

Reading the Book of Mormon by Discourse

Beginning overview and sweeping chiastic perspective:

To begin the Book of Mormon, Nephi tells his readers in the opening chapter that he will “show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance” (1 Nephi 1:20). To conclude the Book of Mormon, Moroni states in the final chapter that after we have read these things, that we should “remember how merciful the Lord hath been unto the children of men ... and ponder it in our hearts.” (Moroni 10:3) With these bookends admonishing us to look for the tender mercies of the Lord, we are shown at the center of this record that God has been merciful “because of [His] Son” and has turned away his judgements “because of [His] Son.” (Alma 33:11-16). In the perfect chiastic center of Alma 36 we are shown that those who have been “in the gall of bitterness: and “racked with the pains of a damned soul,” can turn their minds and hearts to Jesus, the Son of God, and plead for mercy. Through the mercies of God provided through the atonement of Jesus Christ, we can “remember our pains no more” and receive “joy and marvelous light.” We are told that there is “nothing so exquisite and sweet” as the joy of our redemption through Christ and his loving, eternal, and infinite atonement. Truly the Book of Mormon is written as another testament of Jesus Christ and is evidence of God’s tender mercies upon all men who come unto Christ and become sanctified through God’s grace “through the shedding of the blood of Christ ... unto a remission of your sins, that ye become holy.” (Moroni 10:33)

1 Nephi

1 Nephi 1-2 Both Lehi and Nephi learn that having a vision of God and the Savior and their plan of happiness helps us to be able to rejoice and help others to see the need to repent and turn to the Lord. When we see the big picture of God’s work, our hearts will be filled with praise and rejoicing at the great and marvelous works of the Lord, and that “his power, goodness and mercy are over all the inhabitants of the earth.” (1 Nephi 1:14-15)

Parallel Lehi’s experience to the Prophet Joseph Smith. Note that all of us must have our hearts softened in order to believe.

1 Nephi 3-4 The Lord’s plan requires that we do things that may seem difficult in this life in order to learn to trust in Him and accomplish whatever is needful for us to grow to become like Him.

We all need to learn to move forward with faith, not knowing beforehand how the Lord will provide for us to accomplish his work. Link to chapter 5 and Sariah’s need to come to a knowledge of God’s instructions to his prophets.

1 Nephi 5-7 The scriptures are given to help us gain the knowledge of the Savior and his character, qualities, and attributes. They also give us vision and instruction about our family and God’s eternal plan for all families of the earth.

1 Nephi 8-10 Lehi’s concern for his family inspires the dream of the Vision of the Tree of Life. This vision sets the tone for all that is to follow in the Book of Mormon.

God wants all his children to press forward to partake of the fruit of eternal life through the atoning sacrifice of Jesus Christ. Lehi learned from the vision, according to chapter 10, that Christ would be the key to the restoration of all the house of Israel.

1 Nephi 11-15 The Vision of the Tree of Life is a part of the vision of all which Nephi is allowed to see and which God shows to “others” to whom he “hath shown all things,” according “to the truth which is in the Lamb, in the own due time of the Lord.”

After witnessing the vision, Nephi is “grieved” because of the hardness of his brothers’ hearts and the destruction of his people that he had witnessed. He begins to turn to Isaiah (v. 15:20) to show how God intends to restore the house of Israel and fulfill the covenant which He hath made with the fathers. Note the chiastic structure of chapters 7-15, with the beginning and end chapters focused on a prophet’s concern for his family, and the center of the chiasmus being chapter 11 which reveals the life, teachings, and mission of Jesus Christ and his love for all mankind, symbolized by the Tree of Life.

1 Nephi 16-18 These chapters might be seen as a historical interjection. Nephi tells the story of their progress through the wilderness, including the **ball** (the Liahona), the **bow**, and the **boat**.

The scriptures are like a Liahona to guide us in our journey through life (see Alma 37:38-47). By following their instructions, we are not promised a life without challenge, but we are given guidance on how to handle our challenges. Coupled with sincere, heartfelt, consistent, and continual prayer, we will be given the Savior’s grace (divine help or enabling power) to “build the boats” necessary to carry us safely to the Promised Land.

1 Nephi 19-22; 2 Nephi 6-10 In order to persuade his brethren and us to “more fully believe in the Lord our redeemer” and have hope in his atoning redemption for all the house of Israel, or those who have entered into covenants with God, Nephi returns to his quotation of Isaiah, and then, after quoting the final instructions from his father in 2 Nephi 1-5, he instructs Jacob to finish his discourse on Isaiah and the fulfillment of God’s promises with his covenant people (see 2 Nephi 6:5-6).

Note that Nephi quoted [Isaiah 48-49](#) in their entirety ([1 Nephi 20 and 21](#)), and then Jacob picks up in [Isaiah 49](#), and then continues to quote [Isaiah 50, 51, and the first two verses of 52](#). These discourses are definitely meant to go together, with the punch line being revealed as the atoning sacrifice and resurrection of Jesus Christ in [2 Nephi 9-10](#).

2 Nephi

[2 Nephi 1-4:12](#) While each of these chapters could be considered separate discourses, they can also be grouped together to comprise the final prophecies and words of Lehi to his sons, Laman & Lemuel, Zoram Jacob, Joseph, his grandchildren, Ishmael's children, and finally to Sam. His words to Jacob in chapter 2 are doctrinally rich, explaining the agency of man, the fall, and the atonement of Jesus Christ. He follows this with his words to Joseph, his son by quoting the words of Joseph who was sold into Egypt, and foretelling the coming of Joseph Smith Sr. and Jr. All of these chapters are meant to point all his children to look forward to the fulfilling of the Lord's covenant to all mankind, but especially to his seed, which has been Lehi's major concern since the days that they left Jerusalem. These chapters culminate his belief that God will remember his seed and provide a way for all of them to come to a knowledge of the truth.

[2 Nephi 4:13-5:34](#) Following the death of his father, Nephi exclaims his wonderful psalm of prayer and pleading to the Lord to give him strength to endure with faith the trials which he faces. He pleads that the Lord will "make him to shake" at the very appearance of evil so that he might remain true to his testimony of the Savior. Nephi then tells of the challenges he faces with his brethren and the need to flee with those who follow him to establish a place where they could live "after the manner of happiness."

[2 Nephi 6-10](#) These chapters are Jacob's continuation of Nephi's discourse in [1 Nephi 19-22](#). He tells us that he is going to "read [us] the words of Isaiah. And they are the words which my brother has desired that I should speak unto you." Jacob then quotes from [Isaiah 49, 50, 51, and the first two verses of 52](#). The pinnacle of this discourse is in Jacob's explanation, found in [2 Nephi 9-10](#). Jacob explains that death and hell are overcome through the infinite atonement of Jesus Christ. Through Christ's atonement, all mankind may be delivered; hell delivering up its captive spirits and the grave delivering up its captive bodies so that they can be redeemed and restored in a resurrected state. It is through this resurrection that God will fulfill his covenants (see [10:15-17](#)). In this way we are reconciled unto God, and it is "only in and through the grace of God that [we] are saved."

[2 Nephi 11-24](#) These are the Isaiah chapters which, according to Mormon folklore, not even a bullet can get through! Yet taken in the context of Nephi's preface in chapter 11, these words of Isaiah are given that we might rejoice and delight in the covenants, grace, justice, power, and mercy of God's great and eternal plan of deliverance from death. While this section may be a bit much to read in one sitting, it is important to remember that these chapters go together to establish the fact that God will keep his covenant with the house of Israel (see [2 Nephi 10:7-17; 11:5-8](#)). These chapters might be read as follows:

- [11-12](#) The covenants of the Lord will be fulfilled through the building of temples in the latter-days and during the millennium of righteousness.
- [13-14](#) The pride of the people will be made manifested in their countenances and in their worldly apparel, but they will be washed clean by the Lord. They will find safety and the Spirit in their homes, their churches, and the Temple.
- [15](#) The Lord's vineyard will be corrupted and desolate, but the Lord's hand will be stretched out still, establishing an ensign to show the way back to the Lord.
- [16](#) Isaiah receives his calling in the temple and feels unworthy. He is shown that through the atonement of Christ, symbolized by the coal taken from the altar, he, and all Israel may be cleansed and return to the Lord.
- [17-19](#) Israel will be threatened by invading armies, but if they will trust in the Messiah to come, he will protect them. Because of Israel's wickedness, destruction will come, but a remnant shall return, and Jehovah will save Israel. His ministry will begin in the area of Galilee and this child born to the house of David will be Wonderful, Counselor, the Mighty God, the Everlasting Father, The Prince of Peace! (See also the definitions of the names of Isaiah and his sons, then read [Isaiah 18:18](#))
- [20](#) The nations that God allows to administer His punishment to Israel will only be an instrument in the hands of the Lord and will not be allowed to go beyond the scope of God's use for them.
- [21-22](#) The Millennial day will be a day of great rejoicing and spreading forth of the Lord's ensign to all nations. It will be a day when all Israel will proclaim, "God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song ... Sing unto the Lord!"
- [23-24](#) The Lord will gather and muster his righteous saints through temple covenants and wickedness, which may appear victorious for a time, will be overcome by the Lord. All people shall see Satan and those who follow him as fallen and weak before the Lord and his righteousness.

[2 Nephi 25](#) Nephi comments and gives keys to understanding the words of Isaiah as they relate to fulfilling of the Lord's covenants with the house of Israel.

2 Nephi 26-30 Nephi explains the destruction of his people and the eventual rise of the Gentiles through whom the Lord will bring forth the fullness of his gospel. The Book of Mormon will be brought forth through witnesses (first 3, then 8, then multitudes) and is a key component in proclaiming truth following a time when apostasy covered the earth and false, vain, and foolish doctrines will be taught among the Gentile nations. The Book of Mormon will be additional scripture to the Bible and is evidence that God speaks to all nations of the earth. The coming forth of the Book of Mormon will also be a sign of the return of the Savior and His impending millennial reign upon the earth.

2 Nephi 31-33 Nephi's final discourses explaining and extoling the doctrine of Christ. This is a temple text to show all mankind the covenant path of the Lord and the ordinances necessary to get and stay on that covenant path.

Jacob

Jacob 1-3 Jacob magnifies the errand which he has received from the Lord to preach righteousness to a people who are beginning to labor in sin. He preaches against pride, greed, misuse of riches, and immorality. He admonishes the Nephites, particularly the men, to put their wives and children first in their lives, much as the Lamanites have done. Men caring for their families, love within the family, and righteous examples to our children are the foundation of a righteous society.

Jacob 4-6 Jacob extols the keeping of records so that the power of God's word may be recorded, shared, and manifested among the children of the covenant. Redemption is through Christ and his atonement. The Jews missed the Savior by looking beyond the mark, yet the Lord will be merciful unto them, and the stone that has been a stumbling block will become the sure foundation upon which the children of the covenant may build. The allegory of the olive tree is then put forth to show how many times the Lord has worked to preserve righteous fruit from the tree of the house of Israel. Various time periods and lands in which the Lord has established his covenant people are explained throughout the allegory, culminating with the last days when he will call his servants to work with Him in the vineyard to preserve the house of Israel and harvest the fruit of a righteous people. In his summary of the allegory in chapter 6, Jacob admonishes the people to see the great mercy of the Lord, give heed to and nourish the word of God, and be wise to hearken to the servants of God so that they can experience the redemption that is in Christ and his atonement.

Jacob 7 In his closing chapter, Jacob tells of his experience with Sherem, an anti-Christ who seeks to destroy the faith of the people, but Jacob testifies of the things which he knows by the Spirit of the Lord. He is firm and cannot be shaken. As most of those who rebel against God, Sherem knows the truth, but followed the deceptions of the devil. His death serves as an example to others in such a powerful way that they turn back to the Lord and search the scriptures diligently. The love of God is restored among the people.

Enos – Words of Mormon

Enos Recounting the story of his conversion, Enos talks about his wrestle before the Lord and the Spirit that comes into his mind, assuring him that through his faith in Jesus Christ, his sins are forgiven, and his guilt is swept away. True forgiveness is followed by peace and greater conviction of the Lord's love and mercy to all people.

Jarom – Omni These small records cover more than 260 years of Nephite history, leaving one to recognize that the Book of Mormon was never intended to be a comprehensive history of the dealings of the people of the ancient Americas. These records reflect a need to help the people remember that if they keep the commandments of the Lord, they will prosper in the land. If not, they will become prey to those who seek their destruction. The records of the prophets are to admonish the people to believe in and follow Christ as the Savior and Redeemer of the world. Those who follow the voice of the Lord, will be led and preserved by "the power of his arm." These books conclude with the story of King Mosiah, the first being warned to flee the land of Nephi and are led to Zarahemla where they meet the descendants of Mulek. This record also tells the story of Zeniff who leads a group of people back to the land of Nephi.

Words of Mormon These words are placed here by Mormon, the compiler of the records which form the Book of Mormon, to explain to the translator of this book why there are two records covering the same period of time: from Lehi's departure from Jerusalem, all the way down to the time of King Benjamin. After abridging the record from the large plates of Nephi, he discovers a smaller set of plates written by Nephi which contain more of the prophecies about Christ. The Spirit whispers to him to include these small plates without any abridgement. Mormon does so "for a wise purpose" which he himself does not fully understand, but which purpose he trust to be according to the knowledge of God. The small plates become the record which we have just studied up to this point, while the abridgement of the larger plates which Mormon made, become lost by Martin Harris.

Mosiah

Mosiah 1-6 King Benjamin desires to gather his people together to give them a name (1:11) and to appoint his son, Mosiah to be their new king. In chapter 5, the people enter into a covenant and take upon them the name of Christ, which is the name which King Benjamin desired to give them (5:11). Chapters 1-5 follow a loose chiasmic structure in pointing to the message, mercy, and mission of Jesus Christ as the Savior so that the people can receive remission of their sins and rejoice in their redemption. The discourse of King

Benjamin (2-4) captures the fallen condition of man, yet the power to become saints through the atonement of Jesus Christ if they will yield themselves to the enticings of the Holy Spirit. As a result of this powerful discourse, the people receive a mighty change in their hearts and they have no more disposition to do evil, but desire to do good continually. To conclude, King Benjamin has the names taken of everyone who enters into the covenant and appoints his son, Mosiah, to be the new king.

Mosiah 7-8 These chapters tell the story of Ammon who was sent with 16 men to seek after the people of Zeniff who had left Zarahemla to return to the land of Nephi (see book of **Omni 1:27-30**). Ammon meets King Limhi, a descendant of Zeniff and rehearses to his people the words of King Benjamin. He assures King Limhi and his people that God can work miracles if the people will have faith and trust in Him to deliver them.

Mosiah 9-11 These are the beginning chapters of a flashback in time in order to tell the story of Zeniff and his people who left Zarahemla to return to the land of Nephi. Zeniff explains his “overzealousness” to possess the land of Nephi and the price he paid to go where he wanted to be, rather than to stay with the Lord’s prophet in the land to which they had been led, moving himself and his followers to the edge of the covenant path. While Zeniff himself stays faithful, his son, Noah, leaves the covenant path completely (see Jeffrey R. Holland, *General Conference*, April 2003) and leads his people into wickedness and iniquity. This prompts the Lord to send Abinadi to testify and call the people to repent, warning that if they do not repent, they will be brought into bondage.

Mosiah 12-16 These chapters begin with Abinadi’s second attempt to call the people to repent, telling them that the WILL go into bondage and that if they do not now repent, they will be destroyed. He is imprisoned and then brought before the King and his priests, who try to discredit him because he does not bring “good tidings” as Isaiah prophesied regarding those who teach the gospel of Jesus Christ. Abinadi’s response covers the end of chapter 12 and continues through the end of chapter 16. It includes the citation of Isaiah 53 which teaches of the Savior’s atoning sacrifice and suffering in our behalf so that we can repent and receive the glad tidings. Abinadi makes it clear that the good tidings are to those who are the seed of the Savior, which are those who have heard and hearkened to the words of the prophets that the Lord would redeem his people when they repent. These are those whose feet are beautiful and declare good tidings, even as the Savior, who is the founder of peace and whose feet are truly beautiful in bearing the news of his gospel and the opportunity to repent and receive his redeeming love.

Mosiah 17-18 In these chapters, Abinadi is martyred, and we are introduced to Alma. Alma hears and hearkens to the words of Abinadi, baptizes those who are desirous to be called the people of God and are willing to bear one another’s burdens, mourn with those that mourn, and comfort those who stand in need of comfort. Alma then leads his people to flee from the king and they depart into the wilderness. The rest of their story is found in **Mosiah 23-24**.

Mosiah 19-22 Noah refuses repentance, his people rebel against him, he and his priests convince the men to leave their wives and families at the mercy of the Lamanites who come to invade their land. Limhi, Noah’s son, and other good and faithful husbands and fathers remain with the women and children and are placed in bondage by the Lamanites. King Noah is set on fire by those who had convinced to leave their families, but his priests escape. The men return to their families and go into bondage to the Lamanites. After several attempts to fight against the consequences which they received for not listening to Abinadi the first time, they suffer great losses until they finally humble themselves and submit themselves to bondage. Ammon comes from Zarahemla and teaches the people of Limhi who are converted to the Lord and are eventually set free.

Mosiah 23-25 The continuation of the story of Alma and his people who fled from King Noah and established a city in the land of Helam. The people desire to have Alma become their king, but Alma counsels them against having a king as it usually leads to bondage and wickedness. Alma’s people fall into bondage at the hands of Lamanites and the priests of King Noah who had stolen and married Lamanite daughters. The Lord strengthens Alma’s people to be able to bear their burdens, and the provides for them to escape their bondage and return to Zarahemla. King Mosiah causes each group to give a summary of their experiences which testify of the Lord’s hand in delivering them from bondage. He unites the people and grants Alma the power to establish a church among the people, which brings an outpouring of the Spirit of the Lord among the people.

Mosiah 26-27 The younger generation begins to rebel against the Church and the teachings of God. King Mosiah and Alma’s sons are leaders among the rebels. Through the faithful prayers of their parents, they are visited by an angel and receive a mighty change of heart. Alms the younger goes through hell, racked by the knowledge of his sins, but remembers the words of his father and receives the redeeming love of the Savior. He repents and is born again, seeking now to undo the wrongs which he has committed and from that time forth he goes about teaching the good news of the Savior’s redeeming love. After turning to the Savior, Alma and the sons of Mosiah bring forth the fruit meet for repentance; they admit their sin, strive zealously to repair their wrongs, and go about teaching and publishing peace through the Savior’s atonement.

Mosiah 28-29 The sons of Mosiah refuse the kingdom and seek their father’s permission to go among the Lamanites to help bring the good news of the gospel to them. King Mosiah, as a seer of the Lord, translates the plates discovered by the people of Limhi, puts them together with the records which he received from his father, and then entrusts them into the hands of Alma the younger. He teaches the dangers of having a king and admonishes his people not to have any kings after him but encourages them to establish judges in the land. Alma is ordained as the first chief judge over the people and is also established as the prophet and head of the church in Zarahemla.

Alma

Alma 1-4 When confronted by those who oppose righteousness, Alma is faced with the challenge of how to overcome those who preach falsehoods and those who seek to enforce their will by force. After successfully winning several battles against the unrighteous, Alma realizes that military might is a temporary fix to the problem of rebellion. He decides that the solution is to give up the judgement seat and go about to “preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them.”

This begins the “teaching doctrine” section of the book of Alma, which covers from **Alma 5** to **Alma 42**. We will look at a variety of discourses within that section before looking at the “war chapters” at the conclusion of the Book of Alma. Before going into the various discourses, the following is an overview and outline of the breakdown of the three major sections of the book of Alma.

BOOK OF ALMA – OVERVIEW		
<i>Chapters 1-4</i> THE CONFLICT <i>(Force or Teach?)</i>	<i>Chapters 5-42</i> THE ANSWER <i>(Teach)</i>	<i>Chapters 43-63</i> THE ALTERNATIVE <i>(War or Force)</i>
1. Enforcing Evil Nehor – 1:12-16 Amlici – 2:1-31	1. What we Teach (Major Discourses from supplement)	1. Temporary Fix Zarahemnah – 44:8-9 Kingmen – 51:5, 17 Amalikhiah – 51:34
2. Trying to Force Good Church – 1:19-25 Alma – 2:16-32	2. How we Teach (Alma 6:8 & 3 patterns from supplement)	2. Never the Desire of the the Righteous Moroni – 44:1-3 Nephites – 48:14, 22
3. Imparting the Word Alma 4:15-20	3. Why we Teach Alma 26; 28; 37:8-9	3. Last Resort Pahoran – 61:14
FORCE DOESN'T WORK	POWER OF THE WORD Alma 31:5	4. Great Loss & Cost Alma 3:1-2; 4:2-3
	Christ is “The Word”	

With this “big picture” in mind, here is an overview of the major doctrines taught in the “teaching chapters,” comprising **Alma 5** to **Alma 42**. Sorry, but these are not arranged in any specific order. This list began as a chronological list, but as other sections were added, it simply became a compilation of the major doctrines taught in the “teaching chapters.”

WHAT WE TEACH <i>Major Doctrinal Discourses in the “teaching section” of the book of Alma</i>	
Born Again – Spiritual Rebirth (5)	Missionary Work (17-26)
Atonement of Jesus Christ (7, 42)	Gratitude (26, 29)
Accountability (9, 39)	Prayer (34)
Resurrection (11, 41)	Justice (41-42)
Plan of Redemption (12, 18, 22, 34)	Mercy (33, 42)
Priesthood (13)	Forgiveness (36)
Pre-mortal life (13)	Nature of God (18, 22, 30)
Faith in Jesus Christ (32-34)	Doctrines of Devils (30)
Repentance (23-24, 36)	Personal Apostacy (31)
Words of Christ – Scripture Study (37)	Rest of the Lord (12-13)
Life after death (40)	Foreshadow of Christ (14)
Judgment (41-42)	Consequences of Sin (28)

Here is a chronological look at how to read these chapters from this section of the book of Alma.

Alma 5 This discourse deserves time all to itself as it is a chapter for self-investigation and pondering. Alma asks over 40 questions to invite us to examine ourselves and our discipleship of Christ. One would do well to list and answer these questions for themselves.

Alma 6-7 Alma gives us the pattern of how to teach, and then teaches the people of Gideon about the atonement of Jesus Christ in one of the most powerful discourses expounding on what, how, and why Christ suffered “according to the flesh.”

Alma 8-9 Alma begins his ministry in Ammonihah where he is at first rejected and then returns to meet Amulek, who accompanies Alma to preach among the people.

Alma 10-11 Amulek gives his powerful testimony of his conversion and then confounds Zeezrom who attempts to cross Amulek in his words. Amulek teaches that the Lord will not save us in our sins, but from our sins. He also teaches about death and resurrection, teaching that through Christ, God provide for all men to be resurrected and restored to the “perfect form.”

Alma 12-13 Alma follows Amulek’s testimony and teachings with coming to know the mysteries of God regarding the plan of redemption through the Savior. It is only through Christ that we can enter into the rest of the Lord. Alma then expounds upon our premortal life and the role of the priesthood in lifting all men to abhor sin and become holy to enter into the rest of the Lord.

Alma 14 Due to its powerful parallel to the Savior’s time of suffering and atonement, it is important to study this chapter on its own. Reading beyond the story of Alma and Amulek and the challenges they faced, it is important to see the Savior in their sufferings, even in witnessing the suffering and death of others who believed in Him. A parallel to Judas can also be found. Take the time to see and cross reference the experiences of Alma and Amulek to those of the Savior.

Alma 15-16 While Zeezrom repents and is miraculously healed by the Lord, those who remain in Ammonihah remain in their wickedness are destroyed by the Lamanites as Alma had prophesied if they did not repent. These chapters provide a great contrast between those who choose repentance versus those who choose to remain in their wickedness. Alma and Amulek continue to preach and see success, “the word of God being preached in its purity in all the land and the Lord pouring out his blessings upon the people.”

Alma 17-19 The reunion between Alma and the sons of Mosiah after so many years apart was indeed sweet. Alma had been preaching among the Nephites who were faltering in the faith, while the sons of Mosiah were preaching among the Lamanites.

Chapter 17 begins a flashback into the 14-year mission of the sons of Mosiah, beginning with Ammon’s success in serving Lamoni and teaching him the gospel. This also begins the story of the conversion of thousands of Lamanites through the power of the Spirit and the teaching of the sons of Mosiah.

Alma 20-22 In these chapters we read about the conversion of the father of King Lamoni, along with the increased success of Ammon, Aaron, Omner, and Himni as they journey and teach among the Lamanites. In these, as well as the previous three chapters, we are shown the way to preach the gospel from the scriptures, focusing on the atonement of Jesus Christ in such a way so as to penetrate the hearts of the listeners unto the consuming of their souls and losing all desire for sin.

Alma 23-24 The Lamanites are converted in great numbers and take upon themselves the name of Anti-Lehi-Nephites. They acknowledge that it was all they could do to repent, so they now covenant to rely on the mercies of Christ. They bury their weapons of war deep in the earth and suffer death rather than take up their swords again. Their deaths bring about the conversion of over 1000 more Lamanites.

Alma 25-26 Though the wicked Lamanites continue to bring destruction among the converted Lamanites, yet more and more Lamanites are converted and turn to the Lord, also burying their weapons of war. Ammon gives his incredible discourse of his gratitude and acknowledgement of God in the accomplishment of such a great work among the Lamanites. He glories in the Lord and his power to deliver all who will believe in Christ and follow his command to repent.

Alma 27-29 Ammon and Aaron lead the converted Lamanites to the lands of the Nephites where they are given the land of Jershon as a place to dwell in peace. A great battle ensues between the unconverted and unrepentant, resulting in the slaughter of tens of thousands. The stark contrast is shown between those who choose righteousness and those who choose to follow evil. Alma is moved with great desire to have the voice of an angel so that he can cry repentance to all people, helping them to avoid the terrible consequences of sin.

Alma 30-31 In these chapters we are taught about two different types of apostasy: those who fight against the church and try to lead others astray, and those who fall from the truth and fall to false ideas and false ways to worship. Chapter 30 introduces Korihor, the

anti-Christ, and exposes Satan's lies and deception which have been his method for centuries. Chapter 31 teaches about using the virtue of the word in order to help people repent and come unto Christ, which is a key and a link to the following three chapters.

Alma 32-34 These chapters link back to chapter 31, showing how to obtain virtue from the word of God by exercising faith in the Word, or Christ. In these chapters, Alma and Amulek teach the same arrangement which the Prophet Joseph Smith taught "should be followed in presenting the subject of faith" which faith unlocks the power of the word unto the convincing of men of the truth. Joseph taught that: "First, it should be shown what faith is. (Lecture 1:3) Secondly, the object upon which our faith rests. (Lecture 1:4) and thirdly, the effects which flow from it (Lecture 1:5)." Following this arrangement, **Alma 32** teaches us what faith is and how to grow our faith, **Chapter 33** teaches the object of our faith, which is Christ, and **chapter 34** teaches the effects that flow as a result of our faith. Studied together, these chapters show us that our faith must be based in Christ if we are to obtain the virtue of the Word. They show the beginning level of faith, as well as how to grow our faith in Christ until we come to a knowledge and a "perfect faith" in that thing. We also learn that mercy is afforded us because of our faith in the Son of God.

Alma 35 Having destroyed the craft of the Zoramites by the power of the word, Alma and Amulek lead the believing Zoramites to dwell with the people of Ammon. This angers and stirs up the unbelieving Zoramites who combine with Lamanites and stir them up to go to war against the Nephites. Before launching into the descriptions of the wars which last several chapters, Alma inserts his instructions to his sons (see **Alma 35:13-16**), which will include **Alma 36-42**.

Alma 36-37 These chapters contain Alma's instruction to his son, Helaman, including Alma's witness of his own conversion to Christ. Alma 36 employs an impressive chiasmic structure to point the focus of his conversion on the mercy and forgiveness of the Savior. Alma then goes on to charge and entrust Helaman with the keeping of the sacred records, which may seem to be "small and simple" things, but which will serve as a Liahona to guide God's children to follow Him.

Alma 38 While much briefer than his discourse to his other sons, Alma's instructions to his son Shiblon are very useful to those saints who are striving to live the gospel and simply do their part to follow the teachings of Christ. Simply continue to follow and teach Christ.

Alma 39-42 Speaking to his rebellious son, Corianton, Alma employs a powerful parenting pattern to help turn the heart of his wayward son. Taken from the insights of my good friend, Phillip Allred, here is that pattern:

1. Assess the Behavior according to Gospel Standards (39:2-6)
2. Exhort Sincere Repentance (39:7-14;41:9; 42:29-30)
3. Follow the Spirit (39:12, 17; 40:1; 41:1; 42:1)
4. Teach True Doctrine
 - A. Universal Role of Christ as Savior (39:15-19)
 - B. Accountability
 - 1) Post-Mortal Spirit World (40:6-15)
 - 2) Resurrection (40:2-5, 16-23; 41:2)
 - 3) Final Judgment (40:22, 24-26; 41:3-15; 42:1, 23, 27-28)
 - C. Atonement
 - 1) This Life is a Probation – Preparation (42:2-11)
 - 2) The Justice of Jesus' Mercy (42:13-15, 18-26)
 - 3) The Necessity of Repentance (42:13, 16-17,22-24)
5. Show Greater Love and Trust (42:31)

Alma 43-63 Known as the war chapters of the Book of Mormon, these chapters might best be read in the following way:

Alma 43-44 These chapters introduce the beginning of major conflict and battles between the Lamanites and Nephites. They spell out very clearly the parameters and attitudes of the warring parties; the Lamanites desiring to usurp power and unrighteous dominion over the Nephites, while Captain Moroni teaches that the Nephites gain power "by our faith, by our religion, and by our rites to worship, and by our church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us." (Alma 44:5)

Alma 45 Taking a small break from the description of the wars, Alma entrusts the records to his son Helaman, gives some final prophecies, and departs from the land, leaving us to wonder as to his death or translation.

Alma 46-48 Moroni sets up the Title of Liberty and leads the people against the dissenting voice of Amalickiah. Through a scripture foil, we see a perfect contrast between how Amalickiah (a type and shadow of Satan) gains leadership power, and how Captain Moroni (a type and shadow of Christ) leads his people. This "scripture foil" allows us to see though contrast the situation similar to our premortal decision to follow Christ rather than Lucifer, who sought his own glory to enslave us to his will.

- Alma 49-50** Captain Moroni continues to fortify the Nephite cities and prepare his people against the attacks of the Lamanites. Through their preparations and the heed and diligence that they give to the word of God, the Nephites are able to have peace, and “there never was a happier time among the people of Nephi,” despite the continual threat of war. Pahoran becomes the chief judge in all the land, while Helaman becomes the chief high priest.
- Alma 51-52** Kingmen desire to have a king rather than judges and stir up internal contentions among the Nephites. For the safety of his people, Captain Moroni compels them to defend their country against the attacks of the Lamanites. Amalickiah takes possession of some Nephite cities during the internal struggle of the Nephites. Teancum makes sure that Amalickiah gets the point that the Nephites will not give in to the Lamanites.
- Alma 53-55** Captain Moroni and the Nephites face continual war with the Lamanites, persuading the people of Ammon to reconsider their oath not to raise their swords against their brethren. Helaman convinces them to remain faithful to their covenant and takes command of 2,000 of the young sons of the people of Ammon who desire to defend their country, their freedoms, and their families. Captain Moroni retakes several cities and frees Nephites who had been taken prisoner by stratagem and reliance upon the Lord.
- Alma 56-58** In an epistle to Moroni, Helaman recounts the miraculous experiences of his valiant 2000 stripling warriors and their success in the war against the Lamanites. He seeks help from Moroni in maintaining the cities that they had recaptured and to defend their part of the land.
- Alma 59-61** Captain Moroni requests help from the government to support their battle against the Lamanites and is disappointed in the lack of help that they receive. He exchanges epistles with Pahoran and discovers that the government is under attack by the Kingmen.
- Alma 62-63** Captain Moroni marches against the Kingmen, restores the government to Pahoran. Teancum slays Ammoron, but is killed in his efforts, Nephites defeat the Lamanites and establish peace in the land. Helaman establishes and strengthens the church, and the people begin again to prosper and were able to remain humble and remember the goodness of God. Moroni, Helaman, and Pahoran pass on their responsibilities to others, Hagoth builds boats and goes forth upon the waters to explore other lands. Shiblon passes the records on to Helaman, the son of Helaman.

Helaman

Helaman 1-2 Conflict comes among the Nephites in a struggle for political power divides the nation. As a result, they become vulnerable to attack from the Lamanites, led by Coriantumr. Though able to defeat the Lamanites, the internal conflict among the Nephites, brought about through the secret combinations of the band of Gadianton, leads to division and wickedness, which according to Mormon, will eventually result in the entire destruction of the people of Nephi.

Helaman 3 After a time of prosperity and peace, contentions and divisions cause many Nephites to travel into the land northward. The people spread all across the land northward and southward, building many buildings, temples, and ships. Helaman fills the judgement seat and raises his sons, Nephi and Lehi, to love the Lord. There is great prosperity in the church as people “lay hold on the word of God.” Despite some pride that entered into the church, the majority of the people “did fast and pray oft, and did wax stronger and stronger in their humility and firmer and firmer in their faith of Christ unto the filling of their hearts with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.”

Helaman 4-5 Wickedness and pride enter into the Nephites, and they fall to dissenters and Lamanites who join forces against them. The more part of the people become wicked, and the church dwindles in unbelief. The spirit of the Lord could not dwell among them. Nephi, the son of Helaman, delivers up the judgement seat and with his brother, Lehi, they remember the words of their father to build upon the rock of Christ. With this sure foundation, they preach with great power, work miracles, are cast into prison, and then are encircled about by fire. Their miraculous experience in prison is witnessed by over 300 people, who spread the message abroad, bringing a major conversion among the Lamanites.

Helaman 6 During a time of great prosperity and peace between Lamanites and Nephites, the blesses both nations abundantly. The Nephites turn again to pride and set their hearts upon their riches, leading to great iniquity and sin. They fall into the pride side of the Prosperity cycle, while the Lamanites enter the humility side of Prosperity cycle. The Gadianton robbers flourish among the Nephites leading to murder, plundering, stealing, governmental corruption, and secret combinations. The Lamanites hunt and destroy the Gadianton band among them, while the Nephites turn to embrace wickedness.

Helaman 7-9 Nephi returns from the land northward and marvels and sorrows at the great wickedness that has spread among the Nephites. He pours out his heart to God upon his garden tower and is noticed by some who are passing by. He prophecies against the wickedness of the people and draws a large crowd. He teaches the people and tells them of the murder of their chief judge. Men run

to verify his word, sink down at the discovery of the truth of Nephi's words, and are accused of the crime. Wicked men try to convince the crowd that Nephi has conspired with someone to commit the crime, whereupon Nephi testifies that it is the brother of the chief judge who has murdered his brother. After the truth is discovered, some believe Nephi to be a prophet while others harden their hearts against the truth,

Helaman 10-12 Nephi is blessed and admonished for his righteousness, and the Lord grants him the power to seal and bind on earth and in heaven. He calls for a famine to replace the war in order to turn the hearts of the people to God. Facing destruction, the people humble themselves and repent. Nephi pleads with the Lord and the famine is abated. Nephi and Lehi preach the doctrine, the people turn to God, and peace is established for a short time. The people quickly turn back to wickedness, war ensues, secret combinations return, and the people wax stronger and stronger in their pride and iniquity. "Thus we see" how quick the people are to turn to sin and wickedness and how slow they are to hearken to the Lord.

Helaman 13-16 Samuel the Lamanite prophesies among the Nephites, is rejected, returns to teach upon the wall. He warns the people that they are ripening for destruction and calls them to repent. Their riches turn their hearts away from God lift them to great pride. The people choose darkness rather than light. Samuel tells of the coming of Christ and prophecies that there will be a day a night, and a day where there will be no darkness, but a new star shall appear in the heavens, announcing the birth of the Savior. He also prophecies of the great destructions and darkness that will signify the death of the Savior. He testifies that in the latter times the Lamanites shall be blessed and preserved by the Lord, even after they have been driven, smitten, scattered, and afflicted. Some of the Nephites are converted and go to Nephi for baptism. Others reject Samael and try to kill him, but Samuel is miraculously preserved from their stones and arrows. When the people climb up to kill him, he jumps down from the wall and retreats to testify among his own people. Despite miraculous fulfillments of prophecy, the people became more hardened and rejected the words of the scriptures and the prophets.

3 Nephi

3 Nephi 1-2 Signs of Christ birth are given and bring temporary conversion among the people. In the midst of conversions and signs, the Gadianton Robbers gain more and more followers, leading to great wickedness and dissention among the people. The righteous Lamanites become united with the Nephites to battle the robbers.

3 Nephi 3-5 Letters are exchanged between the Gaddianhi, the leader of the robbers, and Lachoneus, the leader of the righteous Nephites and Lamanites. The discourse between these two leaders shows the contrast between the motives of the wicked and the righteous. Lachoneus shows us the pattern of preparation to overcome and defeat evil in our lives. The Nephites unite together and store food and provisions to withstand the armies of the wicked. Their faith in God to be united and follow the prophets counsel to provide seven years of food storage allows them to be able to stay in their strongholds and defeat the armies of the robbers. Mormon closes this section with his editorial comment of the power of God to fulfill the covenants which he hath made regarding the preservation of the seed of Joseph and the gathering in of the house of Jacob.

3 Nephi 6-7 After years of peace and prosperity, the people become proud. Pride leads to division and wickedness among the people. The wicked overthrow the government and anarchy follow. The people ripen in iniquity, leaving them unprepared for the destruction which is coming upon the land.

3 Nephi 8-10 Terrible storms, earthquakes and destruction comes upon the land. Darkness prevails over the land as a voice of lamentation is heard throughout the land. The voice of the Lord laments the destruction that has come upon his people because of their wickedness. He cries to those who are spared to repent and return to Him that He may provide healing and comfort.

3 Nephi 11 The people who are spared from the destructions come to intimately know Christ, who teaches the people about baptism and the sweet simpleness of his doctrine.

3 Nephi 12-14 The Savior teaches the people in the Americas the same things which he taught the Jews in the Sermon on the mount. Read as one discourse, one sees the pathway to becoming perfected in Christ comes through developing the character of Christ.

3 Nephi 15-16 Christ, having taught the people a higher and holier way to live, tells them that the law of Moses is fulfilled, but the covenant that he made with the fathers is not yet fulfilled. Christ then begins to teach them about how the covenant will be fulfilled and begins to quote from Isaiah, whose teaches show how the Lord intends to fulfill his covenant in the latter-days. This talk is completed in chapters 20-25 of 3 Nephi. You may want to jump ahead and read those chapters next. The following chapters, 17-19, are a temporary pause to Jesus's discourse to show how the covenant with Israel is to be fulfilled.

3 Nephi 17-19 Seeing that the people are not able to understand his teachings regarding the fulfilling of the covenant, Jesus admonishes the people to go to their homes to ponder what he has taught while he goes to visit yet other sheep which he has. The people long for him to remain, so Christ stays and heals and blesses the people in one of the most powerful manifestations of his love and compassion for the people. Christ institutes the sacrament among them and later engages with them in prayer in such a way as to bring about the unification and purification of the people so that their hearts are opened, and they are able to comprehend things that could not be written. This is a “veil piercing” experience for the people, preparing them to be able to understand the rest of his discourse regarding the fulfillment of the covenant with Israel.

3 Nephi 20-23 Drawing heavily from the writings of Isaiah, (particularly Isaiah 52 & 54), Christ finishes what he began in chapters 15 & 16 and teaches the people about the restoration of the covenant to the house of Israel in the latter days when the Gentiles are established in America and the Book of Mormon comes forth as a sign that the covenant is beginning to be fulfilled with the house of Israel. The Gentiles will then bring Israel back to the covenant through temple and missionary work.

3 Nephi 24-25 Christ quotes the final prophecies of Malachi, teaching the need for temples and the sealing keys in order to bring about the fulfillment of the covenant made to the fathers. The covenant will be fulfilled among the dead as well as the living.

3 Nephi 26 – The Savior expounds all scripture in one and Mormon adds his commentary. At this point, we need to stop and put together all the pieces which the Lord has “expounded” to the Nephites. Remember that after he gave them the law of the gospel in 3 Nephi 12-14, he told them that the law was now fulfilled which was given unto Moses, but the covenant was not yet fulfilled. The Savior then began to explain to the people about how the covenant would be fulfilled and began to quote from the prophet Isaiah. Seeing that the people were not able to yet grasp what he was teaching, he stops teaching and begins healing and blessing them (3 Nephi 17-19). After their hearts are open to see and understand on a higher and holier level, the Savior returns to quoting from Isaiah and finishes with the words of Malachi. The Savior teaches the Nephites that while Israel has been and yet will be scattered across the globe, they will yet be gathered, even after death. After the gospel has gone forth among the Gentiles, it will be their responsibility to gather Israel on both sides of the veil, allowing the Lord to fulfill his covenant made with the fathers that He would save their children. By “expounding” these things to the Nephites, he insures that the record which is to come forth among the Gentiles as one that “whispers from the dust” contains the important message of the gathering of Israel, both for the living and for the dead. The Nephites are blessed with an outpouring of the spirit and hear unspeakable things, having all things in common, living the higher laws of the gospel found in the temple, including the law of consecration.

3 Nephi 27 In a later visit to the Nephites, the Savior clarifies that his church is to be called after his name, not the name of Moses or Mormon. He then admonishes all the members of His church to live according to his teachings that they might become even as he is.

3 Nephi 28 The Savior grants the desires of the apostles, including three who desire to remain on the earth until he comes again in his glory. They minister to Mormon who is unsure about their “state.” Through study, prayer, and revelation, Mormon comes to know more about the state of the transfiguration of the 3 Nephites, who are not in a resurrected condition, but have received a change that allows them to remain on the earth to administer among the people.

3 Nephi 29-30 The coming forth of the Book of Mormon is a sign to the Gentiles that God keeps his covenant and that all his words shall be fulfilled. Mormon admonishes all Gentiles to repent and turn to God through baptism and the gift of the Holy Ghost.

4 Nephi

4 Nephi The love of God dwells in the hearts of the Nephites and they live in peace, unity, love, and righteousness for nearly 200 years. Pride, division, and wickedness turn the people from the Lord and quickly ripens them for destruction.

Mormon

Mormon 1-2 Ammoron teaches Mormon at the age of ten to prepare himself to take charge of the records by the age of 24. Mormon, at age 16 is chosen to lead the armies of the Nephites in the battle against the Gadianton robbers and the Lamanites. He is forbidden to open his mouth to preach due to the hardness of the hearts of the people. They enter the period of the Dark Ages where sorceries, wickedness, witchcraft, and magics are upon the land. It is the great day of the devil's power. Mormon leads his people in battle, but they are unsuccessful. They mourn and are sorrowful, but it is the sorrowing of the damned. Great battles ensue and the Nephites have some victories, but they do not go with the Spirit of the Lord.

Mormon 3-5 Mormon cries repentance to his people, but they refuse to hearken to his words. Mormon refuses to continue to lead the people into battle. He writes to future inhabitants to turn to Christ and believe in his gospel. Greater battles bring unbelievable carnage and wickedness among the people of Nephi. Mormon repents of his oath and again leads his people into battle, but all is in vain as the people refuse to repent. Rather than report in detail the blood and carnage, Mormon writes to the remnant of the seed of the

Lamanites and to the Gentiles who shall receive this record to persuade them to believe in Christ and that he will fulfill his covenant to gather Israel.

Mormon 6-7 The final battle scenes bring about the destruction of the people of Nephi. Mormon laments the loss of his people. He speaks to the remnant of the Lamanites to come to a knowledge of the Savior and repent. He admonishes them to read and accept the writings of the Bible and the Book of Mormon in order to bring them to believe in Christ and be baptized with water and spirit.

Mormon 8-9 Moroni finishes the record of his father and admonishes those who read this record to overlook any faults that might be found, but instead look to the Lord and his promises to fulfill his covenant to bring forth this record so that the people of the Lord can be gathered again to God. He admonishes his readers to search the words of Isaiah so that they may know and understand how the purposes of the Lord shall roll forward and be fulfilled.

Ether

Ether 1 Moroni abridges the records of the Jaredites and gives their genealogy and the story of their departure from their land following the confounding of the languages at the time of the tower of Babel. The brother of Jared communicates and mediates with God for his people, being a type and shadow of the Savior.

Ether 2-3 The journey of the Jaredites parallels our journey on earth, including a fall, a journey in the wilderness, a Savior and mediator provided, being tested, receiving the ordinances of baptism (crossing many waters), the gift of the Holy Ghost (directed by God in a cloud), building lives unto God (barges), learning of the atonement and resurrection of Christ (no air or light in the barge), going up to the mountain to see God (temple), white stones lit up by the hand of God (light of Christ and the word of God), and finally, through faith and humility, piercing the veil and being allowed into the presences of the Lord.

Ether 4-5 The brother of Jared sees and records the vision of all, but Mosiah is commanded to seal up his words until after Christ comes. After the coming of Christ, Moroni is commanded to not write them because of unrighteousness and unbelief among the people and is commanded to seal them up for a future day. Greater visions are promised to the faithful who come unto Christ so that the veil of unbelief may be rent to reveal all the works of God, even those given unto John the Revelator. Moroni writes to the translator of the Book of Mormon that there will be three witnesses called to bear testimony of the truth of these things.

Ether 6 The journey of the Jaredites continues and leads them across the waters to the land of promise. Just as in our lives, they face storms and tempests that drive them to the land of promise. Even with all the terrible storms and difficulties in the crossing of the great waters, they sing and give thanks to God. Opposition, struggle, and challenges refine and direct us in our journey so that we can be shaped, molded, and develop the character of Christ to enable us to dwell with God.

Ether 7-11 The Jaredites go through a series of wicked and righteous kings. When the righteous rule, the people prosper and are blessed by the Lord. When the wicked rule, evil reigns and murder, strife, and contention follow. The Lord sends prophets to continually call the people to repent. Prophets are often rejected and persecuted. Very similar to the story of the various kings among the tribes of Israel in the Old Testament. The people reject the words of the prophets, and their utter destruction is foretold.

Ether 12 Ether becomes a great prophet of the Lord. Moroni teaches the powerful message of hope in Christ and the third level of faith which is Christ's power given to men to do miracles in blessings the lives of others. Man is filled with weakness, but if they will humble themselves before God and have faith in him, his grace is sufficient to empower man to become strong. Faith is a principle of power when exercised in God's ability and not our own.

Ether 13-15 Ether prophesies of America as a choice and chosen land for those who honor and worship God and testifies that a New Jerusalem being built on the American continent. The Jaredites reject Ether and war among themselves to the point of their utter destruction, leaving only Coriantumr as the sole survivor of their people.

Moroni

Moroni 1-6 "Contrary to what he had supposed," Moroni adds some additional writings which he thought "may be of worth" to those who read the Book of Mormon. These short chapters include a series of important instructions regarding ordinations and ordinances to connect people to Christ. This section concludes with specific instructions on uniting as a church to remember and worship Christ, and directing all meetings as moved upon by the Holy Ghost.

Moroni 7 Moroni includes words which his father taught regarding faith (level 4), hope, and charity. One of the most doctrinally rich chapters of the Book of Mormon, this chapter teaches of the Spirit of Christ, how to know good from evil, and how to lay hold upon every good thing. This Christlike level of faith results in a hope in Christ that leads us to know and feel his love for us, increase our

love for him, and love others as he loves all people. This “charity” is one of the pinnacle attributes of godliness which, when we are possessed of it, changes our heart, and allows us to become sons and daughters of God, becoming purified to the point of becoming as he is. Only when one is possessed of this love are they able to exercise the perfect faith necessary to become perfected in Christ. When one is possessed of charity, the power they have gained through faith is used to bless and lift others.

Moroni 8-9 In these two epistles from Mormon to his son Moroni, we see the beginning of one of the greatest scripture foils, or contrasts recorded in all of canonized scripture. In the first of the epistles, Mormon focuses on the purity and sinlessness of children who have not reached the age of accountability. In their innocent condition, there is no need for them to be baptized, being “alive in Christ” and saved through the atonement of Jesus Christ. Mormon’s emphasizes that those who teach the need for children to be baptized are “in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope, nor charity.” The purity and innocence of children is set in contrast to the depraved and sinful condition of those who have hardened their hearts to the point where they violate women, torture and murder them, and then devour their flesh. They are without order and without mercy. In their perverse state, they brutalize women and children and delight in all kinds of wickedness.

Moroni 10 Set in final contrast to the perverse condition of the people in chapter 9, Moroni concludes his record with several sweet exhortations. First, he exhorts all who read this record to reflect on the Lord’s tender mercies which Nephi said he would show unto us when he began his record (see **1 Nephi 1:20**). He then exhorts all to pray to know by the power of the Holy Ghost the truth of this record, to seek for the gifts of God to remember the goodness of God, that there must be faith, hope, and charity, and to remember the great power of God to bring forth his work. He concludes his exhortations by exhorting all to come unto Christ, put on their beautiful garments, and be perfected in Christ through the sanctification of his blood and the power of his divine grace.