

3 Ne. 27–4 Nephi: This is My Gospel

Monte F. Shelley

Quotes

- Man does not live by bread alone. He needs buttering up occasionally.
- Come to church even if you feel like a hypocrite. ... There's always room for one more!
- We can and must write in a language which sows among the masses hate, revulsion and scorn toward those who disagree with us. (Vladimir Ilyich Lenin, Soviet Dictator 1870-1924)
- Our Father wants us to make our brothers and sisters feel like a million dollars instead of 2 cents.
- A cannibal got indigestion when he ate someone who disagreed with him.

1. What is the name of the Church? (3 Ne 27:1–10)

¹The disciples were gathered together and were united in mighty prayer and fasting. ... ²And Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

³And they said ...: Lord, ... tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. ... ⁶The scriptures ... say ye must take upon you the name of Christ. ... Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake. ... ⁸If [the church] be called in my name then it is my church, if ... they are built upon my gospel. ¹⁰And if ... the church is built upon my gospel then will the Father show forth his own works in it.

How does this apply to us?

What are the works of the Father?

WORKS OF THE FATHER

3 Ne 21:9 The Father will work a marvelous work and wonder Restoration, bring to pass immortality and eternal life of man

DO ALL IN NAME OF CHRIST

Boyd K. Packer: Every prayer we offer is in His name. Every ordinance performed is in His name. Every baptism, confirmation, blessing, ordination, every sermon, every testimony is concluded with the invocation of His sacred name. It is in His name that we heal the sick and perform other miracles of which we do not, cannot, speak. In the sacrament we take upon ourselves the name of Christ. We covenant to remember Him and keep His commandments. He is present in all that we believe ("The Peaceable Followers of Christ," *Ensign*, Apr. 1998, 64).

MORMON CHURCH

Church Handbook #2 (2010): References to the Church should include its full name whenever possible. Following an initial reference to the full name of the Church, the contractions "the Church" or "the Church of Jesus Christ" are acceptable. Referring to the Church as "the Mormon Church," "the Latter-day Saints Church," or "the LDS Church" is discouraged. When referring to Church members, it is preferable to use the phrase "members of The Church of Jesus Christ of Latter-day Saints." As a shortened reference, "Latter-day Saints" is preferred and "Mormons" is acceptable.

Boyd K. Packer: Others refer to us as Mormons. I do not mind if they use that title. However, sometimes we are prone ourselves to say 'Mormon Church.' I do not think it best for us to do so ("The Peaceable Followers of Christ," *Ensign*, Apr 1998, 64).

The First Presidency: Keep in mind that this is the Church of Jesus Christ; please emphasize that fact in making contacts with others. ... We feel that some may be misled by the too frequent use of the term 'Mormon Church' ("Policies and Announcements," *Ensign*, Mar. 1983, 79).

REVELATION ON PRIESTHOOD

Bruce R. McConkie: "I was present when the Lord revealed to President Spencer W. Kimball that the time had come, in His eternal providences, to offer the fulness of the gospel and the blessings of the holy priesthood to all men.

"I was present, with my brethren of the Twelve and the counselors in the First Presidency, when all of us heard the same voice and received the same message from on high.

"It was on a glorious June day in 1978. All of us were together in an upper room in the Salt Lake Temple. We were engaged in fervent prayer, pleading with the Lord to manifest his mind and will concerning those who are entitled to receive his holy priesthood. President Kimball himself was mouth, offering the desires of his heart and of our hearts to that God whose servants we are. ... It was one of those rare and seldom-experienced times when the disciples of the Lord are perfectly united, when every heart beats as one, and when the same Spirit burns in every bosom.

"I have thought since that our united prayer must have been like that of the Nephite disciples—the Lord's Twelve in that day and for that people—who 'were gathered together and were united in mighty prayer and fasting' to learn the name that the Lord had given to his Church (3 Ne. 27:1–3). In their day the Lord came personally to answer their petition; in our day he sent his Spirit to deliver the message.

"And as it was with our Nephite brethren of old, so it was with us. We too had come together in the spirit of true worship and with unity of desire. We were all fasting. ... There was a marvelous outpouring of unity, oneness, and agreement in council. This session continued for somewhat more than two hours. Then President Kimball suggested that we unite in formal prayer and said, modestly, that if it was agreeable with the rest of us he would act as voice.

"It was during that prayer that the revelation came. The Spirit of the Lord rested mightily upon us all; we felt something akin to what happened on the day of Pentecost and at the dedication of the Kirtland Temple. From the midst of eternity, the voice of God, conveyed by the power of the Spirit, spoke to his prophet. The message was that the time had now come." (*Sermons and Writings of Bruce R. McConkie*, 159-161)

2. This is my gospel? (3 Ne 27:13–21)

Gospel = good news/message (English, Spanish, Greek)

¹³ *This is the gospel* which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me ... ¹⁴ that I might be lifted up upon the cross; ... that I might draw all men unto me ... to stand before me, to be judged of their works. ...

SUBMISSION to Father.

A missionary told his mission leader that he only came on his mission because of his father. His leader said Jesus also came because his father sent him.

Crucifixion/Atonement, Resurrection of all, Judgment

¹⁹ And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. ²⁰ Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

²¹ Verily, verily, I say unto you, *this is my gospel*;

These verses start with “This is the gospel” and end with “This is my gospel.” Does the Book of Mormon contain the “fulness of the gospel” (JS–H 1:34; D&C 27:5) as defined here?

WHO we worship and HOW

¹⁹ I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. ²⁰ For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore ... you shall receive grace for grace. (D&C 93:19–20)

The first few verses focus who we worship and why. He came into the world, was lifted up, and will be our judge. The last few verses focus on how we worship him by faith, repentance, baptism, receiving the Holy Ghost, and enduring to the end.

Christ put of the natural man as he expects us to do

The natural man is an enemy to God, and has been from the fall of Adam, and will be, forever ..., unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mos 3:19)

3. Ye shall be judges (3 Ne 27:27)

²⁷ Ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say ... even as I am.

Here Jesus is talking to his 12 disciples (3 Ne 27:1–2).

Righteous judgment implies judging “according to the judgment which I shall give unto you.”

⁶ Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. (D&C 4:6)

4. What is it that ye desire of me? (3 Ne 28:1–10)

² They all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry ... may have an end, that we may speedily come unto thee in thy kingdom. ³ And

he said ...: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest.

SOED rest sb. 4. Place of resting or abiding; residence, abode

Why 72 years old? Some then and now live longer. Nephi⁴ gave plates to Amos who kept them 84 years (4 Ne 1:20). Perhaps it relates to the next verse

⁵⁰ He that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. ⁵¹ Wherefore, children shall grow up until they become old; ... but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye. (D&C 63:50–51)

What did the other three want?

¹⁰ Ye have desired that ye might bring the souls of men unto me, while the world shall stand. (28:10)

They wanted to be saviors not terminators or angels of death.

⁶ The thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D&C 16:6)

5. The three were transfigured (3 Ne 28:13–15)

¹³ The heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things. ¹⁴ And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard; ¹⁵ And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God. (28:13–15)

Transfigured like Paul, Joseph Smith

Were they “mortal or immortal” after “their transfiguration”?

³⁹ They were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them. ⁴⁰ And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens. (28:39–40)

Enter into his rest → enter God’s presence to dwell with him.

After transfiguration, they were translated so they would not experience pain or death as promised earlier. At Christ’s second coming they will become immortal (See GS Translated Beings).

⁸ Ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; ⁹ Ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; (3 Ne 28:8–9)

6. What is the ministry and power of the three? (28:18–39)

¹⁸ Missionary work (bring souls to Christ because of the convincing power of God which is in them)—Nephites, Gentiles, Jews, lost tribes, all nations

^{19–22} Cannot be killed or harmed (prison, buried, fire, beasts)

³⁹ Satan had no power over them, could not tempt

^{30–31} They are as the angels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good. Therefore, great and marvelous works shall be wrought by them, before the great and coming day when all people must surely stand before the judgment-seat of Christ.

7. Why were we told about the three Nephites?

To hear and tell stories by word or email? NO

“*Note:* Stories often circulate about the three Nephites who were translated. Members of the Church should be careful about accepting or retelling these stories. You should not discuss them in class.” (Gospel Doctrine manual)

“The ‘Nephites on the Mesa’ [story] has also been around for at least thirty years. Supposedly some good members driving to conference are stopped in the desert between Las Vegas and St. George by a man dressed in black. The stranger warns the members to accomplish some spiritual goal (food storage, genealogy, and so on) by a certain date because something apocalyptic is about to happen. The man in black then asks to be let out, and as the car drives away, he vanishes from sight. Obviously, he was one of the Three Nephites. Less obvious is why these instructions for the Church didn't come through the proper channels. ... Once again—the Lord does not govern his people by rumor.” (Stephen R. Robinson, *Following Christ*, 107–8)

Angels as spirits without bodies can deliver messages (D&C 129:1–7). Before his birth, Christ appeared to the brother of Jared. It is unclear whether the angels that appeared to Alma, Mary, and others before Christ's resurrection were spirits or translated beings.

As translated beings, Moses and Elijah appeared at the Mount of Transfiguration before Christ's resurrection. The Three Nephites can live among men or appear as needed (4 Ne 1:30; 3 Ne 28:30–31; Morm. 8:10–11).

As resurrected beings, John the Baptist, Peter, James, and John appeared to restore the priesthood. Bodies appear to be needed to transfer keys by the laying on of hands, otherwise the hands would not be felt by a mortal person (D&C 129).

¹ There are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones ...
³ Secondly: the spirits of just men ... who are not resurrected. ...
⁴ When a messenger comes saying he has a message from God, offer him your hand. ...
⁵ If he be an angel he will do so, and you will feel his hand. ...
⁶ If he be the spirit of a just man made perfect he will come in his glory ...
⁷ he will not move, ... but he will still deliver his message. ...
⁸ If it be the devil as an angel of light, ... he will offer you his hand, and you will not feel anything. (D&C 129:1–9)

8. Warnings and Invitation (3 Ne 29 & 30 headings)

²⁹ *The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill his covenants—Those who reject his Latter-day revelations and gifts shall be cursed.*

³⁰ *The Latter-day Gentiles are commanded to repent and come unto Christ and be numbered with the house of Israel.*

9. Zion like people (4 Ne 1:2, 12)

² The people were all converted unto the Lord ... both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. ...

¹² And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

They had all things common among them. Some believe this means that everything belonged to the community with no private property. Some Christians in America tried to live this way according to their interpretation of a similar phrase in Acts 2:44 and 4:32 and learned why it does not work (see my D&C lesson #14). Some people use this phrase to persuade Christians and Mormons to support Communism. The United Order and the Law of Consecration were based on private property, and people helped the poor by making voluntary donations, not compulsory charity (see below and my D&C lesson #14).

The phrase, *common among them*, has several other possible meanings. For example, telephones and TVs are “common among us.” Also, many people want things that are very uncommon, rare, or costly instead of common things.

Marion G. Romney (Apr. 1966) “Is Socialism the United Order? ... Both (1) deal with production and distribution of goods; (2) aim to promote the well-being of men by eliminating their economic inequalities; (3) envision the elimination of the selfish motives in our private capitalistic industrial system.

Now the differences:

(1) The cornerstone of the United Order is belief in God and acceptance of him as Lord of the earth and the author of the United Order. Socialism, wholly materialistic, is founded in the wisdom of men and not of God. Although all socialists may not be atheists, none of them in theory or practice seek the Lord to establish his righteousness.

(2) The United Order is implemented by the voluntary free-will actions of men, evidenced by a consecration of all their property to the Church of God. ... On the other hand, socialism is implemented by external force, the power of the state.

(3) In harmony with church belief, as set forth in the Doctrine and Covenants, “that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property” (D&C 134:2), the United Order is operated upon the principle of private ownership and individual management. Thus in both implementation and ownership and management of property, the United Order preserves to men their God-given agency, while socialism deprives them of it.

(4) The United Order is non-political. Socialism is political, both in theory and practice. It is thus exposed to, and riddled by, the corruption that plagues and finally destroys all political governments that undertake to abridge man's agency.

(5) A righteous people is a prerequisite to the United Order. Socialism argues that it as a system will eliminate the evils of the profit motive.

10. No contention or crime (4 Ne 1:15–17)

¹⁵ There was no contention in the land, because of the love of God which did dwell in the hearts of the people.¹⁶ And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.¹⁷ There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ.

What did they do to establish Zion? How can we?

Ezra Taft Benson: The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums. Christ takes the slums out of people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who

then change their environment. The world would shape human behavior, but Christ can change human nature. (“Born of God,” *Ensign*, Nov 1985, 5)

11. Pride returns in the third and fourth generation

²⁴ In this [201st] year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them. And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ. ...

The proud wanted uncommon things and did not want to donate to care for the poor and needy.

³⁴ And they did smite upon the people of Jesus; but the people of Jesus did not smite again. ... ³⁸ They did wilfully rebel against the gospel of Christ; and they did teach their children that they should not believe, ... And they were taught to hate the children of God. ... And ... the wicked part of the people began again to build up the secret oaths and combinations of Gadianton. (4 Ne 1:24–34)

12. How do these chapters apply to us?

No contention in our families. Contention vs. Differences of opinion?

Can we live the law of consecration now without the United Order?

Marion G. Romney’s first quote below.

Humanitarian and Perpetual Education fund.

Russell M. Nelson: Throughout the world ... strident voices are engaged in divisive disputation 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 one, the children of Christ, and heirs to the kingdom of God’ (4 Ne 1:17). That lesson from history suggests that we also delete from our personal vocabularies names that segregate. (*Ensign*, May 1995, 34)

Questions

1. Could a 23 year old young man have written this book?
2. How do these things apply to me now in my circumstances?
3. As I read these chapters, how do I feel?
4. Do they invite and entice me to love God, and do good?
5. As I read, do I “remember how merciful the Lord hath been, and ponder it in [my] heart” and ask God if it is true?

Conclusion

Leave enough time for conclusion!

Discuss item 12 above and some quotes below.

When we partake of the sacrament, we commit to live Christ’s gospel as defined here in 3 Nephi 27. It is an inner gospel not an outer one. Faith is an inner trust that leads us to make and keep covenants, repentance is an inner change of heart to become like Christ, baptism is an outer sign of an inner commitment, receiving the Holy Ghost is how God communicates to our inner spirit what we should do, and enduring to the

end is continuing to follow our inner promptings until we become like Christ.

As we follow our inner promptings each day, our faith or trust in God will increase, we will know what to change or do differently, and our sensitivity to the spirit will increase.

Quotes

Gordon B. Hinckley: Let us reach out with love and kindness to those who would revile against us. ... In the spirit of the Christ who advised us to turn the other cheek, let us try to overcome evil with good. (*Ensign*, Nov. 1982, 77)

Ezra Taft Benson: The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums. Christ takes the slums out of people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature. (“Born of God,” *Ensign*, Nov 1985, 5)

Marion G. Romney (Apr. 1966) quoting **J. Reuben Clark** (Oct. 1942): “We have now under the Welfare Plan all over the Church, ... land projects ... farmed for the benefit of the poor. ... Thus ... in many of its great essentials, we have, [in] the Welfare Plan ... the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time ... to help set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given portions from the common fund.” It is thus apparent that when the principles of tithing and the fast are properly observed and the Welfare Plan gets fully developed and wholly into operation, “we shall not be so very far from carrying out the great fundamentals of the United Order.”

Marion G. Romney (“The Purpose of Church Welfare Services,” *Ensign*, May 1977, 92): Almost from the beginning of my services in Church welfare I have had the conviction that *what we are doing in this welfare work is preliminary to the reestablishment of the law of consecration and stewardship as required under the united order*. ...

There are two cardinal principles: (1) consecration, and (2) stewardship.

To enter the united order, one consecrated all his possessions to the Church by a “covenant and a deed which [could not] be broken.” That is, he completely divested himself of all his property by conveying it to the Church.

Having done so, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than the 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 of private ownership and management of his property. Indeed, the fundamental principle of the system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which, at his option, he could alienate, keep and operate, or otherwise treat as his own. The Church did not own all of the property, and life under the united order was not, and never will be, a communal life, as the Prophet Joseph himself said.

The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the *surplus* he produced above the needs and wants of his own family. This surplus went into a storehouse, from which stewardships were given to others, and from which the needs of the poor were supplied. ...

There are a number of concepts which must prevail in order for this ideal to be realized. ...

1. *A belief in God* and acceptance of Him as Lord of the earth and the author of the united order. ...

2. The united order is implemented by *the voluntary freewill actions of men*, evidenced by a consecration of all their property to the Church of God. No force of any kind is ever involved.

3. As to property, in harmony with Church belief as set forth in the Doctrine and Covenants, "no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, [and] the right and control of property." (D&C 134:2.) The united order is operated upon the principle of *private ownership and individual management*. Thus, in both ownership and management of property, the united order preserved to men their God-given agency. In this way, He holds each steward accountable for his own work and productivity. ...

You can see from this the truth of President Clark's statement when he said: "The Church never was, and under existing commandments never will be, a communal society, under the directions thus far given by the Lord. The United Order was not communal nor communistic. It was completely and intensely individualistic, with a consecration of unneeded surpluses for the support of the Church and the poor." (J. Reuben Clark, Jr., "The United Order and Law of Consecration As Set Out in the Revelations of the Lord," from a pamphlet of articles reprinted from the Church Section of the *Deseret News*, 1942, 26-27.)

4. *The united order is nonpolitical*. It is therefore totally unlike the various forms of socialism, which are political, both in theory and in practice. They are thus exposed to, and riddled by, the corruption which plagues and finally destroys all political governments which undertake to abridge man's agency.

5. *A righteous people is a prerequisite to the united order*.

6. *The united order exalts the poor and humbles the rich*. In the process both are sanctified.

EXTRA

Marion G. Romney; "In distinguishing communism from the United Order, President David O. McKay said that communism is Satan's counterfeit for the gospel plan, and that it is an avowed enemy of the God of the land. Communism is the greatest anti-Christ power in the world today and therefore the greatest menace not only to our peace but to our preservation as a free people. By the extent to which we tolerate it, accommodate ourselves to it, permit ourselves to be encircled by its tentacles and drawn to it, to that extent we forfeit the protection of the God of this land." ("America's Promise," *Ensign*, Sept. 1979, 3)

NOTE: The yellow shading shows what is NOT on the handout that I use in class. The handout makes it possible to share information while only briefly referring to it in class. The handout and any other supplements for the lesson are at www.sviewp.com.

Sources:

- *Odds* = Alonzo L. Gaskill, *Odds Are, You're Going to Be Exalted: Evidence That the Plan of Salvation Works*
- MEE = Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes*

GENERAL

- BMRC = Dennis Largey, *Book of Mormon Reference Companion*
- TBM = Hugh Nibley, *Teachings of the Book of Mormon*, 4 vols.
- OM = Original Manuscript
- PM = Printer's Manuscript
- CR = Conference Report
- *LDS View* = This computer program with the scriptures in 11 languages was sold in the Church Distribution Center as *Scriptures on CDM*. It can now be downloaded with the scriptures in up to 30 languages (<http://ldsview.byu.edu>). At <http://WordCruncher.com>, you can download WordCruncher and Webster's 1844 Dictionary (2nd Edition). If *LDS View* was downloaded first, WordCruncher will let you see the English scriptures and when you click on an English word, you can see Webster's 1844 definition.
- Other Bible Translations are at www.blueletterbible.org/

BAJA model

- Baja = www.achoiceiland.com

MESOAMERICAN model

- Sorenson = John L. Sorenson, *An Ancient American Setting for the Book of Mormon*.
- *Reexploring* = John W. Welch, ed., *Reexploring the Book of Mormon*, <http://mi.byu.edu>
- Poulsen = bomgeography.poulsenll.org/bomdirections.html

Hebraisms

- Par-Heb = Donald W. Parry, "Hebraisms and Other Ancient Peculiarities," <http://mi.byu.edu>
- Tved-Heb = John Tvedtnes, "The Hebrew Background of the Book of Mormon," chapter 8 in *Rediscovering the Book of Mormon*; <http://mi.byu.edu>

Other sources

- BD = *Bible Dictionary* (in English LDS Scriptures).
- GS = *Guide to the Scriptures* (in electronic LDS Scriptures)
- I-BofM = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, institute.lds.org
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- *TPJS* = *Teachings of the Prophet Joseph Smith*
- *SOED* = Shorter Oxford English Dictionary
- *OED* = Oxford English Dictionary
- *BDB* = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- *EJ* = *Encyclopedia Judaica*
- *Rona* = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm.
- MM = Meridian Magazine, Gospel Doctrine, www.ldsmag.com
- beardall2000.com/gospdoct.shtml;
- www.gospeldoctrine.com