

**3 Nephi 18: 1-12***Sacrament*

1 The sacrament is the only ordinance of the gospel that we do for ourselves more than once. No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament.

David O. McKay, *Conference Report*, April 1946, 112.

2 (1) The gospel of our Lord Jesus Christ is a covenant between God and his people. (2) When baptized by an authorized servant of God. We covenant to do God's will and to obey commandments. (3) By partaking of the Sacrament we renew all covenants entered into with the Lord and pledge ourselves to take upon us the name of his Son, to always remember him and keep his commandments. (4) There is an oath and covenant which belongs to the priesthood wherein men receiving this holy power pledge themselves faithfully to keep all the commandments of God and to magnify their callings in the priesthood, which is God's gift of his power and authority unto them. (5) In connection with all ordinances pertaining to the temples of our God, men and women accept covenants and obligations which relate to the endowment and to the eternity of the marriage and family relationship. All these doctrines and more are necessary and vital to the salvation, exaltation and eternal happiness of God's children.

3 Delbert L Stapley, CR, Oct. 1965, 14.

4 Unbaptized children, being without sin, are entitled and expected to partake of the sacrament to prefigure the covenant they will take upon themselves when they arrive at the years of accountability.

Bruce R. McConkie, *Mormon Doctrine*, 660.

5 ...”always remembering him” implies motion more than memory—actions of service to our fellowman and obedience to the Lord. In the context of the sacramental covenant, the word *remember* is linked to the word *follow*. Fulfilling our covenant to always remember the Lord necessitates following his example and keeping his commandments. (For an excellent discussion of what fully remembering Christ means see Dallin H. Oaks, “Always Remember Him,” *Ensign*, May 1988, pp. 29-32.

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. 4, p. 122

6 It is said of President Wilford Woodruff that while the sacrament was being passed, his lips could be observed in silent motion as he repeated to himself over and over again, “I do remember thee, I do remember thee.”

Marion G. Romney, “Reverence” *Ensign*, October 1976, p. 3.

7 According to our latter-day prophets and leaders, when you partake of the sacrament you renew whatever covenants you have made with the Lord. For example, if you have been baptized only, that is the covenant you renew. If you have received the Melchizedek Priesthood, you also renew that part of the oath and covenant related to your having received that priesthood.

If you have received your endowment, you also renew the covenants associated with it. Further, if you have been sealed, you also renew that covenant. In other words, when you partake of the sacrament, you renew all the covenants you have made with the Lord.

John E. McKay, *Ensign*, Mar. 1995 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995], 66.

8 Deacons, teachers, and priests should always be clean in appearance and reverent in the manner in which they perform their solemn and sacred responsibilities... Teachers should always remember that the emblems they are preparing represent toe body and blood or our Lord.

To avoid distracting from the sacred occasion, priests should speak the sacrament prayers clearly and distinctly. Prayers that are rattled off swiftly or mumbled inaudibly will not do... All should be helped to focus on those sacred words as they renew their covenants by partaking.

...Brethren, remember the significance of those sacred prayers. You are praying as a servant of the Lord in behalf of the entire congregation. Speak to be heard and understood, and say it like you mean it.

Deacons should pass the sacrament in a reverent and orderly manner, with no needless motions or expressions that call attention to themselves. In all their actions they should avoid distracting any member of the congregation from worship and covenant making.

All who officiate in the sacrament—in preparing, administering, or passing—should be well groomed and modestly dressed, with nothing about their personal appearance that calls special attention to themselves. In appearance as well as actions, they should avoid distracting anyone present from full attention to the worship and covenant making that are the purpose of this sacred ordinance.

This principle of nondistracted applies to things unseen as well as seen. If someone officiating in this sacred ordinance is unworthy to participate, and this is known to anyone present, their participation is a serious distraction to that person. Young men, if any of you is unworthy, talk to your bishop without delay.

... I have a final suggestion. With the single exception of those priests occupied breaking the bread, all who hold the Aaronic Priesthood should join in singing the sacrament hymn by which we worship and prepare to partake.

Jeffrey R. Holland, "The Aaronic Priesthood and the Sacrament," *Ensign*, November 1998, p. 39-40.

9 We eat food to stimulate our physical bodies. Without the partaking of food we would become weak and sickly, and fail physically. It is just as necessary, for our spiritual body, that we should partake of this sacrament and by it obtain spiritual food for our souls... We must come, however, to the sacrament table hungry. If we should repair to a banquet, where the finest of earth's providing may be had, with hunger, without appetite, the food would not be tempting, nor do us any good. If we repair to the sacrament table, we must come hungering and thirsting for righteousness, for spiritual growth... The method to obtain forgiveness is not through rebaptism;... It is to repent of our sins, to go to those against whom we have sinned or transgressed and obtain their forgiveness and then repair to the sacrament table where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls. It will really enter into our being... Comfort and happiness come

to the soul that is worthy and truly desirous of partaking of this spiritual food. Why do we not all come? Why do we not come regularly to the sacrament service and partake of these emblems and perform this highest worship we can give to our Father in the name of His Beloved Son? It is because we do not appreciate it. It is because we do not feel the necessity for this blessing, or it is because, perhaps, we feel ourselves unworthy to partake of these emblems.

Melvin J. Ballard, *Crusader for Righteousness* [Salt Lake City: Bookcraft, 1966], 132-133.

10 Next, *partake* of the sacrament. Don't merely *take* the sacrament. Think of the covenants you are remaking. Truly witness unto the Father that you will take upon yourself the name of his Son, even Jesus Christ. Recommit yourself to always remember him, to keep the commandments which he has given you. Your obedience will entitle you to have his Spirit to be with you. If this sacred ordinance has become commonplace in your worship, if you let your mind wander elsewhere during this weekly opportunity for spiritual renewal, if you just *take* the bread and water as it passes with no thought or recommitment in your life, then you have turned off a significant aid to your hearing [of the Spirit].

Graham W. Doxey, Conference Report, Oct. 1991 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1991] 34.

11 Do we always stop to think, on that sacred Sabbath day when we meet together to partake of the sacrament, that we witness, promise, obligate ourselves, in the presence of one another, and in the presence of God, that we will do certain things?... The first: We are willing to take upon ourselves the name of the Son. In so doing we choose him as our leader and our ideal, and he is the one perfect character in all the world. Second: That we will always remember him. Not just on Sunday, but on Monday, in our daily acts, in our self-control. When our brother hurts us, we are going to try to master our feelings and not retaliate in the same spirit of anger... That's the spirit of the Christ, and that's what we have promised—that we will do our best to achieve those high standards of Christianity, true Christian principles. The third: We promise to "... keep his commandments which he has given..."—tithing, fast offerings, love. The obligation of a member of the Church of Jesus Christ is great, but it is as glorious as it is great, because obedience to these principles gives life, eternal life.

David O. McKay, *Gospel Ideals* [Salt Lake City: Improvement Era Publications, 1953], 146.

12 Bruce R. McConkie taught: "As sacrifice was thus to cease with the occurrence of the great event toward which it pointed, there must needs be a new ordinance to replace it, an ordinance which also would center the attention of the saints on the infinite and eternal atonement. And so Jesus... initiated the sacrament of the Lord's Supper. Sacrifice stopped and sacrament started. It was the end of the old era, the beginning of the new. Sacrifice looked forward to the shed blood and bruised flesh of the Lamb of God. The sacrament was to be in remembrance of his spilt blood and broken flesh, the emblems, bread and wine, typifying such as completely as had the shedding of the blood of animals in their days."

*Doctrinal New Testament Commentary* 1:719-20.

13 The Lord uses the image of “eating,” whether fruit or bread or fish or living water, to provide a tangible symbol of obtaining a higher spiritual life, as though one could ‘eat’ to replace one’s old self with new cells of more dynamic and gifted life. Adam and Eve ate a new way of life (Gen. 3); the ancient Israelites ate the elements of the Passover and were delivered from spiritual and physical death (Ex. 12); they lived by the manna from heaven in the wilderness (ex. 16); Lehi ate the fruit of the tree of Christ’s love (1 Ne. 8); Jeremiah, Ezekiel, and John ate the words of Christ (Jer. 15:16; Ezek. 3:1; Rev. 10:10); Jesus bade the squeamish Jews to live by eating his flesh and blood (John 6:48-58). In each case, the people “ingested” the Holy Ghost, or obtained access to blessings through Christ. (1 Cor. 2:16.) The scripture records that the disciples and multitude were filled. (3 Ne. 18:4-5.) They were not only physically satisfied from an abundance of food, but also with what bread and wine represent: the spirit and body of Christ through the atonement. (3 Ne. 18:7.) Their physical satisfaction served as a device to teach spiritual satisfaction. In the sacrament covenant we promise to keep the commandments in exchange for the power to keep the commandments. We eat the emblems of the atonement to receive the spirit, the power, and the mind of Christ. The sacrament is not optional; it is the ordinance that unlocks the flow of the Holy Ghost and provides progression along the path of light and fulness. M. Catherine Thomas, *Book of Mormon Studies in Scripture*, “Theophony,” p. 176.

### **3 Nephi 18:3**

*Sacrament (wine)*

14 After the organization of the Church in 1830, the Lord gave a revelation to the Church in which he said:

“For behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.

“Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies..

“Wherefore, you shall partake of none except it is made new among you; yea, in this my Father’s kingdom which shall be built up on the earth” (D&C 27:2-4).

From this time on this instruction was followed, and the Lord instructed the Prophet Joseph Smith that pure water could be used instead of wine. As far as our record shows water was first used in the Kirtland Temple in the solemn assemblies held there.

Joseph Fielding Smith, *Answers to Gospel Questions* [Salt Lake City: Deseret Book, 1960], 3:2.

### **3 Nephi 18:7**

15 *Always remember me*

We could remember the Savior’s premortal life and all that we know Him to have done...

We could remember the simple grandeur of His mortal birth to just a young woman....

We could remember Christ’s miracles and His teachings, His healings and His help....

... We could remember that Jesus found special joy and happiness in children and said all of us should be more like them....

We could remember that Christ called His disciples friends....

We could—and should—remember the wonderful things that have come to us in our lives and that “all things which are good cometh of Christ” (Moroni 7:24)...

On some days we will have cause to remember the unkind treatment He received, the rejection He experienced, and the injustice... He endured...

... We can remember that Jesus had to descend below all things before He could ascend above them, and that He suffered pains and afflictions and temptations of every kind that He might be filled with mercy and know how to succor His people in their infirmities.

Jeffrey R. Holland, Conference Report, Oct. 1995, 90-91; or *Ensign*, Nov. 1995, 68-69.

16 The covenant to “always remember him” involves much more than just pondering on his mission and sacrifice during sacrament meeting or mentally recounting events from his life. These things are important, but “always remembering him” implies motion more than memory—actions of service to our fellowman and obedience to the Lord. In the context of the sacramental covenant, the word *remember* is linked to the word *follow*. Fulfilling our covenant to always remember the Lord necessitates following his example and keeping his commandments. (For an excellent discussion of what fully remembering Christ means see Dallin H. Oaks, “Always Remember Him,” *Ensign*, May 1988, pp. 29-32.)

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon*, Vol. 3 p. 122.

17 **Ye shall have my Spirit to be with you.** The Lord’s promise to those who worthily partake of the sacrament is the constant companionship of the Holy Spirit. Having the Spirit in our lives produces myriad spiritual blessings: The Spirit helps us recall and recognize truth (see Joh 14:26), conveys to us all manner of spiritual gifts (see 1 Corinthians 12:1-11; D&C 46:13-26), guides us in our prayers (D&C 46:30), teaches us eternal truths (Moroni 10:5), brings peace and joy to the soul (Galatians 5:22), opens our minds to revelation (Alma 5:46; 1 Nephi 10:19), Shows and tells us all things that we should do (2 Nephi 32:3, 5; D&C 11:12), strengthens the body, mind, and spirit (Romans 8:26; D&C 84:33) and many, many other things.

We sometimes forget, however, that the sacrament is the renewal of the covenant of baptism and like baptism, has associated with it the significant blessing of the remission of sins (see JST, Matthew 26:24-25). The Holy Ghost is a sanctifier, and always having the Spirit with us ensures a forgiveness of sin (see 3 Nephi 27:20). “Do you remember the feeling you had when you were baptized—that sweet, clean feeling of a pure soul, having been forgiven, washed clean through the merits of the Savior?” Elder John H. Groberg asked, “If we partake of the sacrament worthily, we can feel that way regularly, for we renew that covenant, which includes his forgiveness.” (CR, April 1989, p.50)

Ibid, pp.122-123

- 18 Blessings of Constant Companionship of the Holy Ghost:
1. The spirit helps us recall and recognize truth (John 14:26)
  2. The spirit conveys to us all manner of spiritual gifts (1 Corinthians 12:1-11, D&C 46:13-26)
  3. The spirit guides us in our prayers (D&C 46:30)
  4. The spirit teaches us eternal truths (Moroni 10:5)
  5. The spirit brings peace and joy to our souls (Gal. 5:22)
  6. The spirit opens our minds to revelation (Alma 5:46)
  7. The spirit shows and tells us all things we are to do (2 Nephi 32:3, 5)
  8. The spirit strengthens body, mind and spirit (Romans 8:26, D&C 84:33)
  9. The spirit is a sanctifier which frees us from sin (3 Nephi 27:20)

Source Unknown

### **3 Nephi 18: 6, 11**

- 19 Jesus' command to "always observe" this sacramental ordinance (see verses 6, 11) must not be seen as a selfish desire to receive recognition as we "always remember him," neither should it be viewed merely as an essential ordinance of salvation, but as a merciful, spiritual blessing—a constant reminder of his love for us and his desire to protect us from the destructive designs of the devil. Having his Spirit to be with us is as much a protection as it is guidance and direction. Elder Melvin J. Ballard added this valuable insight: "No man goes away from this Church and becomes an apostate in a week, nor in a month. It is a slow process. The one thing that would make for the safety of every man and woman would be to appear at the sacrament table every Sabbath day. We would not get very far away in a week—not so far away that, by the process of self-investigation, we could not rectify the wrongs we may have done. If we should refrain from partaking of the sacrament, condemned by ourselves as unworthy to receive these emblems, we could not endure that long, and we would soon, I am sure, have the spirit of repentance. The road to the sacrament table is the path of safety for Latter-day Saints." ("The Sacramental Covenant" Improvement Era, Oct. 1919)

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon*, Vol. 3, p.121.

### **3 Nephi 18:12**

- 20 I think as I read the story of Abraham's sacrifices of his son Isaac that our Father is trying to tell us what it cost him to give his Son as a gift to the world. You remember the story of how Abraham's son came after long years of waiting and was looked upon by his worthy sire, Abraham, as more precious than all his other possessions; yet, in the midst of his rejoicing, Abraham was told to take this only son and offer him as a sacrifice to the Lord. He responded. Can you feel what was in the heart of Abraham on that occasion? You love your son just as Abraham did; perhaps not quite so much, because of the peculiar circumstances, but what do you think was in his heart when he started away from Mother Sarah, and they bade her goodbye? What do you think was in his heart when he saw Isaac bidding farewell to his mother to take three days' journey to the appointed place where the sacrifice was to be made? I imagine it was about all Father Abraham could do to keep showing his great grief and sorrow at that parting, but

he and his son trudged along three days toward the appointed place, Isaac carrying the fagots that were to consume the sacrifice. The two travelers rested, finally, at the mountainside, and the men who had accompanied them were told to remain while Abraham and his son started up the hill.

The boy then said to his father: “Why, Father, we have the fagots; we have the fire to burn the sacrifice; but where is the sacrifice?”

It must have pierced the heart of Father Abraham to hear the trusting and confiding son say: “You have forgotten the sacrifice.” Looking at the youth, his son of promise, the poor father could only say: “The Lord will provide.”

They ascended the mountain, gathered the stones together, and placed the fagots upon them. Then Isaac was bound, hand and foot, kneeling upon the altar. I presume Abraham, like a true father, must have given his son a farewell kiss, his blessing, his love, and his soul must have been drawn out in that hour of agony toward his son who was to die by the hand of his own father. Every step proceeded until the cold steel was drawn, and the hand raised that was to strike the blow to let out the life’s blood when the angel of the Lord said: “It is enough.”

Our Father in heaven went through all that and more, for in his case the hand was not stayed. He loved his Son, Jesus Christ, better than Abraham ever loved Isaac, for our Father had with him his Son, our Redeemer, in the eternal worlds, faithful and true for ages, standing in a place of trust and honor, and the Father loved him dearly, and yet he allowed this well-beloved Son to descend from his place of glory and honor, where millions did him homage, down to the earth, a condescension that is not within the power of man to conceive. He came to receive the insult, the abuse, and the crown of thorns. God heard the cry of his Son in that moment of great grief and agony, in the garden when it is said, the pores of his body opened and drops of blood stood upon him, and he cried out: “Father, if thou be willing, remove this cup from me.”

... In the case of our Father, the knife was not stayed, but it fell, and the life’s blood of his Beloved Son went out. His Father looked on with great grief and agony over his Beloved Son, until there seems to have come a moment when even our Savior cried out in despair: “My God, my God, why hast thou forsaken me?”

In that hour I think I can see our dear Father behind the veil looking upon these dying struggles until even he could not endure it any longer; and like the mother who bids farewell to her dying child, has to be taken out of the room, so as not to look upon the last struggles, so he bowed his head, and hid in some part of his universe, his great heart almost breaking for the love that he had for his Son. Oh, in that moment when he might have saved his Son. I thank him and praise him that he did not fail us, for he had not only the love of his Son in mind, but he also had love for us. I rejoice that he did not interfere, and that his love for us made it possible for him to endure to look upon the sufferings of his Son and give him finally to us, our Savior and Redeemer. Without him, without his sacrifice, we would have remained, and we would never have come glorified into his presence. And so this is what it cost, in part, for our Father in Heaven to give the gift of his Son unto men.

Melvin J. Ballard, *Crusader of Righteousness*, p. 135-137.

**3 Nephi 18:15***Watch and Pray always*

21

As important as prayer is, its protective and guiding influence is diminished unless it is coupled with vigilance, with “watching.” The doctrinal meaning of the word “watch,” in the context of praying always in order to resist temptations, implies more than observation. It means being on guard, being spiritually aware. Some erroneously believe that as long as they “say their prayers” God will “not suffer [them] to be tempted about that [they] are able” (see 1 Corinthians 10:13). Certainly this was not the intent of Paul’s words. Adding the words of Alma to those of Paul helps us to better understand why watching must accompany praying. “And now my brethren,” Alma said, “I wish from the inmost part of my heart, yea, with great anxiety even pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance; but that ye would humble yourselves before the Lord, and call on his holy name, *and watch and pray continually*, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering; having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts” (Alma 13:27-29, italics added).

One cannot reasonably pray for strength to resist temptation and then carelessly and recklessly flirt with evil. Just as we are saved by the grace of God only “after all we can do” (see 2 Nephi 25:23), our faith and prayers are efficacious only after “all we can do” in watching our thoughts, words, and deeds (see Mosiah 4:30), lest by our own negligence we fall into transgression. If we fail to “watch and pray continually” we can indeed “be tempted above that which [we] can bear.” We must constantly be *watchful* as well as *prayerful* to ensure that our thoughts, words, and deeds stay in the “spiritual safe zone.” Just as the Savior promised protection to the Nephites, his promise is likewise conveyed to us today through the scriptures and living prophets who testify that if we are diligently watchful and prayerful, we “will be given the strength to shun any temptation” (Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, p. 435).

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon*, Vol. 3, pp. 123-124.

22

Christ taught the Nephites that prayer is more than just a means to receive our Father in Heaven’s generosity; rather, prayer itself is an act of faith as well as an act of righteousness... This is because the act of prayer itself can change and purify us, both individually and as a group. As the Bible Dictionary states, “The object of prayer is not to change the will of God, but to secure for ourselves and for others blessings that God is already willing to grant, but that are made conditional on our asking for them” (p. 753). In other words, prayers bring our desires and the desires of our Father into harmony, thus bringing us both the blessings we are seeking and also the blessings of greater unity with the Father... The greatest blessing and benefit is not the physical or spiritual blessings that may come as answers to our prayers but the very act of praying will improve us... Surely, as our creator, He knows our cares, our worries, our joys, our struggles without our informing Him. The reason our Heavenly Father asks us to pray cannot be that we are able to tell Him something He does not already know.

Rather, the reason He asks us to pray is that the process of learning to communicate effectively with Him will shape and change our lives...

David E. Sorensen, *Ensign*, May, 1993, pp. 30-31.

23 “What does the Master mean when He warns us to pray always?

I am not wise enough to know all of His purposes in giving us a covenant to always remember Him and in His warning us to pray always lest we be overcome. But I know one. It is because He knows perfectly the powerful forces that influence us and also what it means to be human...

...He knows what it is like to have the cares of life press in upon us... And He knows how our human powers to cope are not constant...

...As the forces around us increase in intensity, whatever spiritual strength was once sufficient will not be enough. And whatever growth in spiritual strength we once thought was possible, greater growth will be made available to us. Both the need for spiritual strength and the opportunity to acquire it will increase at rates which we underestimate at our peril...

Start with remembering Him. You will remember what you know and what you love...

The Lord hears the prayers of your heart. The feeling of your heart, or love for our Heavenly Father and for His Beloved Son, can be so constant that your prayers will ascend always.

Henry B. Eyring, “Always” [CES Fireside for young adults, Jan. 3, 1999], 2-3,5; see also “Always,” *Ensign*, Oct. 1999, 8-10, 12.

24 The act of watching might be visualized best by comparing it to being a goalie in soccer or hockey. The goalie is continually on the alert for scoring attempts by the opposition. Just as he cannot afford to relax in his defense of his goal, neither can we afford to flirt with temptation, expecting to come out victorious. Elder Harold B. Lee used the same type of analogy in the following insight about Satan and his forces: “There are carefully charted on the maps of the opposition the weak spots.

12.

in every one of us. They are known to the forces of evil, just the moment we lower the defense of any one of those ports, that becomes the D Day of our invasion, and our souls are in danger” (Harold B. Lee, in Conference Report, 30 Sept. 1949, 56).

Clyde J. Williams, *Doctrines of the Book of Mormon*, 1991 Sperry Symposium, ed. by Bruce A. Van Orden and Brent L. Top [Salt Lake City: Deseret Book, 1992], 251-252.

25 I’d like to tell you of an experience of a faithful Latter-day Saint who is a good friend of mine...

Working as a special agent for the FBI...

On one occasion, he and another agent approached an apartment where they believed a known drug dealer was distributing cocaine. My friend describes what happened.

“We knocked on the door of the drug dealer. The suspect opened the door, and upon seeing us, tried to block our view. But it was too late; we could see the cocaine on his table.

“A man and a woman who were at the table immediately began removing the cocaine. We had to prevent them from destroying the evidence, so I quickly pushed the drug suspect who was blocking the door to the side. As I pushed him, my eyes met his. Strangely, he did not appear angry or afraid. He was smiling at me.

“His eyes and disarming smile gave me the impression that he was harmless, so I quickly left him and started to move toward the table. The suspect was now behind me. At that instant, I had the distinct powerful impression come into my mind; ‘Beware of the evil behind the smiling eyes.’”

“I immediately turned back toward the suspect. His hand was in his large front pocket. Instinctively I grabbed his hand and pulled it from his pocket. Only then did I see, clutched in his hand, the semiautomatic pistol ready to fire. A flurry of activity followed, and I disarmed the man”...

The choice of good over evil is not always easy, because evil frequently lurks behind smiling eyes. Listen to these warnings:

“Take heed... that ye do not judge that which is evil to be of God” (Moroni 7:14).

“Ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you” (3 Nephi 18:18).

“Satan hath sought to deceive you, that he might overthrow you” (D&C 50:3).

The message is: Beware of the evil behind the smiling eyes!

Neil L. Anderson, *Ensign*, May 2005 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2005], 46-48.

### **3 Nephi 18:16, 24**

#### 26 *I Have Set an Example*

The praying Christ: That is the example to which we are to point others. The Christ of humility. The Christ of spiritual communion. The Christ who is dependent upon his Father. The Christ who submits, yields, and obeys the will of the Father. The Christ who is one with the Father in at least one way that we may be united with him as well—through prayer. That is the light we are to show the world. It is the image of Christ.

Jeffrey R. Holland, *Ensign*, January 1996, 19.

27 Each of us plays various roles in family, Church, community, business, education, and so forth. Though we have differing needs, we have in common the need to focus on all Christ’s qualities, especially those which individually we most need to develop more fully...

We can, of course, stop short and merely adopt a few techniques illustrated by the Savior. But unless we emulate Him as completely as we can, we will have deprived ourselves of the great model. Moreover, our emulation is to be of both style and substance. God’s love underwrites his listening, for instance. Can we conceive of a God who is a nonlistener? Or who is lacking in power? Or who is unwilling to assert Himself on any issue of principle? As we become more like Him it will take place in both attributes and actions.

Neal A. Maxwell, *Wonderful Flood of Light* [1990], 110.

**3 Nephi 18:18***Sift as Wheat*

- 28 This is an idiomatic expression which was clear to the people in that day, more so than to people in our day. In essence and thought content Jesus is saying, “Peter, Satan wants you in his harvest. He wants to harvest your soul, and bring you into his granary, into his garner, where he will have you as his disciple.” It is the same figure that we use when we say that the field is white, already to harvest. And we go out and preach the gospel and harvest the souls of men. Well, Satan wanted Peter; he wanted to sift him as wheat or the harvest his soul.

*Sermons and Writings of Bruce R. McConkie*, ed. Mark L. McConkie [1998], 127.

**3 Nephi 18:20**

- 29 *Ask which is right*

The Savior reminds us that faith, no matter how strong it is, cannot produce a result contrary to the will of him whose power it is. The exercise of faith in the Lord Jesus Christ is always subject to the order of heaven, to the goodness and will and wisdom and timing of the Lord. That is why we cannot have true faith in the Lord without also having complete trust in the Lords’ will.

Dallin H. Oaks, *Ensign*, May 1994, 100.

- 30 The object of prayer is not to change the will of God, but to secure for ourselves and for others blessings that God is already willing to grant, but that are made conditional on our asking for them.

LDS Bible Dictionary, s.v. “Prayer”

- 31 “Perfect prayers are always answered,” declared Elder Bruce R. McConkie. “Proper petitions are always granted. The Lord never rejects a prayer uttered by the power of the Spirit, or denies a petition sought in the name of Christ, that accords with the divine will.”

*New Witness*, p. 384.

- 32 Like a wise parent, our Heavenly Father sometimes says “no” to our pleas. It is therefore essential that we cultivate a feeling for spiritual things that will enable us to “feel” or recognize occasions when our Heavenly Father is telling us “no.” Even when his Beloved Son requested that the bitter cup of pain and sorrow be lifted in Gethsemane, our Heavenly Father had other plans. How eternally blessed we are because God permitted his Son to complete that suffering so we will not have to suffer if we repent.

“Whatsoever ye ask the Father in my name it shall be given unto you, *that is expedient for you*” (D&C 88:64; emphasis added). And again, “Whatsoever ye shall ask the Father in my

name, *which is right*, believing that ye shall receive, behold it shall be given unto you” (3 Nephi 18:20, emphasis added).

Marvin J. Ashton, “Know He Is There,” *BYU Speeches*, 10 Nov. 1992 [Provo, Utah: Brigham Young University Press, 1992], 5-6.

### **3 Nephi 18:21**

#### *Family Prayer*

33

I feel satisfied that there is no adequate substitute for the morning and evening practice of kneeling together—father, mother, and children. This, more than soft carpets, more than lovely draperies, more than cleverly balanced color schemes, is the thing that will make for better and more beautiful homes.

...What miracles would happen in the lives of the children of the world if they would lay aside their own selfishness and lose themselves in the service of others. The seed from which this sheltering and fruitful tree may grow is best planted and nurtured in the daily supplications of the family.

I know of no better way to inculcate love for country than for parents to pray before their children for the land in which they live, invoking the blessings of the Almighty upon it that it may be preserved in liberty and peace. I know of no better way to build within the hearts of our children a much-needed respect for authority than remembering in the daily supplications of the family the leaders of our respective countries who carry the burdens of government....

I know of nothing that will so much help ease family tensions, that in a subtle way will bring about the respect for parents which leads to obedience, that will affect the spirit of repentance which will largely erase the blight of broken homes, that will praying together, confessing weaknesses together before the Lord, and invoking the blessings of the Lord upon the home and those who dwell there...

Can we make our homes more beautiful? Yes, through addressing ourselves as families to the Source of all true beauty. Can we strengthen society and make it a better place in which to live? Yes, by strengthening the virtue of our family life through kneeling together and supplicating the Almighty in the name of His Beloved Son.

This practice, a return to family worship, spreading across the land and over the earth, would in a generation largely lift the blight that is destroying us. It would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of people.

President Hinckley, “The Blessings of Family Prayer,” *Ensign*, February 1991, pp. 2-5

### **3 Nephi 18:15-23**

#### *Prayer*

34

Christ taught the Nephites that prayer is more than just a means to receive our Father in Heaven’s generosity; rather, prayer itself is an act of faith as well as an act of righteousness... This is because the act of prayer itself can change and purify us, both individually and as a group. As our Bible Dictionary states, “The object of prayer is not to change the will of God, but to secure for ourselves and for others blessings that God is already willing to grant, but that are

made conditional on our asking for them” (p. 753). In other words, prayers bring our desires and the desires of our Father into harmony, thus bringing us both the blessing we are seeking and also the blessing of greater unity with the Father... The greatest blessing and benefit is not the physical or spiritual blessings that may come as answers to our prayers but in the changes to our soul that come as we learn to be dependent on our Heavenly Father for strength... The very act of praying will improve us... Surely, as our creator, He knows our cares, our worries, our joys, our struggles without our informing Him. The reason our Heavenly Father asks us to pray cannot be that we are able to tell Him something He does not already know. Rather, the reason He asks us to pray is that the process of learning to communicate effectively with Him will shape and change our lives.

David E. Sorensen, *Ensign*, May 1993 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1993], 30-31.

35 I remember President Harold B. Lee, on one occasion, right after he became President. A stake president from Florida came and asked to meet with the First Presidency, and he said, “I have about 10 families in my stake who are in very serious trouble because of the dishonesty of a developer of a subdivision in which they bought homes. They are going to lose their homes. They are all going to lose their homes. We’ve got to have some help.” And President Lee said to the president, “I am afraid we can’t help you, President. We can’t do for one individual in the Church what we can’t do for all.” And the stake president left dejected and returned to his home. The next day President Lee came into the presidency meeting and said these interesting words. He had been thinking through the night. He said, “Yesterday, Harold B. Lee spoke. Today, the Lord is speaking. We are going to help those people. We are going to send our chief legal counsel down there to see what can be done to untangle this mess and help those people save their homes.” That was an interesting statement: “Yesterday, Harold B. Lee was speaking. Today, the Lord is speaking.” Pray and listen. Most of us pray the way we order groceries by telephone: pick up the phone, place the order, and hang up.

*Discourses of President Gordon B. Hinckley*, 1995-99 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 1:340

36 I have in mind another incident that came into my life some time ago. I went into a hospital. There I found a little boy about nine years of age. He was not a very large child for his age. I went to him, having learned of his presence there. His face was as white as the pillow on which he lay. I said to him: “Little man, are you in distress?” “Oh yes,” he said. I asked, “Have you prayed to the Lord to take away your pain?” He looked at me as though he did not know just what I meant. I asked the Lord to bless him and relieve him of his pain, and then went away. This boy was the son of a Latter-day Saint mother, and I thought to myself ‘I wonder how many Latter-day Saint mothers there are who have not taught their children to pray and have thus denied them of our Father’s greatest blessing.’

Not long after that another incident happened in another hospital. A little boy was upon the operating table ready to undergo an operation for appendicitis, an orphan boy, this time, about eight years of age... As the boy lay there he looked up at the surgeons... and addressing the

surgeon in charge he said: “Doctor, before you begin to operate won’t you pray for me?” The surgeon looked at the boy amazed and said, “Why, I can’t pray for you.” Then the little fellow turned his eyes from one to the other, asking each of they would not pray for him. Each in turned declined. Then the little man said: “If you won’t pray for me, won’t you please wait while I pray for myself?” The little fellow got up on the operating table on his knees, folded his hands and uttered a prayer. He said to the Lord: “Heavenly Father, I am only a little orphan boy, but I am awful sick, and these doctors are going to operate. Will you please help them that they will do it right? And now, Heavenly Father if you will make me well I will be a good boy. Thank you for making me well.” He then turned over and laid on his back and looked up at the doctors and nurses who were all standing around, but he was the only one in the room who could see because the others had tears in their eyes. He said: “Now I am ready.”

A few days after that a man went into the office of the Chief Surgeon and asked him to tell him the story of the little boy he had operated on a few days before. The Surgeon said: “I have operated on a good many little boys”... Then the Doctor looked at him for some time and said, “I don’t know whether I will tell you or not, I am not sure but what it is too sacred to talk about.” Please tell me,” he replied, “I will treat it as sacred too”... The Doctor said,”... That was the most remarkable experience of my whole life. I have operated on hundreds of men, women, and children, and I have known some of them to pray, but never until I stood in the presence of that little boy, have I heard anyone talk to their Heavenly Father face to face.”

The story I have told you is to illustrate the difference in these two cases. There was a mother in each case. In one instance the mother failed to teach her child to pray. In the other instance, before God took her away, the mother had inspired in the mind of her boy, only a little fellow, the assurance that God lived and that he could hear and answer prayers.

The result of his faith was that he had a marvelous recovery.

George Albert Smith, *Sharing the Gospel with Others*, comp. by Preston Nibley [Salt Lake City: Deseret News Press, 1948], 144-146.

37 Two missionaries asked a new family to kneel in prayer, and the senior companion, not knowing why, asked the husband to move over by his wife and take her hand. He hesitated, and the missionary simply said, “That’s what my mom and dad do at home. Please take your wife by the hand.”

After they were baptized, the husband and wife tearfully confessed that they were on the verge of divorce when they met the missionaries. The husband had already moved out of the home. He was just there to visit the children when the missionaries appeared. The husband said that as his hand touched his wife’s, a healing spirit came over them. Love replaced the wounds and the misunderstandings; they forgave each other, and the husband came home.

Robert E. Wells, in Conference Report, Oct. 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985], 36-37.

38 A stake patriarch from southern Utah, I first met him in my medical office... during the early pioneering days of surgery of the heart...

Extensive evaluation revealed that he had *two* faulty valves. While one could be helped surgically, the other could not. Thus, an operation was *not* advised. He received this news with deep disappointment..

Finally, in desperation, he spoke to me with considerable emotion: “Dr Nelson, I have prayed for help and have been directed to you. The Lord will not reveal to me *how* to repair that second valve, but He can reveal it to you. Your mind is so prepared. If you will operate upon me, the Lord will make it known to you what to do. Please perform the operation that I need, and pray for the help that *you* need.”...

Following a fervent prayer together, I agreed to try. In preparing for that fateful day, I prayed over and over again, but still did not know what to do for his leaking tricuspid valve. Even as the operation commenced, my assistant asked, “What are you going to do for that?”

I said, “I do not know.”...

After relieving the obstruction of the first valve, we exposed the second valve. We found it to be intact but so badly dilated that it could no longer function as it should. While examining this valve, a message was distinctly impressed upon my mind: *Reduce the circumference of the ring....*

But how? We could not apply a belt as one would use to tighten the waist of oversized trousers. We could not squeeze with a strap as one would cinch a saddle on a horse. The picture came vividly to my mind, showing how stitches could be placed—to make a pleat here and a tuck there—to accomplish the desired objective. I still remember that mental image—complete with dotted lines where sutures should be placed. The repair was completed as diagrammed in my mind. We tested the valve and found the leak to be reduced remarkably. My assistant said, “It’s a miracle.”

I responded, “It’s an answer to prayer.”... I take no credit. Praise goes to this faithful patriarch and to God, who answered our prayers.

Russell M. Nelson, in Conference Report, Apr. 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 6.

39 True prayer is characterized by the presence of the Holy Ghost; that is, the Holy Ghost shows us what we may ask for and what we may obtain power to do: “Wherefore... feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.... It [the Holy Ghost] will show unto you all things what ye should do.” (2 Ne. 32: 3,5.) The words of Christ come not only from the scriptures, but through the Holy Ghost as well.

Now that the multitude had eaten the sacrament, they were prepared to receive the mind of Christ through prayer. He is the light, he has set the example in prayer. (3 Ne. 18:16.) If we do not pray, we are in danger, because without the influence of Christ, we will absorb the influence of Satan. (3 Ne. 18:15, 18.) The Lord taught specifics:

1. (V.19.) We pray to the Father of our spirits in the name of Christ, who is the Father of our spiritual rebirth. Our first Father holds the power of exaltation (Matt. 20:23; 3 Ne. 27:14-16); our second Father, Christ, holds the power of our spiritual rebirth on the path to our exaltation.

2. (V. 20.) (a) Ask aright, (b) believe, (c) receive: Prayer is labor in the spirit. Casually done, it has no power. We strain upward in spirit to grasp the answers we seek. We live for the

Holy Ghost so that when we pray, we know what to ask for. Having power in the Holy Ghost, we have assurance that what we pray for will be granted. We believe, that is, we envision that realized blessing and actively receive it. “Believing,” as it is used in the scriptures, signifies powerful confidence born of personal righteousness. (Hel. 14:13.)

3. (Vv. 21-23.) We learn that we may draw down the blessings of heaven on our loved ones, on the community of Saints, and on those who come to investigate. Prayer is not optional. We simply cannot move forward on the path of light without the Holy Ghost to illuminate the way.

The light that we must hold up, that must not be veiled in bushels of sin, fear, or pride, is the spirit of Christ that springs in us: “Behold I am the light which ye shall hold up—that which ye have seen me do.” (3 Ne. 18:24.) We hold up, not the darkness of our own wills, but the light and love of God as Jesus demonstrated. He calls us to his works—not only sacrament, baptism, and so on, but also mighty miracles.

The image of holding up a light suggests that we hold up Christ’s light in a dark world so those who are lost may come and have refuge in Jesus. Christ has given all in total consecration to the cause of saving God’s children. We are to do the same in giving ourselves physically (“that ye might feel and see” [3 Ne. 18:25]) as well as spiritually, standing always behind his will rather than trotting ours out to the fore, being blind guides. (D&C 19:28-41.) For us to give less than all is by definition temptation and sin. (3 Ne. 18:25.) In fact, the implication is that if we do not actively and with full purpose of heart pursue the dissemination of Christ’s light, we will find ourselves at cross purposes with God’s will. Consecration saves us from ourselves.

M. Catherine Thomas, “Theophony,” BOM Studies in Scriptures, p. 176-177

### **3 Nephi 18:22-25**

#### 40 *“Meet together oft”*

Elder M. Russell Ballard observed: “I believe we members do not have the option to extend the hand of fellowship only to relatives, close friends, certain Church members, and those selected nonmembers who express an interest in the Church. Limiting or withholding our fellowship seems to me to be contrary to the gospel of Jesus Christ.... We might ask ourselves how the newcomers in our wards would be treated if we were the only ones they ever met. Every member of the Church should foster the attributes of warmth, sincerity, and love for the newcomers....

“Brothers and sisters, we members must help with the conversion process by making our wards and branches friendly places, with no exclusivity, where all people feel welcome and comfortable... My message is urgent because we need to retain in full fellowship many more of the new converts and return to activity many more of the less active. I urge you to increase the spirit of friendship and pure Christian fellowship in your neighborhoods. A new convert or recently activated member should feel the warmth of being wanted and being welcomed into full fellowship of the Church. Members and leaders of the Church should nurture and love them as Jesus would.”

“The Hand of Fellowship,” *Ensign*, November 1988, pp. 28-29.

### **3 Nephi 18:25**

41 “*That ye might feel and see*”

The Savior’s sacrifice was visibly represented in his wounded body. And touching those marks with their hands, surely they pledged “their whole souls as an offering unto Him,” their sacrifice of the heart and spirit and bowed body—their whole self—literally conjoined in that moment of touching with his sacrifice of his whole godly self for them...

But what of us? What *did* Christ intend when he said, “that they may feel and see” for other generations of worshippers? What ceremonial means are available to us that we too might participate? The answer, of course, lies in the experience of the sacrament...

What Christ is doing here is offering to all the Church, then and now, the same opportunity for spiritual experiences. He intended the experience of the sacramental emblems to carry every bit of the spiritual potentiality of his own presence.

Then said they unto him, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

They said therefore unto him, What sign showest thou then, that we may see, and believe thee? What dost thou work?

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst...

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven.

John 6:28-35, 40-41

The point of all this is that feeling and seeing are essential elements of the Christian experience, that the ordinance of the sacrament is in many ways a confirming experience that can bring the true worshipper into an intimate relationship with the Savior. Thus we can in that process put behind us chaos, darkness, destruction, separation, doubt, and death, and act out in important ceremonial representations our own coming into the divine presence and experience order, light, unity, peace, and the true love of Christ.

The invitation is still there, each time we approach the sacramental experience. If we will in fact remember the real blood and the real body as we partake of the real emblems, we can, if we too are worthy, have the same real spiritual blessings those surviving Nephites enjoyed. That is at least the implication of the Lord’s promise to the struggling believers who opened our own dispensation:

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you. Look unto me in every thought; doubt not, fear not. Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen. (D&C 6:34-37)

“The Symbolic Unity of Christ Ministry” by Neal E. Lambert, BYU BOM Symposium 1993.

### **3 Nephi 18:28-29**

#### *Worthiness*

42 If any of the members are not in good standing; if they have in their hearts any feeling of hatred, envy, or sin of any kind, they should not partake of these emblems. If there are any differences or feelings existing between brethren, these differences should be adjusted before the guilty parties partake... We should all see that our hearts and hands are clean and pure.

Joseph Fielding Smith, *Doctrines of Salvation*, 2:343.

43 The sacrament is a sacred ordinance and should be participated in only when a person is striving sincerely to keep the covenants thereof. However, if a person waits until he is totally free from sin, he will never partake of the sacrament. The sacrament is a source of spiritual power, and compounds the problem of becoming more worthy. However, sins of a serious nature may cause us to lose the privilege of the sacrament through probation, disfellowshipment, or excommunication. Generally, if a sin is serious enough to warrant not partaking of the sacrament for any length of time, it is probably serious enough to warrant a discussion of that transgression with priesthood leaders.

*Book of Mormon Student Manual: Religion 121 and 122* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989]

44 “If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy,” taught Elder John H. Groberg. “If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake or are we making a mockery of the very purpose of the sacrament, which is to act as a catalyst for personal repentance and improvement? If we remember the Savior and all he has done and will do for us, we will improve our actions and thus come closer to him, which keeps us on the road to eternal life. If, however, we refuse to repent and improve, if we do not remember and keep his commandments, then we have stopped our growth, and that is damnation to our souls. The sacrament is an intensely personal experience, and we are the ones who knowingly are worthy or otherwise.”

CR, April 1989, p. 50

45 Emphasizing as I have, the importance of worthiness in partaking of the sacrament of our Lord, maybe there are some of you, I hope not, that have a feeling you have been unworthily

partaking. Remember, we have in the Church the principles of repentance, and of forgiveness. Certainly one who truly repents with all their heart and [does] the works of righteousness can be forgiven and the Lord will remember their sins no more. Such an individual can reinstate himself [with the help and counsel of priesthood leaders] to worthily partake of the emblems of our Lord.

Delbert L. Stapley, *The Sacrament*, Brigham Young University Speeches of the Year, 8 May 1956, p. 9.

### **3 Nephi 18:22-32**

#### *Sacred Ordinance*

46 There are three things fundamentally important associated with the administration of the sacrament. The first is self-discernment. It is introspection. “This do in remembrance of me,” but we should partake *worthily*, each one examining himself with respect to his worthiness.

Secondly, there is a covenant made; a *covenant* even more than a promise...

Thirdly, there is another blessing, and that is a sense of close relationship with the Lord. There is an opportunity to commune with oneself and to commune with the Lord...

Brethren, we recommend that we surround this sacred ordinance with more reverence, with perfect order, that each one who comes to the house of God may meditate upon the goodness and silently and prayerfully express appreciation for God’s goodness. Let the sacrament hour be one experience of the day in which the worshipper tries at least to realize within himself that it is possible for him to commune with his God.

Great events have happened in this Church because of such communion, because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real...

But the lesson I wish to leave tonight is: “Let us make that sacrament hour one of the most impressive means of coming in contact with God’s spirit. Let the Holy Ghost, to which we are entitled, lead us into his presence, and may we sense that nearness, and have a prayer offered in our hearts which he will hear.

David O. McKay, *Conference Report*, Apr. 1946, pp. 112,114, 116.

47 Now partaking of the sacrament is not to be a mere passive experience. We are not to remember the Lord’s suffering and death only as we may remember some purely secular historical event. Participating in the sacrament service is meant to be a vital and a spiritualizing experience. Speaking of it the Savior said:

“... And it shall be a testimony unto the Father that ye do always remember me.” (3 Nephi 18:7.)

In order to testify, one’s mind has to function, and it must be concentrated upon the thing to be testified. And we are not only to partake of the emblems of the sacrament in remembrance of the Redeemer, testifying that we do always remember him, but we are also thereby to witness unto the Father that we are willing to take upon us the name of his Son and that we will keep his commandments. This amounts to a virtual renewal of the covenant of baptism, for you will recall that candidates for baptism are, among other things, to “...witness before the church that they.. are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end. (D&C 20:27.)

Marion G. Romney, *Conference Report*, Apr. 1946, pp. 39-40.

48 If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy. If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake, or are we making a mockery of the very purpose of the sacrament, which is to act as a catalyst for personal repentance and improvement? If we remember the Savior and all he has done and will do for us, we will improve our actions and thus come closer to him, which keeps us on the road to eternal life.

If, however, we refuse to repent and improve, if we do not remember him and keep his commandments, then we have stopped our growth, and that is damnation to our souls.

The sacrament is an intensely personal experience, and we are the ones who knowingly are worthy or otherwise...

As we worthily partake of the sacrament, we will sense those things we need to improve in and receive the help and determination to do so. No matter what our problems, the sacrament always gives hope.

Most of these problems we must work out ourselves. For example, if we aren't paying our tithing, we simply determine to start doing so. But for some problems, we must see our bishop—the Spirit will let us know which.

Elder John H. Groberg, *Conference Report*, Apr. 1989, 50; or *Ensign*, May 1989, 38-39.

### **3 Nephi 18:34**

#### *No Disputations*

49 The doctrine of the Church is the prime target of attack by the spiritually contentious...Dissecting doctrine in a controversial way in order to draw attention to oneself is not pleasing to the Lord... Contention fosters disunity... What can we do to combat this canker of contention? What steps may each of us take to supplant the spirit of contention with a spirit of personal peace?

To begin, show compassionate concern for others. Control the tongue, the pen, and the word processor. Whenever tempted to dispute, remember this proverb: "He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace." (Proverbs 11:12; see also 17:28)... Through love of God, the pain caused by the fiery canker of contention will be extinguished from the soul.

Russell M. Nelson, *Ensign*, May 1980, pp. 70-71.

50 It matters not to Satan what the contention is all about—whether it is about worldly wickedness or the doctrines of the kingdom. It only matters that contention and conflict be created in the hearts of men, because it is a "corroding canker of the spirit" that unless checked by repentance can lead to spiritual death. (See *Ensign*, May 1989, pp. 68-71.)

Millet and McConkie, *Doctrinal commentary on the Book of Mormon*, Vol 3, p.57.

**3 Nephi 18: 37-38**

- 51 As a result of the fulfillment of the law and as part of the establishment of a new dispensation and new Church, the Savior ordains and sets apart his disciples and gives them authority to confer the gift of the Holy Ghost and set in order the new organization. The words spoken by Christ to the Twelve—which were not heard by the multitude—were preserved (see Moroni 2). See commentary on 3 Nephi 11:21-22; 12:1  
Ibid, p. 131.