

Mormon 3:9*Boasting in their own strength*

1 Boasting is to speak with pride and take pride in, to brag about or to be proud to possess. It is glorifying oneself, talking in a vain manner or specifically emphasizing one's own deeds.
Marvin J. Ashton, *Conference Report*, Apr. 1990.

2 Before enjoying the harvests of righteous efforts, let us therefore first acknowledge God's hand. Otherwise, the rationalizations appear, and they include, "My power and the might of mine hand hath gotten me this wealth" (Deuteronomy 8:17). Or, we "vaunt" ourselves, as ancient Israel would have done (except for Gideon's deliberately small army), boasting that "mine own hand hath saved me" (Judges 7:2). "Touting our own hand" makes it doubly hard to confess God's hand in all things (see Alma 14:11; D&C 59:21)
Ensign, May 2002, 37

Mormon 3: 10-18*Offensive War*

3 Safety can't be won by tanks and guns and the airplanes and atomic bombs. There is only one place of safety and that is within the realm of the power of Almighty God that he gives to those who keep his commandments and listen to his voice, as he speaks through the channels that he has ordained for that purpose.
Harold B. Lee, *Conference Report*, Oct. p. 169.

4 When threatened, we become anti-enemy instead of pro-kingdom of God... We forget that if we are righteous the Lord will either not suffer our enemies to come upon us—and this is the special promise to the inhabitants of the land of the Americas (2Ne. 1:7)—or he will fight our battles for us.
Spencer W. Kimball, *Ensign*, June 1978, p. 6.

5 We have to be careful as to what spirit we are guided by. If we *want to go out to battle*, to encroach upon other peoples' liberties and rights, *to gain* their lands, *to destroy* their property without any right or reason, that is one thing; but if somebody comes against us to destroy us and our property and our homes and our rights and our privileges... then we have the right under the divine law to rise for our own protection and take such steps as are necessary...

...There is a very great difference between arising to go forth for conquest, for blood, for plunder, to gain territory and power in the earth, and in fighting to defend our own possessions in the spirit of justice and righteousness and equity.
Charles W. Penrose, *Conference Report*, April 1917, 21-22.

Mormon 3: 12*Love of God which was in me*

6 This prophet had Christlike love for a fallen people. Can we be content with loving less? We must press forward with the pure love of Christ to spread the good news of the gospel. As we do so and fight the war of good against evil, light against darkness, and truth against falsehood, we must not neglect our responsibility of dressing the wounds of those who have fallen in battle. There is no room in the kingdom for fatalism.

Glenn L. Pace, *Conference Report*, Oct. 1990, 8; or *Ensign*, Nov. 1990, 8-9.

Mormon 3:18-19*Judgment*

7 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, *The Millennial Messiah*, p. 520.

The scriptures teach that there will be at least five sources who will take part on Judgment Day:

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1. Ourselves (see Alma 41:7; *History of the Church*, 6:314)
 2. Our bishops (see D&C 41:9; 58:14; 17-20; 64:40; 72:17)
 3. Scriptures (see Revelations 20:12; 2 Nephi 25:18; 29:11; 33:14; 3 Nephi 27:25-26)
 4. Apostles (see Matthews 19:27-30; 1 Nephi 12:9; 3 Nephi 27:27; Mormon 3:18; D&C 29:12)
 5. Jesus Christ (see John 5:22; 3 Nephi 27:14)

9 Christ is at the head... It would seem to be quiet 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 twelve who have officiated in our age, should operate in regard to mankind in this dispensation.

President John Taylor, *The Gospel Kingdom*, sel. G. Homer Durham [1987], 138

Mormon 3: 20-22*Admonition to believe in Christ*

10 This scripture of the New World, is before us as an added witness of the divinity and reality of the Lord Jesus Christ, of the encompassing beneficence of His coming forth from the darkness of the grave. Within these covers is found much of the sure word of prophecy concerning Him who should be born of a virgin, the Son of the Almighty God. There is a foretelling of His work among men as a living mortal. There is a declaration of His death, of the lamb without blemish who was to be sacrificed for the sins of the world. And there is an account that is moving and inspiring and true of the visit of the resurrected Christ among living men and women in the western continent. The testimony is here to handle; it is here to be read; it is here to be pondered; it is here to be prayed over with a promise that he who prays shall know by the power of the Holy Ghost of its truth and validity (see Moroni 10:3-5).

Gordon B. Hinckley, *Conference Report*, Apr. 1994, 95; or *Ensign*, May 1994, 72.

Conclusion Mormon 3

Joshua 24:14,15

11 14 Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the LORD.

12 ...It will neither be acceptable nor safe to remain on the plateaus where our present conduct has kept us. Abrupt downward forces, represented by increasing wickedness in the world, can only be offset by forces that move correspondingly upward. Our lives must be better than they have ever been before. This simply means that we will become increasingly different from those around us whose lives follow the world's way. It is not easy to be different. There are intense pressures that work against us. But we must clearly understand that it is not safe to move in the same direction the world is moving, even though we remain slightly behind the pace they set. Such a course will eventually lead us to the same problems and heartaches. It will not permit us to perform the work the Lord has chosen us to do. It would disqualify us from his blessing and his protecting care.

Spencer W. Kimball, *Conference Report*, April 1983, p. 48.

13 There neither are nor can be any neutrals in this war. Every member of the Church is on one side or the other...

In this war all who do not stand forth courageously and valiantly are by that fact alone aiding the cause of the enemy. "They who are not for me are against me, saith our God" (2 Nephi 10:16).

We are either for the Church or we are against it. We either take its part or we take the consequences. We cannot survive spiritually with one foot in the Church and the other in the world. We must make the choice. It is either the Church or the world. There is no middle ground.

Bruce R. McConkie, *Conference Report*, October 1974, p. 44.