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A Comprehensive Commentary of the Book of 4 Nephi

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A Comprehensive Commentary
of the
Book of 4 Nephi

*together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church*

Written and compiled by
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Parrish Press
Orem, Utah

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Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “*MT-C 23.4.5*”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew—*MT-C*
 Mark—*MK-C*
 Luke—*LK-C*
 John—*JN-C*
 Acts—*AC-C*
 Romans—*RM-C*
 1 Corinthians—*1 CO-C*
 2 Corinthians—*2 CO-C*
 Galatians—*GA-C*

Ephesians—*EP-C*
 Philippians—*PP-C*
 Colossians—*CL-C*
 1 Thessalonians—*1 TH-C*
 2 Thessalonians—*2 TH-C*
 1 Timothy—*1 TM-C*
 2 Timothy—*2 TM-C*
 Titus—*TT-C*
 Philemon—*PL-C*

Hebrews—*HB-C*
 1 Peter—*1 PE-C*
 2 Peter—*2 PE-C*
 1 John—*1 JN-C*
 2 John—*2 JN-C*
 3 John—*3 JN-C*
 Revelation—*RV-C*

References to the Commentaries in the books of the Old Testament are as follows:

Genesis— <i>GE-C</i>	2 Chronicles— <i>2 CR-C</i>	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos— <i>AM-C</i>
Deuteronomy— <i>DT-C</i>	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes— <i>ES-C</i>	Nahum— <i>NA-C</i>
1 Samuel— <i>1 SM-C</i>	Song of Solomon— <i>SS-C</i>	Habakkuk— <i>HB-C</i>
2 Samuel— <i>2 SM-C</i>	Isaiah— <i>IS-C</i>	Zephaniah— <i>ZP-C</i>
1 Kings— <i>1 KG-C</i>	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings— <i>2 KG-C</i>	Lamentations— <i>LM-C</i>	Zechariah— <i>ZE-C</i>
1 Chronicles— <i>1 CR-C</i>	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon— <i>WM-C</i>	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-day Saints from April 1980 to November 2002 (abbreviated as **CR** followed by the year, month, and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated **EM** followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*, I include them below:

TPJS—*Teachings of the Prophet Joseph Smith*
GD—*Gospel Doctrine*
MA—*Mediation and Atonement*
FWR—*Far West Record*
DHC—*History of the Church* (7 vols.)
TSWK—*Teaching of Spencer W. Kimball*
MF—*Miracle of Forgiveness*
FPM—*Faith Precedes the Miracle*
MD—*Mormon Doctrine*

PM—*Promised Messiah*
MM—*Mortal Messiah* (4 vols.)
MLM—*Millennial Messiah*
DNTC—*Doctrinal New Testament Commentary* (3 vols.)
JC—*Jesus the Christ*
AF—*Articles of Faith*
DS—*Doctrines of Salvation* (3 vols.)
AGQ—*Answers to Gospel Questions* (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Matthew is the first of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
September 2015

Sequence of Specifically Noted Words and Phrases in 4 Nephi Commentary

1.0.1— <i>Fourth</i>	1.16.11— <i>whoredoms</i>	1.36.18— <i>Nephites</i>
1.0.6— <i>Nephi</i>	1.16.13— <i>lyings</i>	1.36.25— <i>Christ</i>
1.0.7— <i>who</i>	1.16.15— <i>murders</i>	1.37.26— <i>Nephites</i>
1.0.12— <i>Nephi</i>	1.16.20— <i>lasciviousness</i>	1.36.37— <i>Lamanites</i>
1.0.18–19— <i>Jesus Christ</i>	1.17.10— <i>Lamanites</i>	1.36.38— <i>Jacobites</i>
1.0.29— <i>his</i>	1.17.24— <i>Christ</i>	1.36.40— <i>Josephites</i>
1.1.8–10— <i>thirty and fourth</i>	1.18.25–27— <i>hundred and ten</i>	1.36.42— <i>Zoramites</i>
1.1.17–19— <i>thirty and fifth</i>	1.18.33–34— <i>first generation</i>	1.37.6— <i>Christ</i>
1.1.25— <i>Jesus</i>	1.18.37— <i>Christ</i>	1.37.26— <i>Nephites</i>
1.1.31— <i>Christ</i>	1.19.7— <i>Nephi</i>	1.37.28— <i>Jacobites</i>
1.2.8–10— <i>thirty and sixth</i>	1.19.12–13— <i>last record</i>	1.37.30— <i>Josephites</i>
1.2.15— <i>all</i>	1.19.20–22— <i>plates of Nephi</i>	1.37.32— <i>Zoramites</i>
1.2.21— <i>all</i>	1.19.27— <i>Amos</i>	1.38.14— <i>Lamanites</i>
1.2.28— <i>Nephites</i>	1.20.28— <i>revolted</i>	1.38.16— <i>Lemuelites</i>
1.2.30— <i>Lamanites</i>	1.20.39— <i>Lamanites</i>	1.38.18— <i>Ishmaelites</i>
1.2.35— <i>contentions</i>	1.21.7— <i>Amos</i>	1.38.35— <i>Christ</i>
1.4.8–10— <i>thirty and seventh</i>	1.21.14–18— <i>hundred and ninety and four</i>	1.39.33— <i>Lamanites</i>
1.5.13— <i>Jesus</i>	1.21.24— <i>Christ</i>	1.39.41— <i>Nephi</i>
1.5.68— <i>name</i>	1.21.28— <i>Amos</i>	1.40.7–12— <i>two hundred and forty and four</i>
1.6.5–7— <i>thirty and eighth</i>	1.21.44— <i>Nephi</i>	1.41.24–27— <i>two hundred and fifty</i>
1.6.14–16— <i>thirty and ninth</i>	1.21.54— <i>Nephi</i>	1.41.33–36— <i>two hundred and sixty</i>
1.6.18–20— <i>forty and first</i>	1.22.7–8— <i>two hundred</i>	1.42.24— <i>Gadianton</i>
1.6.23–25— <i>forty and second</i>	1.22.15–16— <i>second generation</i>	1.43.11— <i>Nephi</i>
1.6.29–31— <i>forty and nine</i>	1.23.4— <i>Mormon</i>	1.43.32— <i>Lamanites</i>
1.6.39–41— <i>fifty and first</i>	1.23.39— <i>Christ</i>	1.45.8–9— <i>three hundred</i>
1.6.44–46— <i>fifty and second</i>	1.24.5–8— <i>two hundred and first</i>	1.45.18— <i>Nephi</i>
1.6.51–53— <i>fifty and nine</i>	1.26.20— <i>gain</i>	1.45.21— <i>Lamanites</i>
1.7.24— <i>burned</i>	1.26.29— <i>Christ</i>	1.46.10— <i>Gadianton</i>
1.8.6— <i>Zarahemla</i>	1.27.8–11— <i>two hundred and ten</i>	1.46.33— <i>Jesus</i>
1.9.9— <i>sunk</i>	1.27.33— <i>Christ</i>	1.46.48— <i>traffic</i>
1.10.12— <i>Nephi</i>	1.27.60— <i>sacred</i>	1.46.53— <i>traffic</i>
1.11.18— <i>promises</i>	1.29.10— <i>Christ</i>	1.47.8–11— <i>three hundred and five</i>
1.12.17— <i>Moses</i>	1.30.12— <i>Jesus</i>	1.47.24— <i>Amos</i>
1.13.29— <i>Jesus</i>	1.31.22— <i>Jews</i>	1.47.29— <i>Ammoron</i>
1.14.8–10— <i>seventy and first</i>	1.31.24— <i>Jerusalem</i>	1.47.33— <i>record</i>
1.14.17–19— <i>seventy and second</i>	1.31.28— <i>Jesus</i>	1.48.8–11— <i>three hundred and twenty</i>
1.14.27–29— <i>seventy and ninth</i>	1.34.38— <i>Jesus</i>	1.48.18— <i>Ammoron</i>
1.14.37— <i>hundred</i>	1.34.50— <i>they</i>	1.48.61— <i>Christ</i>
1.14.44— <i>disciples</i>	1.34.52— <i>dwindle</i>	1.49.22— <i>Jacob</i>
1.14.70— <i>others</i>	1.34.63–66— <i>two hundred and thirty</i>	1.49.42— <i>Ammoron</i>
1.16.5— <i>envyings</i>	1.35.12–17— <i>two hundred and thirty and first</i>	
1.16.7— <i>strifes</i>		
1.16.9— <i>tumults</i>		

A Commentary on the Scriptures
by
Paul Nolan Hyde, Ph.D.

The Fourth Book of Nephi

0.0 The period of time covered by the text of this book is extensive, beginning about the year AD 34 and continuing until about the year AD 320. No other book in the Book of Mormon recounts the events of so much time in such a short narrative. We may only speculate as to why Mormon chose to abbreviate the most glorious period of time of righteousness in Nephite history. From this point on very little will be discussed regarding the differences between the Nephite calendar and the one used in the present day, although nothing has changed in our estimation of those differences. It is clear that the years given in the footnotes of the current text of the Book of Mormon are within six months of the actual time referred to in the Nephite calendar, but those years after the visit of the Savior do not impact the narrative in a substantial way.

0.0.1—*Fourth*—The numbering of this short narrative regarding the three centuries following the visit of the Lord Jesus Christ to the Nephites, is a modern convention, separate and distinct from that used by Mormon when he first composed the text of his history. The major divisions of the book that Mormon wrote were as follows: “Lehi”, “Mosiah”, “Alma”, “Helaman”, “Nephi”, “Nephi the Son of Nephi the Disciple”, and “Mormon”. The texts of “Ether” and “Moroni” were compiled by Mormon’s son, Moroni. During the translation process, the holographic manuscript containing all of the book of “Lehi” and a portion of the book of “Mosiah” were lost by Martin Harris. Rather than retranslate the plates containing Mormon’s treatise on the first 480 years of Nephite history, Joseph Smith and Oliver Cowdery were commanded by the Lord to translate an ancillary text that Mormon had been inspired to include with his own collection of plates. These plates are commonly referred to as the “Small Plates of Nephi”, begun by the son of Lehi, and continued by his brother Jacob and some of the latter’s selected descendants. The first two sections of the Small Plates of Nephi have received the titles “First and Second Nephi”, both of which were composed by this righteous son of Lehi. In order to eliminate any ambiguity, Mormon’s original titles, “Nephi” and “Nephi the Son of Nephi the Disciple”, were changed to “Third and Fourth Nephi” respectively.

0.0.6—*Nephi*—The identity of this faithful saint is sometimes confused because so little is actually said about him to distinguish him from his father. This Nephi is the third man in three generations to bear this name. The first was the son of Helaman. The grandfather Nephi was the brother of Lehi and they two performed some of the greatest missionary work ever recorded by man. Most of his history may be found in the book of Helaman. The second Nephi, the son of the first, became one of the Twelve Disciples chosen by the Lord Jesus Christ to direct the affairs of the Church and Kingdom of God in the western hemisphere. The account of his ministry, what there is of it, may be found in the pages of 3 Nephi. The third Nephi is the son of the second, and what little is known of him is to be found in the pages of 4 Nephi, specifically in the nineteenth verse.

0.0.7—*who*—The first edition of the Book of Mormon has “which” in this place.

0.0.12—*Nephi*—The son of Nephi and the grandson of Helaman. This

***FOURTH NEPHI**

**THE BOOK OF NEPHI
WHO IS THE SON OF
NEPHI—ONE OF THE
DISCIPLES OF JESUS CHRIST**

*An account of the people of Nephi,
according to his record.*

* p. 514

4 Ne.

MM 4:396

EM 1:155, 196,

198, 213

EM 2:526

EM 4:1818

man would be one of those numbered among the Twelve disciples chosen by the Lord Jesus Christ after his resurrection from the dead, during the time of his appearance among the Nephites at the city of Bountiful (see 19.4).

0.0.18–19—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

0.0.29—*his*—That is to say, the record kept by Nephi, the son of the Disciple of Christ

1.1 The natural disasters that befell the inhabitants of the western hemisphere at the time of the Savior’s death began on the fourth day of the first month of the thirty-fourth year after the signs of Jesus’ birth had taken place (see 3 *NE-C* 8.5). Following the destruction, the Nephites experienced three days of absolute darkness. After those three days, which we have concluded endured a full 72 hours (see 3 *NE-C* 10.1), the darkness departed from the face of the land and Jesus descended out of Heaven to the gathered saints at the Temple in the city of Bountiful. This would have been on the morning of the seventh day of the first month of the 34th year, if our calculations be correct. The Lord visited with the Nephites most of the seventh, eighth, and ninth days of that first month, and appeared frequently thereafter to his Disciples and others (see 3 *NE-C* 26.13 and 3 *NE-C* 27.1). The active missionary work proceeded apace, beginning in the region round about the city of Bountiful. The Twelve Disciples were actively engaged in bringing the honest in heart unto the living Christ through the principles and ordinances of the Gospel. The 2,500 who had attended the Savior during the first day of his visit with the Nephites were no less active in their witness of the truth and no doubt contributed immeasurably in the three-year labor to convert all of the inhabitants of the land, both on the north and on the south.

1.1.8–10—*thirty and fourth*—The 34th year after the appearance of the signs attending the birth of the Lord Jesus Christ include portions of the years AD 33 and 34.

1.1.17–19—*thirty and fifth*—The 35th year after the appearance of the signs attending the birth of the Lord Jesus Christ include portions of the years AD 34 and 35.

1.1.25—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

1.1.31—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in

Chapter I

{*9*—1830}

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

4 Ne. 1:1
AF 132
JC 58
CR91-A 48
4 Ne. 1:1–18
CR02-O 96
4 Ne. 1:1–19
EM 3:1006
4 Ne. 1:1–23
EM 1:161
4 Ne. 1:1–3, 16
CR92-O 12

similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.2 Every man, woman, and child in the western hemisphere had heard the voice of the Lord Jesus Christ during the three days of darkness that fell upon the land after the death of the Savior upon the cross at Jerusalem. Only the 2,500 who were gathered at the Temple in Bountiful were blessed to witness the descent of the Lord from the heavens and hear the sermon that he addressed to them and to those who would serve as his Apostles among the Nephites. We have suggested that perhaps more than 30,000 more were gathered during the night after that first day of instruction to the city of Bountiful where they were taught the principles of salvation by the Nephite Disciples. After the Twelve were baptized, Jesus again appeared to the people and taught them during the next two days. Thus, in a relatively short period of time, a goodly number of saints were equipped to serve the rest of the inhabitants of the land as missionaries. The rest of the 34th year, about 11 months, the whole of the 35th year, and a portion of the 36th year were required for the missionaries to bring the receptive Nephites into the Church and Kingdom of God. This was no small matter, and we may suppose that hundreds of thousands of the Nephites, perhaps millions of them, exercised faith, repented of their sins, and received the ordinances of salvation.

1.2.8–10—*thirty and sixth*—The 36th year of the Nephite Christian era included portions of the years AD 35 and 36.

1.2.15—*all*—No exceptions.

1.2.21—*all*—Every quarter of the land that had ever been populated in the western hemisphere was successfully canvassed.

1.2.28—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

1.2.30—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.2.35—*contentions*—The one disputation that had taken place early in the ministry of the Twelve had to do with the name of the Church. That had been quickly resolved (see 3 *NE-C 27.1–13*). The saints were rapidly arriving at that point when Zion would be completely established among them, when they would be of one heart and mind, dwelling in righteousness, and having no poor of any kind among them.

1.3 The tremendous destruction of the infrastructure of the Nephite civilization had reduced all of the survivors to a state of humility and penury. As they emerged from the devastation, they did so spiritually and temporally, having a desire to bless all around them with whatever means they had at their disposal. This they did out of the deep gratitude that had been instilled in their hearts as they had received the Lord Jesus Christ and his principles into their lives. If anyone in their new society had any food to eat, it was because they all had a meal available to them. The same became true of clothing and shelter, and every other comfort in life. The grasping selfishness and acquisitiveness of the nature man was banished from among them because of their mutual love for one another. They could not help but prosper as a people. In fact, their pat-

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2 And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

3 And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

4 Ne. 1:2
MLM 43
CR86-O 28
CR89-A 88
CR91-A 48
4 Ne. 1:2–3
AF 439
JC 719
EM 1:170, 312
EM 3:1113
CR81-O 118
CR83-A 21
CR96-A 42
4 Ne. 1:2–5
CR88-A 85
4 Ne. 1:2–3, 15–17
EM 1:312
4 Ne. 1:2, 12, 16
CR90-O 79
4 Ne. 1:2, 16–18
CR88-A 96
4 Ne. 1:2, 3, 16
CR81-O 132

4 Ne. 1:3
JC 741
FWR 33
EM 1:202
EM 2:463
EM 4:1625
4 Ne. 1:3–13, 15–17
EM 1:155
4 Ne. 1:3, 15–16

tern is the only pattern that successfully brings happiness and prosperity into the lives of the children of men.

1.4 More than 165 years would pass without the faintest hint of disharmony or discontent (see 1.24).

1.4.8–10—*thirty and seventh*—The 37th year of the Nephite Christian era included portions of the years AD 36 and 37.

1.5 The labors of the Nephite Twelve were extensive and we may suppose that they ranged the entire inhabited lands of the Nephites, among all those who had survived the devastation that occurred at the time Jesus expired upon the cross. It is clear that among those who had passed through the earthquakes, the storms and tempests, and other natural forces were many who had been injured in various ways to varying degrees. That which the Apostles had seen the Savior do by the power and authority of his priesthood, they did not hesitate to do either. Thus faith of the humble and the honest in heart was strengthened, insomuch that any who had been in the least degree hesitant to take upon themselves the covenants of salvation and exaltation, willing received them with all of their hearts.

1.5.13—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

1.5.68—*name*—The disciples had learned their lesson well (see 3 *NE-C* 27.5–7).

1.6 More than twenty-five years had passed away since the time that the Lord Jesus Christ had instructed the people at the Temple in the city of Bountiful.

1.6.5–7—*thirty and eighth*—The 38th year of the Nephite Christian era included portions of the years AD 37 and 38.

1.6.14–16—*thirty and ninth*—The 39th year of the Nephite Christian era included portions of the years AD 38 and 39.

1.6.18–20—*forty and first*—The 41st year of the Nephite Christian era included portions of the years AD 40 and 41.

1.6.23–25—*forty and second*—The 42nd year of the Nephite Christian era included portions of the years AD 41 and 42.

1.6.29–31—*forty and nine*—The 49th year of the Nephite Christian era included portions of the years AD 48 and 49.

1.6.39–41—*fifty and first*—The 51st year of the Nephite Christian era included portions of the years AD 50 and 51.

1.6.44–46—*fifty and second*—The 52nd year of the Nephite Christian era included portions of the years AD 51 and 52.

1.6.51–53—*fifty and nine*—The 59th year of the Nephite Christian era included portions of the years AD 58 and 59.

1.7 The cities that had been burned were places of great wickedness, noted for their secret societies, murders, and the persecution of the servants of God. There was no doubt a purposeful irony involved in the reconstruction of those unholy places. Righteousness can and does prevail, even in times and places of great iniquity.

1.7.24—*burned*—So far as the record indicates, the cities of Zarahemla, Jacobugath, Laman, Josh, Gad, and Kishkumen were those that had been destroyed by fire (see 3 *NE-C* 9.3, 9–10). We may assume that there were others that suffered the same fate (see 3 *NE-C* 8.14).

1.8 Although Mormon’s narrative does not explicitly say so, it is clear that Zarahemla had been burned to the ground because of the wickedness and

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

5 And there were great and marvelous works 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.

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

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

8 Yea, even that great city Zarahemla did they cause to be built

EM 4:1625

4 Ne. 1:5
AF 117
MD 185, 506
MM 1:448
EM 1:202
EM 3:1192

* p. 515

abominations that had been festering there for many years. We may assume that the inhabitants of Zarahemla, like those who were also burned in the other cities, had persecuted the saints and had murdered the prophets, seers, and revelators that had been sent in among them in the days before the destruction befell them. Where once there had been great wickedness, a place of redemption was established.

1.8.6—*Zarahemla*—The capital city of the land of Zarahemla lay to the north in the land of Zarahemla, the river Sidon being on the east, and the Hermounts on the west.

1.9 We do not know whether these cities were destroyed by a settling of the coast or whether they had been located near other bodies of water which covered the places where they had once stood. The original sites, however, were clearly uninhabitable.

1.9.9—*sunk*—According to the record preserved by Mormon, the cities of Moroni, Mocum, and Jerusalem were among those that had been sunk beneath the waters of the deep. Moroni had been a coastal city; we are not presently privy as to the geographical location of the other two

1.10 We are not certain as to how many of the Nephites and Lamanites survived the devastation that occurred at the time the Savior died on the cross at Jerusalem, but there appears to have been a considerable number, notwithstanding the enormous casualties that perished in the earthquakes, storms, and other natural disturbances. In the atmosphere of the Zion society, however, the family prospered as did the economy. Husbands and wives loved one another, raising their children in peace and righteousness. The succeeding generation did the same. We may be certain that the powers of the priesthood were prevalent, the principles of salvation taught and adhered to. No mother or father feared to bear children in the company of such a winsome society.

1.10.12—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.11 We may assume that any and all blessings that had ever existed upon the face of the earth from the time of Adam and Eve were made available to this exemplary people. All of the ordinances of exaltation were no doubt administered among them, binding the hearts of the Nephite family to one another in the pure love of Jesus Christ.

1.11.18—*promises*—Some of these promises had been made by the Savior as the Nephites sat in the three days of darkness (see 3 *NE-C* 9.14–22). Others were made as part of the teachings that he had put into the hands of the Nephites during his Sermon at the Temple in the city of Bountiful. The fullness of the promises came also as the saints received all of the ordinances of the Melchizedek priesthood, especially those in connection with the House of the Lord.

1.12 The sacrifices of the Law of Moses were replaced by other symbols and practices, most of which had been introduced to the Nephites during the first days of instruction at the Temple in Bountiful. The sacramental bread and wine were to represent the power of the resurrection and the atonement of the Lord Jesus Christ. The personal sacrifice of each individual saint was to be in his or her heart and spirit, their willingness to live by every word that proceeded forth from the mouth of God. Not only were they to establish unity of

again.

9 But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed.

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

11 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.

12 And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer,

4 Ne. 1:11
EM 4:1577
4 Ne. 1:11–16
AGQ 4:200
4 Ne. 1:11–28
AF 38

4 Ne. 1:12
MD 276
DS 2:348
EM 1:162
EM 3:1248

heart and mind with their immediate family members, they were to reach out to their neighbors and friends, the whole of humanity, as brothers and sisters in Jesus Christ. Their assemblies were designed to strengthen their affection toward one another, that they might love one another, provide and protect one another.

1.12.17—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

1.13 The unity of the saints was facilitated by the power and influence of the Holy Ghost. They were of one heart and one mind as a people, because they were individually of one heart and one mind with God the eternal Father and His Son Jesus Christ. There could be no contention because they were at peace with one another, each man, woman, and child having the mind of Christ. The miracles followed the abundant faith of the saints of God.

1.13.29—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

1.14 What follows is a chart listing the years mentioned by Mormon in his narrative and the event or events attributed to that year.

<i>Year</i>	<i>Event</i>	<i>Scripture</i>
34	Visit of the Savior and beginnings of the Church	3 Nephi 8:1–5
34	Preaching of Gospel	4 Nephi 1:1
35	Acceptance of the Gospel of Christ	4 Nephi 1:1
36	Everyone converted	4 Nephi 1:2
37	Peace in the land	4 Nephi 1:4
38	Passed away	4 Nephi 1:6
39	Passed away	4 Nephi 1:6
41	Passed away	4 Nephi 1:6
42	Passed away	4 Nephi 1:6
49	Passed away	4 Nephi 1:6
51	Passed away	4 Nephi 1:6
52	Passed away	4 Nephi 1:6
59	Passed away; great prosperity in the land	4 Nephi 1:6
71	Passed away	4 Nephi 1:14
72	Passed away	4 Nephi 1:14
79	Passed away	4 Nephi 1:14
100	Nine disciples with the Savior in his kingdom	4 Nephi 1:14
110	Prosperity and unity; first generation had died	4 Nephi 1:18
110	Nephi, son of the Disciple dies; Amos keeps record	4 Nephi 1:19
194	Amos dies; his son, Amos, keeps the record	4 Nephi 1:21
200	All but a few of the second generation had died	4 Nephi 1:22
201	Pride begins to enter in; no temporal unity	4 Nephi 1:24
210	Many churches in the land	4 Nephi 1:27
230	The great division	4 Nephi 1:35
244	The wicked more numerous than the righteous	4 Nephi 1:40
250	Passed away	4 Nephi 1:41
260	Passed away; secret combinations begin	4 Nephi 1:41
300	Lamanites and Nephites equally wicked	4 Nephi 1:45
305	Amos, son of Amos dies; Ammoron keeps record	4 Nephi 1:47
310	Mormon born	Mormon 1:2
320	Ammoron hides up records	4 Nephi 1:48

and in meeting together oft both to pray and to hear the word of the Lord.

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

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14 And it came to pass that the seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation had passed away.

4 Ne. 1:13
CR94-A 94

4 Ne. 1:14
AF 196, 520
MD 50, 554
JC 677, 740

Mormon does not always tell us why he picks particular years to mention in his narrative. There are a couple of patterns, however. If an entire decade is to be referenced without articulated events, he sometimes mentions the first, second, and then the ninth year (see 1.6 and 1.14). Inexplicably, Mormon makes no mention of the sixth, eighth, and ninth decades of the Nephite Christian era, nor of the 84 years Amos the son of Nephi kept the record. As the narrative of 4 Nephi progresses, Mormon is less and less articulate about longer periods of time. When it is remembered that the narratives of Mosiah, Alma, Helaman, and 3 Nephi take place in less time than that recounted in 4 Nephi, the terseness of Mormon's account becomes quite poignant.

- 1.14.8–10—*seventy and first*—The 71st year of the Nephite Christian era included portions of the years AD 70 and 71.
- 1.14.17–19—*seventy and second*—The 72nd year of the Nephite Christian era included portions of the years AD 71 and 72.
- 1.14.27–29—*seventy and ninth*—The 79th year of the Nephite Christian era included portions of the years AD 78 and 79.
- 1.14.37—*hundred*—The 100th year of the Nephite Christian era included portions of the years AD 99 and 100.
- 1.14.44—*disciples*—We have assumed that the youngest of the Nephite Twelve may have been no older than 20 years of age at the time he was called to the Quorum of the Twelve. The disciples were promised that when they reached the age of 72 they would be permitted to join the Savior in his heavenly Kingdom (see 3 NE-C 28.1–3). The youngest, then, would have received that blessing about the year AD 86.
- 1.14.70—*others*—We are not given the names of any of those who were selected to replace the Apostles who had been taken into Heaven at their appointed time. We may assume, however, that men like Nephi, the son of Nephi the Disciple, would have been among them. Perhaps all of those who were called upon to keep the records of the people were strengthened by that ordination.

1.15 As has been stated many times before, when a people are of one heart and one mind, filled with the power and influence of the Holy Ghost, there can be no contention among them. Such peace and happiness can only be disturbed by sin, a deliberate refusal to hearken to the voice of God.

1.16 Happiness is the object of our existence. The plan of happiness is founded in eternal and immutable truths. Wickedness never has been nor ever will be happiness. Only by obedience to the will of God the eternal Father can any degree of happiness be achieved. He has warned us and forewarned us of that conduct which will destroy our happiness and the happiness of those around us.

- 1.16.5—*envyings*—When a people are living the law of consecration, envy cannot present itself. Every member of the society is concerned about the welfare, both temporal and spiritual, of every other person around them. One of the fruits of living according to the Law of the Celestial Kingdom is to partake of an abundance not available in any other setting.
- 1.16.7—*strifes*—Strife is generally thought of as an attempt to establish superiority over one's fellows. In a Zion society there is no social stratification; everyone is possessed of a broken heart and a contrite spirit.

15 And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

16 And 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.

4 Ne. 1:15
 AGQ 5:109
 EM 4:1468
 CR81-A 75
 CR89-A 88
 CR90-O 79
 CR92-O 41
 4 Ne. 1:15–16
 JC 741
 EM 1:155
 EM 3:1316
 CR81-O 118
 CR91-A 48
 CR91-O 110
 4 Ne. 1:15–17
 DS 3:320
 4 Ne. 1:15–18
 MLM 43
 4 Ne. 1:15,17
 CR95-A 46
 4 Ne. 1:16

- 1.16.9—*tumults*—A tumult is a disturbance, usually accompanied by violence, discord, and confusion. Tumults are antithetical to the Lord’s rest.
- 1.16.11—*whoredoms*—Sexual immorality and the trafficking of sexual favors cannot exist where the unity of the home is fully intact. Wives and mothers in Zion are pure and chaste in all things; husbands and fathers in Zion are filled with the power of the priesthood and will not defile themselves.
- 1.16.13—*lyings*—Prevarication destroys the mutual trust and confidence required to preserve a Zion society. Deceivers consider themselves more important than any others around them; pride and love are polar opposites.
- 1.16.15—*murders*—Mortal life is the refining atmosphere in which a soul is prepared for eternity. To deprive a man or woman of any portion of the probationary state is to partake of the spirit of the evil one, he who would destroy the eternal prospects of all of mankind as an act of spite.
- 1.16.20—*lasciviousness*—One of the telling attributes of a lost and fallen world is the willingness of men to partake of the spirit of the natural man. A man of God has bridled his passions within the bounds that the Lord has set.

1.17 The secret combinations among the Nephites, predominately the Gadanton robbers originally established by Kishkumen and his brethren, brought nothing but turmoil and destruction to the inhabitants of this hemisphere. A people ensconced within the pale of a Zion society have no need or desire for the professed unity of those seeking to aggrandize and enrich themselves at the expense of others.

1.17.10—*Lamanites*—The initial reemergence of Lamanites took place sometime during the stewardship of Amos; that is, sometime between the years AD 110 and 194, though probably toward the end of that period of time (see 1.20). The sharp distinction between Lamanites and Nephites would appear one hundred and thirty-one years later, when a vast number of the people chose to disbelieve in the resurrected Christ and in his atoning sacrifice (see 1.35–38).

1.17.24—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.18 An entire generation of children was raised from infancy to old age in a society based in love and harmony. How blessed they were indeed! That legacy

17 There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

18 And how blessed were they! For the Lord did bless them in all

AF 439
EM 1:154, 155
CR86-O 28
CR91-A 48
CR02-O 96

4 Ne. 1:17
AGQ 3:123
MD 529, 700
MLM 207
EM 1:193
EM 2:805
CR91-A 48
CR95-A 84
4 Ne. 1:17–20
MD 429
4 Ne. 1:17–23
EM 3:1298

4 Ne. 1:18
MD 310

was passed on to the next generation, the grandchildren of those who had seen and heard, with their own eyes and ears, the fullness of the Gospel of Jesus Christ from the resurrected Son of God.

1.18.25–27—*hundred and ten*—The 110th year of the Nephite Christian era included portions of the years AD 109 and 110.

1.18.33–34—*first generation*—All of the Nephite Twelve who were to live no more than 72 years before entering into their rest, had been given their reward by the year AD 86, if our reckoning be correct (see 1.14). Although we may speculate as to how many of the other Nephites, those who were alive at the time of the Savior’s appearing, remained in mortality after that time, it seems clear that when Mormon speaks of the first generation from Christ, he is referencing their children, those who were born to the eyewitnesses.

1.18.37—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.19 We do not know exactly when Nephi the Disciple of Jesus was born, even though we have speculated that he may have been born during the 50th year of the reign of the judges or about the year 42 BC. If we are correct about our estimation, Nephi the disciple would have been about 76 years of age at the time Jesus appeared to the saints gathered at the city of Bountiful. The burning question here is whether his son Nephi was born before or after the Savior’s visit. If before, we have no idea whatsoever exactly when that birth took place. If he were born when his father was a relatively young man, then Nephi the son of Nephi was an extraordinarily old man when he eventually passed away, perhaps as much as 130 years. If Nephi had been born after Jesus appeared to the Nephites, then he would have been part of the “first generation” from Christ that lasted until the year 110, the year in which he himself died (see 1.18). This possibility is not particularly troubling or insightful in and of itself. However, Nephi the Disciple, in order to be part of the raising of his son to an age when he could take possession of the Nephite records, must have continued in mortality until he was nearing his hundredth year. This would seem improbable, given the Lord’s assurance to the Nephite Nine, unless Nephi were one of the Three (see 3 *NE-C* 28.25).

1.19.7—*Nephi*—The son of Nephi who had been one of the Twelve Disciples chosen by the Lord Jesus Christ, and the grandson of that Nephi who had been the son of Helaman.

1.19.12–13—*last record*—That is to say, that record from which Mormon

their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land.

4 Ne. 1:18–24
EM 1:141

{*¶—1830*}

19 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; and he kept it upon the plates of Nephi also.

* p. 516

was drawing a portion of his narrative found in 4 Nephi.

1.19.20–22—*plates of Nephi*—That is to say, the Large Plates of Nephi which contained the entire written history of the Nephite civilization. It seems clear, however, that a duplicate record was also kept on a separate set of plates that had been fashioned by Amos’ father (see 1.21).

1.19.27—*Amos*—The grandson of Nephi, one of the Twelve Disciples of the Lord Jesus Christ. We are not privy as to when he was born, but it appears that he lived a long life, perhaps well over 100 years.

1.20 Amos the son of Nephi kept the record from about the year AD 110 until AD 194. Mormon does not reveal to us in his narrative the causes for the rebellion of those who became known as Lamanites in the days of Amos.

1.20.28—*revolted*—The English word “revolt” derives from Latin roots that mean to “turn away from, turn over”. The term usually implies abhorrence, disgust, shock, and offense. What sort of people would have this sort of response to the saints of God who were living in a state of mutual love and prosperity?

1.20.39—*Lamanites*—The initial reemergence of Lamanites took place sometime during the stewardship of Amos; that is, sometime between the years AD 110 and 194, though probably toward the end of that period of time (see 1.20). The sharp distinction between Lamanites and Nephites would appear one hundred and thirty-one years later, when a vast number of the people chose to disbelieve in the resurrected Christ and in his atoning sacrifice (see 1.35–38).

1.21 It seems clear that Amos, the son of Nephi, was a member of the second generation from Christ. By the year AD 200, almost all of the second generation had passed out of mortality (see 1.22). As stated above, we do not know precisely when Amos was born, but may speculate a little.

<i>Year</i>	<i>Event</i>	<i>Scripture</i>
173 BC	Alma the elder born	Mosiah 29:45
130 BC	Alma the younger born (?)	Alma 5:5
108 BC	Helaman 1 born (?)	
86 BC	Helaman 2 born (?)	
64 BC	Nephi born (?)	
42 BC	Nephi the Disciple born (?)	
AD 35	Nephi the son of the Disciple born (?)	
AD 90	Amos the son of Nephi born (?)	
AD 110	Nephi, son of the Disciple dies	4 Nephi 1:19
AD 174	Amos the son of Amos born (?)	
AD 184	Ammoron the son of Amos born (?)	
AD 194	Amos the son of Nephi dies	4 Nephi 1:21
AD 305	Amos the son of Amos dies	4 Nephi 1:47
AD 320	Ammoron, the brother of Amos 2 hides records	4 Nephi 1:48
AD 320	Ammoron calls upon Mormon	Mormon 1:2

Assuming that Amos was at least 20 years of age when he assumed charge of the records, he would have been born no later than AD 90. Assuming this birth year reveals that he was at least 104 years of age when he passed away; he may have been far older. Again, assuming that Amos’ son was 20 years of age when the custodial responsibilities were transferred, the second Amos would have been born no later than year AD 174. This assumption suggests that Amos the son of Amos dwelt in mortality no less than 131 years. Ammoron, the son of the first Amos and the brother of the second, must have been born

20 And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land.

{*9—1830*}

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

4 Ne. 1:20
EM 2:805
EM 3:981
4 Ne. 1:20,36–37
EM 1:193

4 Ne. 1:21
JC 58

prior to AD 194, the date of the death of his father. We have assumed the year AD 184, making Ammoron 10 years younger than his brother. This being accepted, Ammoron would have been 136 years of age when he assigned Mormon the task of caring for the Nephite depository of records and continuing the history of the Nephite people. All of this is quite conservative. It is possible that some of these inspired men lived to a far greater age than indicated here.

1.21.7—*Amos*—The grandson of Nephi, one of the Twelve Disciples of the Lord Jesus Christ. We are not privy as to when he was born, but it appears that he lived a long life, perhaps well over 100 years.

1.21.14–18—*hundred and ninety and four*—The 194th year of the Nephite Christian era included portions of the years AD 193 and 194.

1.21.24—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.21.28—*Amos*—The son of Amos and the great-grandson of Nephi the disciple of Jesus. He was one of the keepers of the Nephite library.

1.21.44—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.21.54—*Nephi*—The son of Nephi who had been one of the Twelve Disciples chosen by the Lord Jesus Christ, and the grandson of that Nephi who had been the son of Helaman.

1.22 About 166 years had passed since the visit of the risen Savior to the Nephites.

1.22.7–8—*two hundred*—That is to say, two hundred years since the signs announcing the birth of the Son of God in Bethlehem.

1.22.15–16—*second generation*—We should probably understand this phrase to refer to the grandchildren of those who were present in the city of Bountiful when the Lord Jesus Christ visited with and taught the Nephites after his resurrection from the dead. Amos, the son of Nephi was of that generation

1.23 Some scholars have proposed a rather narrow geographical region for the holdings of the Nephites during this period of time. It is clear, however, that in addition to the land of Zarahemla, the Nephites possessed much of the land northward, far beyond the narrow neck of land and the land of Desolation. It

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

4 Ne. 1:22
MD 310

23 And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face

4 Ne. 1:23
JC 741
EM 1:200

is clear as well, that they rebuilt the land of Nephi which lay to the south of Zarahemla, and probably other regions of the land beyond the narrow strip of wilderness. We ought not to diminish in any fashion the rather bold statements by our historian, who was in a far better position to know how extensive the lands of the ancient inhabitants of the Americas really were.

1.23.4—*Mormon*—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.

1.23.39—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.24 The saints had become extremely prosperous in large measure because they were living in a selfless society, each soul bound and determined to bless and strength his neighbor. A small segment of their union had revolted some twenty or thirty years before, however, and it would appear that their apostate lifestyle began to sway some of the younger members of the Church (see 1.20).

1.24.5–8—*two hundred and first*—The 201st year of the Nephite Christian era would have included portions of the years AD 200 and 201.

1.25 The fabric of the Zion society began to unravel as various parties began to grasp at the material things of the world, seeking notoriety and power. The practices and covenants of the Law of Consecration were set aside as the people became more distrustful of one another.

1.26 Social stratification has great appeal to those who seek after the lusts of the natural man. The true Church of Christ would have been anxiously crying repentance to those who were falling away. In order to offset this righteous endeavor, the apostates framed churches of their own, with just enough truth to be enticing and with enough permissiveness to be inviting to those who no longer wished to live the law of the Celestial Kingdom.

1.26.20—*gain*—Financial privilege is certainly implied, but social standing and unrighteous dominion were no doubt part of the mix as well.

1.26.29—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascen-

of the land, and that they had become exceedingly rich, because of their prosperity in Christ.

24 And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

25 And from that time forth they did have their goods and their substance no more common among them.

26 And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ.

4 Ne. 1:24
AF 439
DNTC 3:79,
548
EM 1:173, 178
4 Ne. 1:24–25
EM 1:170
CR89-A 7
4 Ne. 1:24–35
EM 4:1498
4 Ne. 1:24–46
EM 1: 57, 156
4 Ne. 1:25
MD 562
4 Ne. 1:25–26
JC 742
4 Ne. 1:26
MD 136
DNTC 3:548

dancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.27 It is one thing to profess Christianity, it is quite another to submit to its discipline by living in accordance with every word that proceeds forth from the mouth of God. Apostasy breeds contempt for the righteous and the fellowship of the wicked.

1.27.8–11—*two hundred and ten*—The 210th year of the Nephite Christian era would have included portions of the years AD 209 and 210.

1.27.33—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.27.60—*sacred*—This would be in reference to any and all of the ordinances of the Gospel, including baptism and the sacrament, together with ordinations to the priesthood and perhaps even the ordinances of the House of the Lord.

1.28 Any organization that panders to the lusts of the natural man is going to make strides among a lost and fallen people. Those who willingly choose to abandon the truth in favor of the vain philosophies of the world will lose any spiritual sensitivity they once had and will feel far more comfortable with those who partake of the spirit of rebellion.

1.29 It is hard to imagine a church that would deny the atonement and literal resurrection of the Lord Jesus Christ. Mormon does not tell us precisely how they explained away the righteous traditions of their fathers, or by what means they attracted adherents. The spirit of their camp, however, was decidedly

{~~9~~—1830}

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

28 And this church did multiply exceedingly because of iniquity, and because of the power of Satan who did get hold upon their hearts.

29 And again, there was another church which denied the Christ; and they did persecute the true church of Christ, because of their

4 Ne. 1:29
MD 136
PM 323
4 Ne. 1:29–33

negative and that may have been sufficient motive for many of the apostates. It is a sad society indeed that can only define itself in terms that merely express opposition to another body of fellow beings. What sort of people malign those possessed of humility, those among whom the power of the priesthood was clearly manifested? One does not need to cast about for those of a similar mentality in these latter days.

1.29.10—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.30 The Three Nephite Disciples who had tarried in the flesh constituted a serious conundrum for those who would deny the true faith. These were men who were living witnesses of the truth, who spoke with power and authority in every venue, who had already lived more than 180 years each. They had long since learned how to disarm every argument proposed against the doctrines of the Church of Christ. They were filled with the power and influence of the spirit of God, well acquainted with all of its operations, so that they could perceive the sophistries of those arrayed against them. It is highly unlikely that they were ever bested in any confrontation. They were meek and mild. They could afford to be, inasmuch as no weapon devised against them could injure them in any fashion. They allowed themselves to be taken into custody, but when they felt that their time in prison was sufficient, they simply left the quarters to resume their ministry.

1.30.12—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

1.31 The Three Nephite Disciples could have easily avenged themselves at any time, but chose not to do so. This apparently was thought of as a spirit of weakness by their enemies who then escalated their oppression. So long as the Disciples lived, the craft of the apostates was in danger. The Lord allowed these men to fill up the measure of their iniquity. In this, the Three conducted themselves in much the same fashion as did their Lord and Master during his own mortal ministry.

1.31.22—*Jews*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of

humility and their belief in Christ; and they did despise them because of the many miracles which were wrought among them.

JC 740

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

4 Ne. 1:30–33
MA 87
4 Ne. 1:30–37
MD 793

31 Nevertheless, and not*withstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word.

* p. 517
4 Ne. 1:31
MD 507
MM 4:141

Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob.

1.31.24—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

1.31.28—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

1.32 Other good men had suffered similar persecutions whose lives were spared in much of the same manner. The three friends of Daniel were cast into a fiery furnace because of their unwillingness to bow down to the false gods of the Babylonians. Shadrach, Meshach, and Abednego were thrust into the depths of the furnace and came forth unscathed. They had been protected by a fourth personage within the flames, a being that no doubt transfigured the three young men into a state in which the blaze could not injure them or their clothing (see *DA-C 3.1–28*).

1.33 The nature of the bodies of the Three Disciples was decidedly not Teles- tial in nature and was probably Terrestrial, the state that existed in the Garden of Eden prior to the fall and that which will exist during the Millennial reign of the Savior in the latter days. In the Terrestrial world there is no enmity between the animals nor between men and wild beasts; the lion may lie down with the lamb and eat straw rather than flesh. Daniel received no injury in the den of wild beasts into which he had been cast for the same reason that the Three received no injury; they all had been transformed (see *DA-C 6.4–22*).

1.34 For twenty years the humble members of the Church of Jesus Christ were abused and ridiculed by those who had forsaken their own covenants in favor of the temptations of the world. It is fascinating to note that the apostates could not leave their former brethren alone, but sought them out again that they might take advantage of their humility. This of course, is nothing more than the spirit exhibited by all bullies.

1.34.38—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

1.34.50—*they*—Possibly in reference to the those who were being abused by their tormentors, but far more likely in reference to those who belonged to the false churches established by the apostate priests and prophets.

1.34.52—*dwindle*—Whereas these individuals waned in their spiritual sensibilities, those who became the Lamanites were not of their number (see 1.38).

1.34.63–66—*two hundred and thirty*—The 230th year of the Nephite Christian era included portions of the years AD 229 and 230.

1.35 The first signs of spiritual degeneration came in the latter portion of the second century when a small group revolted from the Church of Christ and called themselves Lamanites (see 1.20). At the very beginning of the third

32 And they did cast them into furnaces of fire, and they came forth receiving no harm.

33 And they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm.

34 Nevertheless, the people did harden their hearts, for they were led by many priests and false prophets to build up many churches, and to do all manner of iniquity. And they did smite upon the people of Jesus; but the people of Jesus did not smite again. And thus they did dwindle in unbelief and wickedness, from year to year, even until two hundred and thirty years had passed away.

35 And now it came to pass in this year, yea, in the two hundred and thirty and first year, there was

4 Ne. 1:32
MD 279

4 Ne. 1:35–38
EM 1:170
4 Ne. 1:35–39

century, pride among the membership of the Church destroyed the perfect spirit of community that had existed among them for more than 160 years (see 1.24–25). During the next ten years apostate churches of all kinds arose, including some who were vehemently opposed to the true Church of Christ (see 1.27–29). While the great division that took place in the 231st year is clearly an ecclesiastical one, it probably had political implications as well.

1.35.12–17—*two hundred and thirty and first*—The 231st year of the Nephite Christian era included portions of the years AD 230 and 231.

1.36 We are not told who provided the general nomenclature for the believers, but the subcategories were no doubt derisive epithets used by the Lamanites. These divisions were certainly considered tribal in nature and, thus, political as well.

1.36.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

1.36.25—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.36.37—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.36.38—*Jacobites*—In reference to Jacob, another son of Lehi, who became the spiritual guide of the Nephites after the death of his brother.

1.36.40—*Josephites*—In reference to another brother of Jacob and Nephi who served as a priest and a teacher to his people.

1.36.42—*Zoramites*—In reference to the servant of Laban who escaped from the city of Jerusalem with the families of Lehi and Ishmael, who proved to be a lifelong friend of Nephi and his family.

1.37 We may only surmise that the true believers referred to themselves as Christians, no matter what those in the other camp might have proposed.

1.37.6—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who

a great division among the people.

EM 3:981

36 And it came to pass that in this year 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;

4 Ne. 1:36
MD 81
EM 1:193
CR02-O 16
4 Ne. 1:36–37
EM 1:191
4 Ne. 1:36–38
MD 529
EM 1:160
4 Ne. 1:36–45
EM 2:805

37 Therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites, and

4 Ne. 1:37
JC 740
4 Ne. 1:37–39
MD 389, 391,
395, 439, 528,
856

has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

- 1.37.26—*Nephites*—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.
- 1.37.28—*Jacobites*—In reference to Jacob, another son of Lehi, who became the spiritual guide of the Nephites after the death of his brother.
- 1.37.30—*Josephites*—In reference to another brother of Jacob and Nephi who served as a priest and a teacher to his people.
- 1.37.32—*Zoramites*—In reference to the servant of Laban who escaped from the city of Jerusalem with the families of Lehi and Ishmael, who proved to be a lifelong friend of Nephi and his family.

1.38 It seems likely that the unbelievers took these names upon themselves, regardless of any genetic connection they might have had with the elder brothers of Nephi and those who aligned themselves with them. Mormon makes reference to a group of people who pertained to the many false churches that had been established as having dwindled in the faith (see 1.34). It is clear that those who consciously became Lamanites did so with a full purpose of heart, deliberately rejecting that which they knew to be true.

- 1.38.14—*Lamanites*—In reference to Laman, the eldest son of Lehi who sought to destroy anyone who might be entitled to administer in any way to him or to his family. He was a man filled with an inordinate amount of pride.
- 1.38.16—*Lemuelites*—In reference to the second son of Lehi who sided with his elder brother in most instances, demonstrating a woeful state of spiritual insensitivity.
- 1.38.18—*Ishmaelites*—In reference primarily to the sons of Ishmael who, after the death of their father, sided completely with Laman and Lemuel in their machinations against Nephi and those who took his part.
- 1.38.35—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such

Zoramites.

38 And it came to pass that they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in unbelief, but they did wilfully rebel against the gospel of Christ; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle.

4 Ne. 1:38
MD 429
4 Ne. 1:38–39
EM 1:191

out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.39 The children of the self-styled Lamanites brought their children into a purposeful state of wickedness, teaching them to despise and hate those who could have been their spiritual benefactors. Thus, the seeds of destruction were planted in the hearts of the innocent.

1.39.33—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.39.41—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.40 Mormon does not tell us why he chose to use this particular year as a temporal marker in his narrative. Nor does he tell us how it was that the wicked became more numerous. Was the birth rate among the Lamanites greater than that among the Nephites or was there a continuing apostasy from the Church and Kingdom of God?

1.40.7–12—*two hundred and forty and four*—The 244th year of the Nephite Christian era included portions of the years AD 243 and 244.

1.41 In an earlier part of his narrative, Mormon chose to use another pattern for indicating the passage of a decade. Here he uses another (see 1.14). No matter the temporal purpose and orientation of these apostate churches, at the heart of the matter was the self-worship of their adherents.

1.41.24–27—*two hundred and fifty*—The 250th year of the Nephite Christian era included portions of the years AD 249 and 250.

1.41.33–36—*two hundred and sixty*—The 260th year of the Nephite Christian era included portions of the years AD 259 and 260.

1.42 Although Mormon does not explicitly say so, it would appear that the secret combinations began first among the Lamanites and afterwards spread to the Nephites.

1.42.24—*Gadianton*—Kishkumen's successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.

1.43 This is a cautionary tale, indeed, regarding the tribulation that frequently attends great prosperity. It would appear that such abundance can only be appropriately and safely enjoyed while living the Law of Consecration.

1.43.11—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to

39 And it was because of the wickedness and abomination of their fathers, 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.

{~~9~~—1830}

40 And it came to pass that two hundred and forty and four years had passed away, and thus were the affairs of the people. And the more wicked part of the people did wax strong, and became exceedingly more numerous than were the people of God.

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

42 And it came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gadianton.

43 And also the *people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become vain like unto their brethren, the

4 Ne. 1:40
EM 1:170

4 Ne. 1:42
DNTC 2:193

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preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.43.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.44 The spiritual degeneration of the Nephites, the remnants of the true believers in Christ, must have been almost universal for the three Disciples to have felt this way.

1.45 In the space of 40 years, the entire Nephite people had rejected the fullness of the Gospel, losing all of their spiritual advantages they had once enjoyed as the disciples of Jesus Christ and the saints of God. They were, no doubt, intensely miserable by comparison. Admittedly, however, an entire generation had arisen to whom little or nothing of the principles of salvation had been taught.

1.45.8–9—*three hundred*—The 300th year of the Nephite Christian era included portions of the years AD 299 and 300.

1.45.18—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.45.21—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.46 The society of the Gadianton robbers was seductive in their promises of unlimited wealth and power. Once the Nephites turned to the desires of the natural man, the robbers began to have their way with them.

1.46.10—*Gadianton*—Kishkumen's successor who is credited for having been sufficiently receptive to the spirit of the adversary that he was able to restore the ancient oaths and covenants that had existed among the Jaredites without resorting to the record that had been preserved by Ether and later translated by Mosiah.

1.46.33—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, "Jesus" means "Savior".

1.46.48—*traffic*—An English verb which has reference to conducting commerce of all kinds, whether by bartering or buying and selling. In the 19th century, the word frequently did not include retailing.

1.46.53—*traffic*—An English noun which has reference to all forms of trade.

1.47 The downward spiral would continue for another 80 years, at which time the entire Nephite civilization would come to an end at the hill Cumorah.

1.47.8–11—*three hundred and five*—The 305th year of the Nephite Christian era included portions of the years AD 304 and 305.

1.47.24—*Amos*—If our calculations be correct, Amos the son of Amos was

Lamanites.

44 And from this time the disciples began to sorrow for the sins of the world.

{*¶*—1830}

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

4 Ne. 1:45
EM 1:170

46 And it came to pass that 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. And gold and silver did they lay up in store in abundance, and did traffic in all manner of traffic.

{*¶*—1830}

47 And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness) Amos died; and his brother, Ammaron,

born in the year AD 174, dwelling upon the earth for about 131 years (see 1.21).

1.47.29—*Ammoron*—If our calculations be correct, Ammaron the son of Amos was born in the year AD 184, dwelling upon the earth for at least 136 years (see 1.21 and 1.48).

1.47.33—*record*—Certainly in reference to the history being preserved upon the Large Plates of Nephi, but he no doubt continued recording his personal observations upon the record begun by Nephi, the son of the Disciple of the same name.

1.48 Ammaron would relocate the depository to the hill Shim in the land of Antum (see *MM-C 1.3*) where it would remain for 55 years. As the Nephites began their ten year retreat from the narrow neck of land to the hill Cumorah, Mormon took custody of all of the records, and with the means available to him, transported them to another depository located within the hill Cumorah (see *MM-C 6.6*), where they remain until this day.

1.48.8–11—*three hundred and twenty*—The 320th year of the Nephite Christian era included portions of the years AD 319 and 320.

1.48.18—*Ammoron*—If our calculations be correct, Ammaron the son of Amos was born in the year AD 184, dwelling upon the earth for at least 136 years (see 1.21 and 1.48).

1.48.61—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.49 The promise of the Lord unto his servants was that there would come a time when their posterity would have unlimited access to all of the records that had been preserved during the existence of the Nephite civilization. That time has not yet arrived, but soon will.

1.49.22—*Jacob*—The son of Isaac, the grandson of Abraham, and the father of the entire House of Israel. Unto him had been revealed the future destiny of his posterity, including the fact that one day, the children of his beloved son Joseph would become a great people.

1.49.42—*Ammoron*—If our calculations be correct, Ammaron the son of Amos was born in the year AD 184, dwelling upon the earth for at least 136 years (see 1.21 and 1.48).

did keep the record in his stead.

48 And it came to pass that when three hundred and twenty years had passed away, 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, which were sacred—even until the three hundred and twentieth year from the coming of Christ.

4 Ne. 1:48
EM 1:33

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

Alphabetized List of Specifically Noted Words and Phrases in 4 Nephi Commentary

- all*—1.2.15
all—1.2.21
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Ammoron—1.47.29
Ammoron—1.49.42
Amos—1.19.27
Amos—1.21.28
Amos—1.47.24
Amos—1.21.7
burned—1.7.24
Christ—1.29.10
Christ—1.1.31
Christ—1.17.24
Christ—1.21.24
Christ—1.18.37
Christ—1.26.29
Christ—1.27.33
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Christ—1.23.39
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Christ—1.37.6
Christ—1.48.61
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Gadianton—1.42.24
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his—1.0.29
hundred—1.14.37
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hundred and ten—1.18.25–27
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Jacob—1.49.22
Jacobites—1.37.28
Jacobites—1.36.38
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Jesus—1.1.25
Jesus—1.13.29
Jesus—1.30.12
Jesus—1.31.28
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Lamanites—1.38.14
Lamanites—1.20.39
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Nephi—1.10.12
Nephi—1.43.11
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Nephi—1.39.41
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thirty and fifth—1.1.17–19
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