

**3 Nephi 27: 4-5***Have ye not read the scriptures*

1 “I say that we need to teach our people to find their answers in the scriptures,” President Lee declared. “If only each of us would be wise enough to say that we aren’t able to answer any question unless we can find a doctrinal answer in the scriptures! And if we hear someone teaching something that is contrary to what is in the scriptures, each of us may know whether the things spoken are false—it is as simple as that. But the unfortunate thing is that so many of us are not reading the scriptures. We do not know what is in them, and therefore we speculate about the things that we ought to have found ourselves. I think that therein is one of our biggest dangers of today.

Harold B. Lee, “Find the Answers in the Scriptures,” *Ensign*, December 1972, p. 3.

**3 Nephi 27: 5-6***Take upon you the Name of Christ*

2 When we are baptized, we take upon ourselves the sacred name of Jesus Christ. Taking upon us His name is one of the most significant experiences we have in life. Yet sometimes we pass through that experience without having a full understanding.

How many of our children—how many of us—really understand that when we were baptized, we took upon us not only the name of Christ but also the law of obedience?

Each week in sacrament meeting we promise to remember the atoning sacrifice of our Savior as we renew our baptismal covenant. We promise to do as the Savior did—to be obedient to the Father and always keep His commandments. The blessing we receive in return is to always have His Spirit to be with us.

Robert D. Hales in Conference Report, Oct. 2000, 6; or *Ensign*, Nov. 2000, 8.

**3 Nephi 27: 3-8***Name of the Church*

3 Other names the Church of Jesus Christ has had throughout history include:  
 The Church of Jesus Christ of Latter-day Saints (D&C 115:4)  
 The church of the Lamb of God (1 Nephi 14:12-14)  
 Christians (Alma 46: 13-14)  
 The church of the Firstborn (D&C 107:19)

In a revelation to Joseph Smith April 26, 1838, after the Lord addressed himself to the Presidency of the Church and others he added:

4 “And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called and unto all the elders and people of my Church of Jesus Christ, scattered abroad in all the world;

“For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.” (D&C 115:3-4.)

The designation “Latter-day Saints” is to differentiate between the members of The Church of Jesus Christ of this dispensation and those of the Church established by Jesus in the meridian of Time.

The matter of the name his Church should bear was of great importance to the Savior. Not only was this name revealed to Joseph Smith as indicated above, but also in reporting the visit of Jesus to the Nephites in America, following his ascension, when he had organized his Church among them, the Book of Mormon records their inquiry and the Lord’s reply as to what the name of his Church should be...

Thus the name of the Church was not obtained through study or research, but by revelation direct from the Lord. Does it not seem incredible that of all the churches in the world, there was not one that bore his name when the Lord restored his Church in this dispensation?

LeGrand Richards, *A Marvelous Work and a Wonder*, pp. 134-36.

5 Every prayer we offer is in His name. Every ordinance performed is in His name. Every baptism, confirmation, blessing, ordination, every sermon, every testimony is concluded with the invocation of His sacred name. It is in His name that we heal the sick and perform other miracles of which we do not, cannot speak.

In the sacrament we take upon ourselves the name of Christ. We covenant to remember Him and keep His commandments. He is present in all that we believe.

Boyd K. Packer, “The Peaceable Followers of Christ,” *Ensign*, April 1998, p. 64

6 There is no valid reason why Latter-day Saints should speak of themselves as Mormons. Missionaries should not be engaged in selling Mormonism, but in the mission of persuading people to believe in Christ... and becoming members of his Church... We belong to The Church of Jesus Christ of Latter-day Saints...

Joseph Fielding Smith, *Answers to Gospel Questions* [Salt Lake City: Deseret Book, 1972], 4:174-175.

7 [The Savior] gave it his name, and he advised us that it should be so called. Again I want to mention that fact to some of our brethren. Don’t let the Lord down by calling this the Mormon Church. It is all right for us to believe in the Book of Mormon. He expects us to do that, but he told us what to call this Church. The Lord has said... [3 Nephi 27:8].

George Albert Smith, in Conference Report, Apr. 1948 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1948], 160

“Thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints” (D&C 115:4).

8 Note carefully the language of the Lord. He did not say, “Thus shall my church be *named*.” He said, “Thus shall my church be *called*.” Years ago members were cautioned by the Brethren, who wrote, “We feel that some may be misled by the too frequent use of the term ‘Mormon Church’” (*Member-Missionary Class, Instructor’s Guide* [Salt Lake City: The Church of Jesus Christ of Latter-day Saint, 1982], 2. Before any other name is considered to be a legitimate

substitute, the thoughtful person might reverently consider the feelings of the Heavenly Parent who bestowed that name [The Church of Jesus Christ of Latter-day Saints].

Russell M. Nelson, in Conference Report, Mar/Apr. 1990 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1990], 17.

9 This church does not belong to its President. Its head is the Lord Jesus Christ, whose name each of us has taken upon ourselves. We are all in this great endeavor together. We are here to assist our Father in His work and His glory, “to bring to pass the immortality and eternal life of man” (Moses 1:39). Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said:

“Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees” (D&C 81:5).

“And in doing these things thou wilt do the greatest good unto thy fellow beings, and wilt promote the glory of him who is your Lord” (D&C 81:4).”

Gordon B. Hinckley, in Conference Report, Apr. 1995, 94; or *Ensign*, May 1995, 71

### **3 Nephi 27: 8-10**

*Church built upon my Gospel*

10 Once in a stake meeting, I noticed a larger than usual number of older members, most of them widows. I mentioned to the stake president how impressive they were.

The president replied, “Yes, but they are not active in the Church,” meaning they did not serve as leaders or teachers. He spoke as though they were a burden.

I repeated his words, “Not active in the Church?” and asked, “Are they active in the gospel?” He did not quite understand the difference at first.

Like many of us, he concentrated so much on what people *do* that he overlooked what they *are*—a priceless resource of experience, wisdom, and inspiration.

Boyd K. Packer, in Conference Report, Apr. 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 87.

### **3 Nephi 27:11**

*For a season...*

11 The wicked may prosper for a time, the rebellious may seem to profit by their transgressions, but the time is coming when, at the bar of justice, all men will be judged, “every man according to their works.” (Rev. 20:13.) No one will “get [away]” with anything. On that day no one will escape the penalty of his deeds, no one will fail to receive the blessings he has earned... There will be total justice.

Spencer W. Kimball, *Miracle of Forgiveness*, 304-5.

**3 Nephi 27:11***Fire*

12 The revelations also speak of the day when the Lord’s vineyard shall be burned, a day when the righteous shall be preserved, but one in which every corruptible thing shall be consumed, in which the elements shall melt with fervent heat and all things shall become new. (D&C 101:23-25; Mal. 3:4.) That is the day in which the tares shall be burned (D&C 101:66), in which the Lord will “consume the wicked with unquenchable fire.” (D&C 63:32-34, 54; Matt. 3:12; Luke 3:17.) Finally, all those who suffer the second death shall suffer the vengeance of *eternal fire* (D&C 63L17; 76:44, 105); their torment shall be “as a lake of fire and brimstone, whose flame ascendeth up forever and ever.” (Alma 12:17.)

Bruce R. McConkie, *Mormon Doctrine*, p. 280.

**3 Nephi 27: 13-15***Gospel Atonement*

13 In this short statement the Master named four eternal verities upon which all else in his gospel is founded: first, the relationship between himself and his father; second, the fact of his atonement; third, the universal resurrection; and fourth, the judgment. As to the relationship between himself and his father, he said, “I came into the world to do the will of my father; because my father sent me.” This verity, so simply put, is the cornerstone of his gospel... That the atonement was a fact is as essential to the gospel of Jesus Christ as is the Sonship of Jesus. We have the sacrament to remind us every week of his atonement. The only purpose, or at least the main purpose, for which Jesus came into the world was to make the atonement... The resurrection is inherent in the atonement... The purpose for which he was to be lifted up upon the cross was that he might draw all men to him. That he does through the resurrection. The purpose for which men are to come before him after the resurrection is that they may be judged of the works which they have done in the flesh... All men who believe in Jesus and want to be his followers will have to accept those our verities.

Marion G. Romney, Conference Report, Apr. 1955, pp. 13-14.

14 It is obvious from the context of verses 14 and 15 that the meaning of Jesus’ being “lifted up” is the image of him being crucified and “lifted up” on the cross. It may be, however, that it involves more than this. In order to fulfill the Atonement and “draw all men” unto him, it was requisite that he be “lifted up” as a light to the world—that his example and teachings might draw men to him, and he be lifted up into heaven as a glorified God who has fulfilled the commandment given him of the Father. Each of these images—his perfect example, his death on the cross, and his glorified ascension into heaven—helps us to see how his being lifted up brings us to him and lifts us up, not only to eternal life in the world to come but to a more abundant life in this mortal sphere (see John 10:10).

Millet and Top, *Book of Mormon Commentary*, Vol 4, p. 179.

15 Jesus was born to be the SAVIOR and REDEEMER of all mankind (see Isaiah 49:26, 1 Nephi 10:5). He was the Lamb of God (see 1 Nephi 10:10), who offered Himself without spot or blemish (see 1 Peter 1:19) as a sacrifice for the sins of the world (see John 1:9). Later, as the resurrected Lord, He related that sacred responsibility to the meaning of the *gospel*, which He described in one powerful passage: “Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me. And my Father sent me that I might be lifted up upon the cross” (3 Nephi 27: 13-14).

Thus, Jesus personally defined *gospel*. This term comes from the Old English *godspell*, which literally means “good news.” The LDS Bible Dictionary notes the following: “The good news is that Jesus Christ has made a perfect atonement for mankind that will redeem all mankind from the grave and reward each individual according to his/her works.

Russell M. Nelson, *A Book of Mormon Treasury—Gospel Insights from General Authorities and Religious Educators* [Salt Lake City: Deseret Book, 2005], 26.

16 There is in the Book of Mormon a statement in which the Lord says, “Behold this is the gospel, which I have given unto you,” and then he describes his gospel. (see 3 Nephi 27: 13-18.) It is a simple story of a world to which a Savior has been sent whom men may accept or reject, but who is nevertheless, the Messiah.

That simple story is the very thing, of course, the world cannot accept, and it is so simple that some may even be offended inwardly at times by the so-called simplicity of the gospel...

There are those who may share some of our beliefs and values, but for whom the restoration of the gospel is a stumblingblock, they cannot get over the top of. But to most of mankind, what we proclaim is “foolishness.”

*For the Power Is In Them* [1970], 47-48.

### **3 Nephi 27: 16-22**

17 In these verses the Savior reiterates those principles and ordinances of the gospel with which we must comply in order to fully embrace and benefit from the Atonement; namely, faith in the Lord Jesus Christ, repentance, baptism by water and by the Spirit, enduring to the end, resurrection, and eternal judgment. Without observing these vital elements of the gospel one cannot be held guiltless and will not be found spiritually spotless before the Lord. “Viewed from our mortal position,” wrote Elder Bruce R. McConkie, “the gospel is all that is required to take us back to the Eternal Presence, there to be crowned with glory and honor, immortality and eternal life. To gain these greatest of all rewards two things are required. The first is the atonement by which all men are raised in immortality, with those who believe and obey ascending also unto eternal life. This atoning sacrifice was the work of our Blessed Lord, and he has done his work. The second requisite is obedience on our part to the laws and ordinances of the gospel. Thus the gospel is, in effect the atonement. But the gospel is also all of the laws, principles, doctrines, rites, ordinances, acts, powers, authorities, and keys needed to save and exalt fallen man in the highest heaven hereafter.” *New Witness*, p. 134.)

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols, 4:,p.180.

**3 Nephi 27:19***No unclean thing*

18 One of my great sorrows is that so many members of the Church fail to recognize this truth which I have read. We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life and if they are written in the Lamb's book of Life then it is an evidence we have kept the commandments. Every soul who will not keep these commandments shall have his name blotted out of that book.

Joseph Fielding Smith, Conference Report, Oct. 1950, pp. 9-10.

19 We light our buildings with electric power. Suppose, we have prepared all things by which light is obtained, except in one point. We have the proper connections with the source of power, the wiring is perfect, the switches are all in place, but we fail to place a light globe in the socket. Or perhaps there is a disconnected switch. Result? We get no light. In other words all of the laws pertaining to the obtaining of electric light must be observed. So in the celestial kingdom, we must be worthy in every point, or we fail to receive the blessing. The kingdom of God must exist in absolute unity. Every law must be obeyed, and no member of the Church can have a place there unless he is in full accord.

Joseph Fielding Smith, *Answers to Gospel Questions* [Salt Lake City: Deseret Book, 1960], 3:26-27.

**3 Nephi 27:20***Sanctification*

20 Two things work together to bring about this cleansing—the scriptural word is sanctification. First, sanctification is made possible because of Christ's atoning sacrifice. He paid the price with his own life to meet the demands of justice... Second, a person is actually cleansed or purified of the terrible effects of sin by the sanctifying, cleansing, purging influence of the Holy Ghost. We are sanctified by the reception of the Holy Ghost.

Book of Mormon 121-122 Student Manual, p. 127.

21 Take it individually or take it collectively, we have suffered and we shall have to suffer again; and why? Because the Lord requires it at our hands for our sanctification.

Lorenzo Snow, *Journal of Discourses*, 5:323,

22 The most important of all the commandments of God is that one that you're having the most difficulty keeping... Today is the day for you to work... until you've been able to conquer that weakness. Then you start on the next one that's most difficult for you to keep. That's the way to sanctify yourselves by keeping the commandments of God.

Harold B. Lee, *Church News*, May 5, 1973, p. 3.

23 It is the work and mission and ministry of the Holy Spirit of God to sanctify the souls of men. *This is his assigned labor in the Eternal Godhead.* How he does it we do not know, except that it

is a work that can only be performed by a spirit being, and hence the need for one of his personality, status, and standing in the Supreme Presidency of the universe.

Bruce R. McConkie, *A Witness for the Articles of Faith* [Salt Lake City: Deseret Book, 1985], 265-266; emphasis added.

24 One is considered sanctified when he or she has become clean, pure, and sinless before God. And yet one does not reach the state of sanctification in one day or as a result of one experience. Indeed the process of sanctification takes place over scores of years and through hundreds of spiritual experiences...

Actually, the Book of Mormon speaks of two kinds of sanctification, both closely related: (1) sanctification by the Holy Ghost, the process by which one becomes pure and is purged of the very desire to do evil and (2) sanctification through the blood of Christ, which cleanses a person of all sin. Once we have been sanctified by the Holy Ghost, even though we may never sin again, no number of good deeds can ever satisfy justice for the sins committed previous to sanctification by the Holy Ghost. Hence, the need for sanctification by Christ's blood.

Some think they can force this process to take place in their lives according to their own timetable by becoming obsessed with the doctrine itself... We should rather consecrate ourselves to being kinder, more Christlike, and more serviceable in God's kingdom. We will never become sanctified by focusing on the nuances and ramifications of this doctrine, but instead, practicing faith, repenting, developing humility, and yielding our hearts unto God will permit the process to take place in our lives. The Holy Ghost will much more likely work on us if we concentrate more on cultivating goodness than on dissecting the doctrine.

Bruce A. Van Orden, *Doctrines of the Book of Mormon*, The 1991 Sperry Symposium [Salt Lake City: Deseret Book, 1992], 212-213, 221.

### **3 Nephi 27:21**

#### *My Gospel*

25 Viewed from our mortal position, the gospel is all that is required to take us back to the Eternal Presence, there to be crowned with glory and honor, immortality and eternal life. To gain these greatest of all rewards, two things are required. The first is the atonement by which all men are raised in immortality, with those who believe and obey ascending also unto eternal life. This atoning sacrifice was the work of our Blessed Lord, and he has done his work. The second requisite is obedience on our part to the laws and ordinances of the gospel. Thus the gospel is, in effect, the atonement. But the gospel is also all of the laws principles, doctrines, rites, ordinances, acts, powers, authorities, and keys needed to save and exalt fallen man in the highest heaven hereafter.

Bruce R. McConkie, *A New Witness for the Articles of Faith*, p. 134.

26 "There is no greater thing that man can do and then do no more and obtain salvation," taught Elder B. H. Roberts. "It is by resisting a temptation today, overcoming a weakness tomorrow, forsaking evil associations the next day, and thus day by day, month after month, year after year,

pruning, restraining and weeding out that which is evil in the disposition that the character is purged of its imperfections...

“Nor is it enough that one get rid of evil. He must do good... He must cultivate noble sentiments by performing noble deeds—not great ones, necessarily, for opportunity to do what the world esteems great things comes but seldom to men in the ordinary walks of life; but noble deeds may be done every day; and every such deed performed with an eye single to the glory of God, draws one that much nearer into harmony with Deity.”

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. P. 181.

	<b>3 Nephi 27 (Gospel of Christ)</b>	<b>2 Nephi 31:2-32:6 (Doctrine of Christ)</b>
27	Faith (v. 19)	Faith (vv. 15, 19)
	Repentance (vv. 16, 19-20)	Repentance (vv. 11, 13, 14, 17)
	Baptism (vv. 16, 19-20)	Baptism (vv. 4-6, 8, 11-14, 17)
	Holy Ghost (v. 20)	Holy Ghost (vv. 8, 12, 13-14, 17-18; 32; 2, 5)
	Atonement (v. 14)	Atonement (v. 19)
	Judgment (vv. 11, 14, 15)	Keep the Commandments (vv.7, 10)
	Endure to the end (v. 16)	Scriptures (vv. 19-20; 32:3)
	His gospel is to do what he does (v.21)	Endure to the end (vv. 15-16, 20)

Bruce D. Garner, *Search These Things Diligently*, pp. 286-287.

### **3 Nephi 27:24-26**

*Judged out of books*

28 The Lord will make a record also and out of that shall the whole world be judged. And you men bearing the holy Priesthood—you apostles, presidents, bishops, and high priests in Zion—will be called upon to be the judges of the people. Therefore, it is expected that you shall set the standard for them to attain to, and see that they shall live according to the spirit of the gospel, do their duty, and keep the commandments of the Lord. You shall make a record of their acts. You shall record when they are baptized, when they are confirmed, and when they receive the Holy Ghost by the laying on of hands. You shall record when they come to Zion, their membership in the Church. You shall record whether they attend to their duties as priests, teachers or deacons, as elders, seventies, or high priests. You shall write their works, as the Lord says here. You shall record their tithings...; but we shall judge the people, first requiring them to do their duty. In order to do that, those who stand at the head must set the example.

Joseph F. Smith, *Gospel Doctrine*, 5<sup>th</sup> ed. [1939], 157.

29 In reality, the record of our deeds which the Father has caused to be written is kept within our own souls. “My understanding of the thing is that God has made each man a register within himself,” taught President John Taylor, “and each man can read his own register, so far as he enjoys his perfect faculties...”

“The spirit lives where the record of his deeds is kept-that does not die-man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit... It would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things and all could gaze upon it... That record will stare him in the face, he tells the story himself, and bears witness against himself... When we get into the eternal world, into the presence of God our Heavenly Father, his eye can penetrate every one of us and our own record of our lives here shall develop all.” (JD 11:77-79.)

Elder Bruce R. McConkie also confirmed this view when he wrote: “The book of life is the record of the acts of men as such record is written in their own bodies. It is the record engraven on the very bones, sinews, and flesh of the mortal body. That is, every thought, word, and deed has an effect on the human body; all these leave their marks, marks which can be read by Him who is Eternal as easily as the words in a book can be read.

“By obedience to telestial law men obtain telestial bodies; terrestrial law leads to terrestrial bodies; and conformity to celestial law-because this law includes the sanctifying power of the Holy Ghost-results in the creation of a body which is clean, pure, and spotless, a celestial body... Men’s bodies will show what law they have lived.” (Mormon Doctrine, p. 97; see also 1 Corinthians 15:40-42; Alma 11:43; 1 Corinthians 12:14.)

This record of our deeds, kept within our own souls, will not only show what we have done, but what we are. Appearing as we really are-our lives in comparison to the words the Father commanded to be recorded in the scriptures-will provide the means by which the Father can judge us out of the books “according to our works.”

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon, 4 vols, 4, p. 183*

30 No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon.

Joseph Fielding Smith, Conference Report, Oct. 1961, p.18.

### **3 Nephi 27:27**

#### *Judgement*

31 Ourselves (Alma 41:7; Joseph Smith, History of the Church, 6:314; Joseph Smith, *Teachings*, 357)

Our bishops (D&C 41:9; 58:14, 17-20; 64:40; 72:17)

The scriptures (2 Nephi 25:18; 29:11; 33:14; 3 Nephi 27:25-26; Revelation 20:12)

The apostles (D&C 29:12; 1 Nephi 12:9; 3 Nephi 27:27; Mormon 3:16; Matthew 19:27-30)

Christ (John 5:22; 3 Nephi 27:14)

32 The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked.

Bruce R. McConkie, *Millennial Messiah*, 520.

33 Christ is at the head... It would seem to be quite reasonable, if the twelve apostles in Jerusalem are to be the judges of the twelve tribes, and the twelve disciples on this continent are to be the judges of the descendants of Nephi, that the brother of Jared and Jared should be the judges of the Jaredites, their descendants; and further, that the first presidency and the twelve who have officiated in our age, should operate in regard to mankind in this dispensation.  
John Taylor, *Gospel Kingdom*, 138.

### **3 Nephi 27: 27**

*Even as I am*

34 Christ... has set us the example of what we should be like and what we should do. While many men have admirable qualities, there is only one man who ever walked the earth who was without sin... Christ is God the Son and possesses every virtue in its perfection. Therefore, the only measure of true greatness is how close a man can become like Jesus. That man is greatest who is most like Christ, and those who love him most will be most like him.  
Elder Ezra Taft Benson, "Listen to a Prophet's Voice," *Ensign*, January 1973, p. 57.

35 Hard to do? Of course. The Lord never promised an easy road, nor a simple gospel, nor low standards, nor a low norm. The price is high, but the goods attained are worth the cost. The Lord himself turned the other cheek; he suffered himself to be buffeted and beaten without remonstrance; he suffered every indignity and yet spoke no word of condemnation. And his question to all of us is: "Therefore, what manner of man ought ye to be?" And his answer to us is: "Even as I am."  
Spencer W. Kimball, Conference Report, Oct. 1977, p. 71.

36 The expression "follow the Brethren" has a broader meaning than some would apply it. It means not only to agree with the counsel given to the Church by the Brethren, but also to follow their example in appearance and deportment... You need constantly to ask, "How would the Savior have me appear before others? How would He have me act?" You should not imitate worldly fashions in your dress or ... in your language. Your hair style should be in conformity with the standards of the Church... in impressing our young men to serve missions... Live by the covenants you took in the temple; do not live on the fringes. You will be judged by the kinds of movies you attend, by the way you dress, and by the music to which you listen. Some years ago one of our teachers told his students that he used cola drinks and that it did not prevent him from holding a temple recommend. This was an indication of poor judgment on his part... "What manner of men ought ye to be?" asked the Savior. And His answer to us: "Verily I say unto you, even as I am!"  
Ezra Taft Benson, Charge to Religious Educators, 1982, pp. 48-54.

37 Good men sometimes make mistakes. A man of integrity will honestly face and correct his mistakes, and that is an example we can respect. Sometimes men try but fail. Not all worthy objectives are realized despite one's honest and best efforts. True manhood is not always measured by the fruits of one's labors but by the labors themselves—by one's striving.

Though he will make some sacrifices and deny himself some pleasures in the course of honoring his commitments, the true man leads a rewarding life. He gives much, but he receives more, and he lives content in the approval of his Heavenly Father. The life of true manhood is the good life.

Most importantly, when we consider the admonition to be men, we must think of Jesus Christ. When Pilate brought Jesus forth wearing a crown of thorns, he declared, “Behold the man!” (see John 19:4-5). Pilate may not have fully understood the significance of his own words, but the Lord indeed stood before the people then as he stands today—the highest ideal of manhood. Behold the man!

The Lord asked His disciples what manner of men they should be and then answered, “Verily I say unto you, even as I am” (3 Nephi 27:27; see also 3 Nephi 18:24).

D. Todd Christofferson, *Ensign*, Nov. 2006 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2006], 47-48.

38 It is always easier to be a character than to have character! After all, getting attention is not as important as getting wisdom; the asserting of self is not as important as serving others. Yet, for some, getting attention is their way of validating their worth. Furthermore, focusing on being a character keeps us from directing our lives toward becoming the men and women of Christ by emulating His character (3 Nephi 27:27).

Those with sterling character, always in short supply, are invariably the high-yield and low-maintenance individuals who deflect attention from themselves to others... It is too bad if seeking the spotlight diverts us from worshipping the Light of the World. Character, after all, is the composite of what we carry into eternity; it is not only portable but eternal. There is no limitation on such luggage.

Neal A. Maxwell, *Whom the Lord Loveth* [Salt Lake City: Deseret Book, 2003], 13-14.

39 To receive Him and know Him, we and all mankind must, as Moroni exhorts, “*come unto Christ, and be perfected in him*” (Moroni 10:32); italics added). In other words, we must come unto Christ and strive to “become” like Him (see Dallin H. Oaks, in Conference Report, Oct. 2000, 40-44; or *Ensign*, Nov. 2000, 32-34).

Said the risen Lord: “What manner of men ought ye to be? Verily I say unto you, even as I am” (3 Nephi 27:27). The meaning of the word *ought* as used in His question What manner of men ought ye to be? is crucial to understanding His answer, “Even as I am.” The word *ought* means “to be necessary” or “to be held or bound in duty or moral obligation” (*Noah Webster’s First Edition of an American Dictionary of the English Language*, 7<sup>th</sup> ed. [1993], “ought”; see also Luke 24:26), suggesting—and the holy scriptures, ancient and modern, confirm—that it is “necessary,” and that we are “bound,” as by covenant, “to be,” as He declared, “even as I am” (3 Nephi 27:27; see also 3 Nephi 12:48; Matthew 5:48; 1 John 3:2; Moroni 7:48)

Elder John M. Madsen, Conference Report, Apr. 2002, 83; or *Ensign*, May 2002, 79.

**3 Nephi 27:29**40 *Ask and ye shall receive*

“Ask and ye shall receive” does not assure that you will get what you want. It does guarantee that, if worthy, you will get what you need, as judged by a Father that loves perfectly, who wants your eternal happiness even more than do you.

Richard G. Scott, *Ensign*, Nov. 1995 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995], 17.

**3 Nephi 27:30-31***Generation*41

Since generation means the act of producing or begetting offspring, a generation of people is composed of those who descend from the same parents. The statement, “This is the book of the generations of Adam” (Gen. 5:1), means in effect, “This is the book of the descendants of Adam,” or “This is the genealogy of those who sprang from Adam.”

In the same sense of reproducing itself, a generation is about 30 or 40 years. (Job 42:16; 1 Ne. 12:11-12.) In 100 years. (Gen. 15:13-16; Ex. 12:40; 4 Ne. 18:22.) From this standpoint of measurement, a generation from the time of Adam to the flood would have been nearly 1000 years. (Gen. 5.) A generation may be measured in terms of the life of the oldest persons who live in a particular period. (D&C 45:30-31; 84:4-5.) It may also refer to all contemporary people living in a given age. (D&C 5:8-10.)

Bruce R. McConkie, *Mormon Doctrine*, 2d ed., p. 310.

**3 Nephi 27:32***Sons of Perdition*42

It is possible for people to get so far in the dark through rebellion and wickedness that the spirit of repentance leaves them. It is a gift of God, and they get beyond the power of repentance. How well Mormon speaks of that, in reference to the people who turned away with their eyes open, who turned against the truth some 200 years following the coming of Christ. The people rebelled; Mormon speaks about them and their condition beyond the power of redemption because of their wickedness and the hardness of their hearts, which the Spirit of the Lord could not penetrate.

They sinned willfully, and therefore salvation cannot come to them. It was offered to them, and they would not have it. They rejected it. They fought it and preferred to take the course of rebellion; and the Lord on one occasion said to Mormon, “You shall not preach to these people; they have turned against me and you shall not preach to them.” He had a right to say that. Now why did he say that? Because they had every opportunity and would not receive the truth. They mocked at it, and so the Lord said, “You don’t have to talk to them; there is no need to cry repentance to them any longer.” And after a while Mormon still pleaded with the Lord to let him try again. It was useless.

Joseph Fielding Smith, *Doctrines of Salvation*, 3 vols., edited by Bruce R. McConkie, 2:, p. 194-195.

43 The question frequently arises regarding the eternal status of Judas Iscariot. Was he a son of perdition as we understand that title? President Joseph F. Smith observed: “Now, if Judas really had known God’s power, and had partaken thereof, and did actually ‘deny the truth’ and ‘defy’ that power, ‘having denied the Holy Ghost after he had received it,’ and also ‘denied the Only Begotten,’ after God had ‘revealed him’ unto him, then there can be no doubt that he ‘will die the second death.’

“That Judas did partake of all this knowledge—that these great truths had been revealed to him—that he had received the Holy Spirit by the gift of God and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation, for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards become under the influence of the Spirit.” (Gospel Doctrine p. 433, see also p. 20.) Elder Bruce R. McConkie has likewise written; “Jesus’ ministry where the Twelve are concerned has succeeded. He has cared for the spiritual well-being of the souls entrusted to him. Only Judas has been lost; and even he, though a son or follower of Satan, who is perdition, as we have heretofore seen, is probably not a son of perdition in the sense of eternal damnation.” (Mortal Messiah 4:112-13; see also pp. 198, 202.)

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols., 4:, p. 184.

### **Conclusion to 3 Nephi 27**

44 The purpose of the gospel of Jesus Christ is to prepare us for the Celestial kingdom. The Lord has revealed to us that there are other kingdoms of glory, and other kingdoms not of glory; but in order that men might be prepared for the Celestial kingdom he sent his Only Begotten Son into the world. He overcame death and found the way of resurrection, and delivered the message of life and salvation to the children of men...

The only plan that will prepare men for the Celestial kingdom is the plan that has ben given by Jesus Christ, our Lord.

George Albert Smith in CR, Apr. 1934, pp. 28, 30.

45

THE ATONEMENT OF CHRIST

(pays for the sins  
of the truly penitent  
and brings about)

THE RESURRECTION

(of all men)

A UNIVERSAL JUDGMENT

(in the flesh)

by which the blessings  
of eternal life are  
accorded to those who

exercise FAITH IN CHRIST

sufficiently that they

REPENT of all their sins

And fully consummate their repentance

in that they

Enter the covenant of BAPTISM

and thereafter

Receive the GIFT OF THE

HOLY GHOST

and subsequently maintain

this spiritual capacity

in that they

ENDURE in faithfulness TO THE END

BOM Student Manual, p. 446