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A Comprehensive Commentary of the Book of Mormon

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A Comprehensive Commentary
of the
Book of Mormon

*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
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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 Mormon Commentary

1.1.4— <i>Mormon</i>	2.1.8–9— <i>same year</i>	2.22.8–13— <i>three hundred and forty and sixth</i>
1.1.22–24— <i>Book of Mormon</i>	2.1.19— <i>Nephites</i>	2.23.27— <i>Lamanites</i>
1.2.4— <i>time</i>	2.1.22— <i>Lamanites</i>	2.24.19— <i>Lamanites</i>
1.2.6— <i>Ammoron</i>	2.2.9— <i>sixteenth</i>	2.27.30— <i>Lamanites</i>
1.2.21— <i>ten</i>	2.2.23— <i>Nephites</i>	2.27.35— <i>Gadianton</i>
1.3.6–8— <i>twenty and four</i>	2.2.26— <i>Lamanites</i>	2.28.3–8— <i>three hundred and forty and ninth</i>
1.3.37— <i>Antum</i>	2.2.28–33— <i>three hundred and twenty and six</i>	2.28.16–19— <i>three hundred and fiftieth</i>
1.3.45— <i>Shim</i>	2.3.9–14— <i>three hundred and twenty and seventh</i>	2.28.27— <i>Lamanites</i>
1.4.9— <i>Nephi</i>	2.3.17— <i>Lamanites</i>	2.28.32— <i>Gadianton</i>
1.4.14— <i>remainder</i>	2.3.45–46— <i>north countries</i>	2.29.3— <i>Lamanites</i>
1.5.3— <i>Mormon</i>	2.4.14— <i>Angola</i>	3.1.8— <i>Lamanites</i>
1.5.8— <i>Nephi</i>	2.4.31— <i>Lamanites</i>	3.1.16–17— <i>ten years</i>
1.5.14— <i>Mormon</i>	2.5.13— <i>David</i>	3.1.30— <i>Nephites</i>
1.5.20— <i>Ammaron</i>	2.6.11— <i>Joshua</i>	3.2.22— <i>church</i>
1.6.9— <i>eleven</i>	2.6.17— <i>west</i>	3.4.18–21— <i>three hundred and sixty</i>
1.6.20— <i>southward</i>	2.6.20— <i>seashore</i>	3.4.27— <i>Christ</i>
1.6.26— <i>Zarahemla</i>	2.8.11— <i>Lamanites</i>	3.4.29— <i>king</i>
1.8.8— <i>year</i>	2.8.50— <i>Nephites</i>	3.4.32— <i>Lamanites</i>
1.8.23— <i>Nephites</i>	2.9.4— <i>Lamanites</i>	3.5.21— <i>Desolation</i>
1.8.26— <i>Jacobites</i>	2.9.12— <i>Aaron</i>	3.5.39— <i>southward</i>
1.8.29— <i>Josephites</i>	2.9.60–63— <i>three hundred and thirty</i>	3.6.16— <i>Lamanites</i>
1.8.32— <i>Zoramites</i>	2.10.8— <i>Nephites</i>	3.7.9–14— <i>three hundred and sixty and first</i>
1.8.42— <i>Lamanites</i>	2.10.25— <i>Samuel</i>	3.7.17— <i>Lamanites</i>
1.8.45— <i>Lemuelites</i>	2.10.27— <i>prophet</i>	3.7.20— <i>down</i>
1.8.45— <i>Ishmaelites</i>	2.11.26— <i>Nephi</i>	3.7.25— <i>Desolation</i>
1.9.3— <i>Lamanites</i>	2.12.9— <i>Mormon</i>	3.8.4–9— <i>three hundred and sixty and second</i>
1.9.6— <i>Lemuelites</i>	2.15.19–21— <i>day of grace</i>	3.8.39— <i>sea</i>
1.9.9— <i>Ishmaelites</i>	2.15.57–62— <i>three hundred and forty and four</i>	3.9.12— <i>Nephites</i>
1.9.18— <i>Nephites</i>	2.16.9–14— <i>three hundred and forty and fifth</i>	3.11.8— <i>Mormon</i>
1.10.16— <i>borders</i>	2.16.17— <i>Nephites</i>	3.11.13–14— <i>this time</i>
1.10.18— <i>Zarahemla</i>	2.16.24— <i>Lamanites</i>	3.13.2— <i>thrice</i>
1.10.21— <i>waters</i>	2.16.37— <i>Jashon</i>	3.14.18–19— <i>Jesus Christ</i>
1.10.23— <i>Sidon</i>	2.17.6— <i>Jashon</i>	3.16.35— <i>manifest</i>
1.11.8— <i>Nephites</i>	2.17.10— <i>land</i>	3.17.1— <i>Therefore</i>
1.11.37— <i>year</i>	2.17.12— <i>Ammaron</i>	3.17.6— <i>Gentiles</i>
1.11.49— <i>Lamanites</i>	2.17.29–30— <i>had gone</i>	3.17.13— <i>Israel</i>
1.12.7— <i>Lamanites</i>	2.17.42— <i>Nephi</i>	3.18.18— <i>Israel</i>
1.12.29–30— <i>four years</i>	2.18.6— <i>Nephi</i>	3.18.31— <i>Jesus</i>
1.15.4— <i>fifteen</i>	2.18.21–22— <i>these plates</i>	3.18.41— <i>Jerusalem</i>
1.15.13— <i>sober</i>	2.20.8–9— <i>this year</i>	3.19.20— <i>Jesus</i>
1.15.30— <i>Jesus</i>	2.20.8–9— <i>this year</i>	3.19.41— <i>Jerusalem</i>
1.18.3— <i>Gadianton</i>	2.20.13— <i>Nephi</i>	3.20.37— <i>Christ</i>
1.18.9— <i>Lamanites</i>	2.20.40— <i>Shem</i>	3.20.49— <i>Adam</i>
1.19.9— <i>sorceries</i>	2.21.13— <i>Shem</i>	
1.19.11— <i>witchcrafts</i>		
1.19.13— <i>magics</i>		
1.19.39— <i>Abinadi</i>		
1.19.42–44— <i>Samuel the Lamanite</i>		

3.21.10–11—*Jesus Christ*
 3.21.22—*Jews*
 3.22.24—*Christ*
 4.1.10–15—*three hundred and sixty and third*
 4.1.18—*Lamanites*
 4.1.21—*up*
 4.1.29—*Nephites*
 4.1.34—*Desolation*
 4.2.11—*Nephites*
 4.2.20—*Desolation*
 4.2.32—*Lamanites*
 4.3.13—*Teancum*
 4.3.24—*seashore*
 4.3.32—*Desolation*
 4.4.9—*Nephites*
 4.4.14—*Lamanites*
 4.6.8—*Lamanites*
 4.6.17—*Teancum*
 4.7.8–13—*three hundred and sixty and fourth*
 4.7.17—*Lamanites*
 4.7.23—*Teancum*
 4.8.15—*Nephites*
 4.8.26—*Lamanites*
 4.8.50—*Desolation*
 4.9.20—*Nephites*
 4.9.23—*Lamanites*
 4.10.8–13—*three hundred and sixty and sixth*
 4.10.20—*Lamanites*
 4.10.25—*Nephites*
 4.11.35—*Nephites*
 4.11.39—*Lamanites*
 4.12.14—*Lehi*
 4.12.22—*Israel*
 4.13.8—*Lamanites*
 4.13.15—*Desolation*
 4.13.27—*Nephites*
 4.14.10—*Teancum*
 4.15.9–14—*three hundred and sixty and seventh*
 4.15.17—*Nephites*
 4.15.22—*Lamanites*
 4.16.3—*Lamanites*
 4.16.10—*Nephites*
 4.16.13–18—*three hundred and seventy and fifth*
 4.17.11—*Nephites*
 4.18.8—*Nephites*
 4.18.14—*Lamanites*
 4.19.8—*Lamanites*
 4.19.15—*Desolation*
 4.19.35—*Nephites*
 4.20.14—*Boaz*
 4.20.22—*Lamanites*
 4.21.10—*Nephites*
 4.22.8—*Nephites*
 4.23.4—*Mormon*
 4.23.8—*Lamanites*
 4.23.14—*land*
 4.23.22—*Shim*
 4.23.27—*all*
 4.23.31—*Ammaron*
 5.1.13—*Nephites*
 5.3.8—*Lamanites*
 5.3.21—*Jordan*
 5.4.17—*city*
 5.4.23—*cities*
 5.4.28—*Nephites*
 5.5.22—*destroyed*
 5.5.25—*Lamanites*
 5.5.39–44—*three hundred and seventy and nine*
 5.6.9–12—*three hundred and eighty*
 5.6.15—*Lamanites*
 5.6.50—*Nephites*
 5.7.21—*Lamanites'*
 5.8.5—*Mormon*
 5.9.13—*remnant*
 5.9.21—*Gentiles*
 5.9.46—*abridgment*
 5.10.14—*Gentiles*
 5.10.22—*Israel*
 5.11.5—*such*
 5.11.15—*Israel*
 5.11.45—*Jesus*
 5.12.8—*remnant*
 5.12.13—*Jacob*
 5.12.41—*hid*
 5.14.11—*Jews*
 5.14.25—*Jesus*
 5.14.28—*Christ*
 5.14.59—*Israel*
 5.15.23—*Gentiles*
 5.15.60—*Lamanites*
 5.16.20—*Christ*
 5.17.10—*Christ*
 5.19.26—*Gentiles*
 5.20.17—*Gentiles*
 5.20.41—*Abraham*
 5.20.48—*Israel*
 5.22.5—*Gentiles*
 5.23.33—*scroll*
 5.24.25—*Jacob*
 6.1.14—*Nephites*
 6.1.28—*Lamanites*
 6.2.3—*Mormon*
 6.2.9—*king*
 6.2.12—*Lamanites*
 6.2.34—*Cumorah*
 6.3.11—*Lamanites*
 6.4.15—*Cumorah*
 6.4.49—*Lamanites*
 6.5.3–8—*three hundred and eighty and four years*
 6.5.27—*Cumorah*
 6.6.21—*Cumorah*
 6.6.24—*Mormon*
 6.6.28—*old*
 6.6.43—*commanded*
 6.6.73—*Lamanites*
 6.6.82–83—*this record*
 6.6.87–89—*plates of Nephi*
 6.6.90—*Nephi*
 6.6.96—*Cumorah*
 6.6.106–108—*these few plates*
 6.6.124—*Moroni*
 6.7.22—*Lamanites*
 6.7.30—*fear*
 6.10.8—*men*
 6.11.26—*Moroni*
 6.11.43—*Lamanites*
 6.11.51—*top*
 6.11.54—*Cumorah*
 6.11.57–58—*ten thousand*
 6.12.18—*Moroni*
 6.13.7—*Gidgiddonah*
 6.14.2—*Lamah*
 6.14.10—*Gilgal*
 6.14.18—*Limbah*
 6.14.26—*Joneam*
 6.14.34—*Camenihah*
 6.14.36—*Moronihah*
 6.14.38—*Antionum*
 6.14.40—*Shiblom*
 6.14.42—*Shem*
 6.14.44—*Josh*
 6.15.31–33—*twenty and four*
 6.15.41—*few*
 6.15.51—*few*
 6.15.58—*Lamanites*
 6.17.2—*fair*
 6.17.26—*Jesus*
 6.21.36—*Christ*
 7.1.10—*remnant*
 7.1.34—*Israel*
 7.2.10—*Israel*
 7.5.24–25—*Jesus Christ*
 7.5.40—*Jews*
 7.7.45—*choirs*
 7.8.10—*Jesus*
 7.8.18—*Christ*
 7.8.28–29—*this record*
 7.8.34—*record*

7.8.40—*Gentiles*
 7.8.43—*Jews*
 7.8.53—*you*
 7.9.3—*this*
 7.9.13—*that*
 8.1.3—*Moroni*
 8.1.16—*few*
 8.2.25—*southward*
 8.3.34—*commandment*
 8.6.10—*coming*
 7.10.36—*Christ*
 7.10.76—*Amen*
 8.1.3—*Moroni*
 8.1.11—*Mormon*
 8.1.16—*few*
 8.2.15—*Cumorah*
 8.2.18—*Nephites*
 8.2.25—*southward*
 8.2.30—*Lamanites*
 8.3.34—*commandment*
 8.6.10—*coming*
 8.7.4—*Lamanites*
 8.7.10—*Nephites*
 8.8.18—*Lamanites*
 8.9.18—*Lamanites*
 8.10.17—*Jesus*
 8.12.4–5—*this record*
 8.12.14—*imperfections*
 8.12.31—*Moroni*
 8.13.16—*Mormon*
 8.13.24—*Nephi*
 8.15.5—*power*
 8.20.4—*scripture*
 8.21.29—*Israel*
 8.23.5—*Isaiah*
 8.23.9—*write*
 8.23.37—*dust*
 8.24.26—*mountains*
 8.24.36—*shake*
 8.26.52—*miracles*
 8.27.2—*it*
 8.27.12—*saints*
 8.27.26–27—*secret combinations*
 8.29.13—*fires*
 8.29.15—*tempests*
 8.29.17–19—*vapors of smoke*
 8.31.13—*pollutions*
 8.31.73–75—*gall of bitterness*
 8.35.18–19—*Jesus Christ*
 8.38.36—*Christ*
 9.1.13—*Christ*
 9.2.10—*visitation*
 9.2.31—*scroll*
 9.2.34—*elements*
 9.3.7—*Christ*
 9.5.24–25—*Jesus Christ*
 9.6.19—*Jesus*
 9.8.16—*Christ*
 9.11.18—*Abraham*
 9.11.23—*Isaac*
 9.11.28—*Jacob*
 9.12.4—*Adam*
 9.12.21–22—*Jesus Christ*
 9.13.11–12—*Jesus Christ*
 9.18.6–7—*Jesus Christ*
 9.21.10—*Christ*
 9.22.5–6—*Jesus Christ*
 9.24.3—*signs*
 9.24.10–11—*my name*
 9.24.13—*they*
 9.24.14–15—*cast out*
 9.24.21–22—*new tongues*
 9.26.43—*Christ*
 9.29.17—*Christ*
 9.32.22–23—*reformed Egyptian*
 9.33.14—*Hebrew*
 9.36.6—*we*
 9.36.20—*Christ*
 9.36.29—*saints*
 9.37.5–6—*Jesus Christ*
 9.37.34—*Israel*
 9.37.49—*Amen*

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

The Book of Mormon

0.0 We have noted the brevity of the book of 4 Nephi previously (see *4 NE-C 1.1*). What is equally intriguing is the lack of connectedness between 3 and 4 Nephi when compared with the transition between 4 Nephi and Mormon. It is for this clear association between the two narratives that in the first edition of this commentary, 4 Nephi was included in the last volume rather than with the fourth volume. One may speculate as to why this counterintuitive connectedness between 4 Nephi and Mormon might be the case, but perhaps to no avail. We are not privy to Mormon's schedule of composition. We do not know precisely when he first began writing the book of Lehi, nor do we know exactly when, at any given moment, he was working on any other portion of his book. We do, however, know something of his life chronologically.

<i>Year</i>	<i>Event</i>	<i>Scripture</i>
310	Mormon born	Mormon 1:2
320	Ammoron hides up records	4 Nephi 1:48
320	Ammoron commissions Mormon	Mormon 1:2
321	Mormon taken south to Zarahemla (11)	Mormon 1:6
321	War between Lamanites and Nephites	Mormon 1:10
325	Mormon desires to preach (15)	Mormon 1:15
325	War erupts again; Mormon is commander	Mormon 2:1
326	Mormon leads Nephites (16)	Mormon 2:2
327	Nephite retreat (17)	Mormon 2:3
330	Mormon defeats Aaron (20)	Mormon 2:9
334	Mormon's first entries on Plates of Nephi (24)	Mormon 1:3
344	Day of grace passed for Nephites	Mormon 2:15
345	Mormon continues his entries on Plates (35)	Mormon 2:18
346	Defense at city of Shem (36)	Mormon 2:22
350	Treaty with Lamanites (40)	Mormon 2:28
360	Mormon cries repentance (50)	Mormon 3:2
361	Battle at Desolation (51)	Mormon 3:7
362	Second battle at Desolation (52)	Mormon 3:8
363	<i>Mormon refuses to lead (53)</i>	Mormon 3:11
364	<i>Battle of Teancum (54)</i>	Mormon 4:7
366	<i>Lamanites take Desolation (56)</i>	Mormon 4:13
367	<i>Lamanites driven out (57)</i>	Mormon 4:15
375	<i>Third battle of Desolation (65)</i>	Mormon 4:19
377 (?)	Mormon resumes command (67)	Mormon 4:23
380	Battle of Jordan (70)	Mormon 5:6
384	Gathering at Cumorah (74)	Mormon 6:5
384	Records ensconced in hill Cumorah	Mormon 6:6
401	Moroni finishes father's record	Mormon 8:6
401 (?)	Moroni composes book of Ether	Ether 1:1
421	Moroni composes book of Moroni	Moroni 10:1

Mormon was commissioned by Ammoron to continue the narrative of the Nephite peoples on the Plates of Nephi, which he did on at least two occasions (see 1.3 and 2.18). It seems unlikely that Mormon would have begun his own text until he had had opportunity to review all of the writings that were part of the vast depository of Nephite records. The first practical time that

*THE BOOK OF MORMON

* p. 518
Morm.
EM 1:156, 196,
198, 213
EM 4:1782

Mormon could have begun his researches took place during the 12-year period between 334 and 346. The next opportunity would have been between 350 and 360 when the Nephites enjoyed a ten year peace. Another 14- or 15-year period which could have been devoted to study and writing transpired while Mormon refused to lead the Nephites because of their wickedness; that is, between 363 and about 377. Mormon's motivation for reassuming leadership of the Nephite armies most certainly had to do with the preservation of the records deposited at the hill Shim. These were transported from Shim to the hill Cumorah during the eight-year flight before the Lamanite armies. It is possible, therefore, that Mormon had as many as 35 years to research and write that which we presently call the Book of Mormon. If Mormon had finished the account of the visit of the Lord Jesus Christ to the Nephites toward the end of his military hiatus or about the year 377, his brief treatment of the events recorded in 4 Nephi and the seven short chapters in his own book may very well have been written shortly after the battle at the hill Cumorah, before his death at the hands of the Lamanites.

{Chapter I}
(Chapter 1)

{1—1830}

1.1 When Mormon was 24 years old, he made his first entries in the Plates of Nephi. It seems certain that he did so again some eleven year later in 345. We have speculated about possible times set apart for research and writing prior to the final battle on the hill Cumorah. We have suggested that 4 Nephi and the first seven chapters of Mormon were written shortly after that decisive battle in which the Nephite civilization came to an end. It would appear that seventeen years passed between chapters seven and eight of the book of Mormon. We do not know how long Mormon continued in the flesh after his people were destroyed by the Lamanites. He had hoped to compile what we now have as the book of Ether (see *MS-C 28.19*), but it is clear that he was not given sufficient time to do so and passed that responsibility on to Moroni.

1.1.4—*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.

1.1.22–24—*Book of Mormon*—This is, of course, in reference to the present section of the book that Mormon wrote. It seems unlikely that Mormon himself called his entire redaction of Nephite history by his own name. We may undoubtedly point to Moroni, his son, as the originator of that title.

1.2 Mormon was a precocious child, one who had been born of goodly parents who had taught him a great deal about the language and learning of their fathers. He clearly was a boy of great faith, a child chosen before the foundations of the earth were laid to bring forth a great work that would be the means of providing knowledge of the salvation of Christ to hundreds of millions of the children of God.

1.2.4—*time*—About the year 320 (see *4 NE-C 1.48*).

1.2.6—*Ammaron*—The brother of Amos who served as the custodian of the vast historical repository of the Nephite people (see *4 NE-C 1.47*). He hid the entire collection of plates in the hill Shim located in the land of Antum, north of the narrow neck of land and the land of Desolation (see *4 NE-C 1.48* and 1.3).

1 AND now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon.

Morm. 1
DS 2:195
JC 742
MM 4:396
EM 1:156, 165,
200, 213
Morm. 1:1
EM 2:932
Morm. 1:1–4
AF 264

2 And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe;

Morm. 1:2
CR90-O 69
Morm. 1:2–4
AGQ 2:10
Morm. 1:2,15
EM 2:932

1.2.21—*ten*—This makes it possible to determine that Mormon was born about the year 310.

1.3 Mormon did exactly as he was commanded, resorting to the hill Shim when he turned twenty-four years of age (see 2.17). It is clear that he went a second time eleven years later (see 2.16–18).

1.3.6–8—*twenty and four*—About the year 334.

1.3.37—*Antum*—This is the only place in the narrative of the Book of Mormon where this place name appears. The city of Jashon (see 2.17) and the hill Shim were located there. It is reasonable to conclude that the land of Antum lay north of the narrow neck of land and the land of Desolation. The lands of David and Joshua and the city of Angola lay between the city of Jashon and the narrow neck of land (see 2.3–7).

1.3.45—*Shim*—The hill in the land of Antum and near the city of Jashon within which the prophet Ammoron secretly hid all of the records of the Nephites. Mormon would later remove all of the records from the hill Shim and transport them to the hill Cumorah (see 4.23 and 6.6). Some scholars have suggested that the hill Shim mentioned in the book of Ether should be understood as the same named here (see *ET-C 9.3*). Within the geographical and narrative context of the Nephites and the Jaredites, this conclusion is not without merit. It is probable that the hill Shim was located somewhere in modern Nicaragua.

1.4 During the fourteen years from the time of Ammoron’s commission until his twenty-fourth year, Mormon was privy to the wickedness and warfare of the Nephites. At fifteen he was forbidden to preach the Gospel to a recalcitrant people; at sixteen he was the commander in chief of all of the armies of the Nephites; at age twenty he and his army defeated the arch-villain Aaron (see 1.0).

1.4.9—*Nephi*—It is most likely that Mormon is referring to the set of plates that Nephi, the disciple of Jesus, kept during his lifetime which was subsequently passed on to his son Nephi (see *4 NE-C 1.19*). Amos, the son of Nephi continued his record on the same set of plates, as did his own sons Amos and Ammoron (see *4 NE-C 1.21* and *4 NE-C 1.47*).

1.4.14—*remainder*—We must assume that this collection of plates was enormous, perhaps many wagonloads of plates, upon which several hundreds of years of history had been preserved by the political and religious leaders of the Nephites.

1.5 Through his faith in the Lord Jesus Christ, his devotion to the truth, and his allegiance to the traditions of his fathers, the boy Mormon was deeply impressed by Ammoron’s instructions, so much so that he did not fail to observe all that he had been commanded to do.

1.5.3—*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.

1.5.8—*Nephi*—Here we are at a bit of a quandary as to which Nephi Mormon is referring. If he is testifying that he is a descendant of Nephi, the son of Lehi, there are at least two ways in which he could make his claim. First, that he was a literal genetic descendant, rather than a descendant of Mulek or Zarahemla. Second, he could be saying that he was a disciple of Christ and had been so since his youth. There is a possibility that he is speaking of one of the other men named Nephi who appear in the narrative of the Book of Mormon. Ammoron had

3 Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age *go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

* p. 519

4 And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

Morm. 1:4
EM 1:197

5 And I, Mormon, being a descendant of Nephi, (and my father’s name was Mormon) I remembered the things which Ammaron commanded me.

Morm. 1:5
EM 1:191

been counseling Mormon about the records upon which he was to record his own observations, calling them the Plates of Nephi, meaning those that had been crafted by the disciple of Jesus. This fact would have made his particular commission quite poignant, inasmuch as Mormon would have been a direct line descendant of an Apostle of the Lord Jesus Christ. Exactly how he and his father were related to Nephi we are not told, but we cannot doubt the connection.

1.5.14—*Mormon*—This is the only time that the father of Mormon and the grandfather of Moroni is mentioned by name in the narrative of the Book of Mormon. Apparently, both Mormon and his son were named after the place where Alma the elder organized the Church of Christ in the land of Lehi-Nephi (see 3 *NE-C* 5.12).

1.5.20—*Ammaron*—The brother of Amos who served as the custodian of the vast historical repository of the Nephite people (see 4 *NE-C* 1.47). He hid the entire collection of plates in the hill Shim located in the land of Antum, north of the narrow neck of land and the land of Desolation (see 4 *NE-C* 1.48 and 1.3).

1.6 The implication here is that Mormon and his son were living in the land northward when Ammaron visited with the ten years old. How close to the land Antum or the city of Jershon Mormon lived is debatable, but it seems likely that he was acquainted with the region if he did not live within the boundaries. We are also at a loss as to how far north of the narrow neck of land Mormon lived during the first ten years of his life. Some scholars have suggested that it was a considerable distance, even nearby the hill Cumorah (see 1.3.45). This conclusion is perhaps a bit far-fetched.

1.6.9—*eleven*—This would have been about the year 321.

1.6.20—*southward*—That is to say, south of the narrow neck of land.

1.6.26—*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, assuming that the destruction at the time of the crucifixion of the Savior did not radically alter the configuration of the land.

1.7 We should probably conclude that the land between the narrow neck of land and the narrow strip of wilderness, north to south, is what is meant here. Where there had once been isolated communities like Zarahemla, Gideon, Bountiful, Moroni, and Noah, the whole land of Zarahemla was a developed cosmopolitan area.

1.8 We concluded earlier that these divisive names among the descendants of Lehi were instituted by the Lamanites, but received by the spiritually waning Nephites (see 4 *NE-C* 1.36–39).

1.8.8—*year*—That is to say, the year that Mormon and his father left the land northward to go into the land southward, or about the year 321.

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

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

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

1.8.32—*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.

1.8.42—*Lamanites*—In reference to Laman, the eldest son of Lehi who

6 And it came to pass that I, being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla.

7 The whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sand of the sea.

8 And it came to pass in this year there began to be a war between the Nephites, who consisted of the Nephites and the Jacobites and the Josephites and the Zoramites; and this war was between the Nephites, and the Lamanites and the Lemuelites and the Ishmaelites.

Morm. 1:8
EM 1:160, 192,
194
Morm. 1:8–9
EM 1:193, 201

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.

1.8.45—*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.

1.8.45—*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.

1.9 As has been the case in throughout much of the history of the children of Lehi, those who were called Nephites constituted the faithful Christian community of the western hemisphere. The Lamanites were generally those who deliberately rejected the Gospel, together with their posterity (see 4 *NE-C* 1.37–38).

1.9.3—*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.

1.9.6—*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.

1.9.9—*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.

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

1.10 It is difficult to pinpoint precisely where this confrontation took place, inasmuch as the traditional course of the river Sidon began in the highlands of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The stream proceeded northward until it emptied into the ocean east of the city of Bountiful. What we do not know is if and to what degree the course of the river had been changed by the great destruction that took place at the time of the Savior's death upon the cross. If the river's course and configuration did not change appreciably, we might conclude that the conflict began in the far south of the land of Zarahemla at the headwaters of the river Sidon, where many of the antagonistic incursions by the Lamanites had transpired.

1.10.16—*borders*—We cannot pinpoint this region with any degree of accuracy because of the possible changes that took place in the topography of the land of Zarahemla.

1.10.18—*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, assuming that the destruction at the time of the crucifixion of the Savior did not radically alter the configuration of the land.

1.10.21—*waters*—We do not know whether this word refers to the river itself or to another body of water fed by the river created at the time of the death of Jesus.

1.10.23—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful. We cannot state with any accuracy how the course of the river might

9 Now the Lamanites and the Lemuelites and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites.

10 And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon.

Morm. 1:10
EM 1:156

have changed after the catastrophic topological upheaval that transpired at the time of the crucifixion of the Lord Jesus Christ.

1.11 One wonders if Mormon's father was engaged in this first exchange between the Lamanites and the Nephites, if he were a soldier in the Nephite armies.

- 1.11.8—*Nephites*—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.
- 1.11.37—*year*—That is to say, the year that Mormon and his father left the land northward to go into the land southward, or about the year 321.
- 1.11.49—*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.

1.12 The design of the Lamanites was inspired by the Gadianton robbers that flourished among them. The robbers had many nefarious motives, but among them were the destruction of the Church of Christ and the abolishment of any form of free government, both of which interfered with their desires to establish a despotic rule which permitted viciousness of all kinds.

- 1.12.7—*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.
- 1.12.29–30—*four years*—That is to say, from about the year 322 to the year 325.

1.13 For nearly 300 years the Three Disciples of Jesus had encountered sufficient faith among the Nephites that they were able to labor with them in some fashion to some degree. The truculence of those who even professed the slightest hint of Christianity was so pervasive that their ministry could not move forward. This is saying a great deal, given those trials and tribulations through which they had already passed (see *4 NE-C 1.30–34*). Notwithstanding that the Three Nephites had withdrawn from their public ministry, it is clear that they were activity involved with those who still held to the truth and kept the commandments of God (see *3 NE-C 28.25–28* and 8.10–11).

1.14 The Holy Ghost will not dwell in unholy tabernacles. There was little faith and less repentance among the inhabitants of the land. It seems doubtful that any of the outward ordinances of the Gospel of Jesus Christ were being performed.

1.15 The implication here is that the vast majority of the inhabitants of the land were not sober, and because of their insobriety were completely insensitive to the whisperings of the Spirit of God.

- 1.15.4—*fifteen*—This would have been about the year 325.
- 1.15.13—*sober*—Ammoron had mentioned this particular quality when he had met with Mormon five years earlier (see 1.2). The English word “sober” derives from Germanic roots which mean “pure, chaste”. The entry in Webster’s 1829 dictionary includes the following definitions: “habitually temperate, not mad or insane, not heated with passion, reasonable, serious, solemn, grave, gravity without sadness or melancholy”.
- 1.15.30—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

11 And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand. And it came to pass that they did have in this same year a number of battles, in which the Nephites did beat the Lamanites and did slay many of them.

12 And it came to pass that the Lamanites withdrew their design, and there was peace settled in the land; and peace did remain for the space of about four years, that there was no bloodshed.

13 But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the work of miracles and of healing did cease because of the iniquity of the people.

14 And there were no gifts from the Lord, and the Holy Ghost did not come upon any, because of their wickedness and unbelief.

15 And I, being fifteen years of age and being somewhat of a sober mind, therefore I was visited of the Lord, and tasted and knew of the goodness of Jesus.

Morm. 1:13
MD 507
MM 4:395
Morm. 1:13–16
MD 793
Morm. 1:13–19
EM 1:156

Morm. 1:14
CR90-O 8

Morm. 1:15
AGQ 2:10
EM 2:749

1.16 The love and desire for his people was genuine, but Mormon was assaying to do something that the Three Disciples were not permitted to do. The righteous frequently have deep and abiding feelings for their friends and family, even when they are completely out of the way in their personal observance of the commandments of God. Mormon would have to wait a generation before he was allowed to raise the cry of repentance (see 3.1–2).

1.17 The curse upon the land would be manifested, in part, in that the hidden wealth of the Nephites could not be recovered by any of the wicked. This “curse” also protected the vast depository of the Nephite records that Ammoran had hidden up in the hill Shim.

1.18 The robbers were exactly that, and the personal treasures of the people were the object of their avarice. Hiding up their wealth in the ground may have preserved it from the secret combinations that abounded in the land, but those who ensconced their gold and silver could not find it again because of the curse. A similar curse manifested itself among the Jaredites toward the end of their civilization (see *ET-C 14.1–2*)

1.18.3—*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.

1.18.9—*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.

1.19 The whole of the general population, both among the Nephites and the Lamanites had turned themselves over to the influence of the desires and lusts of the natural man, and thereby they had become carnal, sensual, and devilish.

1.19.9—*sorceries*—Without the guidance of the Holy Ghost, any person seeking “spiritual” instruction would of necessity have to turn to darker resources.

1.19.11—*witchcrafts*—Without the power of the priesthood being manifested among the inhabitants of the land because the disciples of Christ were forbidden to exercise it, the wicked turned to other powers available to those willing to surrender their souls to the spirit of the evil one.

1.19.13—*magics*—We may mention those spiritual perversions like “natural magic”, “celestial magic”, “superstitious magic”, or “geotic magic”, all of which probably had currency among the wicked Nephites just as they do in our day. The children of men are frequently far more willing to be deceived by the machinations of a conjurer than to exercise faith and repent of their sins.

1.19.39—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder. We may not know exactly to which prophecies Mormon is referring, but given the state of affairs among the Nephites recounted by Mormon in this verse, we may point to the first six verses of chapter 16 of the book of Mosiah, which we will quote here for convenience:

16 And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them; for behold they had wilfully rebelled against their God; and the beloved disciples were taken away out of the land, because of their iniquity.

17 But I did *remain among them, but I was forbidden to preach unto them, because of the hardness of their hearts; and because of the hardness of their hearts the land was cursed for their sake.

18 And these Gadianton robbers, who were among the Lamanites, did infest the land, insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again.

19 And it came to pass that there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Abinadi, and also Samuel the Lamanite.

* p. 520

Morm. 1:19
MD 246, 462,
747, 840
DNCTC 2:82
MLM 83
EM 1: 7, 166
EM 3:1259

And now, it came to pass that after Abinadi had spoken these words he stretched forth his hand and said: The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just. And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not. For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil. Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state. But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore, he is as though there was no redemption made, being an enemy to God; and also is the devil an enemy to God. (Mosiah 16:1–6).

Can there be any doubt that these verses can be applied directly to the inhabitants of the land who willfully rejected the Gospel of Jesus Christ and then subjected themselves to the will of the devil?

1.19.42–44—*Samuel the Lamanite*—Samuel the Lamanite prophesied upon the walls of the city of Zarahemla about six years before the birth of the Lord Jesus Christ. Samuel specifically speaks of the inability of the Nephites to hold on to their treasures because of the curse that would be upon the land (see *HE-C13.18–39*).

2.1 We are not privy as to what other qualifications that Mormon may have had as a military man, but it seems certain that he was not an inexperienced lad. It will be interesting to learn what military experience his father had obtained in the service of his nation and why it was that the boy and his father had come to Zarahemla some four years before (see 1.6).

2.1.8–9—*same year*—That is to say, the year that Mormon was fifteen (see 1.15), or about the year 325.

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

2.1.22—*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.

2.2 Even as a young man, Mormon had the stature and bearing of an adult soldier, even as a commander of tens of thousands of men much older than himself.

2.2.9—*sixteenth*—That is to say, about the year 326.

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

2.2.26—*Lamanites*—In reference to Laman, the eldest son of Lehi who

{Chapter 1; continued}
(Chapter 2)

1 AND it came to pass in that same year there began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies.

Morm. 2
DS 2:195
JC 742
MM 4:396
EM 1:156, 165,
200
EM 2:933
Morm. 2:1
EM 1:164
Morm. 2:2
EM 1:170

2 Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites, against the Lamanites; therefore three hundred and twenty and six years had passed away.

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.

2.2.28–33—*three hundred and twenty and six*—The end of the 326th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have transpired sometime during the first half of the year AD 326.

2.3 The series of battles begun here would continue for almost 22 years and would terminate with a treaty that awarded the Lamanites and the Gadianton robbers all of the country south of the narrow neck of land (see 2.28–29). The initial surge of the Lamanites would bring the enemies of the Nephites in possession of all of the lands south of the narrow neck of land and then further north past Ammoron’s depository (see 2.17). The Nephites would make a successful stand at the city of Shem (see 2.21–25) and then drive the Lamanites southward beyond the narrow neck of land when a truce was declared (see 2.28–29).

2.3.9–14—*three hundred and twenty and seventh*—The 327th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 326 and 327.

2.3.17—*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.

2.3.45–46—*north countries*—It is difficult to speak with certainty as to the geographical region Mormon is referring. The Nephites had successfully defended themselves from a Lamanite incursion in 321 (see 1.8–11). This defense had probably been staged near the headwaters of the river Sidon, in the southern parts of the land of Zarahemla. The retreat of the Nephite army four years later may have been away from the narrow strip of wilderness toward the land just south of the narrow neck of land; that is, toward the cities of Zarahemla and Bountiful. On the other hand, the defeats may have taken the Lamanites north of those cities into the land of Desolation. Unfortunately for Book of Mormon cartographers, we do not know exactly where the cities of Angola (see 2.4), David (see 2.5), Joshua (see 2.6), Jashon (see 2.16), and Shem (see 2.20) were located, although these latter two were undoubtedly located north of the narrow neck of land.

2.4 This was the first of a series of crushing defeats for the Nephites during a twenty-two year long war.

2.4.14—*Angola*—This is the only mention of this city in the text of the Book of Mormon. It may have been located in the northern regions of the land of Zarahemla, or it could have been a community somewhere north of the narrow neck of land. We cannot at this time be certain.

2.4.31—*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.

2.5 Although we cannot speak with absolute certainty, it would appear that the Nephites were being driven from place to place toward the northwest. Whether this retreat was taking place south or north of the narrow neck of land, we cannot at present say.

2.5.13—*David*—This is the only mention of this place name in the text of

3 And it came to pass that in the three hundred and twenty and seventh year the Lamanites did come upon us with exceedingly great power, insomuch that they did frighten my armies; therefore they would not fight, and they began to retreat towards the north countries.

Morm. 2:3–7, 16,
20–21
EM 1:156

4 And it came to pass that we did come to the city of Angola, and we did take possession of the city, and make preparations to defend ourselves against the Lamanites. And it came to pass that we did fortify the city with our might; but notwithstanding all our fortifications the Lamanites did come upon us and did drive us out of the city.

5 And they did also drive us forth out of the land of David.

the Book of Mormon. It may have been located in the northern regions of the land of Zarahemla, or it could have been a community somewhere north of the narrow neck of land. We cannot at this time be certain.

2.6 The retreat north and west from the site of the first hostilities was filled with dangers of all kinds and the growing prospects of a complete annihilation of the Nephite army.

2.6.11—*Joshua*—This is the only mention of this place name in the text of the Book of Mormon. It may have been located in the northern regions of the land of Zarahemla, or it could have been a community somewhere north of the narrow neck of land. We cannot at this time be certain.

2.6.17—*west*—The Nephites were being cornered into a land which possibly limited their options considerably. If they were south of the narrow neck of land, they were being forced into a region that may not have provided them with easy access to the land northward.

2.6.20—*seashore*—The beach of the body of water which we recognize as the Pacific Ocean.

2.7 The whole face of the land of Zarahemla had been covered with Nephite cities and other improvements (see 1.7). It is from these diverse and populous regions that Mormon is gathering his people.

2.8 The Nephite army, greatly augmented by the citizenry from the urban areas of the land of Zarahemla, stood in great peril. Unlike the calamities that had befallen the Nephites in the past, the people did not concern themselves with the spiritual implications of their circumstances. They were bent on destroying the Lamanites at all costs, filled with an almost indescribable bloodlust that manifested itself on every hand. In a letter to his son Moroni, Mormon described an aspect of this loss of spiritual sensitivity (see *MR-C 9.3–5*).

2.8.11—*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.

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

2.9 Note that while Mormon freely numbers the combatants in this battle, he does not discuss the fatalities on either side.

2.9.4—*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.

2.9.12—*Aaron*—This king of the Lamanites is mentioned by name here and later in a letter from Mormon to his son Moroni (see *MR-C 9.17*). The “king” of the Lamanites is mentioned twice more in Mormon’s narrative of the final wars between the Nephites and the Lamanites (see 3.4 and 6.2–3), but we do not know if either of these instances were in reference to Aaron, but it is possible that they were (see *MR-C 9.17*). Aaron is defeated in the year 330 and the next recorded communication between Mormon and the leader of the Lamanites takes place 30 years later (see 3.4). It is not beyond the realm of possibility, that Aaron could have been the king of the Lamanites at that time. The other mention of the king of the Lamanites takes place 24 years after the second (see 6.1–5), just before the final conflict, but we do not

6 And we marched forth and came to the land of Joshua, which was in the borders west by the seashore.

7 And it came to pass that we did gather in our people as fast as it were possible, that we might get them together in one body.

8 But behold, the land was filled with robbers and with Lamanites; and notwithstanding the great destruction which hung over my people, they did not repent of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites and also on the part of the Lamanites; and it was one complete revolution throughout all the face of the land.

9 And now, the Lamanites had a king, and his name was Aaron; and he came against us with an army of forty and *four thousand. And behold, I withstood him with forty and two thousand. And it came to pass that I beat him with my army that he fled before me. And behold, all this was done, and three hundred and thirty years had passed away.

* p. 521

<p>know if Aaron still lived.</p> <p>2.9.60–63—<i>three hundred and thirty</i>—The 330th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 329 and 330.</p> <p>2.10 Here were a wicked people surround by devils. The Nephites were terrorized on every side by those who were willing to steal, intimidate, and assassinate to enrich themselves. Others among them had no compunction in dealing with the powers of the evil one in order to achieve their ends.</p> <p>2.10.8—<i>Nephites</i>—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.</p> <p>2.10.25—<i>Samuel</i>—Samuel the Lamanites prophesied upon the walls of the city of Zarahemla about six years before the birth of the Lord Jesus Christ. Samuel specifically speaks of the inability of the Nephites to hold on to their treasures because of the curse that would be upon the land (see <i>HE-C13.18–39</i>).</p> <p>2.10.27—<i>prophet</i>—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.</p>	<p>10 And it came to pass that the Nephites began to repent of their iniquity, and began to cry even as had been prophesied by Samuel the prophet; for behold no man could keep that which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land.</p>	<p>Morm. 2:10 MD 462, 840</p>
<p>2.11 The Nephites had been filled with the same spirit as that which possessed the Lamanites (see 2.8) and would not repent of their wickedness. Three years later, however, the threat of sudden and complete deprivation of their material goods clearly distressed them. It is hard to be both wicked and poor.</p> <p>2.11.26—<i>Nephi</i>—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.</p>	<p>11 Thus there began to be a mourning and a lamentation in all the land because of these things, and more especially among the people of Nephi.</p>	<p>Morm. 2:11–13 EM 1:98 Morm. 2:11–15 EM 2:933</p>
<p>2.12 Mormon, like most of the Lord’s servants, was optimistic even in the face of utter ruin. So long as the Lord guided and directed him in his actions, he believed that there would be an opportunity extended to his people to reclaim the blessings that they had forfeited through their rebellion. He therefore watched for any hint that might imply a willingness on the part of the Nephites to turn unto their God.</p> <p>2.12.9—<i>Mormon</i>—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.</p>	<p>12 And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that they would again become a righteous people.</p>	<p>Morm. 2:12–13 AGQ 5:110 CR00-A 91</p>
<p>2.13 The Nephites saw death and destruction all around them, but it was the fact that they could no longer take pleasure or comfort in their wickedness that disturbed them to the core. Their wealth slipped away, their sense of personal worth evaporated, and their ineffectual desire for self-gratification all contributed to their frustration and misery. Frustration and misery in this case did not motivate the Nephites to repent of their sins; they chose rather to wallow in self-pity.</p>	<p>13 But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin.</p>	<p>Morm. 2:13 MF 118, 363 CR91-O 40 CR92-A 88 CR96-O 27 CR01-O 97 Morm. 2:13–14 AGQ 1:72 CR89-O 103</p>
<p>2.14 The Nephites were filled with pride and insensitivity toward their fellow men, coupled with a bitterness of soul which provided no comfort. All that was left to them was the fear of death; this was an informed fear, and not one derived from abject ignorance of what lay beyond the final blow of the</p>	<p>14 And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die. Nevertheless</p>	<p>Morm. 2:14 MD 161</p>

enemy's sword.

2.15 Tens of thousands of Lamanites and Nephites had been ushered into the spirit world totally unprepared to meet their God. We may say that they went there possessed by the spirit of defiance. They would find no peace in hell.

2.15.19–21—*day of grace*—The Nephites no longer sought the blessings of heaven in any fashion. They wished nothing from their God, whether in their conflicts with the Lamanites, their prosperity, or in their redemption from hell. They had become a lost and fallen people who sought nothing but satisfaction of the spirit of the natural man which possessed them every hour of every day.

2.15.57–62—*three hundred and forty and four*—The 344th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 343 and 344.

2.16 The Nephites had been gathering in the northwest portion of the land of Zarahemla, if our observations have been correct (see 2.6–7). They apparently had been boxed in, awaiting almost certain destruction, when they overcame the Lamanite king Aaron and his army (see 2.9). With the defeat of the Lamanites, the Nephites would then have had access to the narrow neck of land and the lands northward. Their flight in the battle recorded here no doubt took them a considerable distance north of the narrow neck of land.

2.16.9–14—*three hundred and forty and fifth*—The 345th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 344 and 345.

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

2.16.24—*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.

2.16.37—*Jashon*—This is the only place in the narrative of the Book of Mormon that this particular region is mentioned by name. It is likely that it was located north of the narrow neck of land (see 4.19–23).

2.17 According to the narrative of the Book of Mormon, our historian visited the hill Shim on at least three occasions, even though it is clear that he resorted there many times during times of peace. His first visit took place about the year 334 at the behest of the prophet Ammaron (see 1.3). This had taken place four years after the defeat of the Lamanite king Aaron (see 2.8). The second recorded visit is related here which took place in the year 345. The third recorded visit to the hill Shim took place sometime after the second attack of the Lamanites at the city of Boaz (see 4.20–23), or sometime after the year 375 (see 4.16). The purpose of this latter visit was to remove all of the Nephite artifacts from Ammaron's hiding place and transport them with the fleeing Nephites until they were ultimately ensconced in the hill Cumorah about ten years later (see 6.6).

2.17.6—*Jashon*—It would seem reasonable to assume that the city of Jashon was located within the boundaries of the land of Jashon.

2.17.10—*land*—Mormon informed us earlier that Ammaron had hidden up the records in the hill Shim in the land of Antum (see 1.3). We cannot be certain, at this point in time, of the relative positions of the lands of Jashon and Antum to each other.

2.17.12—*Ammaron*—The brother of Amos who served as the custodian of

they would struggle with the sword for their lives.

15 And it came to pass that my sorrow did return unto me again, and I saw that the day of grace was passed with them, both temporally and spiritually; for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land. And thus three hundred and forty and four years had passed away.

{~~9~~—1830}

16 And it came to pass that in the three hundred and forty and fifth year the Nephites did begin to flee before the Lamanites; and they were pursued until they came even to the land of Jashon, before it was possible to stop them in their retreat.

17 And now, the city of Jashon was near the land where Ammaron had deposited the records unto the Lord, that they might not be destroyed. And behold I had gone according to the word of Ammaron, and taken the plates of Nephi, and did make a record according to the words of Ammaron.

Morm. 2:15
MD 619
MF 363

the vast historical repository of the Nephite people (see *4 NE-C 1.47*). He hid the entire collection of plates in the hill Shim located in the land of Antum, north of the narrow neck of land and the land of Desolation (see *4 NE-C 1.48* and 1.3).

2.17.29–30—*had gone*—The implication of this grammatical construction is that Mormon had visited the hill Shim some eleven years before, when he was 24 years of age, had written his account as directed by Ammoron, and had replaced the plates of Nephi back in the secret depository.

2.17.42—*Nephi*—It is most likely that Mormon is referring to the set of plates that Nephi, the disciple of Jesus, kept during his lifetime which was subsequently passed on to his son Nephi (see *4 NE-C 1.19*). Amos, the son of Nephi continued his record on the same set of plates, as did his own sons Amos and Ammoron (see *4 NE-C 1.21* and *4 NE-C 1.47*).

2.18 Mormon recorded all that had transpired among the Nephites from the time he was ten (about the year 320) until he was twenty-four (about the year 334). His account would not have included the horrific battles between the Lamanites and Nephites which Mormon recounted in a letter to his son Moroni, which the latter eventually included in his addendum to his father's work (see *MR-C 9.1–26*). Mormon chose not to be explicit in the record included here either.

2.18.6—*Nephi*—It is most likely that Mormon is referring to the set of plates that Nephi, the disciple of Jesus, kept during his lifetime which was subsequently passed on to his son Nephi (see *4 NE-C 1.19*). Amos, the son of Nephi continued his record on the same set of plates, as did his own sons Amos and Ammoron (see *4 NE-C 1.21* and *4 NE-C 1.47*).

2.18.21–22—*these plates*—In reference to the plates upon which Mormon was writing; that is to say, the plates from which the text of the Book of Mormon has been translated.

2.19 There would have been some consolation in knowing that one's own soul was subject to salvation and exaltation. Mormon, however, had fought and bled with a host of men whom he would have considered comrades and friends. To lose such men to the dominions of the evil one must have been a bitter pill indeed. When one considers the sorts of iniquity engaged in by the Nephite soldiers and the purity of Mormon's own heart, we can begin to appreciate the mixed emotions that Mormon experienced.

2.20 It is interesting that Mormon makes no attempt at this point to recover the records hidden in the hill Shim, even though the Lamanites had overrun the lands of Antum and Jashon. It is clear that the Lord God was directing Mormon in all of his activities.

2.20.8–9—*this year*—That is to say, the 345th since the appearance of the signs that announced the birth of the Lord Jesus Christ (see 2.16).

2.20.13—*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.

2.20.40—*Shem*—This is a land north of the lands of Antum and Jashon, thus located north of the narrow neck of land that separated the land of Desolation from the land of Zarahemla. The land and city of Shem should not be confused with the hill Shim where the records of the

18 And upon the plates of Nephi I did make a full account of all the wickedness and abominations; but upon these plates I did forbear to make a full account of their wickedness and abominations, for behold, a continual scene of wickedness and *abominations has been before mine eyes ever since I have been sufficient to behold the ways of man.

* p. 522

19 And wo is me because of their wickedness; for my heart has been filled with sorrow because of their wickedness, all my days; nevertheless, I know that I shall be lifted up at the last day.

Morm. 2:19
EM 2:933

{*9—1830*}

20 And it came to pass that in this year the people of Nephi again were hunted and driven. And it came to pass that we were driven forth until we had come northward to the land which was called Shem.

Nephites had been deposited by Ammoron.

2.21 The gathering at the city of Shem would prove fruitful for the Nephites, inasmuch as it would bring about a series of victories and an eventual treaty with the Lamanites.

2.21.13—*Shem*—This is a land north of the lands of Antum and Jashon, thus located north of the narrow neck of land that separated the land of Desolation from the land of Zarahemla. The land and city of Shem should not be confused with the hill Shim where the records of the Nephites had been deposited by Ammoron.

2.22 The successful fortification of the city of Shem took place in less than a year.

2.22.8–13—*three hundred and forty and sixth*—The 346th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 345 and 346.

2.23 Given the atrocities that the Lamanites had perpetrated against the Nephites in their aggravated war led by Aaron, this appeal was possibly the only one that could motivate Mormon's army to any extent (see *MR-C 9.7–8* and *MR-C 9.16–17*).

2.23.27—*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.

2.24 The prospect of having their wives and children treated in the same fashion as those who had fallen in the tower of Sherrizah was sufficient to stir the Nephites into determined action.

2.24.19—*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.

2.25 The first battle that Mormon had successfully led against the Lamanites had involved an army of 42,000 Nephites against an army of 44,000 of Lamanites (see 2.9). While the Nephites might have had cause to rejoice some at that battle, the one recorded here was nothing short of miraculous.

2.26 The ensuing series of battles that followed the victory at the city of Shem drove the Lamanites back beyond the narrow neck of land. The natural strength of the Nephites must have been enormous, given the odds. For an army of 30,000 to put to flight an army of 50,000 would have been no light matter. The past tribulations of the Nephite women and children must have been particularly repugnant even to the most wicked among Mormon's army.

2.27 The defense at the city of Shem had been a desperate measure, yet the Nephites had been successful. Mormon found no joy in all of this, however, because the victory was a hollow one, having no spiritual consequences, bring-

21 And it came to pass that we did fortify the city of Shem, and we did gather in our people as much as it were possible, that perhaps we might save them from destruction.

22 And it came to pass in the three hundred and forty and sixth year they began to come upon us again.

23 And it came to pass that I did speak unto my people, and did urge them with great energy, that they would stand boldly before the Lamanites and fight for their wives, and their children, and their houses, and their homes.

24 And my words did arouse them somewhat to vigor, insomuch that they did not flee from before the Lamanites, but did stand with boldness against them.

25 And it came to pass that we did contend with an army of thirty thousand against an army of fifty thousand. And it came to pass that we did stand before them with such firmness that they did flee from before us.

26 And it came to pass that when they had fled we did pursue them with our armies, and did meet them again, and did beat them; nevertheless the strength of the Lord was not with us; yea, we were left to ourselves, that the Spirit of the Lord did not abide in us; therefore we had become weak like unto our brethren.

27 And my heart did sorrow because of this the great calamity of

Morm. 2:26
EM 1:163
Morm. 2:28
EM 1:170
Morm. 2:29
DS 3:232

ing no gratitude to the hearts of the people. Mormon's armies successfully drove the Lamanites out of the lands north of the narrow neck of land and then from the land of Zarahemla as well. The redoubts of the Lamanites in the wilderness, however, were enormous and defending such a large region with a diminished army would soon prove untenable.

2.27.30—*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.

2.27.35—*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.

2.28 The borders between the Nephites and the Lamanites had ranged from south to north until all parties concluded that a limited peace might be secured by making the division point at the defensible narrow neck of land.

2.28.3–8—*three hundred and forty and ninth*—The end of the 349th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have transpired sometime during the first half of the year AD 349.

2.28.16–19—*three hundred and fiftieth*—The 350th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 349 and 350.

2.28.27—*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.

2.28.32—*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.

2.29 The magnitude of the Lamanite and Gadianton robber resources in the land south of the narrow neck of land would have made short work of the Nephites in the land of Zarahemla. It is possible that the Nephites perceived the inevitable encroachments upon their lands in the south and no longer had the heart nor the strength to defend them. The narrow neck of land and the defenses thereof had great appeal to a war-weary and spiritless people.

2.29.3—*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.

3.1 Mormon does not tell us precisely what was done to reinforce the defenses of the narrow neck of land and the lands northward, but they were no doubt as inspired as those which Moroni had accomplished primarily in the southern reaches of the land of Zarahemla in anticipation with the wars with Amal-

my people, because of their wickedness and their abominations. But behold, we did go forth against the Lamanites and the robbers of Gadianton, until we had again taken possession of the lands of our inheritance.

28 And the three hundred and forty and ninth year had passed away. And in the three hundred and fiftieth year we made a treaty with the Lamanites and the robbers of Gadianton, in which we did get the lands of our inheritance divided.

29 And the Lamanites did give unto us the land northward, yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward.

{Chapter I; continued}
(Chapter 3)

{1—1830}

1 AND it came to pass that the Lamanites did not come to battle again until ten years more had passed away. And behold, I had

Morm. 3
DS 2:195
JC 742
MM 4:396

kiah and Ammoron. Mormon had great admiration for the warrior prophet of the Nephites.

3.1.8—*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.

3.1.16–17—*ten years*—The peace with the Lamanites lasted from the year 350 to the year 360.

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

3.2 When Mormon had been fifteen years old, or about the year 325, he had felt a great desire to preach unto his people, but had been forbidden by the spirit of the Lord (see 1.15–17). After thirty-five years, a generation later, the Lord not only gave Mormon leave to enter into the ministry, but commanded him to cry repentance to a people who had entered into the abyss of wickedness and depravity.

3.2.22—*church*—A hundred year before, the Nephites had become a perverse people, building up churches unto themselves that they might have a semblance of religious life without having to bother with the commitments of righteousness (see 4 *NE-C 1.40–44*). The spiritual welfare of the Nephites had not improved at all during the intervening years.

3.3 The Nephites recognized that Mormon had been instrumental in their victories over the Lamanites and the Gadianton robbers, but they would not accept the notion that Mormon had been divinely inspired to do all that he had performed in their behalf. The principles of the Gospel could not possibly have had a more exemplary advocate than the chief captain of the Nephite army, but the people were determined that nothing would disabuse them of their spiritual lethargy.

3.4 Apparently ten years of peace was all that the Lamanites could stand. Obviously, their numbers had grown sufficiently that they thought that they could overwhelm the Nephites. This would have had to have been more than just bravado. The last time that there had been open warfare between the two parties, the Nephites had destroyed a Lamanite army almost twice their number (see 2.25).

3.4.18–21—*three hundred and sixty*—The 360th year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 359 and 360.

3.4.27—*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

employed my people, the Nephites, in preparing their *lands and their arms against the time of battle.

2 And it came to pass that the Lord did say unto me: Cry unto this people—Repent ye, and come unto me, and be ye baptized, and build up again my church, and ye shall be spared.

3 And I did cry unto this people, but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance. And behold they did harden their hearts against the Lord their God.

4 And it came to pass that after this tenth year had passed away, making, in the whole, three hundred and sixty years from the coming of Christ, the king of the Lamanites sent an epistle unto me, which gave unto me to know that they were preparing to come again to battle against us.

EM 1:156, 200
EM 2:933
* p. 523

Morm. 3:3
EM 2:933

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.

3.4.29—*king*—It is possible that the king of the Lamanites at this time might have been the apostate Aaron (see 2.9). His reign had been in force, however, some thirty years before.

3.4.32—*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.

3.5 The land of Desolation was located just to the north of the narrow neck of land. There would have not been a better strategic point to defend the Nephite possessions than at that place.

3.5.21—*Desolation*—A region located just north of the narrow neck of land in which the abandoned ruins of the Jaredite peoples had been discovered first by the Mulekites when they first landed in this hemisphere (see *AL-C 22.29–31*) and then later by the errant servants of King Limhi when they were seeking the city of Zarahemla (see *MS-C 21.25–26*).

3.5.39—*southward*—That is to say, all of the land of Zarahemla and the regions beyond the land of Nephi.

3.6 Again, the planning of Mormon, his preparation and strategy were without flaw. His people, however, were ripening toward utter destruction.

3.6.16—*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.

3.7 The ten years devoted to the fortifications in the land of Desolation and the narrow neck of land bore fruit during these early encounters between the advancing Lamanite army and the Nephite defenders.

3.7.9–14—*three hundred and sixty and first*—The 361st year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 360 and 361.

3.7.17—*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.

3.7.20—*down*—The designation here is one of elevation rather than direction. The land of Nephi was higher in elevation than was the city of Zarahemla. In passing from the land of Zarahemla into the land of Desolation, the Lamanites clearly engaged in some sort of descent. It may have been that the narrow neck of land was comprised of a mountainous or at least an elevated area in comparison to the land of Desolation.

3.7.25—*Desolation*—A region located just north of the narrow neck of land in which the abandoned ruins of the Jaredite peoples had been discovered first by the Mulekites when they first landed in this hemisphere (see *AL-C 22.29–31*) and then later by the errant servants of King Limhi when they were seeking the city of Zarahemla (see *MS-C 21.25–26*).

5 And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the narrow pass which led into the land southward.

6 And there we did place our armies, that we might stop the armies of the Lamanites, that they might not get possession of any of our lands; therefore we did fortify against them with all our force.

{*¶—1830*}

7 And it came to pass that in the three hundred and sixty and first year the Lamanites did come down to the city of Desolation to battle against us; and it came to pass that in that year we did beat them, inasmuch that they did return to their own lands again.

Morm. 3:5
DS 3:232

3.8 We may only speculate about the location of the defensive network that Mormon had established in the land of Desolation. If it had been placed at the southern end of the narrow neck of land, perhaps the defenders placed themselves at strategic points along the banks of the Rio Chucunaque near the modern town of Yaviza in southern Panama. The river very well could have carried the bodies of the fallen into the Pacific Ocean. Northern Panama and southern Costa Rica are divided lengthwise by the Bocas del Toro mountains which could have served as a deterrent to invasion by merely adding defensive resorts in the narrow coastal areas on either side of the range. Depending on the nature of the Lamanite attack on the Nephite positions, the dead could have ended up in either the Caribbean or the Pacific. All of this, of course, is ephemeral inasmuch as Mormon has not given us sufficient information to determine exactly where any of the battles took place.

3.8.4–9—*three hundred and sixty and second*—The 362nd year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 361 and 362.

3.8.39—*sea*—Mormon does not tell us whether this was the sea east or the sea west.

3.9 Mormon does not provide us with the number of Nephite casualties. In his point of view, the battle had been decisively in the Nephites favor. The Nephites did not rejoice in their having been delivered from their enemies, but rather chose to vaunt themselves, hyperventilating about what they would do next to the Lamanites. Their false pride is pathetic.

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

3.10 As if the throne of God had been considered seriously in any of their deliberations about the war; as if any of these warriors had sought the power and guidance of the heavens at any time during the conflict. This is no more than blasphemous bravado.

3.11 Mormon refused to lead the Nephites until about the year 375 (see 4.16). He volunteered to guide them during their final years as their chief captain in order to have the means to protect the vast collection of Nephite records that he would rescue from the hill Shim and later ensconce in the hill Cumorah (see 4.23 and 5.1–2).

3.11.8—*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.

3.11.13–14—*this time*—That is to say, after the victorious battle that took place in the year 362.

3.12 Mormon refused to lead the Nephites into battle primarily because they were not willing to be led by him. He had been their commanding general, the one on whom they were to depend for the most effective way to prevail over their enemies. They were becoming, however, a vulgar unruly mob, bent on doing whatever their wicked hearts dictated. The stunning contrast between the attitude of the hardened Nephites and that of their commander is

8 And in the three hundred and sixty and second year they did come down again to battle. And we did beat them again, and did slay a great number of them, and their dead were cast into the sea.

9 And now, because of this great thing which my people, the Nephites, had done, they began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies.

10 And they did swear by the heavens, and also by the throne of God, that they would go up to battle against their enemies, and would cut them off from the face of the land.

{~~9~~—1830}

11 And it came to pass that I, Mormon, did utterly refuse from this time forth to be a commander and a leader of this people, because of their wickedness and abomination.

12 Behold, I had led them, notwithstanding their wickedness I had led them many times to battle, and had loved them, according to the love of God which was in me, with all my heart; and my soul had

Morm. 3:8–11
EM 1:170

Morm. 3:9
EM 4:1548

Morm. 3:11
EM 2:933

Morm. 3:12
EM 2:933
CR90-O 8
CR99-A 30

stunning, Mormon loved them in spite of their disobedience and willfulness. The Nephites had absolutely no compassion upon their enemies and would have slit the throat of every one of them if they had been given the opportunity.

3.13 Mormon had demonstrated wisdom and inspiration all the day long for nearly forty years as the commander of the Nephite armies. The Nephites were so lacking in spiritual sensitivity that they could not bring themselves to believe that their good captain was anything more than a competent general. They would not accept that it was his personal observance of the commandments of God that had made him such an effective leader. They managed to explain away every reason for repentance.

3.13.2—*thrice*—The first victory had been against the Lamanite king Aaron (see 2.9). The second had been when Mormon had led his decidedly inferior army against a superior Lamanite force that had overwhelmed all of the land of Zarahemla and much of the land north of the narrow neck of land. That war had ended with the ten-year treaty that had placed the border between the Lamanites and the Nephites at the narrow neck of land (see 2.28–29). The third great victory had been the Nephite stand at the city of Desolation (see 3.4–8).

3.14 In his Sermon at the Temple in the city of Bountiful, Jesus had specifically commanded the saints to never swear by the throne of God or the heavens (see 3 *NE-C* 12.33–37). Their doing so as an act of bravado against their enemies, was a willful, knowing act of rebellion against the teachings of the Son of God. Of course, their hearts being full of bloodlust and murder was not particularly in harmony with the Gospel of Jesus Christ either.

3.14.18–19—*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.

3.15 Mormon’s deliverance of the Nephites from their enemies had been the last opportunity, the last olive branch that the Lord God of Israel was willing to extend to a lost and fallen people. Twenty-three years later, the Nephite civilization would come to an end on the slopes of the hill Cumorah. The Nephites, in their spiritual depravity, wished to wreck havoc upon the heads of the Lamanites and the Gadianon robbers. They were unwilling to have the faith necessary to allow their God to punish their enemies.

3.16 For the next 13 years or so, Mormon took no part in the defense of his country, primarily because the army would no longer follow his righteous counsel. It was probably at this time that the Lord commanded him to be earnestly engaged in the production of his great testimony of the Lord Jesus Christ.

3.16.35—*manifest*—Perhaps this is an indication as to what Mormon was about during the time he was not guiding the affairs of the Nephite military. No doubt Mormon was compiling his summary of Nephite history during his hiatus from the army.

3.17 The promise had been made by the Lord Jesus Christ that when his teaching began to be revealed to the Gentiles and the remnants of the House of Israel, that the last gathering of Israel to their lands of inheritance would begin in earnest (see 3 *NE-C* 28.1–2).

3.17.1—*Therefore*—The implication of this conclusionary word is that

been poured out in prayer unto my God all the day long for them; nevertheless, it was without faith, because of the hardness of their hearts.

13 And thrice have I delivered *them out of the hands of their enemies, and they have repented not of their sins.

14 And when they had sworn by all that had been forbidden them by our Lord and Savior Jesus Christ, that they would go up unto their enemies to battle, and avenge themselves of the blood of their brethren, behold the voice of the Lord came unto me, saying:

15 Vengeance is mine, and I will repay; and because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth.

16 And it came to pass that I utterly refused to go up against mine enemies; and I did even as the Lord had commanded me; and I did stand as an idle witness to manifest unto the world the things which I saw and heard, according to the manifestations of the Spirit which had testified of things to come.

17 Therefore I write unto you, Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of

* p. 524

Morm. 3:14
MD 677
Morm. 3:14–15
MD 821

Morm. 3:15
EM 4:1548

Morm. 3:16
CR89-A 77

Morm. 3:17–22
MLM 216

much of Mormon's work on the Book of Mormon had already been accomplished by the time that he resumed command of the Nephite military in the year 375.

3.17.6—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

3.17.13—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

3.18 The House of Israel had been scattered throughout the world over the centuries, but there would come a time when they would hear the voice of the spirit, heralding the advent of the fullness of truth once more in the earth. In the inception of that work, the coming forth of the Book of Mormon would play a marvelous role. To the degree that the remnants of the House of Israel took to heart the teachings of the Book of Mormon would determine the nature of the judgment that would be rendered them as they stood before the Apostles of the Lamb who were ordained by the Savior during his mortal ministry.

3.18.18—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

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

3.18.41—*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.

3.19 The posterity of Lehi, Ishmael, and Mulek would eventually stand before the Twelve Disciples chosen by the Jesus during his appearance to the Nephites at the Temple in the city of Bountiful. They would judge their worthiness, in the same way that the Apostles would judge theirs: according to the truths that had been preserved and revealed unto the world by the servants of God.

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

3.19.41—*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

your inheritance;

18 Yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who shall be judged according to your works by the twelve whom Jesus chose to be his disciples in the land of Jerusalem.

19 And I write also unto the remnant of this people, who shall also be judged by the twelve whom Jesus chose in this land; and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem.

Morm. 3:18–19
JC 788
EM 1:61
EM 2:772
Morm. 3:18–20
EM 2:774

Morm. 3:19
MD 399
DNTC 1:559
DNTC 3:572

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.

3.20 No one will escape the judgment of God. Every man, woman, and child who has ever breathed a breath upon this planet will come forth from the grave to reap the blessings that they acquired through their faithfulness, the qualities, characteristics, and perfections that derive from living the principles of truth and righteousness, and adhering to all of the commandments that have been given unto the children of men.

3.20.37—*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.

3.20.49—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

3.21 Mormon knew that his work was destined to provide the world with another testimony of the Lord Jesus Christ, separate and distinct from that which would be preserved by the Jews. Yet, it would partake of the same spirit. The Gentiles, the Jews, and the other remnants of the House of Israel would ultimately be left without excuse for not accepting the fullness of the Gospel of Jesus Christ.

3.21.10–11—*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.

3.21.22—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

3.22 The message from the Father does not change much from one generation to another. He continually pleads with His children to fulfill their destiny, to become as He is that they might enjoy a fullness of joy, being exalted in the

20 And these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment-seat of Christ, yea, every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

21 And also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God.

22 And I would that I could persuade all ye ends of the earth to repent and prepare to stand before

Morm. 3:20
MD 398
DNTC 1:558
DNTC 3:572
EM 2:772
CR93-O 6
Morm. 3:20–22
CR93-A 34

Morm 3:22
AF 119

Celestial Kingdom, filled with light, truth, and eternal life.

3.22.24—*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.

4.1 The Nephites were determined to wreck havoc upon the Lamanites, notwithstanding Mormon’s counsel against such an aggressive action and his refusal to lead them into battle if they persisted.

4.1.10–15—*three hundred and sixty and third*—The 363rd year since the appearance of the signs announcing the birth of the Lord Jesus Christ included portions of the years AD 362 and 363.

4.1.18—*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.

4.1.21—*up*—An indication of elevation rather than a cardinal direction. The Nephites went up to do battle against the Lamanites, just as the Lamanites had come down to attack the land of Desolation from the land of Zarahemla (see 3.7.20).

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

4.1.34—*Desolation*—A region located just north of the narrow neck of land which had once been populated by the Jaredites.

4.2 The city of Desolation had become, under Mormon’s guidance, a resort of great strength from which the Nephites had previously been able to defeat their enemies, even when greatly outmanned. It seems clear that the Lamanites had anticipated such an attack and had prepared a counter offensive. We may only speculate as to the rationale behind the taking of prisoners. In earlier confrontations, the Lamanites had entertained themselves by feeding the widows and orphans of the Nephites on the flesh of their husbands and fathers (*MR-C 9.7–8*). The Gadianton robbers were generally motivated by rather morally debasing desires when they garnered up the Nephite women and children after defeating their enemies.

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

the judgment-seat of Christ.

{Chapter II} (Chapter 4)

{9—1830}

1 AND now it came to pass that in the three hundred and sixty and third year the Nephites did go up with their armies *to battle against the Lamanites, out of the land Desolation.

2 And it came to pass that the armies of the Nephites were driven back again to the land of Desolation. And while they were yet weary, a fresh army of the Lamanites did come upon them; and they had a sore battle, insomuch that the Lamanites did take possession of the city Desolation, and did slay many of the Nephites, and did take many prisoners.

Morm. 4
DS 2:195
JC 742
MM 4:396
EM 1:156, 200,
213
EM 2:933
* p. 525

<p>4.2.20—<i>Desolation</i>—A region located just north of the narrow neck of land which had once been populated by the Jaredites.</p>		
<p>4.2.32—<i>Lamanites</i>—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.</p>		
<p>4.3 We might expect that the city of Teancum was as deftly constructed as was the city of Desolation. The Nephites no longer had the wisdom, intelligence, or leadership to defend their strongholds.</p>	<p>3 And the remainder did flee and join the inhabitants of the city Teancum. Now the city Teancum lay in the borders by the seashore; and it was also near the city Desolation.</p>	
<p>4.3.13—<i>Teancum</i>—We know little or nothing regarding this city north of the narrow neck of land, except that which Mormon describes in this particular chapter. The city is not mentioned by name in any other part of the narrative of the Book of Mormon. It may have been considered part of the land of Desolation (see 4.20).</p>		
<p>4.3.24—<i>seashore</i>—We cannot be certain as to which ocean Mormon is referring, whether the Pacific or the Atlantic (see 3.8).</p>		
<p>4.3.32—<i>Desolation</i>—A region located just north of the narrow neck of land which had once been populated by the Jaredites.</p>		
<p>4.4 Whether speaking practically or spiritually, the effect was the same. Sending an uninspired army against the Lamanites could only end in disaster, a disaster that would lessen the number of defenders that would be left in the cities of Desolation and Teancum. The Lamanites, having broken the back of the Nephite army, simply marched from one city to the next.</p>	<p>4 And it was because the armies of the Nephites went up unto the Lamanites that they began to be smitten; for were it not for that, the Lamanites could have had no power over them.</p>	<p>Morm. 4:4–5 EM 4:1548</p>
<p>4.4.9—<i>Nephites</i>—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.</p>		
<p>4.4.14—<i>Lamanites</i>—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.</p>		
<p>4.5 The Nephites could have no strength in disobedience. Having once been a people enlightened by the power and influence of the Holy Ghost and having rejected the Gospel of Christ and his servants, they were left unto themselves. Rather than being filled with faith and love, they were filled with fear and hatred. They forsook the God of their fathers and in so doing forfeited His protection and counsel. God will not be mocked, and the promised reprisal was immediately forthcoming.</p>	<p>5 But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed.</p>	<p>Morm. 4:5 MF 141 EM 1:166</p>
<p>4.6 The Lamanites had overrun one of the strongest fortresses established by the Nephites. They were encouraged by their success; they were emboldened by their plundering. Their hatred and the spirit of vengeance propelled them against the Nephites on every hand.</p>	<p>6 And it came to pass that the Lamanites did make preparations to come against the city Teancum.</p>	
<p>4.6.8—<i>Lamanites</i>—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.</p>		
<p>4.6.17—<i>Teancum</i>—We know little or nothing regarding this city north of the narrow neck of land, except that which Mormon describes in this particular chapter. The city is not mentioned by name in any other part of the narrative of the Book of Mormon. It may have been considered part of the land of Desolation (see 4.20).</p>	<p>{¶—1830}</p>	
<p>4.7 The city of Teancum lay near the city of Desolation and was the next</p>	<p>7 And it came to pass in the three</p>	

target in the advance of the Lamanite army.

4.7.8–13—*three hundred and sixty and fourth*—The 364th year since the appearance of the signs announcing the birth of the Lord Jesus Christ included portions of the years AD 363 and 364.

4.7.17—*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.

4.7.23—*Teancum*—We know little or nothing regarding this city north of the narrow neck of land, except that which Mormon describes in this particular chapter. The city is not mentioned by name in any other part of the narrative of the Book of Mormon. It may have been considered part of the land of Desolation (see 4.20).

4.8 The warring factions had little or nothing in their character to commend them to God. They had become military men with nothing on their minds but the subjection of all those who stood in their paths. The Nephites rebounded from the loss of the city of Desolation, but the conflict would, in the end, prove to be a war of attrition.

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

4.8.26—*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.

4.8.50—*Desolation*—A region located just north of the narrow neck of land which had once been populated by the Jaredites.

4.9 So long as the opposing sides faced each other on the field of battle without the spirit and power of God, it was simply a matter of time until the army with the lesser number of combatants was defeated. The Nephites had no serious prospects for a sustainable victory.

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

4.9.23—*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.

4.10 The loss and recapture of the city of Desolation consumed the better part of two years, during which the Nephites suffered enormous casualties. Any man with his eyes open could see that their national situation was untenable. They could not continue in the fashion they were conducting themselves and hope to prosper. They had, however, descended to the state of the natural man. They had no aspirations for a spiritual life, but chose rather to wallow in their wickedness, filling their hearts with the lust for power and supremacy over their enemies.

4.10.8–13—*three hundred and sixty and sixth*—The 366th year since the appearance of the signs announcing the birth of the Lord Jesus Christ included portions of the years AD 365 and 366.

4.10.20—*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.

4.10.25—*Nephites*—In reference to Nephi, the son of Lehi, who provided

hundred and sixty and fourth year the Lamanites did come against the city Teancum, that they might take possession of the city Teancum also.

8 And it came to pass that they were repulsed and driven back by the Nephites. And when the Nephites saw that they had driven the Lamanites they did again boast of their own strength; and they went forth in their own might, and took possession again of the city Desolation.

9 And now all these things had been done, and there had been thousands slain on both sides, both the Nephites and the Lamanites.

10 And it came to pass that the three hundred and sixty and sixth year had passed away, and the Lamanites came again upon the Nephites to battle; and yet the Nephites repented not of the evil they had done, but persisted in their wickedness continually.

Morm. 4:9
FPM 345
Morm. 4:11
FPM 345
Morm. 4:11–12
EM 2:903

leadership to the righteous six hundred years before the birth of Christ.

4.11 Mormon included a short description of one or two of the encounters between the Lamanites and the Nephites in one of his letters to his son Moroni (see *MR-C 9.1-16*). More than thirty years had passed since the early battles with king Aaron and the Nephites had not made any spiritual progression at all; in fact, it was quite the reverse. These were men passed feeling, with little or no natural affection. They had no compassion or mercy; they were far removed from the sort of sentiments that their chief captain Moroni had exhibited many years before.

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

4.11.39—*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.

4.12 The Nephites had fallen on hard times indeed if their wickedness had exceeded that of the House of Israel in all of her generations. We may speculate as to whether Mormon was speaking of the degree of wickedness or the universality of the wickedness practiced by the Nephites at that time. The distinction is merely academic; their destruction was assured.

4.12.14—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

4.12.22—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

4.13 The force of Lamanite arms was sufficient to root the Nephites out of the city of Desolation. The war of attrition had begun in earnest and there was no end in sight, save in the hearts and minds of the righteous who could perceive the judgments of God upon the face of the land. There would be a sputtering success or two on the part of the Nephites, and then the end would inexorably come upon them.

4.13.8—*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.

4.13.15—*Desolation*—A region located just north of the narrow neck of land which had once been populated by the Jaredites.

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

4.14 Mormon does not describe in any detail the nature of the idolatrous gods that the Lamanites had chosen to worship, nor is he particularly explicit about the manner in which the sacrifices were carried out. He is particular to note, however, that it was the Nephite women and children who bore the wrath of the Lamanites once the battle had been won. One wonders if the men were all summarily executed at the end of the battles or whether they were forced to watch the departure of their families out of mortality as an act of torment.

4.14.10—*Teancum*—We know little or nothing regarding this city north of the narrow neck of land, except that which Mormon describes in this

11 And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people, both of the Nephites and of the Lamanites; and every heart was hardened, so that they delighted in the shedding of blood continually.

12 And there never had been so great wickedness among all the children of Lehi, nor even among all the house of Israel, according to the words of the Lord, as was among this people.

{*9-1830*}

13 And it came to pass that the Lamanites did take possession of the city Desolation, and this because their number did exceed the number of the Nephites.

14 And they did also march *forward against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods.

* p. 526
Morm. 4:14
AF 51
Morm. 4:14-15
MD 666
Morm. 4:14,21
EM 2:933
EM 3:1249

particular chapter. The city is not mentioned by name in any other part of the narrative of the Book of Mormon. It may have been considered part of the land of Desolation (see 4.20).

4.15 Mormon does not tell us where the staging area was for the counter attack that brought about the recapture of the cities of Teancum and Desolation. Again, there is no spirit of repentance, no fearing of the God of their fathers, just an unquenchable desire for revenge, blood for blood and life for life. That the Nephites perpetrated atrocities against the Lamanites is certain, although Mormon does not articulate them here (but, see *MM-C 9.9–11*).

4.15.9–14—*three hundred and sixty and seventh*—The 367th year since the appearance of the signs announcing the birth of the Lord Jesus Christ included portions of the years AD 366 and 367.

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

4.15.22—*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.

4.16 The eight-year hiatus from armed conflict between the Lamanites and the Nephites is a modest indication as to the nature of the bloodletting that had been going on between the warring parties. The factions were war-weary, their armies depleted, their enthusiasm somewhat quenched.

4.16.13–18—*three hundred and seventy and fifth*—The 375th year since the appearance of the signs announcing the birth of the Lord Jesus Christ included portions of the years AD 374 and 375.

4.16.3—*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.

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

4.17 It is clear that the Lamanites intended to put an end to the conflict once and for all. This was not to be a piecemeal operation, and it eventually proved to be the beginning of the prolonged final thrust that would bring about the utter destruction of the Nephite civilization.

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

4.18 This was to be a ten-year retreat that would culminate on the hill Cumorah in what we now call western New York state about the year 384 (see 6.5–6).

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

4.18.14—*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.

4.19 Since the 362nd year, Mormon had refused to lead his people into battle because of their refusal to follow his counsel. During those 13 years Mormon had watched the reversal of fortunes of the Nephites, tens of thousands of them falling by the sword at the hands of their enemies. At this point in the history of the Nephites, the city of Desolation fell into the hands of the

15 And it came to pass that in the three hundred and sixty and seventh year, the Nephites being angry because the Lamanites had sacrificed their women and their children, that they did go against the Lamanites with exceedingly great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands.

16 And the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year.

17 And in this year they did come down against the Nephites with all their powers; and they were not numbered because of the greatness of their number.

18 And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun.

19 And it came to pass that the Lamanites did come down against the city Desolation; and there was an exceedingly sore battle fought in the land Desolation, in the which

Morm. 4:15,21
EM 4:1579

Lamanites for the last time, never again to be recovered by the armies of the Nephites.

4.19.8—*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.

4.19.15—*Desolation*—A region located just north of the narrow neck of land which had once been populated by the Jaredites.

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

4.20 Mormon does not recount any battle for the city of Teancum, but perhaps his assertion that the battle for the land of Desolation had been lost, also implied that both the cities of Teancum and Desolation were taken at that time (see 4.3).

4.20.14—*Boaz*—This is the only place in the narrative of the Book of Mormon where this fortress is mentioned by name. It is clear, however, that it lay north of the narrow neck of land and the cities of Desolation and Teancum.

4.20.22—*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.

4.21 Again, it is the women and children who ignominiously suffer at the hands of the Lamanites (see 4.14).

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

4.22 In his account of the general flight of the Nephites from the lands of their possessions, Mormon does not articulate the names of the towns and villages, nor does he tell us the number of days that it took for the gathering body of refugees to travel from the land of Desolation to the land of Antum.

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

4.23 We are not told when the Lord proposed the transfer of all of the Nephite records from Shim to Cumorah. It is clear that the records were not so well hidden that the Lamanites would not have found them in the process of time. It may be as well that Mormon was still composing the text of his own narrative and had further need of the various volumes within the archive.

4.23.4—*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.

4.23.8—*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.

4.23.14—*land*—In reference to all of the established possessions of the Nephites, and not just the lands of Desolation and Antum.

4.23.22—*Shim*—The hill in the land of Antum and near the city of Jashon within which the prophet Ammaron secretly hid all of the records of

they did beat the Nephites.

20 And they fled again from before them, and they came to the city Boaz; and there they did stand against the Lamanites with exceeding boldness, insomuch that the Lamanites did not beat them until they had come again the second time.

21 And when they had come the second time, the Nephites were driven and slaughtered with an exceedingly great slaughter; their women and their children were again sacrificed unto idols.

22 And it came to pass that the Nephites did again flee from before them, taking all the inhabitants with them, both in towns and villages.

23 And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord.

Morm. 4:21
MD 666

Morm. 4:23
AF 264

the Nephites. Some scholars have suggested that the hill Shim mentioned in the book of Ether is the same as that mentioned here (see *ET-C 9.3*). Within the geographical and narrative context of the Nephites and the Jaredites, this conclusion is not without merit. It is probable that the hill Shim was located somewhere in modern Nicaragua. We might here observe that the geographical distance between the hills Shim and Cumorah is considerable, perhaps many thousands of miles. Given that the forced retreat of the Nephites from the land of Desolation to the hill Cumorah consumed ten years, this degree of separation should not surprise us.

4.23.27—*all*—Mormon is not speaking just of the record that had been begun by Nephi the Disciple of Jesus Christ, but rather the entire depository. We may assume that there were many wagon loads of plates and other artifacts for the which he felt personally responsible.

4.23.31—*Ammaron*—The brother of Amos who served as the custodian of the vast historical repository of the Nephite people (see *4 NE-C 1.47*). He hid the entire collection of plates in the hill Shim located in the land of Antum, north of the narrow neck of land and the land of Desolation (see *4 NE-C 1.48* and 1.3).

5.1 The chapterization of the current edition of the Book of Mormon disguises, in part, Mormon’s motivation for taking command of the Nephite armies after having once utterly refused to lead them (see 3.11). In the first edition of the Book of Mormon, chapter 5 was merely a continuation of Chapter II. It is clear that Mormon became deeply concerned about the safety of the depository located at the hill Shim in the land of Antum, and was willing to do anything to protect and preserve the records that Ammoron had ensconced there. We may assume that Mormon did not make this decision on his own, but that the Lord specifically directed him as to what he should do. The transfer of all of the historical plates and other artifacts that pertained to the vast collection, from the hill Shim to the hill Cumorah, would have been no easy matter, one requiring an enormous amount of manpower. As commander in chief of all of the Nephite armies, Mormon would have access to whatever resources he needed to complete the task.

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

5.2 Mormon does not hesitate to tell us that he did not expect any repentance on the part of the Nephites, nor did he expect that the Nephites would ever again be victorious on the field of battle. Again, his motivation for leading the army was not to save the people, but to save their written history.

5.3 The flight of the Nephite army would have been from nearby the land of Antum. We are not privy as to the distance separating Jordan from Antum.

5.3.8—*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

{Chapter II; continued}
(Chapter 5)

{9—1830}

1 AND it came to pass that I did go forth among the Nephites, and did repent of the oath which I had made that I would no more assist them; and they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions.

Morm. 5
DS 2:195
DS 3:234
JC 742
MM 4:396
EM 1:156, 200
EM 2:933
Morm. 5:1
EM 2:933

2 But behold, I was without hope, for I knew the judgments of the Lord which should come upon them; for they repented not of their iniquities, but did struggle for their lives without calling upon that Being who created them.

Morm. 5:2
EM 2:933

3 And it came to pass that the Lamanites did come against us as we had fled to the city of Jordan; but behold, they were driven back that they did not take the city at

amount of pride.

5.3.21—*Jordan*—This is the only place in the narrative of the Book of Mormon that this city is mentioned by name. We may assume that the city lay to the north of the land of Antum, the city Jashon, and the hill Shim.

5.4 We cannot determine where in the western hemisphere the various locations mentioned are to be found. The farther to the north the retreating armies travelled, however, the more untenable their circumstances would have become. While it may have been possible to block the passage of the Lamanite armies at such geographical bottlenecks like the cities of Desolation and Teancum, as the distance between the west and west seas increased, the greater the defensive network had to be.

5.4.17—*city*—That is to say, the city of Jordan.

5.4.23—*cities*—These remain unnamed, but again we assume that they lay farther to the north.

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

5.5 The unrelenting retreat northward by the Nephite people had begun in the year 375. During the intervening four years, the city of Desolation was overcome, the city of Boaz was attacked twice and then destroyed, Mormon resumed command of the army, the land of Antum was overrun, and the Lamanites advanced to the city of Jordan and environs. Again, Mormon only hints at the distances involved.

5.5.22—*destroyed*—The Lamanite military policy at this point was a scorched-earth approach to military advance. They could not afford to leave anyone on their flank.

5.5.25—*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.

5.5.39–44—*three hundred and seventy and nine*—The 379th year since the appearance of the signs announcing the birth of the Lord Jesus Christ included portions of the years AD 378 and 379.

5.6 It is to be assumed that this defense spoken of took place at the city of Jordan where the Nephites had successfully withstood the Lamanites twice before (see 5.3–4).

5.6.9–12—*three hundred and eighty*—The 380th year since the appearance of the signs announcing the birth of the Lord Jesus Christ included portions of the years AD 379 and 380.

5.6.15—*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.

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

5.7 Again, the Lamanites were allowing no one to impede their advance. Neither did they allow anyone to pose a potential threat to their rear. We may only speculate about the manner in which the archives of the Nephites were being transported, but it is clear that Mormon knew precisely what he was doing and where he was going in the end. He may very well have entrusted the transport of the records to a company that was far in advance of the battle

that time.

4 And it came to pass that they came against us *again, and we did maintain the city. And there were also other cities which were maintained by Nephites, which strongholds did cut them off that they could not get into the country which lay before us, to destroy the inhabitants of our land.

5 And it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire; and thus three hundred and seventy and nine years passed away.

{9—1830}

6 And it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we did stand against them boldly; but it was all in vain, for so great were their numbers that they did tread the people of the Nephites under their feet.

7 And it came to pass that we did again take to flight, and those whose flight was swifter than the Lamanites' did escape, and those whose flight did not exceed the Lamanites' were swept down and

* p. 527

lines. It should not surprise us if we were to learn that Moroni was given the assignment to lead that company.

5.7.21—*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.

5.8 However appalling the destruction wrought by the opposing armies had been up to this point (see 4.11–12 and *MR-C 9.7–20*), the conduct of the fleeing and advancing armies exceeded all that had gone on before. Mormon is mercifully general about the desolation that occurred in the path of battle.

5.8.5—*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.

5.9 No doubt Mormon had an opportunity to record his experiences in far more detail elsewhere, but for all intents and purposes for the Book of Mormon, his record is quite terse and not particularly graphic. This he did because of his own sensibilities, as he was instructed by the power and influence of the Holy Ghost that was upon him.

5.9.13—*remnant*—That is to say, the surviving posterity of the children of Lehi who would eventually be the beneficiaries of the history that Mormon was compiling.

5.9.21—*Gentiles*—That is to say, those peoples who would eventually come to the Americas, who would subject the children of Lehi, and then eventually be the means by which the remnants would be re-introduced to the covenants given to their fathers anciently.

5.9.46—*abridgment*—Whether in reference to his account of the Nephite peoples as a whole, or to his own person treatise of the last ten years of the Nephite nation, the meaning is clear.

5.10 Mormon had attempted to teach the Nephites, repeatedly calling them to repentance, that they might be forgiven and spare the ignominy of utter destruction for their wickedness. It had been a bootless exercise, but one he felt compelled to pursue (see *MR-C 9.3–6*). Notwithstanding Mormon’s decision to resume commanding the Nephite army, he knew that they would never again hearken to his voice in spiritual matters. Thus, he turns his attention to their distant posterity and to the Gentiles would be the instruments by whom the children of Lehi would receive salvation and exaltation.

5.10.14—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

5.10.22—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

destroyed.

8 And now behold, I, Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes; but I, knowing that these things must surely be made known, and that all things which are hid must be revealed upon the house-tops—

9 And also that a knowledge of these things must come unto the remnant of these people, and also unto the Gentiles, who the Lord hath said should scatter this people, and this people should be counted as naught among them—therefore I write a small abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.

10 And now behold, this I speak unto their seed, and also to the Gentiles who have care for the house of Israel, that realize and know from whence their blessings come.

Morm 5:9
AF 327

5.11 In the latter days, the fullness of the Gospel of Jesus Christ was to come to a people who would be perceived as pertaining to the Gentile nations. These Gentiles would have the scriptures of the Jews and would also be the means by which the records of the Nephites would be made available to the posterity of father Lehi. The spiritual sensitivity of these men would be such that they would believe all of the words of the ancient prophets, whether from the Old or New World, and would perceive the truth contained in their writings. Such faith, such acceptance of the historical reality, would bring great sadness to those who would peruse the preserved texts, knowing that the accounts given there spoke of real people who forfeited their eternal blessings because of their desires for the vain and ephemeral things of this world.

5.11.5—*such*—That is to say, the Gentiles who will have responsibility for the salvation of the remnants of the house of Lehi and the other remnants of the House of Israel.

5.11.15—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

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

5.12 The whole of Mormon’s project was guided by the hand of the Lord, inspired by the spirit of the Holy Ghost moving upon the heart and mind of the prophet. Mormon wrote with clarity and boldness because he knew that when the time came for the Book of Mormon to come forth, those engaged in its translation and distribution would be men of faith and righteousness.

5.12.8—*remnant*—Speaking specifically of the descendants of father Lehi, but generally of the whole House of Israel as well, unto whom the words of the ancient American prophets would ultimately come.

5.12.13—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

5.12.41—*hid*—It should not surprise us to learn that the prophet Mormon had seen in vision precisely where he was to take the vast collection of records in his charge. He knew that there was a place where he could safely ensconce the Nephite plates. He also knew that he would find there a location where his own work might be preserved from the hands of the Lamanites, to come forth in the latter days to be a blessing to the world.

5.13 The work of preserving the essence of the Lord’s dealings with the children of Lehi had been guided in every aspect by the hand of the Lord. Mormon knew in his heart and in his mind that the preservation and the restoration of the truth for the benefit of the children of Lehi would likewise be guided and directed in every aspect. In this, he was perfectly justified.

5.14 We may speculate at great length about the destiny of the Jewish people and how it is that they will come to believe in the Lord Jesus as the Son of the

11 For I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Jesus.

12 Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord that they may come forth in his own due time.

13 And this is the commandment which I have received; and behold, they shall come forth according to *the commandment of the Lord, when he shall see fit, in his wisdom.

14 And behold, they shall go unto the unbelieving of the Jews; and for

Morm. 5:11
CR87-O 104
CR91-O 41, 43
CR94-O 47
CR96-O 48
CR01-A 76
CR01-O 22

Morm. 5:12
CR95-A 45
Morm. 5:12–14
MLM 226
Morm. 5:12–15
AF 294
DS 3:211
Morm. 5:12,14
CR81-A 21

* p. 528

Morm. 5:14
AF 334, 343

living God. Whatever the sequence of events, whatever the instruments involved, however the prophecies might be interpreted and applied, it is certain that the Book of Mormon will be one of the major motivations for their acceptance of the Christ. Their transition from incredulity to belief will be as sweet as it has been for other remnants of the House of Israel, no matter whatever trials and tribulations they may be called to pass through. In conjunction with their faith in Jesus Christ will be the confirmation of their lands of promise, that they might have a habitation there in time and in eternity.

5.14.11—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

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

5.14.28—*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.

5.14.59—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

5.15 Mormon knew that the veil of unbelief and the spirit of the devil would continue to blind and weaken the children of Lehi for many generations after his departure from mortality. The Lamanites would become almost completely oblivious of the hereditary blessings that had been reserved for them by their fathers, more subjugated to the power of Satan than at any other time in their history.

5.15.23—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

5.15.60—*Lamanites*—In reference to Laman, the eldest son of Lehi who sought to destroy anyone who might be entitled to administer in any

this intent shall they go—that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant;

MD 637, 744
DS 3:9
PM 152, 182

15 And also that the seed of this people may more fully believe his gospel, which shall go forth unto them from the Gentiles; for this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry.

Morm. 5:15
MD 429
Morm 5:15–20
MLM 209

way to him or to his family. He was a man filled with an inordinate amount of pride.

5.16 In a literal sense, the Nephites were being driven and scattered by the enormity of the forces arrayed against them, fleeing ever northward to escape the destruction. The Lamanites were driven to pursue, in a blind rage inspired by the spirit of the evil one. Both sides hearkened to his voice, drinking from the fountain of filthy waters unto the damnation of their own souls.

5.16.20—*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.

5.17 For nearly two hundred years, the fathers of the combatants had lived in peace and harmony, filled with the spirit of God and a deep and abiding love for one another. Their fall from grace could not have been more disconcerting to those who were privy to it.

5.17.10—*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.

5.18 Chaff, or the husks and straw of winnowed grain, has little or no substance and therefore is easily driven away by the wind from the threshing floor. A ship without sail, anchor, or rudder is helpless upon the waters of the deep;

16 For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

17 They were once a delightful people, and they had Christ for their shepherd; yea, they were led even by God the Father.

18 But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a ves-

Morm. 5:16
AGQ 1:72
MD 631
CR93-O 19
Morm. 5:16–17
PM 179

Morm. 5:17
MD 328

Morm. 5:18
TSWK 163
MF 21

it is powerless, directionless, and without stability of any kind.

5.19 The fullness of the Gospel and the first insights into the history of the children of God in this hemisphere were taken away from the descendants of the faithful saints who dwelt here anciently. Those who would come here under the direction of the Lord God of Israel, remnants of the House of Israel who would accompany the Gentiles in their conquest of the land, would be the means by which the descendants of Lehi would regain their lost blessings. It could have been facilitated by one of the latter-day Lamanites, but the Lord's economy dictated otherwise.

5.19.26—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

5.20 One cannot review the events that followed in the wake of the European discovery of the Americas and not perceive the fulfillment of Mormon's words. The posterity of father Lehi suffered greatly under the grinding heel of the Gentiles, bowing before the military and economic might of those colonizing peoples. The ultimate salvation of the posterity of Lehi, both temporally and spiritually, will come as they accept the blessings that have been revealed to them by those who have received the keys of the priesthood and the oracles of heaven.

5.20.17—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

5.20.41—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God's noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham's ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

sel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

19 And behold, the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land.

20 But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel.

FPM 61

Morm. 5:20
AF 327
FPM 341
CR99-O 89

5.20.48—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

5.21 All of the prophets and servants of God have looked upon the plight of the remnants of the House of Israel and have sought the blessings of heaven in their behalf, out of the compassion, love, and mercy that the spirit of God inspired in them.

5.22 Either the Gentiles will be for the Lord and his economy or they will stand against it. Woe be unto those who think to confront and defy the purposes of God! The salvation of the Gentiles can only come in conjunction with their willing nurturing of the remnants of Israel.

5.22.5—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

5.23 The future reality should concern us, to the point of abject humility and effective repentance. The world as it is will not continue, nor will the pleasures and vices of the world continue. There will come a time of great cleansing, during which the chaff of the field and the dross of the refinery will be summarily dismissed. This is inevitable and inescapable, although there will be many who will seek deliverance from the glory of God and the majesty of His Son. They will not, nay, cannot succeed.

5.23.33—*scroll*—This is an image that is frequently confused with that which is used by Isaiah and other prophets in referring to the abundance of latter day revelation just prior to and during the Millennium. Isaiah and John the Beloved, for example, both write of the heavens as being like unto a scroll of papyrus or parchment. For the wicked, the heavens will be sealed, the scroll having been rolled up and put away, the Spirit of God having fully withdrawn from the nations of the earth (see *IS-C 34.4*). For the saints of God, the scroll of heaven will be completely unrolled that they might know all truth in relation to the interactions between heaven and earth (see *RV-C 6.14*). Here, Jesus is reported to have spoken of the earth being rolled together as a scroll. We may not know exactly what the image implies. If physical, we may expect rather catastrophic changes in the nature of the earth that will accompany the second advent of the Lord Jesus Christ. If metaphorical, we might speculate that the earth, like a scroll being prepared for transportation, is to pass through a transformation that will enable it to come back into the presence of the Father.

5.24 The Gentiles must seek compassion and mercy from the Lord God of Israel, for they will find it in no other place. How exactly the Lord will use the remnants of His covenant people to straiten the recalcitrant Gentiles, we are not told, even though we have the metaphorical allusions set before us. It is unlikely that bitter warfare or merciless destruction will be the means. The

21 And also the Lord will remember the prayers of the righteous, which have been put up unto him for them.

22 And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

23 Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?

24 Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—lest a remnant of the seed of Jacob shall go forth among you as a

Morm. 5:23
MD 544
CR85-A 92

Morm. 5:24
EM 2:663

effect, however, may be very much like that wrought by Samuel the Lamanite when he came in among the Nephites in the land of Zarahemla.

5.24.25—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

6.1 The last city mentioned by Mormon in their northward flight from the Lamanites was Jordan, a city that they successfully defended against two assaults. In the year 380, that city and presumably many others in the surrounding region fell (see 5.3–6). Again, Mormon did not provide us with any geographical information nor did he remark about the time involved (see 5.7). But as will be seen below, no less than four years had elapsed since Jordan. What follows is a compilation of named locations within the framework of the final war between the Lamanites and the Nephites

<i>Date</i>	<i>Location</i>	<i>Direction</i>	<i>Win/Loss</i>	<i>Scripture</i>
363	Desolation	South	Defeat	Mormon 4:1–2
363	Desolation	North	Defeat	Mormon 4:2
363	Teancum	North	Victory	Mormon 4:3
364	Teancum		Victory	Mormon 4:7
364	Desolation	South	Victory	Mormon 4:8
366	Desolation	North	Defeat	Mormon 4:10–13
366	Teancum	North	Defeat	Mormon 4:14
367	Teancum	South	Victory	Mormon 4:15
367	Desolation	South	Victory	Mormon 4:15
375	Desolation	North	Defeat	Mormon 4:19
375–379	Boaz	North	Victory	Mormon 4:20
375–379	Boaz	North	Defeat	Mormon 4:21
375–379	Towns & Villages	North	Defeat	Mormon 4:22
375–379	Shim-Antum	North	Defeat	Mormon 4:23
375–379	Jordan	North	Victory	Mormon 5:3
375–379	Jordan; others		Victory	Mormon 5:4
380	Jordan	North	Defeat	Mormon 5:6
380	(flight)	North	Defeat	Mormon 6:1–2
384	Cumorah	North	Defeat	Mormon 6:6–15

Note that beginning in 375 the Nephite armies never again regained lands that had been lost to the Lamanites. The retreat to Jordan transpired over a four year period and the flight to Cumorah took place during a four or five year period of time. If we assume that the city of Desolation were located somewhere within what is now called the Panama isthmus, then the flight to the hill Cumorah would have involved a distance of about five thousand miles. On average, this retreat would have averaged about 1.5 miles a day. Needless to say, some days during that time would have involved no travelling. By the

lion, and tear you in pieces, and there is none to deliver.

*{*Chapter III}*
(Chapter 6)

{9—1830}

1 AND now I finish my record concerning the destruction of my people, the Nephites. And it came to pass that we did march forth before the Lamanites.

* p. 529

Morm. 6
MD 175, 529
DS 3:234, 320
JC 742
MM 4:396
EM 1:156, 165,
200, 213
EM 2:933
EM 4:1598

same token, other days would have required the Nephites to travel considerably more than 1.5 miles a day in order to preserve their lives. We cannot pretend to know where the city of Jordan was, except that it was relatively near the hill Shim and the land of Antum. The flight from Jordan to Cumorah would have been swift indeed, but we can only speculate about the precise distance. Even if the city of Jordan were located in the isthmus of Panama, the retreat to the hill Cumorah over that five year period would have been no more than three miles a day.

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

6.1.28—*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.

6.2 The hill Cumorah is located in the western regions of the modern State of New York. Notwithstanding strenuous arguments to the contrary, it is the very same prominence upon which both the Jaredite and Nephite civilizations came to an end. If there ever was another hill that was called Cumorah, it is not chronicled in the Book of Mormon or in the history of The Church of Jesus Christ of Latter-day Saints. To assert the existence of another location for the depository for the vast records of the Nephites does nothing to enhance the faith and testimony of the saints of God. Nor does such an assertion effectively resolve any intellectual conundrums regarding Nephite history, either real or feigned.

6.2.3—*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.

6.2.9—*king*—It seems unlikely that this would have been Aaron, the last named Lamanite king of the Book of Mormon. Aaron ruled the Lamanites some fifty-five years before (see 2.9).

6.2.12—*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.

6.2.34—*Cumorah*—The site of the destruction of the Nephite peoples at the hands of the Lamanites during the fourth century AD. It was also the site of the destruction of the Jaredite nation a millennium before, the hill then being called Ramah. Within its confines, the entire library of the Nephite civilization was placed by the prophet Mormon. Notwithstanding arguments to the contrary, this is the same hill where the singular stone box was constructed into which Moroni placed his father's record. That is to say, the hill Cumorah is, in fact, located in western New York, near the town of Palmyra. There is no other.

6.3 We are not told how long this gathering took to accomplish. More than 230,000 would die around the hill Cumorah.

6.3.11—*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.

6.4 The hill Cumorah is located in the Finger Lakes region of the State of New York and is, indeed, a land of many waters, rivers, and springs.

2 And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle.

Morm. 6:2
EM 1:164
Morm. 6:2,7
EM 2:933

3 And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

4 And it came to pass that we did march forth to the land of

Morm. 6:4
DS 3:233

6.4.15—*Cumorah*—The site of the destruction of the Nephite peoples at the hands of the Lamanites during the fourth century AD. It was also the site of the destruction of the Jaredite nation a millennium before, the hill then being called Ramah. Within its confines, the entire library of the Nephite civilization was placed by the prophet Mormon. Notwithstanding arguments to the contrary, this is the same hill where the singular stone box was constructed into which Moroni placed his father’s record. That is to say, the hill Cumorah is, in fact, located in western New York, near the town of Palmyra. There is no other.

6.4.49—*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.

6.5 It would appear that all of those who considered themselves Nephites were gathered together at the hill Cumorah. We do not know from whence they came. Were they drawn in from Nephite settlements in the area or were they simply recruited from the scattered remnants of the people who had been fleeing for their lives for the preceding five years?

6.5.3–8—*three hundred and eighty and four years*—The 384th year since the appearance of the signs announcing the birth of the Lord Jesus Christ included portions of the years AD 383 and 384

6.5.27—*Cumorah*—The site of the destruction of the Nephite peoples at the hands of the Lamanites during the fourth century AD. It was also the site of the destruction of the Jaredite nation a millennium before, the hill then being called Ramah. Within its confines, the entire library of the Nephite civilization was placed by the prophet Mormon. Notwithstanding arguments to the contrary, this is the same hill where the singular stone box was constructed into which Moroni placed his father’s record. That is to say, the hill Cumorah is, in fact, located in western New York, near the town of Palmyra. There is no other.

6.6 Modern day descriptions of the place where Mormon hid all of the Nephite plates indicate clearly that it was a large excavated room within the hill Cumorah itself. One wonders when it was constructed. Did Mormon and his men have time to build such a safe place for the records in such a fashion that it would not be discovered by the Lamanites after the Nephites were all killed? The Jaredite nation had perished at the same location many centuries before, they having referred to the hill Cumorah as the hill Ramah (see *ET-C 15.11*). Had the room that became the depository for the Nephite records been built then as part of a defensive network for the Coriantumr and his soldiers? We do not know, but it seems likely.

6.6.21—*Cumorah*—The site of the destruction of the Nephite peoples at the hands of the Lamanites during the fourth century AD. It was also the site of the destruction of the Jaredite nation a millennium before, the hill then being called Ramah. Within its confines, the entire library of the Nephite civilization was placed by the prophet Mormon. Notwithstanding arguments to the contrary, this is the same hill where the singular stone box was constructed into which Moroni placed his father’s record. That is to say, the hill Cumorah is, in fact, located in western New York, near the town of Palmyra. There is no other.

6.6.24—*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.

Cumorah, and we did pitch our tents around about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites.

5 And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.

{~~9~~—1830}

6 And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

Morm. 6:5–22
EM 1:170

Morm. 6:6
DS 3:235
JC 767
EM 1:346
EM 2:932

- 6.6.28—*old*—Mormon was now in his seventy-fifth year (see 4 *NE-C* 1.48–49 and 1.1–2).
- 6.6.43—*commanded*—This is undoubtedly what had prompted Mormon to take command of the Nephite armies sometime between the years 375 and 379, by which manpower he was able to transport the Nephite records from the hill Shim in the land of Antum to the hill Cumorah (see 4.17–23 and 5.1–5).
- 6.6.73—*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.
- 6.6.82–83—*this record*—In reference to collection of plates from which the narrative of the Book of Mormon has been translated.
- 6.6.87–89—*plates of Nephi*—In reference to the Large Plates of Nephi which contained nearly a thousand years of written history engraved upon metal plates. There were in excess of many wagon loads of these records.
- 6.6.90—*Nephi*—In reference to the large plates of Nephi that had been initiated by the son of Lehi and continued as a repository of the Nephite civilization for a thousand years.
- 6.6.106–108—*these few plates*—Again, in reference to the small collection of plates fashioned by Mormon upon which he recorded his compendium of Nephite history. These would be secreted by his son Moroni in another place on the hill Cumorah many years later.
- 6.6.124—*Moroni*—This, of course, is the man who would be chosen to complete Mormon’s record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

6.7 Mormon does not tell us whether the women and children were armed and included directly in the count of the dead, but that was probably the case. Their fear would have been debilitating, indeed, if the armies of the Lamanites were composed only of hardened warriors.

- 6.7.22—*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.
- 6.7.30—*fear*—The sting of death is sin. The armies of the Nephites were filled with men and women who had refused to repent. Faced with death, they perceived themselves as candidates for hell.

6.8 We can only imagine how the Lamanites approached the battle, particularly in light of the enormity of their numbers and the nature of the soldiers of the Nephites.

6.9 No less than a quarter of a million people fell before the Lamanites in a single day. We have no idea as to how many casualties there were among the Lamanites. Given the fear of the Nephites and the possibility that there were many among the soldiers who were women and children, we may easily conclude that there were relatively few of the Lamanites who fell in battle. This was an appalling bloodletting which brought neither repentance nor remorse.

6.10 Mormon fell wounded in the battle, his prostrate body unnoticed by the victorious Lamanites. We are not told if he was discovered by one of the other survivors or if he regained consciousness and gathered with them at the top of

7 And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them.

8 And it came to pass that they came to battle against us, and every soul was filled with terror because of the greatness of their numbers.

9 And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

10 And it came to pass that my men were hewn down, yea, even my ten thousand who were with

Morm. 6:8–15
EM 2:932

the hill Cumorah.

6.10.8—*men*—Is Mormon being literal here, or is he simply referring to the total number of men, women, and children who pertained to his particular command? The death toll would have been considerably greater than ten thousand if he is counting only the male adults in the army.

6.11 We are not told how the twenty-four escaped death. It is conceivable that all of them had been wounded in some fashion and left for dead by the Lamanites.

6.11.26—*Moroni*—This, of course, is the man who would be chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

6.11.43—*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.

6.11.51—*top*—The hill Cumorah is of considerable size and the most elevated of the prominences in the vicinity.

6.11.54—*Cumorah*—The site of the destruction of the Nephite peoples at the hands of the Lamanites during the fourth century AD. It was also the site of the destruction of the Jaredite nation a millennium before, the hill then being called Ramah. Within its confines, the entire library of the Nephite civilization was placed by the prophet Mormon. Notwithstanding arguments to the contrary, this is the same hill where the singular stone box was constructed into which Moroni placed his father's record. That is to say, the hill Cumorah is, in fact, located in western New York, near the town of Palmyra. There is no other.

6.11.57-58—*ten thousand*—We cannot be absolutely certain that this constituted a complete count of the actual dead or whether this is a tally just of the men (see 6.10).

6.12 Again, we may speak of the regular divisions of the Nephite army, but we should be cautious regarding their composition.

6.12.18—*Moroni*—This, of course, is the man who would be chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

6.13 We should probably conclude that Gidgiddonah died with his men.

6.13.7—*Gidgiddonah*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name.

6.14 These men represent a minimum of 100,000 deaths among the Nephites, considerably more if only the adult males were numbered. We should not be surprised to find both Jaredite and Hebrew given names among the Nephites.

6.14.2—*Lamah*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name.

6.14.10—*Gilgal*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name. This Nephite ought not be confused with the place name that is featured prominently in the text of the Old Testament, although it was undoubtedly inspired by the same.

6.14.18—*Limbah*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name.

6.14.26—*Joneam*—This is the only place in the narrative of the Book of

me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life.

11 And when they had gone through and hewn down all my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our *people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me.

12 And we also beheld the ten thousand of my people who were led by my son Moroni.

13 And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst.

14 And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Jeneum had fallen with his ten thousand; and Cumenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each.

Morm. 6:11-15
EM 3:1163

* p. 530

- Mormon where this Nephite general is mentioned by name.
- 6.14.34—*Camenihab*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name.
- 6.14.36—*Moronihab*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name. He ought not be confused with another general of the same name, the son of the chief captain Moroni, who served in the land of Zarahemla during the first century BC (see *AL-C 62.43*). There was also a city in the land of Zarahemla that bore this same name (see *3 NE-C 8.10*).
- 6.14.38—*Antionum*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name. Ought not to be confused with the Zoramite city of the Nephites, although the place name may have inspired the given name.
- 6.14.40—*Shiblom*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name. He ought not be confused with a Jaredite king of the same name (see *ET-C 11.4*).
- 6.14.42—*Shem*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name. There was a city of the same name at which the Nephites won a decisive battle against the Lamanites (see 2.21–29). Needless to say, he ought not be confused with one of the sons of the prophet Noah who survived the great deluge.
- 6.14.44—*Josh*—This is the only place in the narrative of the Book of Mormon where this Nephite general is mentioned by name. It is also the name of city destroyed at the time of the Savior’s death (see *3 NE-C 9.10*).

6.15 These ten unnamed generals commanded another one hundred thousand Nephite warriors, with perhaps an additional multitude of women and children. This would amount to a grand total of over 230,000 souls that perished on the slopes of the hill Cumorah and environs. No one remained to bury the dead. The Lamanites left them as they had fallen.

- 6.15.31–33—*twenty and four*—The same 24 who were mentioned in verse 11. We know nothing more of them.
- 6.15.41—*few*—Moroni testifies that those Nephites that had fled to the south had been hunted down and slain by the Lamanites (see 8.2).
- 6.15.51—*few*—We know nothing of the fate of these deserters. In the early stages of the war, the Lamanites did not allow for the defeated men to remain in the land (see 5.5). These latter deserters, however, did not pose a threat to the armies of the Lamanites and may have been spared as a result.
- 6.15.58—*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.

6.16 The sorrow of the living for the dead is exacerbated if those who perished have no prospects in the paradise of God.

6.17 Those many hundreds of thousands of Nephites who had fallen by the sword during the final ten years of the war with the Lamanites were men and women who had thrown off the traditions of their righteous ancestors and who had openly and willingly embraced the lusts and temptations of the natural man.

{¶—1830}

15 And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had deserted over unto the Lamanites, had fallen; and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to molder upon the land, and to crumble and to return to their mother earth.

16 And my soul was rent with anguish, because of the slain of my people, and I cried:

17 O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!

Morm. 6:15
FPM 346
EM 2:805

Morm. 6:16
MD 38
Morm. 6:16–22
EM 2:933

Morm. 6:17
CR82-O 99
CR87-O 103
CR90-O 69
CR91-A 119

6.17.2—*fair*—The English word “fair” is of a complex derivation and meaning. Not only does the word refer to complexion and natural beauty, it has to do with many other sentiments and conditions as well. At the heart of its meaning is the notion of a thing having been scrubbed clean, purified from all stain and extraneous matter. Implied in the semantic power of the word are the sentiments of “openness, frankness, honesty, candidness, civil, pleasant, prosperity, plain, legible, success”. The Nephites had fallen from all that is good and virtuous through an abject refusal to follow the Lord Jesus Christ.

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

6.18 Mormon’s anguish is no less poignant that the suffering of the Three Disciples for the decadence of the erstwhile saints of God (see *4 NE-C 1.44*).

6.19 This is a question worthy of every generation that has chosen to follow after the world rather than pursue the marked course to salvation and exaltation.

6.20 The last of the Nephites had been ushered into the world of spirits completely unprepared to enter thereunto. They would spend hundreds of years there regretting their choices made in mortality, attempting to find a release from their suffering, the suffering of the wicked.

6.21 We cannot easily speak of the destiny of those who died at the hill Cumorah. They might have sought of forgiveness of their sins immediately, but who would provide the ordinances of salvation in their behalf. This, no doubt, will be a labor of love worked during the Millennium by those who are merciful and kind. They have, however, remained in spirit prison for over sixteen hundred years.

6.21.36—*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.

6.22 It is far easier to repent and receive forgiveness while dwelling in the mortal sphere than it is to achieve the same in the world of spirits. Yet, all who

18 Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss.

19 O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!

20 But behold, ye are gone, and my sorrows cannot bring your return.

21 And the day soon cometh that your mortal must put on immortality, and these bodies which are now moldering in corruption must soon become incorruptible bodies; and then ye must stand before the judgment-seat of Christ to be judged according to your works and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you.

22 O that ye had repented before this great destruction had come

CR91-O 43
CR92-O 92
CR93-A 114
CR94-O 47
CR01-O 22
Morm. 6:17–18
MF 137
Morm. 6:17–22
EM 1:156

have ever lived will have a complete opportunity to receive all of the blessings of eternity according to their faith and diligence. The justice of the God of Heaven will be accompanied by great compassion and love.

7.1 No one among the ravaging armies that scoured the countryside for Nephite stragglers would ever read the words that Mormon was composing on his plates. Nor would their children or their children's children. Many centuries would pass before the fullness of the Gospel of Jesus Christ as contained in the Book of Mormon would come forth out of its hiding place. Mormon's faith in the word of God is such that he knew that the posterity of his adversaries would, in the distant future, come to a knowledge of the truth. He knew too that many millions of them would forsake the traditions of their fathers and cleave unto the Church of Christ to find eternal salvation in the Celestial Kingdom of God. His counsel is for them, to strengthen them in their resolve to keep the commandments of the Father.

7.1.10—*remnant*—Nominally, the vast majority of those who survived the final conflict at the hill Cumorah were Lamanites, but that opposing force consisted of genetic Nephites who had apostatized from their association with their brethren. Philosophically, the victors in that destruction were a composite of those who had rejected the fullness of the Gospel of Jesus Christ, together with members of the secret combination that had risen up against the judicial government of the Nephites. For all of their wickedness, most of the surviving combatants were literal descendants of father Lehi, and they and their descendants could lay hold on hereditary blessings that had been promised to their ancestors.

7.1.34—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

7.2 Until the key of knowledge was restored through the gift and power of God, the posterity of Lehi in the latter days had no understanding of that which their ancestors had preserved unto them through their covenants. To pertain to the House of Israel is to have eternal options open until the last possible moment, until time is no more.

7.2.10—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

7.3 The Gospel of Christ is the same, yesterday, today, and forever. Notwithstanding the promises made to the posterity of Abraham, Isaac, and Jacob, any man who hopes for salvation and exaltation must exercise faith in the Lord Jesus Christ, forsaking his sins and receiving unto himself the same covenants entered into by the Lord's faithful servants in all dispensations.

7.4 The victory at the hill Cumorah did not quell the ardor of the Lamanites;

upon you. But behold, ye are gone, and the Father, yea, the Eternal Father of heaven, knoweth your state; and he doeth with you according to his justice and mercy.

{Chapter III; continued}
(Chapter 7)

{9—1830}

1 AND now, behold, I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words, that they may know of the things of *their fathers; yea, I speak unto you, ye remnant of the house of Israel; and these are the words which I speak:

2 Know ye that ye are of the house of Israel.

3 Know ye that ye must come unto repentance, or ye cannot be saved.

4 Know ye that ye must lay down

Morm. 7
JC 742
MM 4:396
EM 1:156, 170,
197, 200, 201,
213
EM 2:749
Morm. 7:1
CR86-O 5
Morm. 7:1–10
MLM 219
* p. 531

it did not quench their taste for blood and mayhem (see 8.8). For the next 1,500 years, the posterity of Lehi would, for the most part, rage against one another, embracing the spirit of conquest, partaking of the passions of the natural man in all of their dealings one with another. There were notable exceptions to this general history of bloodshed, but this hemisphere did not begin to enjoy any spiritual unity whatsoever until after the coming forth of the Book of Mormon and the restoration of the Church of Jesus Christ. The posterity of Lehi had to understand that they would not survive in the dawn of the Dispensation of the Fullness of Times unless they sought the path of peace and righteousness.

7.5 The posterity of Lehi would retain some vague notions regarding the truth that had once been their pleasure to partake of, but the light that would burst upon them in the latter days was to be received wholeheartedly, in its fullness and purity. The ancient gods of their apostate fathers would not do, notwithstanding the great similarities between their false traditions and the fullness of the truth. Jesus of Nazareth, the Son of the living God, he who had dwelt in the land of Israel in the Meridian of Time, he who had suffered dead at the hands of the Jews and the Romans was to be the object of their faith, and not any pale imitation that might have been passed down through the legends of the intervening tribes and nations that spawned upon the land after the fall of the covenant people at Cumorah. Their belief in the literal resurrection from the dead would be in large measure sustained by the account contained in the Book of Mormon of the Savior's appearance to their fathers after his own rising from the tomb. The fact of the resurrection would support their burgeoning faith in the atoning sacrifice of the Lord Jesus Christ by which all men might be cleansed from all wrongdoing, from all sin, transgression, and evil-thinking. For a man who has fully partaken of the blessings of Heaven through the principles and ordinances of the Gospel of Jesus Christ, death holds no fear.

7.5.24–25—*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.

7.5.40—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

7.6 The judgment of Jesus Christ is inescapable. He holds the right to rule and reign in the eternities, through the might and mind of the Father, and his willing sacrifice for and in behalf of the children of men.

7.7 Every man who has ever lived upon the face of the earth is free to choose everlasting life and salvation. Likewise, every man is free to choose death and damnation if he so desires. Had the Lord Jesus Christ not placed himself upon the altars of justice and mercy, suffering the punishment for personal sin in every age of the world's history, no man would have been empowered to choose between life and death; death would have been the only result for having passed through this mortal sphere. We are free to choose between life and death because of the atonement and resurrection of the Savior.

7.7.45—*choirs*—Hardly any other image in time or eternity so aptly portrays the unity of heart and mind of the children of God, those who have been redeemed from death and hell through the resurrection and atoning sacrifice of the Savior.

your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you.

5 Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up.

6 And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment-seat.

7 And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end.

Morm. 7:5
AF 118
PM 152
MM 4:141
EM 2:731
CR82-O 108
CR99-O 31
Morm. 7:5–7
PM 554
EM 4:1699

Morm. 7:6
AF 394
CR00-A 18

Morm. 7:7
AF 40, 94
MD 521, 623
DNTEC 3:473
DS 2:11
PM 115, 238

7.8 The remnants of the House of Israel would be provided with two witnesses, the Bible and the Book of Mormon, which would testify of the truth of the promised Messiah, the coming of the Christ into the world, and of his redemption of the children of men from the awful monsters, death and hell.

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

7.8.18—*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.

7.8.28–29—*this record*—That is to say, the Book of Mormon.

7.8.34—*record*—That is to say, that which we call the Bible today, containing the Old and New Testaments.

7.8.40—*Gentiles*—The preaching of the Gospel by Peter, James, John, Paul and other Jews disseminated the fullness of the truth throughout the known world in the Dispensation of the Meridian of Time. The Romans and Greeks of that day embraced the truth, together with many other people who did not openly pertain to the House of Israel.

7.8.43—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

7.8.53—*you*—The remnants of the posterity of Lehi received the text of the Bible by way of the colonizing Gentile nations who came in among them.

7.9 In some respects, the record of the Jews, the Bible, was imposed upon the inhabitants of the western hemisphere by those Gentiles who colonized the Americas. Surely this ancient record was received grudgingly in the beginning, and not exactly as an act of faith. The posterity of those roughly introduced to Christianity might indeed have persisted in the newly acquired traditions of their fathers for political or social reasons, but there would come a time when they would be given an opportunity to receive the writings of the Bible as teachings that had once been faithfully observed by their distant ancestors, long before the conquest by the Gentile nations. The means for their faith would be the testimony of the prophets, seers, and revelators whose teachings grace the pages of the Book of Mormon. The posterity of Lehi would then no longer view themselves as a displaced people, but rather as children of the promise, a covenant people with an eternal inheritance on earth and in the heavens.

8 Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

9 For behold, this is written for the intent that ye may believe that; and if ye believe that ye will believe this also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them.

Morm. 7:8
EM 1:140
EM 2:933
CR82-O 108
Morm. 7:8–9
MD 79
DS 3:211
PM 297
MLM 177
EM 4:1570
Morm. 7:8–10
AF 133

Morm. 7:9
EM 2:933
CR86-O 71

- 7.9.3—*this*—That is to say, the text of the Book of Mormon.
 7.9.13—*that*—That is to say, the writings that comprise the Bible.

7.10 The Book of Mormon would bear witness to the posterity of Lehi that they were descended from a faithful people who had received the fullness of the Gospel of Jesus Christ from the lips of the very man who had made salvation and exaltation possible. They would also discover that Lehi and the other faithful were themselves descendants from the grand patriarchs, Abraham, Isaac, and Jacob, through whom the blessings had been established as the House of Israel. In nothing need the remnants of the children of Lehi look upon themselves as inferior. They might easily partake of the principles and ordinances of the Gospel of Christ, partaking of the ancient covenants and blessings preserved unto them by the servants of God.

7.10.36—*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.

7.10.76—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

8.1 The final battle between the Lamanites and the Nephites took place at the hill Cumorah sometime during the year 384 (see 6.5). To Mormon’s knowledge, there were only 24 souls whom he could name who survived that destruction, he and his son Moroni being included in that number (see 6.11). Additionally, there were some stragglers who fled to the south and a few others who had deserted to the Lamanite army (see 6.15). Mormon wrote his last sometime after the disaster at Cumorah, but we cannot be certain as to the year that he was ultimately killed by the remnants of the Lamanite army. Many readers assume that his demise took place in the same year that the Nephites breathed their last, but there is no warrant for that assumption. Moroni dates his own record as having been started sometime during the year 400 (see 8.6). Thus, the death of Mormon could have taken place anytime during the sixteen year interval. We have speculated before as to when

10 And ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior, according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen.

{Chapter IV}
(Chapter 8)

{¶—1830}

1 BEHOLD I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I *have been commanded by my father.

Morm. 7:10
 MD 73
 EM 1:156, 311
 EM 2:933
 CR97-O 19

Morm. 8
 MD 134, 177,
 690, 719
 * p. 532
 JC 742
 MM 4:396
 EM 1: 57, 156,
 197, 213
 EM 2:956
 EM 3:1161
 Morm. 8:1
 EM 2:933
 Morm. 8:1–3

Mormon might have had sufficient time to read through the Nephite records and write his narrative: the years 334–346, 350–360, and 363–377 (see 0.0). We also speculated at that time that the text of 4 Nephi and Mormon 1–7 were probably written after the battle at Cumorah, thus explaining in part the seeming disjuncture between 3 and 4 Nephi.

8.1.3—*Moroni*—Note the change in narrator. Moroni will later include writings and addresses given by his father in the book that bears his name (see *MR-C 7–9*).

8.1.11—*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.

8.1.16—*few*—No doubt in reference to the final two chapters of the book of Mormon, although Moroni already may have had in mind his synopsis of the book of Ether as well. The book of Moroni was clearly an afterthought some twenty years later (see *MR-C 10.1*).

8.2 We are not told how long it took the Lamanites to track down the fleeing Nephites. Most readers assume that it was within a few months of the destruction at Cumorah.

8.2.15—*Cumorah*—The site of the destruction of the Nephite peoples at the hands of the Lamanites during the fourth century AD. It was also the site of the destruction of the Jaredite nation a millennium before, the hill then being called Ramah. Within its confines, the entire library of the Nephite civilization was placed by the prophet Mormon. Notwithstanding arguments to the contrary, this is the same hill where the singular stone box was constructed into which Moroni placed his father’s record. That is to say, the hill Cumorah is, in fact, located in western New York, near the town of Palmyra. There is no other.

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

8.2.25—*southward*—We are not privy as to how far the Nephites travelled before they were killed by the pursuing Lamanites. Fleeing due south could have taken the Nephites through the present states of New York, Pennsylvania, Virginia, and other Atlantic coast states before they were caught.

8.2.30—*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.

8.3 Again, we cannot speak to the amount of time that passed before Mormon was caught and killed; whether a few days to a number of years. Moroni simply does not give us enough information to be definitive. We are not told what transpired to the other twenty-two men who escaped death with Mormon and Moroni. By the year 400, however, Moroni was completely on his own.

8.3.34—*commandment*—As to the details of the specific instructions that Mormon gave Moroni we are not certain, but we can assume that the completion of his own record, what we now have as chapters 8 and 9 of Mormon, was a distinct part of Moroni’s duties. If Mormon survived any extended time passed the end of the Nephite civilization, he may very well have contemplated the importance of compiling the book of Ether. He had promised his readers earlier that he would do so (see *MS-C 28.17–19*). When it became apparent that he would not live long enough to do as he had promised, he may have commissioned

2 And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed.

3 And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not.

EM 1:170
EM 2:932
Morm. 8:1–5
EM 1:156

Morm. 8:2–3
EM 2:933
Morm. 8:2–7
CR87-O 8

Morm. 8:3
EM 2:956

Moroni to do that work for him. It is possible, however, that the task might have slipped Mormon's mind in the heat of battle, Moroni later discovering the promissory note in the book of Mosiah as he perused his father's book.

8.4 We are not certain as to when the stone box which housed Mormon's plates, the breastplate, and the Urim and Thummim was made. We should probably conclude that Moroni did not carry that irreplaceable volume with him in his journeys. It seems likely that the box was constructed sometime while Mormon still lived; that Mormon and Moroni made the small depository together. The rest of the records were already hidden up in the interior of the hill Cumorah in a large room probably constructed by the Jaredites many centuries before (see 6.6). If our assumptions be correct, Mormon's plates would have remained in the stone box from the year 385 or so until about the year 400. After writing what he thought was his last inscriptions, Moroni hid them up a second time in the same box. Twenty-one years later, about the year 421, Moroni returned to the hill Cumorah to write what we now have as the book of Moroni (see *MR-C 1.1* and *MR-C 10.1*), after which he sealed them up again until the time of the restoration of the Gospel and Church of Jesus Christ and coming forth of the Book of Mormon in the early part of the nineteenth century.

8.5 No doubt the prophet Mormon did write the full intent of his labors, but his treatise on that does not appear within the pages of the Book of Mormon as we have it now. One would suppose that such a written intent would have appeared at the beginning of his work which, unfortunately, was lost with the 116 pages of manuscript that was disappeared through the perfidy of Martin Harris and the conspiracies of his wife. The death of Mormon is not detailed which should not surprise us given the nature of the relationship between Mormon and Moroni. We have speculated elsewhere that Mormon might have survived the original cataclysm at the hill Cumorah and then perished at the hands of the Lamanites sometime after.

8.6 The four hundredth year since the appearance of the signs announcing the birth of the Lord Jesus Christ would have included portions of the years AD 399 and 400.

8.6.10—*coming*—That is to say, the birth of Jesus Christ and not in reference to the appearance of the Lord to the Nephites in the city of Bountiful.

8.7 This is a generalized statement regarding the ten years prior to the final battle at the hill Cumorah.

8.7.4—*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.

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

8.8 The Lord decreed that the wicked would be destroyed at the hands of the wicked (see 4.5). Once the Nephites had been destroyed, the destruction of the wicked did not cease. We are not told as to what motives led to this grotesque bloodletting, but clearly there was a fatal political fragmentation of the Lamanites after the battle at Cumorah.

4 Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.

5 Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.

6 Behold, four hundred years have passed away since the coming of our Lord and Savior.

7 And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites.

8 And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another; and the whole face of this land is one

Morm. 8:4
CR92-O 18

Morm. 8:6
JC 58
Morm. 8:6–13
EM 1:156

<p>8.8.18—<i>Lamanites</i>—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.</p>	<p>continual round of murder and bloodshed; and no one knoweth the end of the war.</p>	
<p>8.9 Having pillaged and destroyed every settlement from the narrow neck of land to the hill Cumorah, there was no one left to rob or murder in all of the land save for their own allies. They commenced on each other, a state of affairs that remained to one degree or another throughout the western hemisphere for many centuries. It was quelled in part by the colonization of the European settlers.</p>	<p>9 And now, behold, I say no more concerning them, for there are none save it be the Lamanites and robbers that do exist upon the face of the land.</p>	
<p>8.9.18—<i>Lamanites</i>—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.</p>		
<p>8.10 Mormon had mentioned the fact that the Three Nephites no longer administered to the apostate Nephites at the beginning of his book (see 1.16). The disciples of Christ had begun sorrowing for the sins of the people about the year 260 (see <i>4 NE-C 1.41–44</i>). Forty years later, it was difficult to distinguish between Lamanites and Nephites insofar as their collective righteousness and wickedness were concerned (see <i>4 NE-C 1.45</i>). Finally, about the year 325, the three disciples, and their accompanying priesthood miracles and healings, were withdrawn from the people (see 1.12–13). Mormon testified that the ministry of the three Nephite Apostles would eventually take them among the Gentiles, the Jews, and all of the scattered remnants of the House of Israel (see <i>3 NE-C 28.26–29</i>). Where the three transfigured men were assigned in their labors during the waning moments of Mormon’s life and those of his son we are not told.</p>	<p>10 And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth.</p>	<p>Morm. 8:10–11 JC 740 MM 4:395</p>
<p>8.10.17—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>		
<p>8.11 Mormon bears witness that the disciples of Jesus who were promised long life, even until the second coming of the Savior in glory, had visited with him (see <i>3 NE-C 28.26</i>). We should probably assume that some of their exchanges took place prior to the final conflict at the hill Cumorah. Mormon does not specify when he was blessed with their company, but it would seem reasonable to assume that he had interviews with them during the long years of isolation after Cumorah and prior to his own death. If Mormon did indeed survive the last battle for a number of years, the father and his son may very well entertained the three disciples together.</p>	<p>11 But behold, my father and I have seen them, and they have ministered unto us.</p>	<p>Morm. 8:11 CR87-O 8</p>
<p>8.12 Moroni is deeply troubled by the possibility that any of the children of men might discount his father’s work because of any inadequacy on his part. Moroni understood the import of his father’s labor and the effect that it would have on the honest of heart in the latter days. This caution to avoid nitpicking is repeated by Mormon’s son several times in his writings, including the title page to the Book of Mormon. We should also willingly accept the fact that by the time Moroni is completing his father’s record, he is just as knowledgeable and just as spiritually grounded as his father had been.</p>	<p>12 And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you.</p>	<p>Morm. 8:12 CR82-A 58</p>
<p>8.12.4–5—<i>this record</i>—Speaking specifically of the book that Mormon had compiled at the behest of the Lord God of Heaven.</p>		
<p>8.12.14—<i>imperfections</i>—One wonders who would be qualified to criticize the Book of Mormon. Who is knowledgeable enough on the affairs of the ancient Nephites and Lamanites to be able to identify any error on</p>		

Mormon's part? Moroni will, however, bemoan the fact that incising the characters of Reformed Egyptian upon the plates was an arduous task for one accustomed to open-field warfare (see *ET-C 12.23–24*). Who but a prophet of the living God could begin to evaluate in any fashion the teachings and doctrines revealed to the Nephite prophets? In the course of our studies we have identified possible minute errors having been made and then corrected by the writers. The same may be said of the translation process, and some of the corrections and clarifications that were made to the text during the Prophet Joseph Smith's life. We ought to be grateful for the process of continuing revelation instead of pretending to find fault with matters that transcend mortal life.

8.12.31—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

8.13 Mormon had made a point of his literal heritage, his lineal connection with father Lehi and his son Nephi (see *3 NE-C 5.20*).

8.13.16—*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.

8.13.24—*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.

8.14 Had the plates upon which Mormon had recorded his narrative been made of pure gold, their intrinsic material value would be reduced to nil because of the inestimable spiritual value of the writings that had been committed to them. Any man who would seek to enrich himself by means of the plates would be partaking of the spirit of the fallen Lamanites and the Gadian-ton robbers, who would have thought nothing of destroying the plates in order to obtain their gold alloy. This verse would provide a cautionary tale for all those who would serve as guardians of the plates during the translation process and thereafter. The only blessings available by means of the Mormon's record would be from the text that would come to light in the latter days, both in the translation of the work and in the dissemination that would come as the servants of God would take the Book of Mormon into all of the world.

8.15 This observation applies not only to the translator of the plates, but also to any soul who is gracious enough to present the same to those who have never encountered the book before. The presenter of such a gift is bound by the same caveats; he must do so with an eye single to the glory of God and the welfare of the remnants of the House of Israel unto who it is to come.

8.15.5—*power*—Who would ever introduce the text of the Book of Mormon to another human being if he himself had not been touched by the Spirit of the Lord in his mind and in his heart as to its truthfulness?

8.16 Moroni would literally point out to the Prophet Joseph Smith the precise location of the stone box on the hill Cumorah. Joseph would literally take the plates from the earth into the light of day. Through the gift and power of God, the English translation of the Book of Mormon came forth, a light

13 Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi.

14 And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one *shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless.

15 For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord.

16 And blessed be he that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of

Morm. 8:13–17
AF 294

Morm. 8:14–16
AF 295
Morm. 8:14–41
EM 1:156
* p. 533

Morm. 8:15
CR88-A 39

Morm. 8:16–17
EM 3:1278
Morm. 8:16,23,
26

shining in a dark place, the lost and fallen world of men.

8.17 Mormon and Moroni wrote as they were inspired of the Lord and as a result of that process they could discern no errors in that which they had written. Yet, Moroni was experienced enough to acknowledge that both he and his father were mortal, and thus were capable of making errors. Moroni simply cautions his readers that it would not do for them to dismiss the teachings of the Book of Mormon for anything they might assume to be a fault or error in the writing. If they would read with a sincere heart with real intent they would have the power and influence of the Holy Ghost to help them avoid those attitudes that would bring them to destruction.

8.18 There have been many individuals who have sought outward proof for spiritual matters. The Father has testified through His Son that the carnally minded of this dispensation will not have their idle curiosity satisfied in that fashion. To intimidate or threaten with violence is simply the spirit of the anti-Christ speaking, a soul so depraved that hardly a sin has been shunned in his life. To contradict the commandments of God is to invite personal disaster, in time and in eternity.

8.19 In what manner could a servant of the Lord Jesus Christ be judged rashly? Those possessed by the spirit of the devil are free to voice all manner of blasphemies. Satan is the grand accuser of the brethren, filled with hatred and scorn, casting aspersions on every side. The great promises of the Lord to His children are powerful indeed, unto the rebuking of any who would badger them without cause. No man can bear false witness of the Lord's anointed, speaking evilly of them, without incurring the wrath of God. Those who would inflict physical injury or death will find that eternity does not hold many joys.

8.20 Although we may not be able to pinpoint precisely from whence Moroni is citing the word of the Lord, it is clear that the Nephites knew and understood the principle long before (see *4 NE-C 1.34*). The saints who suffer at the hands of the wicked have only spiritual recourse until the Lord specifically directs otherwise.

8.20.4—*scripture*—The Apostle Paul cites from a similar source that was extant in his day, but no longer can be found in the Old Testament (see *RM-C 12.19*).

8.21 Great sorrows have come into the lives of men who have attempted to thwart the work of the Lord. There have been like men in every dispensation, who with a given degree of knowledge and understanding of the Kingdom of God have come out in open array against the truth. One might suggest that the one working in opposition is simply ignorant or deceived, and while that might serve as an excuse for some, when the tally of truth is finally made, it will be discovered that most of those who allied themselves against the children of the Lord did so knowing full well that they were committing a great evil.

8.21.29—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the prin-

God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God.

17 And if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire.

18 And he that saith: Show unto me, or ye shall be smitten—let him beware lest he commandeth that which is forbidden of the Lord.

19 For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be; therefore, he that smiteth shall be smitten again, of the Lord.

20 Behold what the scripture says—man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay.

21 And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord who are the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel—the same is in danger to be hewn down and cast into the fire;

EM 4:1538

Morm 8:17
DS 2:200

Morm. 8:19
FPM 299

Morm. 8:20
MD 821
CR87-O 20

Morm. 8:21
CR99-O 89
Morm. 8:21–41
EM 4:1598

principles and ordinances of the Gospel of the Lord Jesus Christ.

8.22 The Father of heaven and earth has promised in His own name that certain blessings would be inexorably reserved for their posterity. No amount of perfidy on the part of devils or men can hinder the Lord from manifestly fulfilling each and every covenant completely. Neither devils nor men can hinder the honest in heart from ultimately receiving those blessings.

8.23 The Savior himself had given a similar charge for the same reasons when he visited with the Nephites at the Temple in the city of Bountiful (see *3 NE-C 23.1*). Many of Moroni's predecessors had quoted at length from the writings of Isaiah because of their peculiar applicability to the history of the children of Nephi.

8.23.5—*Isaiah*—Much of the writings of Isaiah, if not all, were preserved upon the Plates of Brass which Lehi and Nephi brought from the land of Jerusalem six hundred years before the birth of Christ. This repository of prophetic blessings was quoted throughout the entire history of the Nephite peoples in America.

8.23.9—*write*—Moroni had neither the time nor the space to do so.

8.23.37—*dust*—Through the writing preserved upon the Large Plates of Nephi and other records, the testimonies of the ancient prophets would be heard by a world of men who consider the long dead as literally being mixed with the dust of the earth. By the same token, the plates containing the narrative of the Book of Mormon would be extracted from the dust of the earth that they might be translated.

8.24 The preservation and coming forth of the records of the Nephites had been the desire of all of the holy prophets who dwelt in this hemisphere since the opening days of their dispensation (see *EN-C 1.15–18*).

8.24.26—*mountains*—Although we are not given a specific instance in the narrative of the Book of Mormon where this happened, yet it is clear that they did have the power to do so and did so on occasion (see *JA-C 4.6*).

8.24.36—*shake*—Although we may not find an exact representation in the narrative of the Book of Mormon in which this sort incident is explicitly described, yet there are similar ones (see *HE-C 5.27*).

8.25 This is certainly in reference to any man who has been part of the process in preserving, preparing, translating, or delivering the teachings of the ancient Nephite prophets to a lost and fallen world thirsting for truth and knowledge. The prophets in the Americas assiduously committed the revelations which they had received from God to writing, in part because they knew that one day these same teachings would be the means of bringing hundreds of millions of souls unto the Lord Jesus Christ for salvation and exaltation.

8.26 The natural man has great difficulty in accepting the fact that the God of Heaven is capable of knowing that which will come to pass in the far distant future and is willing to share that with His children. By the same token, there are those whose ignorance and arrogance prompts them to think that they can interfere substantively with the economy of God. This is not so nor can it be. It is a dreadful state of affairs, indeed, to live in a day when miracles have ceased. Hence, the glorious news of the restoration of the principles and

22 For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

23 Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.

24 And he knoweth their prayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word.

25 And behold, their prayers were also in behalf of him that the Lord should suffer to *bring these things forth.

26 And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles

Morm. 8:22
TSWK 239
CR84-O 12

Morm. 8:23
EM 1:270
Morm. 8:23–26
MD 209
EM 1:159

Morm. 8:24
MD 279
CR92-O 9, 12
Morm. 8:24–32
AF 294

* p. 534

Morm. 8:26
AF 235
MD 508
MF 361
EM 1:159
Morm. 8:26–41
MD 730

ordinances of the Gospel of Christ.

8.26.52—*miracles*—Moroni will insert into his own book a rather extended discussion regarding the nature of miracles taken from an address given by his father, Mormon (see *MR-C 7.27–38*).

8.27 Ignorance and disbelief would not be universal throughout the world in those days in which the Book of Mormon would come forth. The honest in heart would take courage in the midst of affliction because of the testimony of the truth that would abide in them by the power and influence of the Holy Ghost. There would be martyrs in the latter days, men and women who would sacrifice their lives rather than betray that which they knew was true. The wicked would come out in open rebellion against God and persecute the innocent and the weak. Those murders committed would stand as a witness against the unrighteous and would precipitate the judgments of God upon the world of men.

8.27.2—*it*—That is to say, the coming forth of the Book of Mormon, the record about which Moroni has been speaking throughout this chapter.

8.27.12—*saints*—The disciples of Jesus Christ, those who have taken upon them the covenants of eternity after having exercised faith unto repentance.

8.27.26–27—*secret combinations*—These would not be much different from those that have existed since the days of Cain and Abel. Men would gather together in order to get gain, acquire power, and gratify themselves on the means and persons of their fellow men.

8.28 Although the entire religious world is not totally condemned here, yet it is clear that the latter days would be replete with men and women who would use the tender religious sentiments of the honest in heart to promote their own aggrandizement. The power of God would be denied by them for a number of reasons. Foremost would be the fact that these erstwhile religious guides would know nothing of the power of God because they themselves were inured against any spiritual sensitivity because of their unwillingness to keep the commandments of God. The true power of God is couched in love and tender concern for others, a love that prospers only in the absence of sin. The power of God, as manifested in the lives of the saints, is a threat to priestcraft.

8.29 One of the seminal developments in the latter days has been the ability for the world to communicate with itself almost instantaneously. Prior to the twentieth century, reports of natural disasters or political turmoil might take weeks to circle the globe, if they were reported on at all. After the restoration of the Gospel of Jesus Christ and the coming forth of the Book of Mormon, worldwide communication has evolved with other technologies that have changed the nature of life upon this planet.

8.29.13—*fires*—Whether natural or manmade, the results are the same. There is destruction of property, loss of life, and disruption of daily life.

8.29.15—*tempests*—Cyclonic forces are undoubtedly being referred to here.

8.29.17–19—*vapors of smoke*—Frequently, the implication of this phrase in the scriptures is a marker for the destruction accompanying war. Volcanism at its liveliest also generates such vapors.

8.30 The litany continues with those events that would appear to multiply in part because of the latter-day ability to become instantly knowledgeable about affairs in distant lands. Having said that, it should be clear that the intensity and frequency of natural and human turmoil has increased as the personal and collective wickedness of the children of men has increased. One does not have

are done away; and it shall come even as if one should speak from the dead.

27 And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.

28 Yea, it shall come in a day when the power of God shall be denied, and churches become defiled and be lifted up in the pride of their hearts; yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches.

29 Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands;

30 And there shall also be heard of wars, rumors of wars, and earthquakes in divers places.

MLM 62

Morm. 8:27
MLM 65
Morm. 8:27–33
MLM 369

Morm. 8:28
MD 138
Morm. 8:28–36
MD 593
DNTC 3:109
Morm. 8:28–41
MD 44

Morm. 8:29–31
CR02-O 41

Morm. 8:30
CR02-O 16

to be obsessively astute to observe that since the publishing of the Book of Mormon, the terrors of world conflagration have intensified.

8.31 The children of men in the last days have been inundated with opportunities for personal corruption to a degree unknown in all other ages of the world combined. Life has been devalued, whether by capricious criminal activity or simply as a matter of selfishness. Men and women of all ages, children and youth, and even unborn infants have had their lives needlessly and violently cut short because of the avarice, lust, and viciousness of the wicked. The tender and innocent are abused, defiled, and stripped of their means in order that a merciless few might gratify themselves in sin. The spiritual atmosphere of the latter days would ultimately destroy the salvation of all men had it not been for the restoration of the Gospel of Christ, with its accompanying power and authority, and the coming forth of the Book of Mormon which would serve as a moral compass for the honest in heart. Men on their own eventually succumb to the very vilest of sentiments.

8.31.13—*pollutions*—It is tempting to confine the meaning of this word to those aspects of the environment which affect the ecosystem of this planet. This is a myopic stance, given the sentiments of the rest of the verse.

8.31.73–75—*gall of bitterness*—There are several sources for the word “gall” in the English language, each of which contribute to one degree or another to our understanding of the word as it is used in this verse. From Germanic sources, the word “gall” refers to “bile”, a bitter yellow-green fluid produced in the liver. From Latin sources another meaning for the word “gall” is derived, having reference to a nodule created on oak trees initiated by the machinations of “cynips” or oak wasps. From French another meaning is produced, having reference to scratching or rubbing, to fret or wear away by friction, to excoriate, and by analogy it also means to harass, injure and to annoy. It is easy to understand how a “bitterness” that derives from a lack of faith, hope, and charity could have these multiple effects on the hearts and minds of wicked men. The “gall of bitterness” is a superlative suffering described by Alma at the time of his original experience with the angel and the justice of God (see *MS-C 27.29*). Alma would teach his son Corianton that the natural man is in a perpetual state which he calls the gall of bitterness (see *AL-C 41.11*). Mormon taught his son Moroni that this frame of mind implies a lack of faith, hope, and charity, one that senses no compassion for the innocent and pure (see *MR-C 8.14*). And Moroni here testifies that this bitterness of spirit would be prevalent in the last days prior to the second coming of Jesus Christ.

8.32 The Book of Mormon would come forth in a day when worship of the living God would be primarily a matter of commerce. Priestcraft would be tolerated by the children of men, perhaps even encouraged in the midst of the consuming depravity that would flood the minds and hearts of the children of men. Personal responsibility for sin would either be ignored or deferred by the vanity and philosophies of fallen man. The guilty would seek to assuage their consciences through bribery, while there would be many others willing to accept the bribes on behalf of the gods whom the children of men conjured up for themselves.

8.33 The question Moroni raises is a rhetorical one. The wicked, perverse, and stiff-necked partake of the spirit of the natural man; these are children of God who have embraced the lusts of a lost and fallen world. There is little of value

31 Yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such for they are in the gall of bitterness and in the bonds of iniquity.

32 Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins.

33 O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves

Morm. 8:31
DNCTC 3:108
EM 3:1315
CR86-A 66
CR88-O 8
CR93-O 12
CR01-A 30

Morm. 8:32
MD 294
DNCTC 3:278,
562
MF 334
MLM 439
Morm. 8:32–33
MD 133

Morm. 8:33
EM 1:354

here, little that will transcend time, little that will preserve the souls of men in the eternities. Therefore, to make a mockery of all that could provide salvation and exaltation in order to acquire more dust and ashes seems indicative of a state of mind that cannot possibly produce happiness. The revelations of God would be available. In the records of the Jews and in the writings of the Apostles and prophets among the Nephites would be preserved sufficient for any man to know the fullness of the Gospel of Jesus Christ. In addition, the Lord God of Israel would not leave His children comfortless in the latter days, but would provide the principles and ordinances of the covenants of Christ, together with the authority necessary to bind the hearts and minds of men to their eternal Father in heaven.

8.34 The effects of the coming forth of the Book of Mormon had been made clear to Moroni and no doubt encouraged and inspired him to fulfill the commandments and instructions that had been given to him by his father. He would have understood, more than any other man, the importance of preserving Mormon's plates, protecting them from every eventuality. The salvation of men in the latter days depended in large measure how Moroni conducted himself during the thirty-seven years that followed the final battle at the hill Cumorah.

8.35 We will perceive in the materials that Moroni includes in the book that bears his name how blessed the son of Mormon had been, how filled with the spirit of prophecy and revelation, how open his visions of the last days had been. He would select items for his little appendix that would be appropriate and germane to the circumstances that would exist among the saints prior to the second coming of the Lord Jesus Christ.

8.35.18–19—*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.

8.36 Pride is unjustifiable self-evaluation. There is no salvation in pride. Our mortal opinion of ourselves has no bearing on eternity. Our confidence in Christ, our awareness of his perfections, and his witness to us that we are on the right path constitute the only means whereby we can know where we standing in the eyes of God.

8.37 Those who love things more than they love their fellow men will find nothing but unhappiness and disappointment for their pains. There can be no eternal union between the possessions of this material world and the souls of men, save for that which transpires in the resurrection. The eternal bonds of friendship, fellowship, and family are those aspects of mortal life that give meaning to immortality.

8.38 The wicked are blind. They cannot see anything past their own crying needs and wants as lost and fallen men. The unrepentant who pretend to see cannot guide aright their fellow men for all of their presumption. If the truth be known, those men who aggrandize themselves before the public in order to take advantage of the credulous and innocent know precisely what they are

to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold, look ye unto the revelations of God; for behold, the time cometh at that day when all these things must be fulfilled.

34 Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

36 And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

*37 For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

38 O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon

Morm. 8:34–35
EM 1:141
CR86-O 5
Morm. 8:34–38
CR92-O 19

Morm. 8:35
EM 1:156
EM 2:956
EM 3:1164
CR84-O 5
CR86-O 73
CR92-O 42
Morm. 8:35–39
CR86-A 32
Morm. 8:35,37
CR86-A 30
Morm. 8:36–37
DNCTC 3:79
Morm. 8:36–38
MD 138

* p. 535
Morm. 8:37
MD 115
CR01-A 98
Morm. 8:37,39
CR97-A 105

Morm. 8:38
MD 372, 503
EM 1:184
CR92-O 31

about, but persist in their wickedness out of their desire for the pleasures and comforts of the world.

8.38.36—*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.

8.39 The natural man does not look upon the wealth of this world as a means to bind up the wounds of the injured or to relieve the afflictions of the oppressed. The natural man does not perceive that God has blessed certain segments of the world’s population with means so that they might learn to be a blessing themselves. It is when we tenderly watch over and care for one another that we begin to comprehend the mind of God our eternal Father. It is when we sacrifice ourselves so that another might live more abundantly that we begin to comprehend the love of Christ and the significance of his atoning sacrifice.

8.40 The secret combinations among the Nephite and the Lamanites were designed to destroy the strength of the society, through murder and mayhem, so that they might take advantage of the weak and unprotected in the midst of the resultant vacuum. Women and children were therefore particularly vulnerable once their husbands and fathers were put under the sand. The secret combinations either ignored the cries of the widows and orphans or they exploited them.

8.41 There will be retribution, a judgment in which the wrongs of the wicked will be turned upon their own heads; they will be held accountable in no uncertain terms for their conduct. Those who have been injured in any way by the machinations of the wicked, the pure and the innocent, the weak and the helpless, will have all restored to them, whether in time or in eternity.

9.1 In the previous chapter, Moroni bemoans the future religious state of the world, at the time when the Book of Mormon was to come forth. Christianity would be in disarray, the various factions thereof in a constant turmoil of

you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?

39 Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

40 Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

41 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

{Chapter IV; continued}
(Chapter 9)

1 AND now, I speak also concerning those who do not believe in Christ.

Morm. 8:39
TSWK 358
CR99-A 28

Morm. 8:40–41
MD 821

Morm. 9
MD 134
JC 742

doctrines, tenets, assertions, and polemics. His observation here is that there would also be an increasing number of people who would not associate themselves with any of the sectarians in the midst of the controversy because of the unseemly nature of the debate. Belief in Jesus Christ would be set aside because of the discredit that the arguing parties would bring to it. It would be a loveless debate, full of rancor, and the honest in heart would despair of the truth. The great temptation would be to descend into cynicism and atheism, a stance which inevitably brings sins and transgressions of a darker hue. Those who disbelieve in Christ are those who have chosen to disbelieve when they have known of him. It is not the uninformed who are being addressed here.

9.1.13—*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.

9.2 Those who assert that there is no God or that the expectation of a coming judgment is foolishness, will suffer an unavoidable and rude awakening. One may be in denial for as long as one wishes, at least until the reality of that which has been denied is displayed clearly and powerfully in the eyes, mind, and heart of the disbeliever. Truth will prevail.

9.2.10—*visitation*—One may deny the possibility of a visit from the Lord Jesus Christ until the day actually arrives. The unprepared host finds the time too short to provide all that would have been appropriate and necessary for the salvation of his own soul.

9.2.31—*scroll*—This is an image that is frequently confused with that which is used by Isaiah and other prophets in referring to the abundance of latter day revelation just prior to and during the Millennium. Isaiah and John the Beloved, for example, both write of the heavens as being like unto a scroll of papyrus or parchment. For the wicked, the heavens will be sealed, the scroll having been rolled up and put away, the Spirit of God having fully withdrawn from the nations of the earth (see *IS-C 34.4*). For the saints of God, the scroll of heaven will be completely unrolled that they might know all truth in relation to the interactions between heaven and earth (see *RV-C 6.14*). Here, Jesus is reported to have spoken of the earth being rolled together as a scroll. We may not know exactly what the image implies. If physical, we may expect rather catastrophic changes in the nature of the earth that will accompany the second advent of the Lord Jesus Christ. If metaphorical, we might speculate that the earth, like a scroll being prepared for transportation, is to pass through a transformation that will enable it to

2 Behold, will ye believe in the day of your visitation—behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God?

MM 1:447
MM 4:396
EM 1:156, 165,
213
EM 2:956
EM 3:1161
Morm. 9:1–27
EM 1:156
Morm. 9:1–3, 6
CR92-O 20

Morm. 9:2
MD 218
EM 2:432
Morm 9:2–3
JC 46

come back into the presence of the Father.

9.2.34—*elements*—The transition from a Telestial world to a Terrestrial world, will transfigure the very nature of the earth in ways that we cannot fully comprehend. The restoration of this planet to its former paradisiacal state in preparation for the Millennium will involve powers and forces unimaginable. The further transformation of the earth into a Celestial sphere will distress the minds and hearts of those not prepared for that glory.

9.3 The process of perfection is not achieved in a day. If the truth be known, even a determined disciple of the Lord Jesus Christ does not attain all of the divine attributes of the Father and the Son in an instant, even though they may all be in embryonic form within him from the time he is born on the earth. The light of Christ is given to every man that comes into this life so that he may distinguish, even in the beginning, those things which might permanently damage him. Rejecting or ignoring that light opens the man up to a bevy of potential disasters. What is certain, is that when men come before their God, they will not come in ignorance. They will know wherein they have offended Him; they will be ashamed of that which they have allowed to come into their lives. The laws abused, for which they will have guilt, will be those that they knew and understood while in mortality.

9.3.7—*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.

9.4 At the final judgment, men will be presented with that which might have been prepared for them if they had responded to the whisperings of the Spirit of God. Men who chose to revel in the desires of the natural man after having been enticed by the truth and the love of God, will be particularly distressed, having no one to blame but themselves. At that point, the words “everlastingly too late” become poignant indeed. Embarrassment, shame, disappointment, frustration, and self-loathing do not begin to express the sentiments that will be felt by the wicked on that day.

9.5 Throughout the scriptural record, the wickedness of men has been described as a nakedness of the soul, whereas the righteous are clothed in white robes. From the days of Adam and Eve, personal nakedness has been received by the natural man as a shameful thing. Additionally, the person of God the eternal Father is one of light, truth, and glory almost indescribable. A man or

3 Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

Morm. 9:3
CR01-A 30
Morm. 9:3–4
AGQ 1:72
MD 157
DS 2:98
Morm. 9:3–5
DS 2:196

4 Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.

Morm. 9:4
EM 2:775
CR97-A 11
Morm. 9:4–5
MD 508
EM 3:1391

5 For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of

Morm. 9:5
MD 360

woman devoid of light, truth, and glory would be eternally naked, and eternally ashamed.

9.5.24–25—*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.

9.6 The cry of repentance to the children of men is incessant, so long as there is time sufficient for men to exercise faith in the Lord Jesus Christ, to sincerely repent of all of their infractions against the laws and commandments of God, and to willingly receive the saving and exalting ordinances of the Gospel. All men may come unto Christ, petitioning for and receiving forgiveness for sin, becoming purified and sanctified in their minds and in their hearts from all guilt and distress. Having been cleansed by the atoning sacrifice of the Savior, a man might stand before God confident and unashamed, knowing that his course of life has been found acceptable before Heaven.

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

9.7 Those who assert that the gifts and powers of the Holy Ghost do not exist in the latter days have said more about themselves than they have about the existence of God. Just because a man has not personally experienced revelation does not imply that every other man is without experience. That same man need not welter in ignorance and doubt. Every man can know for himself those blessings that attend the faithfully obedient.

9.8 How does any man ever make the attempt to acquire the gifts of the Spirit of God? Surely he does not acquire them by accident. Any man who achieves the blessings of Heaven has followed a straightforward process, as understandable as any sequence of events common to men everywhere. First, he must learn something of the reality of the blessings of the Spirit, factual knowledge gleaned from his own life or the experience of others. Acquaintances may speak to him of those experiences that they have had. The man might read accounts of fellow human beings who enjoyed the gifts of the Spirit in ages past. Or, it is not impossible that the man might receive a divine communication directly from the source of all of these gifts. In any event, he must become intellectually aware that such powers and blessings have existed in other times, places, and individuals. Second, the man must become acquainted with the nature of those spiritual blessings, what one should expect when one of the blessings is manifested in his own life. Again, this may be expressed by others in person or in their writing. If, then, a man is intellectually aware of the existence of such powers, and has learned intellectually something of their operations, he may then venture to follow the path of those who once enjoyed the gifts of the Spirit. Hence, the great blessing that attends hearkening to the voice of the living prophets and the study of the sacred records that have been preserved unto our own day. They encourage us to make the personal attempt to commune with God, from whom we learn the reality of the blessings spoken of.

9.8.16—*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, particu-

unquenchable fire upon you.

6 O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

7 And again I speak unto you who deny the revelations of God, and say that they are *done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

8 Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

Morm. 9:6
MA 53
MD 429
DNTC 3:472

Morm. 9:7
MD 146, 799
DNTC 2:383
MLM 81
* p. 536
Morm. 9:7–9
MD 648

Morm. 9:7–11
AF 218
DNTC 2:375
DNTC 3:239
Morm. 9:7–25
MD 632
DNTC 3:258
EM 3:1311
Morm. 9:7–27
DNTC 3:43

larly 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.

9.9 If God the eternal Father were willing to bless men an ancient times, would He not be willing to do so today? If He were willing to communicate with His children in one part of the world, would He not be willing to communicate with them in other locations? If He is willing to comfort one inquiring soul, would He not have similar tender, parental feelings for another?

9.10 Reality does not allow for God to be changeable or varying. Therefore, if such a capricious god exists anywhere in the annuals of mankind, it has been the product of the vain imagination of men. By definition, God performs miracles in behalf of His children, otherwise He would be no God nor would He be a loving Father.

9.11 If a Being were responsible for the creation of the earth, having provided all the materials for life and then fostering that life ever after, would not the inhabitants rightfully consider the founder of their existence to be God? Would not the laws and principles by which God originated the earth manifest results that would be considered miraculous by those who were unaware of those eternal laws and principles? Would that not be continually the case for His infant children dwelling in mortality upon this planet? When would miracles stop being miracles? When the children have grown into full maturity and are as their Father, every whit. Is there any man upon the earth that is so learned that he comprehends all that has been wrought in this universe? Until men have acquired infinite knowledge and experience, they must look to Him who is the source of all knowledge and power, the Maker of all that which we call miracles.

9.11.18—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God’s noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham’s ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

9 For do we not read that God is the same yesterday, today, and forever, and in him there is no variability neither shadow of changing?

10 And now if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not God of miracles.

11 But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are.

Morm. 9:9
DS 1:11
PM 286
MM 1:28
CR87-A 30
Morm. 9:9
DS 1:11
PM 286
MM 1:28
Morm. 9:9–10
MD 345
Morm. 9:9–20
MD 508
Morm. 9:9,18–19
CR01-A 12
Morm. 9:11
MM 1:28
CR01-A 12

9.11.23—*Isaac*—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah’s barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered during those early years has not completely abated, even into modern times. Isaac was an active participant in the “sacrifice” required by God of his father Abraham.

9.11.28—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

9.12 The conception and development of any child upon this earth is in itself a miraculous event, as any right-thinking individual freely admits. The creation of Adam and Eve was no less miraculous. Did Adam or Eve understand anything regarding the laws and principles that brought about the earth’s fall from a Terrestrial sphere to a Telestial one? Could they intellectually discuss the exact causes that produced the effects that they endured for the rest of their lives? Is there any man on this earth who can explain precisely what it was that Jesus did in the garden of Gethsemane and on the cross to bring about the possibility of full redemption of every man, woman, and child from the ravages of sin? Can anyone adequately articulate why he was willing to do so? Does anyone pretend to understand how it is possible that the bodies of those who died thousands of years ago can be brought back to life, fully restored to their perfect frame? We should be grateful down to our bones that God the Father continues to be a God of miracles.

9.12.4—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

9.12.21–22—*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.

9.13 Will there be any individual standing before God in the flesh who will not be incomprehensively awestruck at the power of the resurrection? Will anyone assert that the effect is a commonplace? No, even though the entire race of man is standing beside him.

9.13.11–12—*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.

12 Behold he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

13 And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this

Morm. 9:12
DNTC 2:244
PM 225, 371
EM 2:485
CR87-A 106
CR96-O 48
Morm. 9:12–13
AF 94
MD 638
DNTC 2:392
DS 2:11
Morm. 9:12–14
MA 54
MD 62, 624
DNTC 3:474
PM 238

Morm. 9:13
MD 185, 639
DNTC 2:245
DS 1:111
CR00-A 16
Morm. 9:13–14
AF 392
JC 24
CR92-O 21
CR00-A 18

<p>9.14 The resurrection of the physical body will be a joyous experience. Most men will have been deprived of their earthly tabernacles by death for a considerable period of time before they will come forth from the tomb. Immortality will be bestowed upon all those who have every breathed a breath upon this planet, and rightfully so. However, the quality of that immortality will be impinged upon by the nature of the spirit of the man who inhabits that renewed body. An unrepentant man may be redeemed from physical death, but he remains a guilty man, unable to bear the presence of God. If he cannot dwell with God, he must dwell elsewhere.</p>	<p>eternal band of death, which death is a temporal death.</p> <p>14 And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.</p>	<p>Morm. 9:14 MD 360, 655 MF 312 PM 168 CR00-O 41</p>
<p>9.15 Moroni's argument is flawless. If the resurrection from the dead yet lies before the children of men, then that miracle has not yet transpired. Therefore, God continues to be, even in anticipation, a God of miracles.</p>	<p>15 And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.</p>	<p>Morm. 9:15 AF 235 CR84-A 64 Morm. 9:15-25 DNTC 2:376</p>
<p>9.16 Alma uses a similar argument on Korihor when he testified to the anti-Christ that the earth beneath and the heavens above all testify in no uncertain terms that there is a God who is actively engaged in the creation and preservation of mankind (see <i>AL-C 30.39-44</i>).</p>	<p>16 Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God?</p>	
<p>9.17 If any man declares that the earth and all things that have been placed thereon do not constitute a miracle or a series of magnificent miracles, let him step forward and duplicate such a feat.</p>	<p>17 Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought?</p>	<p>Morm. 9:17 MD 845 PM 199</p>
<p>9.18 One might doubt the testimony of one man regarding the deeds accomplished by Jesus of Nazareth. But the sacred record is a compilation of the writings of many men who were intimately acquainted with the Lord Jesus Christ. That Jesus performed miracles is a matter of record; that his disciples did the same wherever and whenever they were authorized to do so is also a matter of record. There are millions of modern witnesses who can testify to the validity of the miraculous powers of the priesthood of God operating personally in their lives. As time passes, the weight of testimony increases exponentially.</p> <p>9.18.6-7—<i>Jesus Christ</i>—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.</p>	<p>18 And who shall say that Jesus Christ did not many mighty miracles? And *there were many mighty miracles wrought by the hands of the apostles.</p>	<p>Morm. 9:18-19 DNTC 3:239 * p. 537 Morm. 9:18-20 PM 572 MM 2:286</p>
<p>9.19 As the past has been filled with the miraculous, so also may the present be equally filled. If the truth be known, there has never been a time upon the face of this earth when there have been as many incidences of miracles or as intense a manifestation of the power of God in the lives of His children, as there is at this very hour.</p>	<p>19 And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be</p>	<p>Morm. 9:19 CR93-O 48</p>

9.20 Now the cynic may say that he has not been privy to the miraculous, but in so stating he has condemned himself out of his own mouth. He testifies that he has never opened his eyes to the wonders around him. He testifies that he has never exercised a modicum of faith in order to commune with that which is beyond his own sphere of action. He testifies that he has effectively alienated himself from the God of heaven by disregarding that light which has been given to every man, woman, and child who has entered into this world as a living being.

9.21 Experiencing the miraculous is the result of an act of personal faith. The promise of God is that a man may proceed from one degree of faith to another until he is capable of doing anything that the Father and the Son may require of him or anything that he may desire in his heart in righteousness.

9.21.10—*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.

9.22 Moroni here bears witness that the Lord Jesus Christ gave a commandment to the Three Nephite Disciples that they were to go into all of the world to preach the Gospel, a fact not recorded in Mormon’s account of the ministry of the Savior among the people gathered to the temple in the city of Bountiful. This commission was also extended to the other nine Apostles among the Nephites as well, the gathered multitude at Bountiful overhearing that commandment. It should not surprise us to observe that the wording of the commandment was similar to that given to the Apostles in Palestine (see *MK-C 16.15–18*). Unto all those who have received the fullness of the priesthood and who have received the keys by which that priesthood is administered is this commandment given, and to none else. Those possessing and administering the authority of God, however, are given leave to call others into the ministry, bestowing upon them the priesthood and those keys which they might require. The Apostles selected by Jesus during his mortal ministry and those chosen later after his resurrection from the dead did their utmost to fulfill the commandment given to them. Longstanding traditions attribute great journeys and voyages to those holy men by which the Gospel was taken into every quarter of the world. In every time and place where there have been men and women prepared to hear the principles of eternal life, the Lord God has sent

God; and he ceaseth not to be God, and is a God of miracles.

20 And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

21 Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth.

22 For behold, thus said Jesus Christ, the Son of God, unto his disciples who should tarry, yea, and also to all his disciples, in the hearing of the multitude: Go ye into all the world, and preach the gospel to every creature;

Morm. 9:20
MLM 81
Morm. 9:20–25
MD 265, 507

Morm. 9:21
DNCTC 1:583
PM 315, 572
CR91-O 116
Morm. 9:22–23
AF 133
Morm. 9:22–25
MM 4:304

His commissioned servants who speak the truth without guile and fearlessly testify of their personal knowledge of that truth. Those who respond to their witness and repent of their sins before God, may be received into the fold of God through the ordinances which have been established.

9.22.5–6—*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.

9.23 Salvation, in the ultimate Christian sense, includes faith, repentance, and complete immersion in the water and in the Spirit. To believe otherwise is to endanger one’s own soul. Clearly, if a person does not have faith in Christ, he or she will not perform all that is supposed to follow faith; i.e. repentance, baptism, and the reception of the Holy Ghost.

9.24 The progress of the Church would bring opportunities for growth which the disciples could not as yet imagine. But the power of the Father and the Son would be with them in all of their trials and tribulations and they would be successful. The promise of the Savior is not given to those who would willfully expose themselves to the viciousness of nature merely to exploit the power of God. The experience of Paul on the isle of Melita (Malta) is one of the scriptural fulfillments of the Savior’s promise. In part, the protection spoken of by Jesus is similar to that provided to Daniel, his three friends, the three Nephite disciples of Jesus, John the Beloved and others, in that the effects of this fallen world could not grasp these men sufficient to deprive them of their lives. The Apostles and their converts were not entitled to capriciously drink known poisons to demonstrate their power over death, but if there were malicious plots against their lives, then the realized promise would be forthcoming. The power of their priesthood would defy the powers of a fallen world and restored the afflicted faithful to their wonted health and strength.

9.24.3—*signs*—The word “sign” in English derives from Latin roots which mean “mark, figure, image”. This suggests an outward manner of identification. These will not be manifestations that will be asked by the wicked to satisfy their idle curiosity, but the natural consequences of the power of God, the priesthood, having been bestowed upon the sons of God.

9.24.10–11—*my name*—There is no other name by which salvation may be obtained. In the process of bringing the children of men unto Christ by those authorized to do so, these tokens of power will appear among the saints of God.

9.24.13—*they*—These are those who will have hearken to the voice of the Apostles in their ministry and who will bear off the Church and Kingdom of God after them.

9.24.14–15—*cast out*—The Apostles and other disciples had experienced the power of deliverance from the unseemly control by those who had rebelled before the foundations of the earth were laid. They would not be the only ones so imbued.

9.24.21–22—*new tongues*—The Gospel of Christ would be taken into strange lands, among people who spoke languages more diverse than any that the Apostles had experienced up until that moment in their lives. Among these strangers would the Gospel be taught, and then those converted would take the principles of salvation to nations, tongues, and people stranger still.

9.25 The commission of the Lord Jesus to his Nephite disciples continues

23 And he that believeth and is baptized shall be saved, but he that believeth not shall be damned;

24 And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;

25 And whosoever shall believe in

Morm. 9:24
MD 800
DNTC 2:383
Morm. 9:24–25
MD 713

Morm. 9:25

here, with a passage omitted from the recorded commandment given by Mark. The promise is to every soul who contemplates the truths presented to him by the servants of God is that he can know for himself, just as surely as any man has ever known since the beginning of time.

9.26 It is an audacious and an extraordinarily stupid man, indeed, who would attempt to do any of the things enumerated here. Who can look upon the powers of creation and not be humbled before the power of God? Only a man filled with arrogance and defiance. Who has the temerity to suggest that the testimonies given of the Father and the Son by the servants of God are mythological or false? Only a man who is determined to assert his own feeble self-awareness in the face of divine comprehension and infinite wisdom; only a petulant and belligerent child. Who would shake his fist at the heavens in defiance of omnipotence? Only a man of immeasurable and unjustifiable pride. Who would look upon the faith and confidence of the children of God with mockery? Only an unrepentant man in the gall of bitterness. The law and justice of God are immutable, and those who do not apply for mercy and compassion will feel the full weight and measure that befalls the disobedient.

9.26.43—*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.

9.27 The process is simple and has been oft repeated by those seeking truth and light.

9.28 It is a simple choice. Either one will serve himself or he will serve the God of Heaven. What is the reward of having served oneself? Nothing! What could one possibly bestow upon one’s self? Nothing, for no man has anything worth giving. One may prattle about individual freedom or independence, but there is no eternal salvation in that, in and of those principles alone, even if

my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.

26 And now, behold, who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish.

27 O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him.

28 Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye

DNTC 1:872

Morm. 9:26
MD 700
FPM 299
EM 1:184

Morm. 9:27
MD 208
FPM 203
CR88-O 47
CR92-A 46

Morm. 9:28
DNTC 2:482
FPM 159
CR00-O 94

such things actually existed here upon the earth. Men have conjured up illusions, night-dreams, which cannot and will not nourish them in any substantial way. It is only when we aspire to perfection, to fulfill the destiny that our eternal relationship with God the Father proposes, that we find any degree of satisfaction or happiness. We put off the natural man of this fallen world and become as little children; in other words, we accept who we are in reality, living in harmony with truth and light.

9.29 We cannot afford to go through the outward motions of the commandments. Of a truth we must needs be baptized, but only as the result of an active faith in the Lord Jesus Christ, coupled with an effective resolve to continually draw near to him in our daily walk and talk, by emulating his love and compassion for all men, a path that cannot be trodden my mortal men without forsaking all sin. We are to partake of the emblems of the Savior's sacrifice and resurrection from the dead, but not while in the midst of reveling in wickedness. That is a mockery not to be borne.

9.29.17—*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.

9.30 Moroni was writing some four hundred years after the birth of the Lord Jesus Christ. His father, his friends, his comrades in arms had all perished in the final conflict between the Lamanites and the Nephites. We do not know the year that Moroni was born, but if we assume that Mormon married some time during his mid-twenties, his son may have come into the world about the year 335. Moroni , then would have been just shy of his 50th year of mortality during the battle at the hill Cumorah and about 65 years of age as he wrote the concluding two chapters of the book concerning his father's life. He would then be about 86 years of age when he wrote his last upon the plates, 421 years after the birth of the Savior. Moroni knew that no one of his generation would ever read his words as mortals, but he had every confidence that there would come a time when the entire earth would have an opportunity to contemplate that which he and his father had transcribed upon the plates.

9.31 This represents only one of the many times that Moroni cautioned the readers of the Book of Mormon to be careful how they regarded the testimonies that had been preserved of the Nephite dealings with their God. He was painfully aware of the great difficulty that there was in making the characters upon so small and delicate a surface, especially for men who had

will yield to no temptation, but that ye will serve the true and living God.

29 See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do *this, and endure to the end, ye will in nowise be cast out.

30 Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words.

31 Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks

Morm. 9:29
AF 135, 178
MD 744, 851
DS 2:343
MM 4:67
CR85-O 41
CR97-A 100
* p. 538

Morm. 9:30
EM 1:159

Morm. 9:31
EM 1:166
CR81-A 76
CR82-A 57
CR83-O 78

been primarily trained as military men rather than as literati. We have been fortunate indeed that plates devised by Mormon have not been subjected to the sort of academic scrutiny that exists in our day. Faithless analysis is no analysis at all.

9.32 The written language of the Nephite people differed somewhat from their spoken language. We may not, at present, understand completely the advantages associated with preserving their records in what they called “reformed Egyptian”, but they successfully did so for more than a thousand years. As is the case with all forms of communication, written or verbal, the symbols used change over time. We may speculate at length about the origins of “reformed Egyptian”; perhaps it was an idiom developed by Joseph the son of Jacob or any one of a number of Israelite exiles dwelling in that foreign land. However it came to be, it had been successfully codified upon the Plates of Brass which Lehi and his family took with them at the time they fled the city of Jerusalem about the year 600 BC. This became their primer in the preservation of their permanent records. We are not privy as to the nature of any further developments of the writing system during the thousand years that the Nephites used it, except that Moroni states that it did change and apparently for that reason, Moroni sensed that the whole book might be criticized as a result. This would have been particularly true when comparing the writings preserved upon the Small Plates of Nephi with that which Mormon and Moroni had produced upon their own plates.

9.32.22–23—*reformed Egyptian*—The language in which the Book of Mormon was written. We might also suppose that the brass plates obtained from Laban were composed in the same language and served as a primer for the Nephite in the centuries that followed their exodus from the city of Jerusalem.

9.33 We may argue at length about the properties of the Nephite written language that derived from Hebrew and those that derived from Egyptian. The fact of the matter is that we know little or nothing regarding the system, even though some of the individual characters have been preserved in the records of The Church of Jesus Christ of Latter-day Saints. Scholars have supposed that one of the great advantages of “reformed Egyptian” was that a great deal of information could be condensed into a small number of characters and, thus, a relatively small space. Rationally speaking, the denser the linguistic representation of complex intellectual concepts becomes, the more difficult the translation process or even the reading process becomes. Mormon and Moroni may have supposed that they had correctly represented the history of their forefathers, but there was always the possibility that they might have misread some of the ancient inscriptions. Moroni simply states that in nothing should the Lord or his teachings be brought into question.

9.33.14—*Hebrew*—At present we do not know how the Hebrew written language was used among the Nephites. A dialect of spoken Hebrew was certainly current among them so long as there were devoted parents who were willing to correctly perpetuate the language among their children.

9.34 Moroni had long since learned of the existence of the “interpreters”, the Urim and Thummim, which had been preserved among the Nephites for centuries. We do not know precisely who fabricated the breastplate, the piece of armor upon which were mounted the instruments of translation, but it

unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

{~~9~~—1830}

32 And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.

33 And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.

34 But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that

CR84-O 10
CR88-A 73
CR01-A 12
Morm. 9:31–33
EM 1:156

Morm. 9:32
TPJS 300
DHC 5:399
AF 291
EM 1: 43, 180,
370
CR95-A 10
Morm. 9:32–33
AF 292
Morm. 9:32–34
MD 327
EM 1:179

Morm. 9:33
EM 1:180

Morm. 9:34
TPJS 300
DHC 5:400

seems likely that Mormon was the man. We can only surmise as to how and why Mormon would think their proximity to him was important to him as he compiled his own work. Perhaps the differences between the early written records and the latter inscriptions were greater than we have heretofore supposed. Perhaps Mormon was perfectly aware as to how his plates would ultimately be translated and was inspired to create a place of safety for the two stones. It seems clear that Moroni wore his father's armor after the latter's demise, and certainly used the interpreters as he made his synopsis of the plates of Ether. The process of translating the plates into English involved the wearing of the breastplate, leaving the hands free to manipulate the various plates of the record. The depository that held Mormon's plates for fourteen hundred years also was the receptacle of the breastplate and the accompanying Urim and Thummim, suggesting that the depository was somewhat larger than the usual artistic conception. As an aside and contrary to popular conception, the sword of Laban was not included with the plates and the breastplate. This instrument was ensconced in the larger repository within the hill Cumorah itself.

9.35 The Book of Mormon was written in order to provide a means whereby the posterity of the Nephites and the Lamanites might have an opportunity to know of the faith of their fathers, receive the teachings of Christ, and then come unto him in humility and peace. That singular opportunity would eventually be the means of bringing millions upon millions of the children of Lehi into the fold of Christ, both from among the living and from among the dead. The cry of Mormon and Moroni for the children of Lehi to repent and be baptized would echo up and down the corridors of time as the fullness of the Gospel would be taken into all of the world and into the innermost recesses of the world of spirits.

9.36 Once the restoration of the Church and Kingdom of God had taken place, faith, repentance, and saving ordinances having been performed according to the righteousness of the children of men, the teachings of the Lord Jesus Christ would be taken into all of the world. Of particular interest, however, would be the posterity of Lehi, to whom the record of their fathers would be taken. Those among the Gentiles who had accepted the truth of the Gospel and the writings to be found in the pages of the Book of Mormon would be inspired to immediately resort to the descendants of the covenant people, which they did soon after the establishment of the Church.

9.36.6—*we*—Moroni is speaking to the converts among the Gentiles in the latter days who intuitively felt a desire to preach the atonement of Christ to the native inhabitants of the western hemisphere. Their desire to teach faith in Jesus was in complete harmony with the desires of the righteous ancestors of the same.

9.36.20—*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

none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.

35 And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief.

36 And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, are according to the prayers of all the saints who have dwelt in the land.

Morm. 9:35
MD 304
Morm. 9:35–37
EM 1:156

Morm. 9:36
MD 637

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.

9.36.29—*saints*—The disciples of Jesus Christ, those who have taken upon them the covenants of eternity after having exercised faith unto repentance.

9.37 Beneath the explicit prayer that the faith and covenants of the forefathers of the Lamanites and Nephites might be justified, is the implicit desire that all that Moroni and his father had done in order to preserve the Nephite testimony of Christ might find fruition in the latter days.

9.37.5–6—*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.

9.37.34—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.37.49—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

37 And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen.

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Alphabetized List of Specifically Noted Words and Phrases in Mormon Commentary

- Aaron*—2.9.12
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Abraham—9.11.18
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