

Introduction to 4 Nephi

4 Nephi covers 285 years. One third of all the years covered in the Book of Mormon.

1	4 Nephi 1:1	A.D. 34-35	Disciples formed Church in all the land
	4 Nephi 1:2-4	A.D. 36-37	All converted unto Christ
	4 Nephi 1:5-6	A.D. 38-59	Disciples wrought great and marvelous works
	4 Nephi 1:7-13	A.D. 60-70	Lord prospers people
	4 Nephi 1:14-18	A.D. 70-100	Nine original disciples died; 3 would tarry
	4 Nephi 1:18	A.D. 101-110	Nephites prosper still no contention
	4 Nephi 1:19-20	A.D. 111-194	Amos kept record, small group revolt
	4 Nephi 1:21-23	A.D. 195-200	Son of Amos keeps records, great prosperity
	4 Nephi 1:24-26	A.D. 201-210	Lifted up in pride; class division
	4 Nephi 1:27-34	A.D. 211-230	Many churches, wickedness, persecution
	4 Nephi 1:35-39	A.D. 231-244	Great division
	4 Nephi 1:40-41	A.D. 245-260	More wicked than righteous
	4 Nephi 1:42-44	A.D. 261-300	Secret oaths and covenants
	4 Nephi 1:45-46	A.D. 301-305	Exceeding wickedness
	4 Nephi 1:47	A.D. 306-20	Amos dies and his brother Ammoran keeps record
	4 Nephi 1:48-49	A.D. 321	Ammaron constrained to hide up sacred record

1 Mormon Make a Record, Monte S. Nyman, pp. 3-7.

4 Nephi 1: 1-23

A Zion Society

2 “We ought to have the building up of Zion as our greatest object.”
TPJS, 160

3 In one context, Zion is geographic, having a center, while enlarging its boundaries to eventually fill the earth... Another context shows Zion as an organization wherein we work to strengthen its stakes through our callings... The scriptures suggest that Zion has a third context, an intensely personal one. It is the perfecting process within us. Those willing to serve are invited to labor in the vineyard of the Lord, steadily transforming themselves to become the pure in heart.

Dale E. Miller, *Ensign*, May 1998 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1998], 29-30.

4 [As a guide to becoming a Zion Society] First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind... Second, we must

cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions... Third, we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a “broken heart and contrite spirit.” We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents, and means as called upon by our file leaders and as prompted by the whisperings of the Spirit.

Spencer W. Kimball, in Conference Report, Apr. 1978 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978], 123.

5 Our present welfare plan could well be the “setting-up” exercises to see how prepared this church is to live this plan, so that, as was the joyous realization of a people on this continent, as recorded in an ancient scripture we call the Book of Mormon, after they were all converted to the Lord, “there were not rich or poor, bond or free, but they were all...partakers of the heavenly gift” and “surely there could not be a happier people” on the face of the earth (4 Ne. 3, 16), by living fully the law of sacrifice and consecration.

Harold B. Lee, in Conference Report, Oct. 1972 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1972], 63-64.

6 When we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, *that is Zion*.

Brigham Young, *Journal of Discourses* [London: Latter-day Saints’ Book Depot, 1855], 1:3.

7 “Surely there could not be a happier people among all the people who had been created by the hand of God” (4 Nephi 1:16).

What a glorious time that must have been when everyone was happy, when everybody was at peace, when everyone loved his neighbor as himself, and above all he loved God, because we are informed here that the thing which brought about this condition of happiness was the fact that the love of God was in the hearts of the people. There never will be a time of peace, happiness, justice tempered by mercy, when all men will receive that which is their right and privilege to receive, until they get in their hearts the love of God.

Joseph Fielding Smith, *Doctrines of Salvation* [Salt Lake City: Bookcraft, 1956], 3:319-320.

8 However, when the Lord appeared, he established one unified society in which there was no sin, no crime, and no wars... [4 Nephi 1:15-16]. What would one not give to live in a society like that?... But how are those races able to live as a celestial society for so long? We might ask, “How will it be possible during the Millennium for the people to remain righteous for almost a thousand years?” The answer seems to be the same in both cases, and I believe that it consists in this: Parents teaching their children the gospel, and doing so especially during that early period of their lives when they cannot be tempted.

H. Verlan Anderson, in Conference Report, Oct. 1991 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1991], 110-111.

Blueprint for Zion

- 9
1. They are all converted to the Lord (v.2).
 2. They deal justly with one another (v.2)
 3. They have all things in common or share their wealth equally (v.3).
 4. They have peace in the land (v.4).
 5. Great and marvelous miracles are performed (v.5).
 6. They experience great prosperity (v.7).
 7. They multiply in number and become strong (v. 10).
 8. They keep the commandments (v.12).
 9. They fast and pray (v.12).
 10. They meet together often (v.12).
 11. The love of God is in their hearts (v.15).
 12. They are a most happy people (v.16).
 13. There is no class distinction among them (v.17).
 14. There is no contention (v.18).
 15. They become exceedingly rich (v.23).

Brian D. Garner, *Search Ye Diligently These Things*, p. 287

4 Nephi 1:1-2*Converted*

- 10 This is the crux of the matter, the foundation for spiritual success—the people were first and foremost converted to Christ the Lord. Their trust was in him. Their reliance was upon him. Their hope was in him and his merits. Programs and procedures and policies—even inspired and God-given ones—can have efficacy, virtue, and force, can be of saving value, only to the degree that they are centered and grounded in the atoning mission and message of Jesus the Christ.
- Millet and Top, *BOM Commentary*, Vol 4, p. 200

- 11 Webster [dictionary] says the verb, “convert,” means “to turn from one belief or course to another.” That “conversion” is a spiritual and moral *change*... As used in the scriptures, “converted” generally implies not merely mental acceptance of Jesus and his teachings but also a motivating faith in him and in his gospel—a faith which works a transformation, an actual *change* in one’s understanding of life’s meaning and in his allegiance to God—in interest, in thought, and in conduct...In one who is wholly converted, desire for things inimical [contrary] to the gospel of Jesus Christ has actually died, and substituted therefor is a love of God with a fixed and controlling determination to keep his commandments...

From this it would appear that membership in the Church and conversion are not necessarily synonymous. Being converted... and having a testimony are not necessarily the same thing either. A testimony comes when the Holy Ghost gives the earnest seeker a witness of the truth. A moving testimony vitalizes faith; that is, it induces repentance and obedience to the commandments. Conversion, on the other hand, is the fruit of, or the reward for, repentance and obedience.

Marion G. Romney, in Conference Report, Oct. 1963, 23-24.

4 Nephi 1:2

No Contention of Disputations

12 True Christians have no time for contention. Lasting peace cannot be built while we are reviling or hating others. Those who preach hate, ridicule, and untruths cannot be classified as peacemakers. Until they repent they reap the harvest to which those engaged in the business of hatred are entitled. Feelings of enmity and malice can never be compatible with feelings of peace.

“The wicked are like a trouble sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” (Isa. 57. 20-21.)

Elder Marvin J. Ashton, “Peace—A Triumph of Principles,” *Ensign (CR)*, November 1985, p. 69.

13 Elder Dallin H. Oaks has indicated that the current leaders of the Lord’s church are living proof. He has “marveled at how effectively they live the commandment to avoid disputation and contention. They are not always in agreement, but they are always in harmony. They are not uniform in opinions, but they are united in effort. They are many, but they are one.”

Monte S. Nyman and Charles D. Tate, Jr., eds. *Fourth Nephi through Moroni: From Zion to Destruction*, p. 179.

14 Dallin H. Oaks has written, “We are obliged to ‘be reconciled to [our] brother’ even when he is wrong and we are only the victim of the grievance... Reconciliation seeks the restoration of relationships, not the adjudication of differences.” He further stated, “It is noteworthy that the Savior did not limit his teaching about disputations and contention to those who had wrong ideas about doctrine or procedure. He forbade disputations and contention by everyone. The commandment to avoid contention applies to those who are right as well as to those who are wrong.”

15 Whenever you get red in the face, whenever you raise your voice, whenever you get “hot under the collar,” or angry, rebellious, or negative in spirit, then know that the Spirit of God is leaving you and the spirit of Satan is beginning to take over. At times we may feel justified in arguing or fighting for truth by contentious words and actions. Do not be deceived. Satan would rather have you contend for evil if he could, but he rejoices when we contend with one another even when we think we are doing it in the cause of righteousness. He knows and recognizes the self-destructive nature of contention under any guise.

Elder Theodore M. Burton

16 First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind...

Second, we must cooperate completely and work in harmony one with the other...

Third, we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a “broken heart and a contrite spirit” [3 Nephi 9:20].

Spencer W. Kimball, in Conference Report, Apr. 1978, 123; or *Ensign*, May 1978, 81.

17 A basketball game between two Utah County high schools provided a fascinating illustration of contention. A friend of mine who is a member of the Church happened to be officiating the game with a man of another faith as his companion referee. The contest was between two crosstown rival schools whose fans came to the gym brimming with the excessive type of school spirit that sometimes blind people to basic Christian virtues.

The parents of a particular player were sitting on the front row directly behind one of the baskets. Their son was called for a number of fouls in the first half of the game, fouls they thought were not merited. The mother of this boy was especially vocal in her attention toward the referee. Her overzealous attack didn't cease even when the buzzer sounded concluding the first half. She hustled over to the scorer's table where the officials were huddling. Her enthusiastic verbal complaints gained an audience that included all within the sound of her voice. Finally her tirade was interrupted by the non-LDS referee, who inquired, “Lady, are you a member of the Mormon Church?”

Completely caught off guard, her voice softened as she shamefully replied, “Yes, I am.” To which he retorted, “Lady, it's people like you that keep people like me from joining your church.” Suddenly, the game no longer carried the same impact as she quietly returned to her seat and sat in silence for the duration of the game. His rebuke was a poignant reminder to each of us that our religiosity must extend beyond the buildings in which we worship.

Jack R. Christianson and K. Douglas Bassett, *Life Lessons from the Book of Mormon* [Salt Lake City: Deseret Book, 2003], 125-126.

18 If the adversary can influence us to pick on each other, to find fault, bash, and undermine, to judge or humiliate or taunt, half his battle is won. Why? Because though this sort of conduct may not equate with succumbing to grievous sin, it nevertheless neutralizes us spiritually. The Spirit of the Lord cannot dwell where there is bickering, judging, contention, or any kind of bashing...

Let us open our arms to each other, accept each other for who we are, assume everyone is doing the best he or she can, and look for ways to help leave quiet messages of love and encouragement instead of being destructive.

Marvin J. Ashton, in Conference Report, Apr. 1992 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1992], 26.

19 We need not contend,... but if we will pursue a steady course, our very example will become the most effective argument we could even advance for the virtues of the cause with which we are associated...

There need by nothing of argument or contention... If we will pursue a steady course in the implementation of our religion in our own lives, we shall advance the cause more effectively than by any other means...

We have no desire to quarrel with others. We teach the gospel of peace...

Should we be surprised if we are called upon to endure a little criticism, to make some small sacrifice for our faith when our forebears paid so great a price for theirs?

Without contention, without argument, without offense, let us pursue a steady course, moving forward to build the kingdom of God. If there is trouble, let us face it calmly. Let us overcome evil with good. This is God's work.

Gordon B. Hinckley, *Ensign*, Jan. 2005 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2005], 5,7.

21 Go in all meekness, in sobriety, and preach Jesus Christ and Him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy.

Joseph Smith, *History of the Church* [Salt Lake City: Deseret Book, 1976], 2:431.

21 Personal peace is reached when one, in humble submissiveness, truly loves God. Heed carefully this scripture: "There was no contention in the land, *because of the love of God* which did dwell in the hearts of the people" (4 Nephi 1:15; italics added; see also 1:2).

Thus, love of God should be our aim. It is the first commandment—the foundation of faith. As we develop love of God and Christ, love of family and neighbor will naturally follow. Then will we eagerly emulate Jesus. He healed. He comforted. He taught, "Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9; see also 3 Nephi 12:9).

Through love of God, the pain caused by the fiery canker of contention will be extinguished from the soul. This healing begins with a personal vow: "Let there be peace on earth, and let it begin with me." (Sy Miller and Jill Jackson, "Let There Be Peace on Earth {Beverly Hills, Calif.: Jan-Lee Music, 1972}). This commitment will then spread to family and friends and will bring peace to neighborhoods and nations.

Shun contention. Seek godliness. Be enlightened by eternal truth. Be like-minded with the Lord in love and united with Him in faith. Then shall "the peace of God, which passeth all understanding" (Philippians 4:7) be yours, to bless you and your posterity through generations yet to come.

Russell M. Nelson, in Conference Report, Apr. 1989, 88; or *Ensign*, May 1989, 71.

4 Nephi 1:2*Deal Justly*

- 22 When we say we will do something, we do it.
 When we make a commitment, we honor it.
 When we are given a calling, we fulfill it.
 When we borrow something, we return it.
 When we have a financial obligation, we pay it.
 When we enter into an agreement, we keep it.
 Sheldon F. Child, Conference Report, Apr. 1997, 39; or *Ensign*, May 1997, 29.

- 23 Now, in order to do that we must be honest in all things. If we are contractors, and agree to put in such and such materials in a building, let us put that material in. If we agree to the stipulations of a contract, to put in one hundred and fifty feet of [heating materials] in the building, let us put in one hundred and fifty feet. Those are details, aren't they, but those are the details by which the men whom you deal with will judge your actions. If we are taking to market potatoes of a particular grade, and we so describe that grade, let us know that an investigation will prove our statements true. I was grieved when I heard a wholesale dealer say that he has opened sacks of produce, brought in from the farm, and found foreign material, such as rocks and dirt, placed in to make up weight. I did not ask him for the religion of those men; I asked for no name; but such things are dishonorable, no true member of the Church of Christ can stoop to such trickery. Let your light so shine before men. In this world today there needs to be an ensign, a people standing out in bold relief as an example to the world in honesty and fair-dealing.

Teachings of Presidents of the Church—David O. McKay [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 230-231.

- 24 A young man came to me not long ago and said, "I made an agreement with a man that requires me to make certain payments each year. I am in arrears, and I can't make those payments, for if I do, it is going to cause me to lose my home. What shall I do? I looked at him and said, "Keep your agreement." [The young man replied], "Even if it costs me my home?" I said, "I am not talking about your home. I am talking about your agreement; and I think your wife would rather have a husband who would keep his word, ... and have to rent a home than to have a home with a husband who will not keep his covenants and his pledges."

N. Eldon Tanner, *Ensign*, May 1997, p. 29-30.

- 25 We need to learn, practice, study, know and understand how angels live with each other. When this community comes to the point to be perfectly honest and upright, you will never find a poor person; none will lace, all will have sufficient. Every man, woman, and child will have all they need just as soon as they all become honest. When the majority of the community are dishonest, it maketh the honest portion poor, for the dishonest serve and enrich themselves at their expense.

Discourses of Brigham Young, p. 232.

26 Honesty is a very important part of character. We have all seen men who think they are not accountable to the laws of men or of God. They seem to feel that the rules of human conduct do not apply to them. A popular philosophy is “What can I get away with?” As someone once said, “the difference between a moral man and a man of honor is that the latter regrets a discreditable act even when it has worked.” Honesty begins when we are young. When I was 11 years old, I looked forward eagerly to my magical 12th birthday when I could become a deacon and a Scout. My mother helped me learn the Articles of Faith, the Scout Law and Motto... One day Mother left me to wash the dishes and clean the kitchen while she attended to a sick neighbor. I agreed to do these duties but put off doing the dishes. Time ran out and they didn’t get done. In fact, they didn’t even get started. When Mother came home and saw the kitchen, she put on her apron and went to the sink. She spoke three words, which stung worse than the sting of a dozen hornets. They were the first three words of the Scout Law: “On my honor.” That day I resolved that I would never give my mother cause to repeat those words to me again.

James E. Faust, *Ensign*, May 1998, p. 44

4 Nephi 1:3

All things in common

27 Consecration is the giving of one’s own time, talents, and means to care for those in need—whether spiritually or temporally--in building the Lord’s kingdom.
Spencer W. Kimball, *Teachings*, 366.

28 The Basic principle of all the revelations on the United Order is that everything we have belongs to the Lord; therefore the Lord may call upon us for any and all of the property which we have, because it belongs to Him. This I repeat, is the basic principle.
J. Reuben Clark Jr., in *Conference Report*, October 1942, 55.

29 [In regard to the United Order, D&C 42]... there were two cardinal principles: (1) consecration and (2) stewardship...one consecrated all his possessions to the Church... Having thus voluntarily divested himself of title to all his property, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than his original consecration, the object being to make “every man equal according to his family, according to his circumstances and his wants and needs” (D&C 51:3). This procedure preserved in every man the right to private ownership and management of his property. At his own option he could alienate it or keep and operate it and pass it on to his heirs... He consecrated to the storehouse from which stewardships were given to others and from which the needs of the poor were supplied.
Marion G. Romney, *Conference Report*, Apr. 1966, pp. 96-98.

30 This procedure [the united order] preserved in every man the right of private ownership and management of his property... Each man owned his portion, which, at his option, he could alienate, keep and operate, or otherwise treat as his own...

He consecrated to the Church the *surplus* he produced above the needs and wants of his own family. This surplus went into the storehouse, from which stewardships were given to others, and from which the needs of the poor were supplied.

Marion G. Romney, *Conference Report*, Apr. 1977, 119; or *Ensign*, May 1977, 93.

31 The fundamental principle of this system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph Smith, himself, said (*History of the Church*, 3:28). The United Order is an individualistic system, not a communal system... The Church never was, and under existing commandments never will be, a communal society... The United Order was not communal or communistic.

L. Reuben Clark Jr., Quoted in Ezra Taft Benson, "Charge to Religious Educators," 1982, 48-54.

32 When we reach the state of having the "pure love of Christ," our desire to serve one another will have grown to the point where we will be living fully the law of consecration. Living the law of consecration exalts the poor and humbles the rich. In the process, both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. The rich, by consecration and the imparting of their surplus for the benefit of the poor, *not by constraint, but willingly as an act of free will*, evidence that charity for their fellowmen characterized by Mormon as "the pure love of Christ." (Moro. 7:47.) This will bring both the giver and receiver to the common ground on which the Spirit of God can meet them.

Marion G. Romney, *Conference Report*, Oct. 1981, 12-33; or *Ensign*, Nov. 1981, 93

33 The law of tithing prepares us to live the higher law of consecration—to dedicate and give all our time, talents, and resources to the work of the Lord. Until the day when we are required to live the higher law, we are commanded to live the law of the tithe, which is to freely give one-tenth of our income annually.

Robert D. Hales, *Conference Report*, Oct. 2002, 28; or *Ensign*, Nov. 2002, 27.

4 Nephi 1:4

Peace

34 Opposition to war cannot ensure peace, because peace is more than the absence of war... Peace only comes through the gospel of Jesus Christ... The peace to gospel brings is not just the absence of war, it is the *opposite* of war. Gospel peace is the opposite of any conflict, armed or unarmed... We cannot have peace among nations without achieving general righteousness among the people who comprise them.

Dallin H. Oaks, *Conference Report*, 1990, p. 91, 93.

Peace comes from within...

34 That makes me responsible for the peace of the world, and makes you individually responsible for the peace of the world. The responsibility cannot be shifted to someone else. It cannot be placed upon the shoulders of Congress or Parliament, or any other organization of men with governing authority.

John A. Widtsoe, in *Conference Report*, October, 1943, 113.

35 No peace, even though temporarily achieved, will be lasting unless it is built upon the solid foundation of such eternal principles as love of God, love of neighbor, love of self. Most men yearn for peace, cry for peace, pray for peace, and work for peace, but there will not be lasting peace until all mankind follow the path pointed out and walked by the living Christ.

Marvin J. Ashton, *Conference Report*, Oct. 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985], 89.

4 Nephi 1:5

Miracles

36 We are the servants of the Lord, who is our Master, and he has commanded us to labor in his fields—plowing, sowing, cultivating, and harvesting. That is, we are the agents of the Lord, who is our *eternal principal*, and he has empowered us to represent him and do the things he would do if he were personally present. When we do all things in his name in righteousness, it means that we put ourselves in his place and stead, that we think and speak and act as he would in the same situation. It means we live our lives as though we were the one whose blessed name we bear. Our acts become his acts—they are done in his name.

Robert L. Millet and Joseph Fielding McConkie, *In His Holy Name*, p. 36.

37 Brother Woodruff recalled: “December 3rd found my wife very low. I spent the day taking care of her, and the following day I returned to Eaton [a nearby town] to get some things for her. She seemed to be gradually sinking, and in the evening her spirit apparently left her body, and she was dead.

“The sisters gathered around her body, weeping, while I stood looking at her in sorrow. The Spirit and power of God began to rest upon me until, for the first time during her sickness, faith filled my soul, although she lay before me as one dead.”

Strengthened in his faith, Wilford Woodruff gave his wife a priesthood blessing. “I laid my hands upon her,” he said, “and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her, and the spirit of life to enter her body.

“Her spirit returned to her body, and from that hour she was made whole; and we felt to praise the name of God, and to trust in him and keep his commandments...

“While this operation was going on with me (as my wife related afterwards) her spirit left her body, and she saw her body lying upon the bed, and the sisters weeping. She looked at them and at me, and upon her babe, and while gazing upon the scene, two personages came into the room... One of these messengers informed her that she could have her choice: She might go to rest in the spirit world, or on one condition she could have the privilege of returning to her

tabernacle and continuing her labors upon the earth. The condition was, if she felt that she could stand by her husband, and with him pass through all the cares, trials, tribulations and afflictions of life which he would be called to pass through for the Gospel's sake unto the end. When she looked at the situation of her husband and child she said: "Yes, I will do it!"

At the moment that decision was made the power of faith rested upon me, and when I administered unto her, her spirit entered her tabernacle."

Teachings of Presidents of the Church—Wilford Woodruff [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 161-162.

38 In March 1916, the Ogden River overflowed and caused the bridge near the mouth of the canyon to become unstable. [David O. McKay]... recounted: "We [he and his brother Thomas E.] jumped into a little Ford car and dashed through the rain and mud... I saw the pile of rocks there at the bridge, and it seemed to be intact just as it had been the day before... With that I stepped on the gas and dashed across the bridge, only to hear Thomas E. say, 'Oh, look out! There's a rope!' The watchman who left at seven o'clock had stretched the derrick rope across the road, and his successor, the day watchman, had not arrived. I reached for the emergency brake but was too late. The rope smashed the window, threw back the top, and caught me in the chin, severing my lip, knocking out my lower teeth, and breaking my upper jaw. Thomas E. ducked his head and escaped uninjured, but I was left partially senseless..."

"About nine o'clock that morning I was on the operating table... They sewed my upper jaw in place and took fourteen stitches in my lower lip and lacerated cheek. One of the attendants remarked, 'Too bad; he will be disfigured for life.' Certainly I was most unrecognizable. When I was wheeled back to my room in the hospital, one of the nurses consolingly remarked, 'Well, Brother McKay, you can wear a beard,' meaning that thus I might hide my scars... Three very close friends... called and administered to me. In sealing the anointing [one of them] said, 'We bless you that you shall not be disfigured and that you shall not have pain.'..."

"Saturday evening Dr. William H. Petty called to see if the teeth that were still remaining in the upper jaw might be saved. It was he who said, 'I suppose you are in great pain.' I answered, 'No, I haven't any pain.'... Sunday morning President Heber J. Grant came up from Salt Lake City... He entered and said, 'David, don't talk; I'm just going to give you a blessing.'..."

"The following October,... I sat at a table near where President Grant was sitting. I noticed that he was looking at me somewhat intently, and then he said, 'David, from where I am sitting I cannot see a scar on your face!' I answered, 'No, President Grant, there are no scars.'..."

Teachings of Presidents of the Church—David O. McKay [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 114-115.

39 We do have miracles today—beyond imagination! If all the miracles of our own lifetime were recorded, it would take many library shelves to hold the books which would contain them.

What kinds of miracles do we have? All kinds—revelations, visions, tongues, healings, special guidance and direction, evil spirit cast out. Where are they recorded? In the records of the Church, in journals, in news and magazine articles and in the minds and memories of many people.

The Teachings of Spencer W. Kimball, ed. Edward L. Kimball [1982], 499.

4 Nephi 1:11

Marriage

40 [Joseph F. Smith said] no man can be saved and exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God alone... It was designed that they should be united together in sacred bonds of marriage, and one is not perfect without the other.

Gordon B. Hinckley, in Conference Report, Apr. 1991 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1991], 94.

41 There is a difference in the way the priesthood functions in the home as compared to the way it functions in the Church...

In the Church there is a distinct line of authority. We serve where called by those who preside over us.

In the home it is a partnership with husband and wife equally yoked together, sharing in decisions, always working together. While the husband, the father, has responsibility to provide worthy and inspired leadership, his wife is neither behind him nor ahead of him but at his side.

Boyd K. Packer, in Conference Report, Apr. 1998 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1998], 96.

42 The institution of marriage, in some communities of which we read, is falling almost into disrepute... The cause is, doubtless, traceable to the increase of wealth and the disinclination of young men to take upon them the burdens of a wife and family. As we depart from the simplicity of early days, we may naturally expect that this tendency will increase as young men may be restrained from offering marriage to young ladies unless they can give them something like as comfortable a home as they enjoy under their parents' roof... The young of both sexes should be taught that it is not necessary to happiness in marriage to be in the possession of wealth.

When the daughters of Zion are asked by the young men to join them in marriage, instead of asking—"Has this man a fine brick house, a span of fine horses and a fine carriage?" they should ask—"Is he a man of God? Has he the Spirit of God with him? Is he a Latter-day Saint? Does he pray? Has he got the Spirit upon him to qualify him to build up the kingdom?" If he has that, never mind the carriage and brick house, take hold and unite yourselves together according to the law of God.

Teachings of Presidents of the Church—Wilford Woodruff [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 164.

43 The principle of eternal marriage is not new to many of the tribes. The Hopi wedding, a beautiful ceremony, with a bride dressed in a lovely white garment woven by the hands of her fiancé, is a sacred affair, and is meant to last for the eternities. It is not until “death do you part.” Children are pure, they believe, and need no baptism or ordinances. When they die, they return immediately unto the god who created them.

Golden R. Buchanan, “Indian Traditions,” *Improvement Era*, April, 1955, 286.

44 Love can be starved to death, as literally as the body... Love feeds upon kindness and courtesy... The wedding night gives no man the right to be cruel or inconsiderate, and no woman the right to be slovenly, cross or disagreeable.

Little things happen that annoy you, and you speak quickly, sharply, loudly, and wound the other’s heart... Refrain from saying the sharp word that comes to your mind at once if you are wounded or if you see something in the other which offends you. It is said that during courtship we should keep our eyes wide open, but after marriage keep them half-shut...

Marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one’s part, learning together, enjoying humor....

Minimize the faults, commend virtues. After the first thrill of the honeymoon is worn off, couples begin to see frailties, idiosyncrasies which they had not noticed before. Responsibilities of motherhood come to the woman. Difficulties in paying debts come. And so we become prone to find fault. Let us learn to control ourselves in that respect.

Teachings of Presidents of the Church—David O. McKay [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 149-150.

45 Divinely prescribed roles of father, mother, and children were given from the very beginning. God established that fathers are to preside in the home. Fathers are to provide, love, teach, and direct.

A mother’s role is also God-ordained. Mothers are to conceive, bear, nourish, love, and train. They are to be helpmates, and are to counsel with their husbands.

There is no inequality between the sexes in God’s plan. It is a matter of division of responsibility...

When parent, in companionship, love, and unity, fulfill their heaven-imposed responsibility and children respond with love and obedience, great joy is the result.

Ezra Taft Benson, in Conference Report, Apr. 1984 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984], 6

46 Brethren, please remember: The highest degree of glory is available to you only through that order of the priesthood linked to the new and everlasting covenant of marriage (see D&C 131:1-4). Therefore, your first priority in honoring your priesthood is to honor your eternal companion. Russell M. Nelson, *Ensign*, May 1993 [Salt Lake City: The Church of Jesus Christ of Latter-day Sai8nts, 1993], 40.

47 I [Emma Ray McKay] accompanied my husband [David O. McKay] to a dedication of a meeting-house in Los Angeles. We stopped on Wilshire Boulevard to get our car washed. I sat on a bench and the President was standing over by the car. Suddenly at my elbow I heard a tiny voice say, “I guess that man over there loves you.” Surprised, I turned and saw a beautiful boy about seven years of age with dark curly hair and large brown eyes. “What did you say?”

“I said, I guess that man over there loves you.”

“Why, yes, he loves me; he is my husband. Why do you ask?”

“Oh, cuz, the way he smiled at you. Do you know, I’d give anything in the world if my Pop would smile at my Mom that way.”

Until President McKay was confined to a wheelchair, he always rose when his wife entered the room. He held her chair, and opened the car door for her. He also always bade her hello and goodbye with an affectionate kiss. This practice continued when both President and Sister McKay used wheelchairs. Once when President McKay was being wheeled away for a meeting, he exclaimed: “We have to go back, I didn’t kiss Ray goodbye.” He was wheeled back for this loving ritual that had become a part of their relationship

Teachings of Presidents of the Church—David O. McKay [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 143-144.

4 Nephi 1:14

Disciples gone to Paradise, others ordained

48 As the original twelve Nephite disciples chosen by the Savior passed away, new disciples were chosen to take their place. This practice evidently continued as long as the Nephites were righteous enough to have a church organization amongst them. The three Nephite disciples who were promised by the Savior that they should live on the earth until his second coming (3 Nephi 28:4-8) apparently continued to work with the people for several hundred years; both Mormon and Moroni were ministered to by them (Mormon 8:11).

Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 295.

4 Nephi 1:15-17

“ites”

49 Throughout the world, however, strident voices are engaged in divisive disputations and name-calling. Often demeaning nicknames are added to-or even substituted for-given names. Unfortunately, terms of derision obscure the true identity of children of the covenant... When the Nephites were truly righteous, they avoided divisive nicknames... “There were no... Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God” (4 Nephi 1:17). That lesson from history suggests that we also delete from our personal vocabularies names that segregate...

Russell M. Nelson, *Ensign*, May 1995, p. 34.

50 [Regarding 4 Nephi 1:15, 17] That is worth keeping in mind as we open a discussion on the origin of man, a subject which often leads defenders of opposing views to controversy and to label one another. In the Spirit of the Book of Mormon, please may we drop all labels, all of the “ites,” and “ism,” and “ists”? Let there be no “evolutionists” nor “creationists” nor any manner of “ists”; just seekers after truth.

Boyd K. Packer, *The Book of Mormon: Jacob Through Words of Mormon, To Learn with Joy*, p.2

51 The absence of “ites” could be equated with “isms” in our day. There was no socialism, or communism, or liberalism, or conservatism, or radicalism, or terrorism, or other manner of isms. During his earthly ministry in Jerusalem, Jesus prayed:

20 Neither pray I for these alone, but for them also which shall believe on me through their word.

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 20:20-23).

Monte S. Nyman, *I Mormon Make a Record*, p. 14.

52 I have learned to admire, respect, and love the good people from every race, culture, and nation that I have been privileged to visit. In my experience, no race or class seems superior to any other in spirituality and faithfulness. Those who seem less caring spiritually are those individuals—regardless of race, culture or nationality—spoken of by the Savior in the parable of the sower who are “choked with cares and riches and pleasures of this life, and bring no fruit to perfection” (Luke 8:14)...

As we move into more and more countries in the world, we find a rich cultural diversity in the Church. Yet everywhere there can be a “unity of the faith” [Ephesian 4:13]. Each group brings special gifts and talents to the table of the Lord. We can all learn much of value from each other. But each of us should also voluntarily seek to enjoy all of the unifying and saving covenants, ordinances, and doctrines of the gospel of the Lord Jesus Christ.

In the great diversity of peoples, cultures, and circumstances, we remember that all are equal before the Lord.

James E. Faust, in Conference Report, Apr. 1995, 81-82; or *Ensign*, May 1995, 61-62.

53 Your Heavenly Father assigned you to be born into a specific lineage from which you received your inheritance of race, culture, and traditions. That lineage can provide a rich heritage and great reasons to rejoice. Yet you have the responsibility to determine if there is any part of that heritage that must be discarded because it works against the Lord’s plan of happiness..

I testify that you will remove barriers to happiness and find greater peace as you make your first allegiance your membership in the Church of Jesus Christ, and His teachings the foundation of your life. Where family or national traditions or customs conflict with the teachings of God, set them aside. Where traditions and customs are in harmony with His teachings, they should be

cherished and followed to preserve your culture and heritage. There is one heritage that you need never change. It is the heritage that comes from your being a daughter or son of Father in Heaven. For happiness, control your life by that heritage.

Richard G. Scott, in Conference Report, Apr. 1998, 112, 114; or *Ensign*, May 1998, 86-87.

4 Nephi 1:20

Lamanites

54 Why would it matter to people what they are called? Why would it be so important to them to be called Lamanites? Why would a group choose to forsake the transcendent privileges of unity in order to be designated by this or that name? The answer is simple: pride. A desire to be different. A yearning to be acknowledged. A fear of being overlooked. A craving for public notice. The righteous feel no need for attention, no desire to be praised, no inclination to demand recognition. The prideful demand their rights, even when they are wrong. The prideful feel that they must do things their way, even if that way is the wrong way. The prideful insist that they must pursue their own path, even when the road they take is wide and broad and leads to destruction.

Millet and Top *BOM Commentary*, Vol 4 p. 2004-205.

55 Note that the record does not say the descendants of Laman once again rebelled, but rather that those who revolted from the church *chose* to call themselves “Lamanites.” Thus we see that the new “Nephites” and “Lamanites” were distinguished not by pedigree or genealogy, but rather according to whether or not they accepted and lived the Gospel of Jesus Christ....

Who, then, were the “Lamanites” that survived the battle at Cumorah? Because during the previous centuries there had been a thorough mixing of Nephites and Lamanites, the survivors were descendants of both Nephi and Laman... Hence, although the survivors were identified with “Lamanites,” their heritage was really broader than that of the original Lamanites.

Richard O. Cowan, *The Book of Mormon: Helaman Through 3 Nephi 8, According to Thy Word*, ed. by Monte S. Nyman and Charles D. Tate Jr. [Provo, Utah: Religious Studies Center, BYU, 1992] 260-261

56 The Lamanites [today] are a mixture of many lines. Undoubtedly, there is in their veins the blood of Nephi, Joseph, and Jacob, as well as that of Laman, Lemuel, and Sam, and also that of the Mulekites of Judah... The name “Indian” was given to the early possessors of the Americas by Columbus. As they intermarried with the invading European conquerors and nations were formed, they became Mexicans, Peruvians, Bolivians, Guatemalans, and other. But the correct name for *all* the descendants of Lehi and Ishmael is “Lamanite.” This is an *honorable* name. It is the Lord who so designated them, and every descendant of Lehi should proudly say, “I am a Lamanite and I am proud of my heritage.”... (compare Alma 45:13-14; D&C 3:16-18; 10:48).

Spencer W. Kimball, “The Lamanite: Their Burden—Our Burden,” *BYU Speeches of the Year* [Provo, Utah: Brigham Young University Press, 1967], 1-3; as quoted in Richard O. Cowan, *The Book of Mormon: Helaman Through 3 Nephi 8, According to Thy Word*, ed. by Monte S. Nyman and Charles D. Tate Jr. [Provo, Utah: Religious Studies Center, BYU, 1992], 261.

57 We are informed that only the more righteous part of the people were spared from the devastating destruction that preceded the appearance of the Savior on this continent. Certainly among this number must have been many who had been Lamanites as well as many of those who were Nephites. It is interesting to ponder the language of the verses which describe those who remained. Note the use of the past perfect tense with reference to those who had been Lamanites:...”behold, I will show unto you that the people of Nephi who were spared, and also those who had been *called* Lamanites, who had been spared, did have great favors shown unto them...”

This becomes the more significant when we read from 4 Nephi of the conditions which prevailed among the people following the Savior’s visitation: “There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God.”

Those who lived to establish the Church of Jesus Christ in America after the Savior had ministered to them were apparently known only as the people of Nephi. A graphic description of them is given in these verses:

“And now, behold, it came to pass that the people of Nephi did was strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people.

“and they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.”

The curse which had been placed upon those who had been Lamanites had obviously been removed. The curse had been imposed until “they shall repent of their iniquities.” Repentance was complete. Conditions of unsurpassed righteousness prevailed for 200 years. The two lines had become as one. This fact is of profound importance to the Lamanite of today who, having accepted the restored gospel of Jesus Christ, seeks for the restored blessings of his fathers. Not Father Laman and Father Lemuel, but the fathers who for two centuries demonstrated to the world for all time that God blesses their lives with peace, security, and happiness which surpass the understanding of natural man.

After more than 200 years of unity and peace, the spirit of pride and contention began to find place among a segment of the people. “This was the same spirit which had possessed the rebellious sons of Lehi in the beginning:...and there was still peace in the land, save it were a small part of the people who had revolted from the church had taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land.”

It is significant that the name “Lamanite” here appears to become a generic term. That is, it refers to a general classification of people—those who revolted from the Church. These people may or may not have been the direct descendants of Laman and Lemuel. Whatever the case, it is evident that these people eventually incurred the same curse which had come upon the seed of Laman and Lemuel in the beginning.

Dean L. Larsen, *You and the Destiny of the Indian*, pp. 21-22.

4 Nephi 1: 20-46*Steps to Apostasy*

- 58 What happens to wicked people who were once righteous?
1. Rebel against the church (v.20)
 2. Become prideful (v. 24)
 3. Wear costly apparel (v. 24)
 4. Stop living the law of consecration (v. 25)
 5. Create class distinctions (v. 26)
 6. Organize other churches to make money (v. 26)
 7. Practice all manner of wickedness (v. 27)
 8. Allow Satan to get hold on their hearts (vv. 28-34)
 9. Fight against the Lord's servants (vv. 30-31)
 10. Willingly follow false prophets (v. 34)
 11. Become divided as a people (v. 35)
 12. Willfully reject the gospel (v. 38)
 13. Learn to hate (v. 39)
 14. Create secret combinations (v. 42)
 15. Have pride in their great riches (v. 43)

Brian D. Garner, *Search Ye Diligently These Things*, p. 291

4 Nephi 1: 24*Pride*

- 59 C. S. Lewis wrote: "Pride gets no pleasure of having something only out of having more of it than the next man... it is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone."

60 The awful demon of pride—manifest here in clothing and jewelry and indifference to the needs of others—proved to be the death knell to the Nephite Zion. Once a people begin to focus on themselves they are no longer in a position to focus on the needs of others. The laws of consecration and stewardship can operate only among a pure people, among a people who seek the interest of their neighbors and do all things with an eye single to the glory of God (see D&C 82:19). In the absence of the proper motives, classes and cliques and castes soon arise. Millet and McConkie, *BOM Commentary*, Vol 4, p. 205.

61 The Book of Mormon tells is "there began to be among them those who were *lifted up* in pride" (4 Nephi 1:24; emphasis added).

I had never thought much about the words "lifted up" in this verse until a student of mine contrasted them with another scripture. Ether 4:19 alludes to each faithful individual who will "be lifted up to dwell in the kingdom prepared for him." This student pointed out that in Ether 4:19 it is the Savior who "lifts up" the humble, while in 4 Nephi 1:24 it is the people themselves who were "lifted up in pride," with this "*lifting up*" being in their own minds as they

compared themselves to others. This self-lifting rather than the Savior's lifting becomes the inner workings of what we know as the caste or class system within a society, with the motive always to be above others—to be on higher worldly ground as external evidence that one person is better than another.

Jack R. Christianson and K. Douglas Bassett, *Life Lessons from the Book of Mormon*, [Salt Lake City: Deseret Book, 2003], 70-71.

4 Nephi 1:26

Divided into classes

62 When the principles of the Gospel were practiced among the ... [Nephites] they were equal to a very great extent; but when they began to violate the principles of the Gospel, their inequality manifested itself. Some were lifted up in pride, some looked with scorn upon their poor brethren and sisters. Classifications arose in society which had their origin not in virtue, not in holiness, not in purity, not in any superiority arising from intelligence, but because some were richer than others, some could dress better than others, some could have better surroundings than others, doubtless dwelt in finer houses, better furnished, and they were better clad, and had probably finer and nicer food. Distinctions of this kind grew up not out of the Gospel, but out of the violation of the principles of the Gospel. Wherever the Gospel of the Lord Jesus Christ is taught... it makes the man who may know and understand the things of God feel that he is no better than his fellow man, and the woman who understands the things of God feel that she is no better than her sister... There is something in the human heart of that character that when human beings are prospering they are apt to be lifted up in pride and to forget the cause or the source of their prosperity; they are apt to forget God, who is the fountain of all their blessings, and to give glory to themselves... God has sent us here and given unto us a mission on the earth not to accumulate riches, not to become worldly-minded, not to pile up the things of this world... The happiness of a people does not consist in the abundance of worldly things...

George Q. Cannon, *Journal of Discourses*, 22:99-101

4 Nephi 1: 28

63 *Satan*

Joseph Smith said: "The devil has no power over us only as we permit him. The moment we revolt at anything that comes from God, the devil takes power." (*TPJS*, 181).

4 Nephi 1:34

False Prophets

64 "False prophets always arise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones... In relation to the kingdom of God, the devil always sets up his kingdom at the very same time in opposition to God" (*TPJS* 365).

4 Nephi 1: 36*True Believers*

“True believers are settled in their views of Christ.

65 Despite their weaknesses, their spirituality is centered on the Savior, so their views of everything else are put in that precious perspective.

“True believers gladly perform their duties in the kingdom. These duties are usually measurable and straightforward. They include partaking worthily of the sacrament, rendering Christian service, studying the scriptures, praying, fasting, receiving ordinances, attending to family duties, paying tithes and offerings...

“True believers are humble. They are ‘meek and lowly of heart’ [Moroni 7:43]... They are not easily offended. They do not resist counsel.

“True believers are willing to do what Christ wants. ... Are we willing to let the Lord lead us into further development experiences? Or do we shrink back? The things which enlarge the soul inevitably involve stretching.

“True believers have a balanced contentment. They strike a balance between being too content and wishing for a more important role...

“True believers truly pray. Their prayers are sincere... The true believer’s prayers, at least some of the time, are inspired.

“True believers have both right conduct and right reasons for that conduct. They are so secure in their relationship with the Lord that their goodness would continue even if nobody were watching...

“True believers rejoice in the success of others... They don’t regard colleagues as competitors.

“True believers remember that forgetting is part of forgiving. They follow the Lord’s example: ‘I [will] remember [their sins] no more’ (D&C 58:42)....

“True believers are innocent as to sin, but not naïve. They are kind, but candid. They love their fellowmen...

“True believers are happy. Instead of a ‘woeful countenance,’ true believers in Christ have a disciplined enthusiasm to work righteousness. They are serious about how they live life, but are also of good cheer.”

Neal A. Maxwell, “True Believers,” *New Era*, Apr. 1994, 20-24.

4 Nephi 1: 38*Rebelled against Gospel*

66 A common sin is rebellion against God. This manifests itself in willful refusal to obey God’s commandments, in rejection of the counsel of his servants, in opposition to the work of the kingdom—that is, in the deliberate word or act of disobedience to God’s will...

Among Church members, rebellion frequently takes the form of criticism of authorities and leaders... They complain of the programs, belittle the constituted authorities, and generally set themselves up as judges. After a while they absent themselves from Church meetings for imagined offenses, and fail to pay their tithes and meet their other Church obligations.

Spencer W. Kimball, *Miracles of Forgiveness*, 42-43.

When the Nephites were truly righteous, their previous patterns of polarization vanished. “There was no contention in the land, because of the love of God which did dwell in the hearts of the people...”

67

Unfortunately, the sequel to that story is not a happy one. The pleasant circumstance persisted until “a small part of the people... had revolted... and taken upon them the name of Lamanites” [4 Nephi 1:20], reviving old prejudices and teaching their children again to hate, “even as the Lamanites were taught to hate the children of the Nephi from the beginning” [4 Nephi 1:39]. And so the polarizing process began all over again.

I hope that we may learn the important lesson and delete segregating names from our personal vocabularies. The Apostle Paul taught that “there is neither Jew or Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” [Galatians 3:28; see also Colossians 3:11].

Our Savior invites us “to come unto him and partake of his goodness; and he denieth none that come unto him, black or white, bond or free, male or female; ...all are alike unto God” [2 Nephi 26:33]

“A More Excellent Hope,” *Ensign*, Feb. 1997, 63.

4 Nephi 1:48-49

Our level of righteousness or wickedness determines how much scripture the Lord will share with us.

68

REFERENCE	PEOPLE AND THEIR LEVEL OF RIGHTEOUSNESS OR WICKEDNESS	LOST OR GAINED SCRIPTURES
1 Nephi 4:18	Laban was wicked	Lost brass plates
1 Nephi 4:38	Nephi was righteous	Gained brass plates
Alma 14:8	The people of Ammonihah were wicked	Burned scriptures
4 Nephi 1:48	The Nephites became wicked	Lost the record
JS—H 1:59	Joseph Smith was righteous	Gained gold plates
D&C 3:14-15	Joseph temporarily obeyed man rather than the Lord	Lost gold plates
D&C 5:30	Joseph repented	Gained gold plates
Heber C. Kimball, <i>Journal of Discourses</i> 4: 105	We as Latter-day Saints if we keep the commandments	Will gain additional scriptures

Brian D. Garner, *Search These Things Diligently*, p. 293-294.

Conclusion to 4 Nephi

May I suggest three fundamental things we must do if we are to “bring again Zion,” three things for which we who labor for Zion must commit ourselves.

69

First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind...

Second, we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions...

Third, we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a “broken heart and a contrite spirit.” We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully.

Finally we consecrate our time, talents and means as called upon by our file leaders and as prompted by the whisperings of the Spirit.

Spencer W. Kimball, “Becoming the Pure in Heart,” *Ensign*, May 1978, p. 81.