men." I want to talk of peace for a change with some peaceable people. He wants a peaceable world and he wants a rest. He's sick and tired. Remember, he's led the whole thing here, and he has this obsession. Peace and rest are foremost in his mind here, and it comes out throughout this chapter.

278 Moroni 7:6-11; Mormon 1:15-16; 2:18 He goes on with what he's been through. Is this cynical when he says in the sixth verse: "For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing. For behold, it is not counted unto him for righteousness." See, he's in a fake and a phony world, and he [refers] here to our reluctant gifts, our formal prayers, etc. "Man being evil" is a present participle, active,

you see. As long as he is evil, being evil, he can't do that which is good. Everything we do is wrong here. This is a significant thing. Men are not capable of saving themselves, and it's the inevitable question. He has no peace or rest. What's the use? Men are just naturally evil. This is not cynical; it's just a statement of fact. Mormon sees no point in criticizing here. He takes a wholly positive stand here. He's not disillusioned at all because he never had any illusions. When he was fifteen years old he was preaching to the people [and it was like preaching] to a stone wall, so he has no illusions at all. He says that's just the way people are (Mormon 1:15-16; 2:18). We're flawed from the beginning because of the Fall. We're naturally selfish; that colors everything we do. We're not in a position to give a good gift he says in verses 6-10 here. Are we really servants of the devil?

278 Moroni 12,13 Then he explains what's going on in verses 12-13. Notice the balance here. They're perfectly balanced against each other here, using the same expressions exactly. You're thinking of a person suspended in space, and two planets are trying to pull him in opposite directions to opposite orbits. "For the devil is an enemy unto God, and fighteth against him continually." There is no mention anywhere of God fighting against the devil. He doesn't have to. He could dismiss him like that. There's no issue there because the devil is phony. He can only react, but he's always fighting against God. You're not called upon to fight God's battles for him, as Mormon tells us here. He has not asked you to do that at all. He has asked you to do what's good. If you do righteously, that's the deadly weapon—not going out and attacking him [Satan] because he's evil. Remember, he's going to have to live with us forever, too, in eternity. We've got to get on with each other eventually. He's going to be forgiven, so there's nothing you can do by going out and trying to eliminate him. He says here, "The devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin [that's his method], and to do that which is evil continually."

278 So it's like a gravitational force, a continual force

exerting steady pressure or attraction to pull you over into an orbit where you'll be invited to sin and do evil continually. And with God the same thing: "That which is of God inviteth and enticeth to do good continually." On the other hand, you're continually being pulled in the opposite direction. But the same way, inviting and enticing—the same test. "Wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God."

278 Between the two it's up to you, and the pull is equal. It has to be. Neither one is overwhelmingly powerful—not in this world. If God exerted irresistible force—which Joseph Smith says he will not do—then you would have no choice. I mean it wouldn't be a test at all. As Peter says in the famous Clementine Recognitions, if God forced us to be good, there'd be no merit in that at all. On the other hand, if the devil was absolutely overpowering and you couldn't resist him, we wouldn't be responsible for yielding to him. He'd be much too strong for us. So each of them has a mighty pull. The one is this direction, and the other is phony, but it's a mirror image of the other.

279 Ether 3:2 Remember in Ether 3:2, when he's asking the Lord [for help], he says "because of the fall our natures have become evil continually." Because of the fall we can't do any good of ourselves. But the way is free for our probation, so it's up to us to make the choice. He tells us in the next verse, in making the choice, don't you start rationalizing. He says in view of this you have your choice to be this way or that way, but "take heed . . . that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil."

279 Moroni 7:15 We're under great pressure to support the establishment, but he says in verse 15, you still cannot be fooled unless you want to be. You couldn't get out of it, you say. Oh well, but I was fooled. I didn't know all the facts, etc. Uh uh, he says here. "It is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night." You're not going to

have any excuse on those grounds. In the end you know what's right and wrong—no hairsplitting about ethics and conditions.

279 Moroni 7:16; Romans 1:28 I noticed an interesting thing here. He says (verse 16), “the spirit of Christ is given to every man, that he may know good from evil.” We know with a perfect knowledge. Well, what happens if you reject it? That is an interesting thing. Paul says in Romans 1:28, “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” Forget God, ignore the light of common day [they say]. Let's be practical and down to earth. We don't worry about those things. If they didn't “like to retain God in their knowledge, God gave them over to a reprobate mind.” The Greek word he uses is ADOKIMOS which means “sick, wanton, perverse, self-destructive, paranoid.” The whole world is a promised land. We have the story of the promised land, but after all, the whole world is a promised land where we come for our tests. It's most glorious and beautiful, as God has made it. There is a land choice above all other lands, but other lands are choice, too. This is just choice above all other lands. So the earth is a promised land, and there are certain obligations [that] come with the territory. We've seen that in the promised land [references] again and again. It goes for the whole earth. You are not free to take it or leave it, is the point. You say, “Well, here's the proposition—take it or leave it.” “No, I won't be interested in that. I won't concern myself with what God wants or anything else. That's a fine-pointed argument, and we can't concern ourselves. We have our daily work to do, and all these things fade into the light of common day when you come down to common sense things.” That doesn't go at all. You go crazy if that happens, and you see what's happening in the world today. Everybody seems to have lost their balance. He gave them over to a reprobate mind because they didn't like to go on thinking of God, “retain God in their knowledge.” So you can't ignore it. You're not free to take it or leave it.

279,280 Notice he develops his argument by perfectly logical conditions here. This is exactly what you'd expect,

you see. First the violence he's seen—he wants peace and rest. Well, men aren't capable of saving themselves. What is it then? Well, they are being exposed to equal forces here; they have their choice. Yes, but can't you be overwhelmed? No, you can't be. You're able to judge. Well, in that case, can't we just put it aside and live our lives? No, you can't do that either. We find out that that's so.

280 Moroni 7:20,21; Ether 3:2 Well, then in Moroni 7:20-21 he talks about laying hold of every good thing. Make it yours; live by it. Don't merely seek to know but to lay hold of every good thing. Notice he's arguing in a regular, logical order in verses 20 and 21. How do you "lay hold upon every good thing?" Well, he says it's by faith. Well, what gives you faith? he asks. We're inclined to avoid intense effort, he says. Ether 3:2 "Because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment." That's why we have to go on. Our natures are evil, but we're not going to get off the hook because the Lord has commanded us "that we must call upon thee, that from thee we may receive according to our desires." When you make your choice between the two planets that are pulling you in opposite directions, who decides? See, every moment of your life you have two ways before you—the early Christian doctrine of the two ways. There's a right way and a wrong way, a right choice and a wrong choice. There are many choices, and you'll never know among those which is the best. But, as he tells you, it's given you to know with a perfect knowledge which is right and which is wrong. You make your choice, and you have to do that all the time. Well, this earth is a place of testing. Our whole life became just a time of probation, Nephi says. We're being proven here, so every minute you have to make a choice of what would be preferable to do. In other words, you're revealing your true nature, your true desire, what Alma calls "the desires of your heart." That, of course, is what you'll be judged by. Nobody's very smart, nobody's very strong, nobody's very brave, but what you want—what you would really desire—that is what you will be judged by. So he says in this case we must call upon thee that we may receive according to our desires. If you

want to go with the other one, you desired it. It's your idea all the way along. You'll never have to be given anything you don't want, that you don't desire.

280 Moroni 7:16,19 Here's an interesting thing here. Doesn't this look like a contradiction? Notice he tells us in verse 16: "For behold, the Spirit of Christ is given to every man, that he may know good from evil;. .. ye may know with a perfect knowledge it is of God." But then he tells us in verse 19, "Search diligently in the light of Christ that ye may know good from evil." How does that come in here? When do you make your choice? You have to instruct and inform yourself. You have to know what you're talking about. You must search diligently and acquire knowledge so you'll know the choice you're making. You're given the power to judge any proposition, but you have to know the proposition first. You have to know what the situation is. You must search diligently; then you may know good from evil and make your choice. That's up to you then.

280 We have so much stuff here. It's an interesting thing. In all of Mormon's teaching, there's no mention of repentance. Isn't that odd? The Book of Mormon just bristles with it—500 times the word repentance is repeated? It's because he's not talking about that side of it now. He's just talking about the positive side of it. He knows we're evil; he's said that all along. We have to repent. He wants for the time being to be entirely positive. Granted we do evil in this world, he wants to fix our attention on the other world, on the positive values, and to make that real. People underestimate that, he says. If I make that strong enough to you, you might be more enticed to go in that direction.

280 Moroni 7:23,24 Now how does faith bring it about? It has to be by faith. How does faith bring about a meeting of the worlds, joining in the covenant? Well he goes on right down here (verses 23-24): "And God also declared unto prophets, by his own mouth, that Christ should come. And behold, there were divers ways that he did manifest things unto the children of men [there's lots of evidence], which were good; and all things which are good cometh of

Christ; otherwise men were fallen, and there could no good thing come unto them.” Notice—it’s a choice between all and nothing here.

280,281 Moroni 7:25,26 “Wherefore, by the ministering of angels, and by every word which proceedeth forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing. . . And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. . . . Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.”

281 Moroni 7:28-30 But then he raises the question, having said this here. What about faith? How do we get it? Well, he says, it has to be brought from above. It has to be brought by angels. It has to come from outside. You don’t get it of your own accord. Notice he says here, you not only lay hold of it, but in verse 28 he says “they who have faith in him will cleave unto every good thing.” You cling to it once you’ve got it. You grab it and cling to every good thing. “He dwelleth eternally in the heavens.” Well, there must be a celestial connection there. What happens then? Well, this is the situation here. Faith brings about this meeting of the worlds, which he calls here joining in the covenant. Notice (verse 30), “. . . to minister according to the word of his command, showing themselves unto them of strong faith.”

281 Moroni 7:28 The word covenant is from CONVENIRA, come together. VENIR is “to come.” Venue, conventical, and convention are related words. It’s a coming together of the two worlds. He has just said that the Lord dwells in heaven. Why should he bring that in? “He dwelleth eternally in the heavens.” He says, well, therefore, we have to have a connection here, and he tells us what the connection is. It’s five steps here. First of all, God commissions his angels, but they’re only to represent him and to say what he wants them to say and nothing else. That’s what Bartholomew told the mob in Rome. I’ve been sent as an emissary and ambassador, and I cannot argue your fine points of the

law. I just have to deliver my message as it was given to me. So he [Mormon] says these messengers are angels. So you start out with angels. The restoration of the gospel started out with an angel, the angel Moroni—well, with the first vision. It started out with the angel, and in the New Testament, it's the angel Gabriel who appears in the temple to Zacharias. That's the beginning, and then he appears to Mary with the coming of angels. And here he sends angels. Without them, we wouldn't have that connection. So this takes us outside to real things here.

281 Moroni 7:29,30 “Neither have angels ceased to minister unto the children of men. For behold, they are subject unto him, to minister according to the word of his command.” So they represent God, just as if God himself had come. The angels come, and the next step is they come to deliver his message in person, and they deliver it “unto them [notice it's common gender] of strong faith and a firm mind.”

281 Alma 32:23 If you look at Alma 32:23, he tells us what he means by THEM when he says this: “And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned.” When he says “given to them,” it means to women as well as men. They're all subject to receive revelation. There's no special privilege here. So they deliver it to what kinds of people? “unto them of strong faith and firm mind.” The words are strong and firm. These are not hysterical types. These are not ambitious types who want to have dreams and visions. They are not self-promoting. They are not empty-headed, unbalanced airheads that get all sorts of ideas and visions of this, that, and the other. That's very important, that they be of strong faith, but also of firm mind. [They must be] perfectly sane to receive these messages, because, as you know, all sorts of hysterical people [claim] various things. People get hysterical and receive the stigmata. They fall down and froth at the mouth. A great deal of this has gone on in the past and still goes on. So, that's a very important thing.

281,282 Moroni 7:31 That's the second thing. First God sends his angels, but to them "of strong faith and a firm mind." They in turn have a special office. That means their calling, a temporary calling, something that's assigned to them. It's their assignment. They have it as the office of their ministry. They minister, but their office is to declare it (verse 31) "unto the chosen vessels of the Lord." They pass it down another stage. Now it's the chosen vessels of the Lord. They're the leaders of the Church that come down from these others. We have a few great prophets, but they in turn declare it, he says, "to the chosen vessels of the Lord." And what do they do? They bear testimony to prepare for the residue of men to receive it. There's the fifth stage. It comes from God to the angels to a few people who receive revelation, but they have to be of strong faith and a firm mind. They give it to the chosen vessels of the Lord, and they hand it on to the rest of the world, to the residue of men.

282 Moroni 7:32 Well, is this a case of rank? No, it has nothing to do with it, because verse 32 completely wipes that out. "And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts," It isn't that the Holy Ghost gives the message to one person, and he goes and gives you a message. No, it's the Holy Ghost directly who comes to everyone singly and individually. He has as much a revelation as any of them through this handing down in this way, "that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner [this is the way he does it] bringeth to pass the Father, the covenants which he hath made unto the children of men." A covenant, as I said, is a coming together, an agreement. This is a covenant where everybody is joined in the same atonement, at-one-ment. They're all joined together, and this is the way it happens. He says he does it in regular order here. But nobody's privileged above another. It's just the office of their ministry. As Brigham Young said, prophecy is not an office at all—it's a gift. It doesn't go with any office. Some women have the gift more often than men,

as a matter of fact. One of the greatest prophets we had was Eliza R. Snow. My grandmother told us some marvelous prophecies she gave that have been fulfilled.

282 Moroni 7:34-37 So this is the situation here. Well, here's repent, though (verse 34): "Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me." If you have faith in Christ, then "ye shall have power," and in verse 34 we're invited at all times to put it to the test. If you take action (verse 35), God will show you that it's true, but you must take action first. Then (verse 37): Why don't we see the plan working? Well, if we don't have faith, all is vain. Now that's no secret. The Koran says, "All is vain in this world." The Greek chorus is fond of making such remarks as "how absolutely nothing I estimate the world to be." All is vain. Well, that's no secret. Everybody who's ever looked at the earth knows that it's all vain and absurd because you're going to end up with nothing at all. Everybody's admitted it, of course. If these things have ceased, that's all you have. You have nothing else, you see. It's just a void, a vacuum.

282,283 Moroni 7:39,40 Well, so Moroni says in verse 39 there must be something better than that. "But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ,"—you must have some faith, and that fact should give us hope. So we begin with that. In verse 40 he asks, hope for what. For eternal life. Well, can't we ask for anything less ambitious? No, we can't stop short of that. Anything else is just a reprieve, isn't it? If you're granted a few years more, it doesn't make any difference. At my age, I don't care. A year or two—that's a bonus. That's gravy; that's great. I have no right to expect it at all. A reprieve is the best thing you can expect. Ah, but eternal life— that's something else, you see. That's the only alternative. But you've got to have that hope first and must receive faith. Well, what will justify it? Remember, Mormon prayed for his people without hope, and he said he led them without faith. You have to have the two together. They can both be completely out of our sphere, not even wishful thinking. That's where the world is today.

283 Moroni 7:44 Well, what is the insuperable obstacle? Why don't we get these things? Why don't we have the faith and the revelations that go with it? Verse 44 tells us that—because we're not honest. We are not meek and lowly. That's what being honest is, recognizing what you don't know, not what you do. Forget degrees and everything else. "The glory of God is intelligence." Intelligence is problem-solving ability. We know that. William James's definition is problem-solving ability. How do you go about solving a problem? You always, step by step, find out what you don't know. This is where I'm ignorant. This is what I don't know, and I have to fill that gap. There are no fields anymore. There are no fields; there are only problems to solve. If you have a particular problem you have to work on and it requires a certain language, you've got to get the language. If it requires certain math, you've got to get the math. See, it's not the field you're in that makes it; it's the problem you have to solve. You have to get whatever you lack. You can't fall back on your degrees and your reputation and all this sort of thing and say well he's an authority on the subject. There are none such. You have to be honest and smart enough to realize where the limitations are and where we're supposed to go. But only by a systematic and progressive revelation of your own ignorance can you do that. That's a humiliating process, and very few will face it. They must be meek and lowly.

283 Moroni 7:44 Now we come to this insistence on charity. You notice he just has a thing about charity here (verse 44 and following). Why this insistence on charity? Well, charity puts the stamp of authenticity on the whole thing. Without charity there's always an element of ulterior motives, calculation, self-interest, and manipulation—it's always there. In the most abstract problems, you're liable to fool yourself. Charity is the love one has for children—he talks a lot about children—and you expect nothing in return. It's completely spontaneous, and it's irrepressible. Mormon broke his oath out of charity, you see. He had to. Charity finds the suffering of others unbearable, you see. Mormon just couldn't leave them alone. They were his people. He knew they were wrong. He knew they were going

to be destroyed and everything else, but his charity was too great. He just couldn't do it. He realized that he might alleviate the suffering and give them a bit of cheer for a while, and that's what he did.

283,284      Moroni 7:45-47    In verses 45-47 you notice he goes into a long section from the New Testament. Aha! He's quoting the New Testament in the Book of Mormon. Well, there's an answer to this. We get to it right here, as a matter of fact. Well, Paul labored, as you know, to define [charity]. It's rather laborious. He had to go through all this, for "if ye have not charity, ye are nothing." Verse 45: "And charity suffereth long, and is kind, and envieth not." We all know this. Therefore, without charity all things must pay. Verse 47: "But charity is the pure love"—unbiased, without any calculations, just for the love of it. Why would you do science or anything else? The only motive would be pure love, even for that, you see. A true scientist or a true artist does what he does for love. It is just as much love as a sexual attraction, something like that. It's a great attraction. "But charity is the pure love of Christ,. . . and whoso is found possessed of it at the last day, it shall be well with him." So, this charity is a very important thing.

284      Paul gives an operational definition here, as you may notice. Charity is an intimate, subjective thing—very hard to define. Unless you have it, you don't know what it is. It's like indigestion or a gift for music or math or something like that. You have to have it. That's what charity is, very hard to define. It's impulsive, and yet it's ongoing. It can't be faked; it can't be artificial. You can't use artifice, and you can't use faking as you do in everything else, in every other act of life. In order to get along, we have to grease the rails or oil the machinery to make things go smooth. See these little lies we give to each other make life much easier. You have to write "Dear Sir" to somebody you hate, etc. We have to act as if we had affection toward others and respect of others that we really don't have. I mean in a debate in the Senate or something like that, you might just despise the person you're talking to, but [you say] the Honorable Learned Senator from so forth and so on. These things are

necessary to grease the rails in any society.

284 Incidentally, Paul's definition is quoted in the Book of Mormon. It's a long one. But Paul was quoting another work. He was quoting an old hermetic work on the subject. Richard Reitzenstein and some others showed that some years ago, and it's typical of the hermetic writings. In fact, yesterday I was reading an apocalyptic work I'd never read before, and it gives exactly the same analysis of charity. This was a very common theme, not only with the philosophers. We know, especially from recent research, that Paul quoted all over the place. He quoted about every classical writer you can name. Possibly half the statements in Paul are quotations from the classics, from the orators, from the plays, etc., Paul quoted all over the place; he was a very learned man. What he's quoting here [in 1 Corinthians 13] is from an ancient writing, and it's quoted here in the Book of Mormon. Where we find it is in the hermetic writings which were taken over from the Jews at a very early time. Remember, [Moroni] was going through the records now and picking out the best things. So he picked Paul's definition. It's the best thing you can find [on charity].

285 In the normal run of things, all things must fail. But remember, Paul said, "Charity faileth not." Charity is the only thing that doesn't fail, in other words. All the others are contrived, they're contingent, they're contemporary. Everything else is an illusion.

285 Moses 1:39,48 Notice he [the Savior] has infinite charity. And what does he want? He wants us to become like him. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). Infinite charity—that's it. And so he says here, in verse 48 they "become the sons of God; ... we shall be like him." This is the payoff, you see. So Mormon ends on this note of supreme hope, this greatest of promises, the greatest conceivable happiness here. Don't talk about the Book of Mormon being downbeat. We don't recognize it. It keeps telling us. If we'd only wake up, it's there, but we set up the obstacles.

285,286 In the eighth chapter we ask, why this overriding concern for little children? Well, there's more than meets the eye here; I'm sure of that. Adults on earth are responsible for overseeing the passage of over ninety percent of the human family, which has passed through the earth as little children. Ninety percent of the human race has died in childbirth and childhood. They must also be our role model, he says, because it's pride that's destroying us. As I said, there's more there than meets the eye.

286 Moroni 9:6 In the ninth and tenth chapters Mormon's own words describe the final debacle which is a state of mind. Notice everything is anger, blood, revenge. Oh, and Moroni 9:6 is very important. The battle is on—don't get discouraged. If you do get discouraged, there's no excuse at all. "And now, my beloved son, notwithstanding their hardness [we've lost the battle, see], let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay [no matter how the battle goes], that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God" by doing righteously. So no matter how discouraged we are, no matter how badly things go, it's our obligation. We have a work, a labor here to perform, so don't commit suicide. That's the wrong thing to do.

286 Moroni 9:19,20 Then [we have] this state of arms and what brings it on with the mounting atrocities. The Nephite civilization had ended long before this, as soon as civilized behavior [ceased]. The army had requisitioned everything, and the people were starving. Then he tells us in verses 19-20 there is no order, no feeling, no mercy. Today everything is an all-absorbing partisanship, as it was then. We say "win, succeed, dominate," etc. whether it's in sports, business, careers, or family. We're growing more and more partisan, more and more determined to win. That's what happens. When you meet defeat, as they do back and forth, then this degenerates into that state of mind in which he says everything is anger and blood and revenge.

286 Moroni 10:3,4,9,10 Then the tenth chapter. What should we do? All we can do now is help the Lamanites, he says. Remember, the bottom line is God's loving kindness. You can count on that, he tells us in verses 3-4. So he tells us, deny not the gifts. He [the Lord] gives us these gifts, and we're to enjoy them. They'll see you through. He lists nine gifts here. It's very interesting. Our ancestors in the north had the nine norns, and the Egyptians had the HATHORS. These were the spirits that would come at a child's birth, and each would bestow a gift on the child. It's a very ancient [tradition]. Well, it's the seven hathors and then the nine. Everyone has a particular gift, but he tells us there's no reason why one person shouldn't have more than one gift. You're not limited. Usually one is all you can handle. But notice what the nine gifts are here. First and most desirable (verses 9-10) are the intellectual gifts—very interesting. See, before anything means anything to you at all, your brain and intellect must be clear and active. Otherwise, you're not going to take everything in. And this is our fatal weakness today, of course. We're becoming brain dead. That's the thing that's emerging, as you see every day more and more. That's given as the explanation now—we just don't have it. We're just not up with it. That's what happened in the Roman Empire.

286 Moroni 10:11-16 Then there's the vital gift of healing, of putting things right. Then there is the gift of mighty miracles. This is a useful one. He says the gifts are for our profit. They're not for display. He tells us in verse 8 that the gifts are for our profit. So these great miracles are for our profit. Then the gift of prophecy—who has it? Since everything is conditioned, the Book of Mormon is all the prophecy we need, actually. Prophecy is not office, as Brigham Young said; it's one of the gifts. It's power to see invisible visitors, the visiting of angels. Some people have it. I know some who have seen angels; many have seen them. It's like these after-death experiences—they hesitate to report them. When you've seen an angel or someone from another world—it's oftener than you think—but people don't talk about it. It's only a few medical doctors who recently have been putting their heads together [on

this subject], beginning with Raymond Moody, who [spoke] here at BYU. He said that these things happen oftener than people realize, but [those who have them] are embarrassed to mention them. If people haven't had them, you're not going to get anywhere with them, so leave that alone.

287 Moroni 10:15,16 Then there's the useful gift of speaking in living tongues, as Joseph Smith tells. That's for the spreading of the gospel among various nations, etc. Then last there's the gift of understanding the ancient records, the ancient tongues. Notice it makes a [distinction] between verses 15 and 16. One is tongues and the other is the ancient documents.

287 Moroni 9:19 So, one person is not necessarily limited to one gift. They usually go together, but all must come from Christ. He's the only intercessor. They're all available, but we ignore them, he tells us in Moroni 9:19. This is the trouble, you see. We just have ourselves to thank for that. These gifts will never be done away with. Then he says don't ignore them. Don't deny them. He keeps imploring us not to do that. This is what he ends on. They're available, and we ignore them. Our guilt, though suppressed, paralyzes us. We're not able to receive them for this reason, you see.

287 Moroni 10:22 : "And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity." Good old Freud, you see. If you've been doing the wrong things, you may cover them up and rationalize. That goes into your subconscious, but boy will that cripple you! You'll never be able to accept the gospel or anything else. That guilt will haunt you and paralyze you; it will make you incapable of moving; it will give you ulcers and skin disease and everything else. You must despair without hope, because of iniquity. So if you have iniquity, you won't have hope. You can't entertain hope because you'll ask the mountains and the rocks to cover you. After all, you can't get rid of it, and you'll be aware of it.

287 Moroni 10:24,25 So if you do not believe you have it, you won't have it, he says in verse 24. These were the Lord's words to Joseph in the grove, incidentally, here in

verse 25. The first words he spoke to the Prophet were, “Behold the world at this time lieth in sin, and there is none that doeth good—no, not one. And mine anger is kindling against the inhabitants of the earth, to visit them according to this ungodliness.” Notice verse 25: “And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one.” That was the condition the earth had reached at the time the Father and the Son appeared to the Prophet Joseph in the grove. So suddenly in verse 25 we find a great yawning gulf—what a terrible thing.

287 Moroni 10:27,29 “Did I not declare my words unto you . . . like as one crying from the dead? . . . Lay hold upon every good gift, and touch not the evil gift, nor the unclean thing. “ What is called the “filthy gift.” Lucre, money, in the New Testament is the unclean thing.

287 Moroni 10:32,33 “Come unto Christ, and be perfected in him, and deny yourselves of all ungodliness [notice, he ends with a desperate plea here, calling out from the other side of the gulf]. ... If by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.” Then you’re sanctified. But notice—it’s up to you to deny it. You have it. It’s only if you put up a positive resistance to it that you’ll be able to evade it. He tells us do not deny the power of Christ. You have to deny it actively if you’re going to avoid it. “. . . become holy without spot.” And then in the end he says, I’ll see you later. We’ll talk about these things later.