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## Chapter XLIII

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**Abstract:** Christ Appears in the Land Bountiful—The Testimony of the Father—Jesus Calls Twelve Disciples—His Teachings to Them and to the Multitude

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land, revealing to the astonished eyes of the survivors how great had been the convulsions that had shaken the earth. When the darkness passed away the earth ceased to tremble, the rocks were no longer rent, the dreadful groanings ceased, and the tumultuous noises ended. Then nature was again at peace, and peace filled the hearts of the living; their mourning was turned to praise, and their joy was in Christ their Deliverer.

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## CHAPTER XLIII.

CHRIST APPEARS IN THE LAND BOUNTIFUL.—THE TESTIMONY OF THE FATHER—JESUS CALLS TWELVE DISCIPLES—HIS TEACHINGS TO THEM AND TO THE MULTITUDE.

SOME TIME after the tribulations that marked the sacrifice of the Lord of life and glory, exactly how long we know not, a multitude assembled near the temple, which was in the land Bountiful. The sacred building, it seems, was not destroyed in the late overwhelming convulsions. Possibly many of the high priesthood had assembled there to call upon the Lord, and to officiate in the duties of their calling. At any rate, those whom Jesus deemed worthy to be his twelve disciples had, by some inspiration, gathered there. With the rest of the multitude they conversed on the marvelous changes that had been wrought by the desolating earthquakes and their attendant horrors. They also spake one to another with regard to the Savior, of

whose death the three days of unexampled, impenetrable darkness had been a sign.

While thus engaged a strange, sweet voice fell upon their ears, yet it pierced them to the centre, that their whole frames trembled. At first they wist not what it said or whence it came; nor even when the words were again repeated did they understand. But when they came a third time they understood their glorious import, and knew that it was the voice of God. He said unto them, Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him. Obedient to this heavenly voice they cast their eyes upward, and to their joyous astonishment beheld the Messiah, clothed in a white robe, coming out of heaven.

Even yet they did not comprehend who it was, but thought him an angel. As he descended to the earth and stood in their midst, their wondering eyes were all turned towards him, but for awe not a mouth was opened or a limb moved. Then the Redeemer stretched forth his hand and said unto the multitude: Behold I am Jesus Christ, whom the prophets testified should come into the world; and behold, I am the life and light of the world; and I have drunk out of the bitter cup which the Father hath given to me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

Then the whole multitude fell to the earth, they remembered the sayings of the prophets, they realized that their God stood in the midst of them.

Again the risen Redeemer spake: Arise, said he, and come forth unto me, that you may thrust your

hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel and the God of the whole earth, and have been slain for the sins of the world.

Now they who heard him from the first to the last went forth and assured themselves that it was he of whom the prophets had spoken. Then with shouts of praise they cried: Hosanna! blessed be the name of the Most High God. And they fell down at his feet and worshiped him.

Jesus next called Nephi to him, then eleven others, and gave them authority to baptize the people, at the same time strictly charging them as to the manner in which they performed this ordinance, that all disputes on this point might cease among the believers. The names of the Twelve whom he chose were: Nephi, his brother Timothy, whom he had beforetime raised from the dead, also his son Jonas, and Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah and Isaiah. These Twelve are to sit in the great day of judgment as the judges of the seed of Lehi, and be themselves judged by the Twelve Apostles whom Jesus had called from among the Jews.

After Jesus had chosen the Twelve, he commenced to teach the people the principles of the fulness of the gospel. Step by step he led them over the same precious ground of universal truth as he had done his followers in the temple at Jerusalem, by the shore of the Sea of Galilee, and on the hillsides of Judea and Samaria. Sometimes, through the difference of the inspired translation of the Book of Mormon and the wordly-wise one of the Bible, a slight difference is

noticeable in the wording of the instructions, but as a rule these differences are trivial, the advantage being with the Nephites, whose greater faith drew from the Savior deeper truths than Judah had received, or caused him to display greater manifestations of his omnipotence and boundless love. From the believers he would turn to the Twelve, and give them special instructions as his ministers, then again he would shed forth his words of mercy, truth and divine wisdom upon the multitude; and by and by again address the disciples. So he continued day by day until all was revealed, either to the multitude or to the Twelve, that was necessary for the eternal salvation of the obedient.

Some have wondered why Jesus should have given so many of the same teachings to the Nephites as he did to the Jews. The reason is that those teachings were perfect and could not be improved. They were universal, that is, they were adapted to the wants of all peoples, whether of Israel or of the Gentiles, whether of Judah or Joseph. They were a portion of the everlasting gospel and had to be preached to all the world as a witness, to those who dwelt in America as well as to those of Asia, Africa and Europe. Thus we find in the teachings given to the Nephites what we term the first principles of the gospel—faith, repentance and baptism; we also find those divine lessons of love, truth, humility and duty that glorified the Savior's "Sermon on the Mount." As we rapidly pass through these instructions we shall find how entirely adapted they are to the needs of all men who desire to live a godly life in Christ Jesus.