

3 Ne. 27–4 Nephi: This is My Gospel

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Quotes

- Man does not live by bread alone. He needs buttering up occasionally.
- Come to church even if you feel like a hypocrite. ... There's always room for one more!
- We can and must write in a language which sows among the masses hate, revulsion and scorn toward those who disagree with us. (Vladimir Ilyich Lenin, Soviet Dictator 1870-1924)
- Our Father wants us to make our brothers and sisters feel like a million dollars instead of 2 cents.
- A cannibal got indigestion when he ate someone who disagreed with him.

1. What is the name of the Church? (3 Ne 27:1–10)

¹The disciples were gathered together and were united in mighty prayer and fasting. ... ²And Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

³And they said ...: Lord, ... tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. ... ⁶The scriptures ... say ye must take upon you the name of Christ. ... Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake. ... ⁸If [the church] be called in my name then it is my church, if ... they are built upon my gospel. ¹⁰And if ... the church is built upon my gospel then will the Father show forth his own works in it.

How does this apply to us?

What are the works of the Father?

2. This is my gospel? (3 Ne 27:13–21)

¹³*This is the gospel* which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me ... ¹⁴that I might be lifted up upon the cross; ... that I might draw all men unto me ... to stand before me, to be judged of their works. ...

¹⁹And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. ²⁰Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. ²¹Verily, ... *this is my gospel*;

These verses start with “This is the gospel” and end with “This is my gospel.” Does the Book of Mormon contain the “fulness of the gospel” (JS–H 1:34; D&C 27:5) as defined here?

3. Ye shall be judges (3 Ne 27:27)

²⁷Ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say ... even as I am.

4. What is it that ye desire of me? (3 Ne 28:1–10)

²They all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry ... may have an end, that we may speedily come unto thee in thy kingdom. ³And he said ...: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest.

What did the other three want?

5. The three were transfigured (3 Ne 28:13–15)

¹³The heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things. ¹⁴And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard; ¹⁵And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God. (28:13–15)

Were they “mortal or immortal” after “their transfiguration”?

³⁹They were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them. ⁴⁰And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens. (28:39–40)

6. What is the ministry and power of the three? (28:18–39)

¹⁸Missionary work (bring souls to Christ because of the convincing power of God which is in them)—Nephites, Gentiles, Jews, lost tribes, all nations

^{19–22}Cannot be killed or harmed (prison, buried, fire, beasts)

³⁹Satan had no power over them, could not tempt

^{30–31}They are as the angels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good. Therefore, great and marvelous works shall be wrought by them, before the great and coming day when all people must surely stand before the judgment-seat of Christ.

7. Why were we told about the three Nephites?

8. Warnings and Invitation (3 Ne 29 & 30 headings)

²⁹*The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill his covenants—Those who reject his Latter-day revelations and gifts shall be cursed.*

³⁰*The Latter-day Gentiles are commanded to repent and come unto Christ and be numbered with the house of Israel.*

9. Zion like people (4 Ne 1:2, 12)

²The people were all converted unto the Lord ... both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. ...

¹²And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

10. No contention or crime (4 Ne 1:15–17)

¹⁵There was no contention in the land, because of the love of God which did dwell in the hearts of the people. ¹⁶And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. ¹⁷There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ.

What did they do to establish Zion? How can we?

11. Pride returns in the third and fourth generation

²⁴ In this [201st] year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them. And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ. ...

³⁴ And they did smite upon the people of Jesus; but the people of Jesus did not smite again. ... ³⁸ They did wilfully rebel against the gospel of Christ; and they did teach their children that they should not believe, ... And they were taught to hate the children of God. ... And ... the wicked part of the people began again to build up the secret oaths and combinations of Gadianton. (4 Ne 1:24–34)

12. How do these chapters apply to us?

Questions

1. Could a 23 year old young man have written this book?
2. How do these things apply to me now in my circumstances?
3. As I read these chapters, how do I feel?
4. Do they invite and entice me to love God, and do good?
5. As I read, do I “remember how merciful the Lord hath been, and ponder it in [my] heart” and ask God if it is true?

Quotes

Gordon B. Hinckley: Let us reach out with love and kindness to those who would revile against us. ... In the spirit of the Christ who advised us to turn the other cheek, let us try to overcome evil with good. (*Ensign*, Nov. 1982, 77)

Ezra Taft Benson: The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums. Christ takes the slums out of people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature. (“Born of God,” *Ensign*, Nov 1985, 5)

Marion G. Romney (Apr. 1966) quoting **J. Reuben Clark** (Oct. 1942): “We have now under the Welfare Plan all over the Church, ... land projects ... farmed for the benefit of the poor. ... Thus ... in many of its great essentials, we have, [in] the Welfare Plan ... the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time ... to help set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given portions from the common fund.” It is thus apparent that when the principles of tithing and the fast are properly observed and the Welfare Plan gets fully developed and wholly into operation, “we shall not be so very far from carrying out the great fundamentals of the United Order.”

Marion G. Romney (“The Purpose of Church Welfare Services,” *Ensign*, May 1977, 92): Almost from the beginning of my services in Church welfare I have had the conviction that *what we are doing in this welfare work is preliminary to the reestablishment of the law of consecration and stewardship as required under the united order*. ...

There are two cardinal principles: (1) consecration, and (2) stewardship.

To enter the united order, one consecrated all his possessions to the Church by a “covenant and a deed which [could not] be broken.” That is, he completely divested himself of all his property by conveying it to the Church.

Having done so, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than the original consecration, the object being to make “every man equal according to his family, according to his circumstances and his wants and needs.” (D&C 51:3.)

This procedure preserved in every man the right of private ownership and management of his property. Indeed, the fundamental principle of the system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which, at his option, he could alienate, keep and operate, or otherwise treat as his own. The Church did not own all of the property, and life under the united order was not, and never will be, a communal life, as the Prophet Joseph himself said.

The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the *surplus* he produced above the needs and wants of his own family. This surplus went into a storehouse, from which stewardships were given to others, and from which the needs of the poor were supplied. ...

There are a number of concepts which must prevail in order for this ideal to be realized. ...

1. *A belief in God* and acceptance of Him as Lord of the earth and the author of the united order. ...

2. The united order is implemented by *the voluntary freewill actions of men*, evidenced by a consecration of all their property to the Church of God. No force of any kind is ever involved.

3. As to property, in harmony with Church belief as set forth in the Doctrine and Covenants, “no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, [and] the right and control of property.” (D&C 134:2.) The united order is operated upon the principle of *private ownership and individual management*. Thus, in both ownership and management of property, the united order preserved to men their God-given agency. In this way, He holds each steward accountable for his own work and productivity. ...

You can see from this the truth of President Clark’s statement when he said: “The Church never was, and under existing commandments never will be, a communal society, under the directions thus far given by the Lord. The United Order was not communal nor communistic. It was completely and intensely individualistic, with a consecration of unneeded surpluses for the support of the Church and the poor.” (J. Reuben Clark, Jr., “The United Order and Law of Consecration As Set Out in the Revelations of the Lord,” from a pamphlet of articles reprinted from the Church Section of the *Deseret News*, 1942, 26–27.)

4. *The united order is nonpolitical*. It is therefore totally unlike the various forms of socialism, which are political, both in theory and in practice. They are thus exposed to, and riddled by, the corruption which plagues and finally destroys all political governments which undertake to abridge man’s agency.

5. *A righteous people is a prerequisite to the united order*.

6. *The united order exalts the poor and humbles the rich*. In the process both are sanctified.