

Helaman 3: 4-11

1

Cement

When I was a young unmarried man, another young man who had received a doctor's degree ridiculed me for believing in the Book of Mormon. He said he could point out two lies in that book. One was that people had built their homes out of cement and they were very skillful in the use of cement. He said there had never been found and never would be found, a house built of cement by the ancient inhabitants of this country, because the people in that early age knew nothing about cement... I said: "That does not affect my faith one particle. I read the Book of Mormon prayerfully and supplicated God for a testimony in my heart and soul of the divinity of it, and I have accepted it and believe it with all my heart." I also said to him, "If my children do not find cement houses, I expect that my grandchildren will." Now, since that time, houses made of cement and massive structures of the same material have been uncovered.

Not very far from the City of Mexico there is a monument two hundred and ten feet high, built of cement, that was supposed to be a big hill.... You could put forty tabernacles like this one inside of it. It covers more than ten acres of ground and is two and a half times higher than this building. From the top of that monument one can see small mounds, and as these mounds are being uncovered they are found to be wonderfully built cement houses, with drain pipes of cement, showing skill and ability, superior almost to anything we have today so far as the use of cement is concerned.

Heber J. Grant, *Gospel Standards*, comp. by G. Homer Durham [Salt Lake City: An Improvement era Publication, 1942], 28.

2

Expert in the Working of Cement: The first spot of archaeological interest which we visited in Guatemala was the ruins of Kaminaljuya, located adjacent to the outskirts of Guatemala City. It is claimed by archaeologists that this site dates back into the early Christian period (about A.D. 320), and so its beginning was contemporaneous with the latter portion of the Book of Mormon. There are a number of mounds at that archaeological site which in ancient times were pyramids crowned with temples. Perhaps the temples were constructed of wood and have completely decomposed. Dr. Alfred V. Kidder, one of the greatest authorities on Maya archaeology, and other noteworthy scientists have done considerable work at this site and other ancient ruins in Guatemala. In some of these mounds at Kaminaljuyu they found tombs, the vaults of which were made of excellent cement. From these tombs they obtained such treasures as jade beads, jade beautifully decorated with Maya carvings, and other artifacts. These relics are housed in the National Museum in Guatemala City and photographs of some of them are shown later in the book.

As I looked at the cement vaults, I recalled the statements in the Book of Mormon wherein these ancient Nephites claimed to be experts in making cement. Certainly this cement which had remained in good condition for nearly two thousand years was good cement.

Milton R. Hunter, *Archaeology and The Book of Mormon*, [1956], 104-105.

Helaman 3: 13-15*“Many records”*

- 3 When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. Brigham Young, *Journal Discourses*, 19:38.

Helaman 3:20

- 4 *“right in the sight of God continually”*

Perhaps of all the evidence of true conversion and a remission of sins, this is the most significant: *the disposition to do evil no more, but to do good continually...*

We can strengthen our disposition to do good each time we make and keep covenants. Each time we participate in priesthood ordinances, the powers from on high reach downward and draw us nearer to the heavens. Those who partake of the sacrament and temple ordinances with pure hearts and who faithfully keep their covenants require no lengthy instructions regarding modest dress, the payment of generous fast offerings and tithing, observance of the Word of Wisdom, or keeping the Sabbath day holy. They need no stern reminders to share the gospel with others, to attend the temple frequently, to conduct family history research, or to do their home teaching or visiting teaching. Nor do they need nudges to visit the sick and to serve those in need.

These are the faithful Saints of the Most High who keep the sacred covenants they have made in the house of the Lord, “having a determination to serve him to the end, and truly manifest by their works that they have received the Spirit of Christ unto the remission of their sins” (D&C 20:37). Covenant keepers... live the law of consecration. Their time, talents, and financial resources all belong to the Lord.

Keeping their covenants has caused them to develop a disposition to do good continually. Spencer W. Condie, “A Disposition to Do Good Continually,” *Ensign*, Aug. 2001, 14, 19

Helaman 3: 24-25*Prosper*

- 5 The worst fear that I have about this people is that they will get rich in this country, forget God and His people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution, and be true. But my greater fear for them is that they cannot stand wealth; and yet they have to be tried with riches, for they will become the richest people on this earth.

Autobiography of James Brown, p. 119-23, cited in Preston Nibley, *Brigham Young, the Man and His Work*, pp. 127-28.

- 6 In the time of prosperity, which we are now enjoying, it is highly proper for the Later-day Saints to get out of debt.... Our experience in the years that have passed must have led us to the

conclusion that we have periods of prosperity, followed by periods of depression.... I can pay more of my debts to my neighbors... after I have met my honest obligations with the Lord, than I can by neglecting the latter; and you can do the same. If you desire to prosper, and to be free men and women and a free people, first meet your just obligations to God, and then meet your obligations to your fellowmen.

Joseph F. Smith, *Gospel Doctrine* [Salt Lake City: Deseret Book, 1975], 259-260.

7 This land is a land choice above all other lands, and God has blessed the people upon this land. He has fulfilled the words recorded in this book time and time again, that those who should come up to fight against the people of this land should not prosper.

Heber J. Grant, in Conference Report, Oct. 1899 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1899], 18.

8 The law of financial prosperity to the Latter-day Saints, under covenant with God, is to be an honest tithe payer, and not to rob the Lord in tithes and offerings [see Malachi 3:8]. Prosperity comes to those who observe the law of tithing. When I say prosperity I am not thinking of it in terms of dollars and cents alone.... But what I count as real prosperity, as the one thing of all others that is of great value to every man and woman living, is the growth in a knowledge of God, and in a testimony, and in the power to live the gospel and to inspire our families to do the same. That is prosperity of the truest kind.

Teachings of Presidents of the Church—Heber J. Grant [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 124.

9 We must never forget that nations may—and usually do—sow the seeds of their own destruction while enjoying unprecedented prosperity.

Ezra Taft Benson, *A Nation Asleep* [Salt Lake City: Bookcraft, 1963], 14

10 When the lives of the people are in harmony with the Lord's will, all of the essential factors that produce the blessings God deigns to give to his children seem to come into line. Love and harmony prevail. Even the weather, the climate, and the elements seem to respond. Peace and tranquility endure. Industry and progress mark the lives of the people....

...We have the Lord's assurance that he will bless and prosper his people if they will keep his commandments and remember to look to him as the source of their blessings.

Dean L. Larsen, Conference Report, Oct. 1992, 58-59; or *Ensign*, Nov. 1992, 41-42.

11 It is clear that the consequences of disobedience were restricted to those who knowingly rejected the word of God and refused to obey it (2 Ne. 4:6). Is this a message for our day? Does the Nephite promise of prosperity to the obedient apply to the members of the Church today? President Spencer W. Kimball has answered this query by reminding us that the Lord has promised us "the fulness of the earth... upon the condition that we unreservedly obey his commands" (Spencer W Kimball, "When Is One Rich?" *Salt Lake Tribune-Telegram*, 28 May 1949).

Why is the blessing of prosperity so significant to the obedient Saint? It is significant because it provides an opportunity to learn the more challenging law of consecration, the law of true charity, the role of steward in the Lord's vineyard (Moroni 7:46-47).

Susan Black, *The Book of Mormon: The Keystone Scripture*, ed. By Paul R. Cheesman [Provo, Utah: Brigham Young University Press, 1988], 260-261, 268.

- 12 These are difficult times. The economy is struggling. There is conflict in the world. But the Almighty is keeping His promise that He will bless those who walk in faith and righteousness before Him.

The gospel of Jesus Christ is the way of peace. To the extent we follow it and incorporate it in our lives—to this extent will we be blessed and prospered.

Gordon B. Hinckley, in Conference Report, Apr. 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 4.

Helaman 3: 27-29

- 13 *Thus We See*

Mormon, Nephi, and Moroni... recounted an event or described some fact.... And then we find the words “and thus we see” or “we see,” followed by a statement of some spiritual truth, something about the way God deals with his children or what our life is like as God sees it.

What went before does not prove the conclusion in the way the world looks for evidence or logic. What went before is what someone with spiritual sight will observe and they say, “Oh, yes, now I see that.” And then follows, after the “thus we see,” what that someone would see. When I understood that, I realized how gracious the word *we* is in that phrase “and thus we see.” The writer was saying, “I include you with me among those who see.” Ever since then, each time I've read the words “we see” in the Book of Mormon, I have felt included as a seeker and a believer by the writer, ... and second, I have felt the burning that tells me that the thing the writer could see was true.

Henry B. Eyring, *To Draw Closer to God* [Salt Lake City: Deseret Book, 1997], 147-148

Helaman 3: 29—30

- 14 Success in righteousness, the power to avoid deception and resist temptation, guidance in our daily lives, healing of the soul—these are but a few of the promises the Lord has given to those who will come to His word. Does the Lord promise and not fulfill? Surely if He tells us that these things will come to us if we lay hold upon His word, then the blessings can be ours. And if we do not, then the blessings may be lost. However diligent we may be in other areas, certain blessings are to be found only in the scriptures, only in coming to the word of the Lord and holding fast to it as we make our way through the mists of darkness to the tree of life.

Ezra Taft Benson, “The Power of the Word,” *Ensign*, May 1986, 82.

- 15 **Helaman 3: 30**

Sit down with Abraham, Isaac and Jacob

The covenant that the Lord first made with Abraham and reaffirmed with Isaac and Jacob is of transcendent significance...

We are also children of the covenant. We have received, as did they of old, the holy priesthood and the everlasting gospel. Abraham, Isaac, and Jacob are our ancestors. We are of Israel. We have the right to receive the gospel blessings of the priesthood, and eternal life. Nations of the earth will be blessed by our efforts and by the labors of our posterity. The literal seed of Abraham and those who are gathered into his family by adoption receive these promised blessings—predicated upon acceptance of the Lord and obedience to his commandments. Russell M. Nelson, Conference Report, Apr. 1995, 42-43; or *Ensign*, May 1995, 33.

Helaman 3: 34

16 *Pride*

My dear brethren and sisters, we must prepare to redeem Zion. It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites (see 4 Nephi 1:24-25). Pride is the great stumbling block to Zion. I repeat: Pride is the great stumbling block to Zion. We must cleanse the inner vessel by conquering pride.

Ezra Taft Benson, "Beware of Pride", *Ensign*, May 1989, p. 6

17

How can you make the gospel of Jesus Christ not just an influence in your life but the controlling influence and, indeed, the very core of what you are?...

As a first step you must lay aside any feeling of pride that is so common in the world today. By this I mean the attitude that rejects the authority of God to rule in our lives... You hear it expressed today in phrases such as "Do your own thing" or "Right and wrong depend on what I feel is right for me." That attitude is a rebellion against God.

D. Todd Christofferson, in Conference Report, 9; or *Ensign*, May 2004, 11.

18

The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means "hatred toward, hostility to, or a state of opposition." It is the power by which Satan wishes to reign over us.

Pride is essentially competitive in nature. We pit our will against God's. When we direct our pride toward God, it is in the spirit of "my will and not thine be done." As Paul said, they "seek their own, not the things which are Jesus Christ's." (Philip. 2:21)...

Our enmity toward God takes on many labels, such as rebellion, hard-heartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers. The proud wish God would agree with them. They aren't interested in changing their opinions to agree with God's.

Another major portion of this very prevalent sin of pride is enmity toward our fellowmen. We are tempted daily to elevate ourselves above others and diminish them. (See Hel. 6:17; D&C 58:41.)

The proud make every man their adversary by pitting their intellects, opinions, works, wealth, talents, or any other worldly measuring device against others. In the words of C. S. Lewis: "Pride gets no pleasure out of having something, only out of having more of it than the

next man.... It is the comparison that makes you proud: The pleasure of being above the rest. Once the element of competition has gone, pride has gone.” (*Mere Christianity*, New York: Macmillan, 1952, pp. 109-10.)...

“Think of what pride has cost us in the past and what it is now costing us in our own lives, our families, and the Church.

“Think of the repentance that could take place with lives changed, marriages preserved, and homes strengthened, if pride did not keep us from confessing our sins and forsaking them (see D&C 58:43).

“Think of the many who are less-active members of the Church because they were offended and their pride will not allow them to forgive or fully sup at the Lord’s table.

“Think of the tens of thousands of young men and couples who could be on missions except for the pride that keeps them from yielding their hearts unto God (see Alma 10:6; Helaman 3:34-35).

“Think how temple work would increase if the time spent in this godly service were more important than the many prideful pursuits that compete for our time.”

Ezra Taft Benson, “Beware of Pride”, in Conference Report, Apr. 1989, 6: or *Ensign*, May 1989, 6.

Characteristics of Pride

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| <ul style="list-style-type: none"> ● Self-Centered ● Conceited ● Arrogant ● Haughty ● Enmity ● Hatred ● Hostile ● Oppressive ● Competitive ● Rebellious ● Hard-hearted ● Stiff-necked ● Unrepentant ● Puffed up ● Easily offended ● Sign seeking ● Gluttonous ● Selfish ● Fault finding ● Gossiping ● Back-biting ● Murmuring ● Live beyond means ● Envy ● Covet ● Defensive ● Stubborn ● Causes division | <ul style="list-style-type: none"> ● Unforgiving ● Jealous ● Disobedient ● Power struggles ● Self pity ● Self Gratification ● Secret combinations ● Contention ● Arguments ● Fights ● Unrighteous dominion ● Generation gaps ● Divorce ● Abuse ● Riots ● Disturbances ● World wide conflicts ● Anger ● Grudges ● Hurt feelings ● Unteachable ● Defensive ● Rationalization ● Justification ● Stops progression ● Destroys relationships ● Separates ● Ranks |
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- **Withholding-praise, gratitude, things**
- **Fear men’s judgments and opinions**
- **Dependent on climbing social ladders**

20 **Helaman 3:35**
Fast and Pray Often

They did Fast and Pray Oft...to the Purifying and Sanctification of Their Hearts: In addition to the occasional fasting experience for a special purpose, each member of the Church is expected to miss two meals on the fast and testimony Sunday. To skip two consecutive meals and partake of the third normally constitutes approximately a 24-hour period. Such is the counsel.

Competent medical authorities tell us that our bodies benefit by an occasional fasting period. That is blessing number one and perhaps the least important. Second, we contribute the money saved from missing the meals as a fast offering to the bishop for the poor and the needy. And Third, we reap a particular spiritual benefit that can come to us in no other way. It is a sanctification of the soul for us today just as if it was for some choice people who lived 2000 years ago. I quote briefly from the Book of Mormon: “Nevertheless they did fast oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.” (Hel. 3:35). Wouldn’t you like this to happen to you? It can, you know!

Did you notice it said that those who do this have their souls filled with “joy and consolation”? You see, the world in general thinks that fasting is a time for “sackcloth and ashes,” a time to carry a look of sorrow, as one to be pitied. On the contrary, the Lord admonishes: “Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say to you, They have their reward.

“But thou, when thou fastest, anoint thine head, and wash thy face; “That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.” (Matthew 6:16-18).
 Bishop Robert L. Simpson, CR, October 1967, 18.

21 The saints by fasting and praying can sanctify the soul and elevate the spirit to Christlike perfection, and thus the body would be brought into subjection to the spirit, promote communion with the Holy Ghost, and insure spiritual strength and power to the individual. By observing fasting and prayer in its true spirit, the Latter-day Saints cannot be overpowered by Satan tempting them to evil....

Delbert L.

Stapley, Conference Report, Oct. 1951, pp.122-125.

Helaman 3: 3522 *Wax strong in humility*

To be humble is to recognize gratefully your dependence on the Lord—to understand that you have constant need for His support. Humility is an acknowledgement that your talents and abilities are gifts from God. It is not a sign of weakness, timidity, or fear; it is an indication that you know where your true strength lies. You can be both and fearless. You can be both humble and courageous....

The Lord will strengthen you as you humble yourself before Him.

True to the Faith: A Gospel Reference [2004], 86.

Helaman 3: 3523 *Firm in the Faith*

Only as an individual can you develop a firm faith in God and a passion for personal prayer. Only as an individual can you keep the commandments of God. Only as an individual can you repent. Only as an individual can you qualify for the ordinances of salvation and exaltation.

Russell M. Nelson, Conference Report, Oct. 2003, 47; or Ensign, Nov. 2003, 44.

Helaman 3: 3524 *Sanctification*

Sanctification is a process whereby fallen man is enabled to become pure, holy, and eventually free from sin. Other scriptures indicate that the Holy Ghost is the major catalyst in producing this vital change. (See 2 Nephi 31:17; Alma 13:11, 12; 3 Nephi 27:20; Moroni 6:4.) Thus the Spirit can be called a sanctifier or cleanser. How much it cleanses or purifies depends on the obedience of the convert. Helaman 3:35 points out the main requirements for the acceleration of the sanctifying process by the Spirit:

1. Fast and pray oft
2. Wax strong in humility
3. Increase firmness of faith in Christ
4. Yield hearts unto God

BYU Book of Mormon Manual, p. 355.

25 We must be careful, as we seek to become more and more godlike, that we do not become discouraged and lose hope. Becoming Christ-like is a lifetime pursuit and very often involves growth and change that is slow, almost imperceptible.

Ezra Taft Benson, "A Mighty Change of Heart," *Ensign*, October, 1989, pp. 2-5

26 Christlike conduct flows from the deepest wellsprings of the human heart and soul. It is guided by the Holy Spirit of the Lord, which is promised in gospel ordinances. Our greatest hope should be to enjoy the sanctification which comes from this divine guidance; our greatest fear should be to forfeit these blessings.

James E. Faust, Conference Report, Apr. 1998, 23; or *Ensign*, May 1998, 20.

27 As young men, young women, and mature couples accept calls to serve missions, as couples prepare themselves in virtue to be married in the holy temple, as parents train up children in the way they should go, (see Prov. 22:6) they strengthen their faith in the Lord Jesus Christ. As we keep the Sabbath day holy, magnify callings, pay tithes and offerings, welcome new members into Church circles, and invite friends and neighbors to learn gospel truths, we strengthen our faith. When we choose to abandon our sins and repent willingly, and when we fall to our knees in prayer in good times as well as in turbulent times, we develop strong faith.

We then find occurring in our own lives an experience described in the Book of Mormon (Hel. 3:35).

L. Whitney Clayton, *Ensign*, Nov. 2001 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001], 29.

28 Personal persistence in the path of obedience is something different than achieving perfection in mortality. Perfection is not, as some suppose, a prerequisite for justification and sanctification. It is just the opposite: justification (being pardoned) and sanctification (being purified) are the prerequisites for perfection. We only become perfect “in Christ” (see Moro. 10:32), not independently of Him. Thus, what is required of us in order to obtain mercy in the day of judgment is simple diligence.

D. Todd Christofferson, “Justification and Sanctification,” *Ensign*, June 2001, 24-25.

29 To be *justified* is to be pronounced clean, to be decreed innocent, to be delivered and protected from the demands of God’s justice, to be free from sin. This comes as one exercises faith in Christ and enters into a covenant relationship with him who is the Mediator of the new covenant. But the actual cleansing, the literal purification, does not take place through water baptism alone. Rather, one must receive the baptism of fire and the Holy Ghost in order to being the process of sanctification...

“Sins are remitted,” Elder Bruce R. McConkie has written, “not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost. It is then that sin and dross and evil are burned out of our souls as though by fire. The baptism of the Holy Ghost is the baptism of fire.” (*A New Witness for the Articles of Faith*, p. 290; see also p. 239; *Teachings of the Prophet Joseph Smith*, p. 314.)

Likewise, Elder Orson Pratt explained that “the baptism of the Holy Ghost cannot be dispensed with the believer, any more than the baptism of water. To be born of water, only justifies the sinner of past sins; but to be born, afterwards, of the Holy Ghost, sanctifies him and prepares for spiritual blessings in this life, and for eternal life in the world to come.” (From N. B. Lundwill, comp. *A Compilation Containing the Lectures on Faith...Also a Treatise on True Faith by Orson Pratt...*, p. 88.)...

To be justified is to be free from sin, to be legally right before God. To be sanctified is to be free from the *effects* of sin, to have had sinfulness and the enticements of sin rotted out of our

hearts and desires. To be sanctified in regard to vice is to shudder and shake at its appearance, to feel a revulsion for whatever allurements would detour or detain the human heart....

Orson Pratt has provided an insightful look into the nature of being sanctified by the Spirit through the blood of Christ:

Water Baptism is only a preparatory cleansing of the believing penitent; it is only a condition of cleansing from sin; Whereas, the Baptism of fire and the Holy Ghost cleanses more thoroughly, by renewing the inner man, and by purifying the affections, desires, and thoughts which have long been habituated in the impure ways of sin.

Without the aid of the Holy Ghost, a person... would have but very little power to change his mind, at once, from its habituated course, and to walk in newness of life. Though his sins may have been cleansed away, yet so great is the force of habit, that he would, without being renewed by the Holy Ghost, be easily overcome, and contaminated again by sin. Hence, it is infinitely important that the affections and desires should be, in a measure changed and renewed, so as to cause him to hate that which he before loved, and to love that which he before hated: to thus renew the mind of man is the work of the Holy Ghost. ("The Holy Spirit," pp. 56-57.)

This change of nature, change of personality, change of desires and passions, is accomplished through the purging powers of the Holy Ghost. But it is accomplishable because of the atoning blood of Jesus Christ. A modern prophet, Ezra Taft Benson, has reminded us: "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 the 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.... Yes, Christ changes men, and changed men can change the world. Men changed by Christ will be captained by Christ... Finally, men captained by Christ will be consumed in Christ." (Conference Report, October 1985, pp. 5-6)...

Sanctification is a condition. And sanctification is a process. It comes in time to those who yield their hearts to God (Helaman 3:35), to those whose minds are single to God and his glory (D&C 88:67-68), to those who trust in and seek after the redeeming grace of him who calls his people to the way of holiness. "Those who go to the celestial kingdom of heaven," Elder McConkie explained to Brigham Young University students, "have to be sanctified, meaning that they become clean and pure and spotless. They've had evil and sin and iniquity burned out of their souls as though by fire.... It is a process. Nobody is sanctified in an instant, suddenly. But if we keep the commandments and press forward with steadfastness after baptism, then degree by degree and step by step we sanctify our souls until that glorious day when we're qualified to go where God and angels are." ("Jesus Christ and Him Crucified," p.399

Taken from *By Grace are We Saved*, by Robert L. Millet

30

Helaman 3:35

Yielding Our Hearts to God

To "yield [our] hearts unto God" is to inquire diligently to know the mind and will of the Almighty, to give way to and follow the impressions of the Spirit; to have no will but God's will. Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary*, 3:344.

31 Ultimate consecration is the yielding up of oneself to God. *Heart, soul, and mind* were the encompassing words of Christ in describing the first commandment, which is constantly, not periodically, operative (see Matthew 22:37). If it is kept, then our performances will in turn be fully consecrated for the lasting welfare of our souls (see 2 Nephi 32:9).

Such totality involves the submissive converging of feelings, thoughts, words, and deeds. Neal A. Maxwell, Conference Report, Apr. 2002, 41; or *Ensign*, May 2002, 36.

32 Yield your heart unto God. Ask him what it is he would have you do. Know that he will have prepared a way for you to do it, even under great difficulties. Ask him how he would have you share what you have with others, and you will feel his love.

Henry B. Eyring, *To Draw Closer to God* [Salt Lake City: Deseret Book, 1997], 89.

33 In conclusion, the submission of One's will is really the only uniquely personal thing we have to place on God's altar. The many other things we "give," brothers and sisters, are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God's will, then we are really giving something to Him! It is the only possession which is truly ours to give!

Consecration thus constitutes the only unconditional surrender which is also a total victory! Neal A. Maxwell, *Ensign*, Nov. 1995, p.24.