

**3 Nephi 3: 2***Flattery*

- 1 Flattery is the act of ingratiating oneself into another's confidence by excessive praise, or by insincere speech and acts. It includes the raising of false and unfounded hopes; there is always an element of dishonesty attending it.

Bruce R. McConkie, *Mormon Doctrine*, p. 287.

**3 Nephi 3: 4, 7, 10**

- 2 "*Everlasting Hatred*", "*Partners of Substance*", "*Rights and Government*"

What could he have meant by the expression "partners of all our substance" except communal ownership of property?

Giddianhi also accuses the Nephites of robbing his people of "their rights and government" (v. 10). This is the identical appeal which the Communists make to the laboring class today. They appeal to their selfishness and tell them they are exploited and robbed under the capitalistic system and are denied their rights of government. The Communists propose the establishment of what they call the "dictatorship of proletariat" where under the workers are supposed to own all the property and run the government. One can hardly imagine a greater deception than this but it is the appeal made nonetheless.

Giddianhi also speaks of the "everlasting hatred" (v. 4) of his people for the Nephites. V. I. Lenin, first Communist dictator in Russia and one of the chief theoreticians of Communism had this to say:

"We must hate. Hatred is the basis of Communism. Children must be taught to hate their parents if they are not Communists."

H. Verlan Andersen, *Many Are Called but Few Are Chosen* [Salt Lake City: Hawkes Publishing, 1967], 61.

**3 Nephi 3:12**

- 3 Here the Lord counsels us on balance. Faith is vital, but it must be accompanied by the personal work appropriate to the task. Only then do we qualify for the blessing. The appropriate approach is to study as if everything depended upon us and then to pray and exercise faith as if everything depended upon the Lord,

Dallin H. Oaks, *Ensign*, October 1994, 11

**3 Nephi 3: 20-21**

- 4 *Fight defensively*

This counsel of the Lord not to wage offensive war has apparently been given to people of all dispensations, as is indicated in this statement in the Doctrine of Covenants:

"... This is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.

"And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue;

"And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;

“Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue or people.

“And I, the Lord, would fight their battles, and their children’s battles, and their children’s children’s, until they had avenged themselves on all their enemies, to the third and fourth generations...” (D&C 98:32-38).

This principle is also the teaching of the Church at this time, as is indicated in the following statements by President George Q. Cannon:

“...It is our duty, I say, as a nation. The influence of the Latter-day Saints should be used in this direction. We should seek to quell these feelings of anxiety to fight and to shed blood. Our influence should go forth like oil poured upon troubled waters, quieting the waves of discontent and wrath that are aroused by this fearful spirit...

“Not only ought we to extend the offering of peace the first time to a nation that proclaims war against us, but again the second time; and if that should be rejected, again the third time; and if it be rejected the third time then:

“ Go to the Lord and say, ‘Here are our testimonies. We have offered peace the first time; we have offered it twice; we have offered it three times; but our offerings are rejected, and this nation is determined to have war with us. Now we bring these testimonies before thee, Lord.’...

“I do not look for our nation to do this... But it is the true principle, and we as a people should use our influence for this purpose.... But the promise of God is that if we will do right as a nation, if we will serve Him, they shall not have power over us, or be able to bring us into bondage; and in the end we shall prevail. This is a glorious promise which is made to the inhabitants of the land....

I do not want to see our young men get filled with the spirit of war and be eager for the conflict. God forbid that such a spirit should prevail in our land, or that we should contribute in any manner to the propagation of a spirit of that kind! But one may say, “Is it not our duty to defend our country and our flag? Is it not our duty to maintain the institutions which the Lord has given to us” Certainly it is. And it is no part of cowardice to take the plan that the Lord has pointed out. (in Conference Report, Apr. 1898, 86-87.)

Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon* [Salt Lake City: Deseret Book, 1976], 254-256.

### **3 Nephi 3: 21**

#### *Seek Peace*

5

Here is a law given that is of the utmost importance to the inhabitants of the earth, as well as to us as a people. It is the law by which the inhabitants of the earth should be governed, and we, as Latter-day Saints especially, should understand this law and be governed by it; and not, as we have been told at this Conference, indulge in warlike demonstrations or manifest a bloodthirsty disposition. We should be a peaceful people, seeking peace, and endeavoring to escape all the horrors of war, and to avert them from the nations of the earth, particularly our own nation.

George Q. Cannon in CR, Apr. 1898, p. 85.

Elder Bruce R. McConkie, speaking of our obligation to proclaim peace said:

- 6 “It is one of the sad heresies of our time that peace will be gained by weary diplomats as they prepare treaties of compromise, or that the Millennium will be ushered in because men will learn to live in peace and to keep the commandments, or that the predicted plagues and promised desolations of latter days can in some way be avoided.

“We must do all we can to proclaim peace, to avoid war, to heal disease, to prepare for natural disasters—but with it all, that which is to be, shall be.”

“Stand independent Above All Other Creatures,” *Ensign*, May 1979, p. 98.

### **3 Nephi 3**

- 7 *Physical & Spiritual Preparation*

What if the day of His coming were tomorrow? If we knew that we would meet the Lord tomorrow—through our premature death, or His unexpected coming—what would we do today? What confessions would we make? What practices would we discontinue? What accounts would we settle? What forgivenesses would we extend? What testimonies would we bear?

If we would do those things then, why not now? Why not seek peace while peace can be obtained? If our lamps of preparation are drawn down, let us start immediately to replenish them.

We need to make both temporal and spiritual preparation for the events prophesied at the time of the Second Coming. And the preparation most likely to be neglected is the one less visible and more difficult—the spiritual...

Are we following the Lord’s command, “Stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly? (D&C 87:8). What are those holy places? Surely they include the temple and its covenants faithfully kept. Surely they include a home where children are treasured and parents are respected. Surely the holy places include our posts of duty assigned by priesthood authority, including missions and callings faithfully fulfilled in branches, wards, and stakes.

Dallin H. Oaks, Conference Report, Apr. 2004, 7-8; or *Ensign*, May 2004, 9-10.

