

Purpose: To help us understand the fulfillment of Samuel’s prophecies and the blessings available to those who come unto the Savior.

Image: [Christ appears in America](#)

Image: [Jesus Teaching in the Western Hemisphere](#)

1. Great Destruction occurs in the Americas at the time of Jesus’ death. ([3 Nephi 8](#))

“Samuel the Lamanite had prophesied of terrible destructions that would take place when Jesus was crucified (Helaman 14:20-27). About 33 years after the sign of Jesus’ birth, the people “began to look with great earnestness” for the fulfillment of Samuel’s words (3 Nephi 8:3).” (*Lesson Manual*)

Samuel’s Prophecies

Helaman 14:21,23

Helaman 14:24

Helaman 14:20, 27

Fulfillment

3 Nephi 8:5-7, 17-18; 9:8

3 Nephi 8:8-10, 14

3 Nephi 8:20-21

- 3 Ne. 8:1 No man could do a miracle unless he were “cleansed every whit from his iniquity” †1. Elder Featherstone
- 3 Nephi 8: 19-23 “When the destruction ceased, the earth was covered with thick darkness” (*LM*)

What are some ways that total darkness symbolizes the death of the savior?

(3 Ne. 9:18; John 8:12; D&C 11:28.)

In what ways has the Savior brought light to your life?

- 3 Nephi 8:23-25 The survivors howled and moaned.

How can reading about their experience help us prepare for the Second Coming?

2. Survivors hear the voice of the Lord inviting them to return to Him. ([3 Nephi 9-10](#))

- 3 Ne. 9: 1-12 “the voice of Christ” describes the destruction and explains why in nearly every verse.

- 3 Ne. 9:13-14 “will ye not now return unto me, and repent ... that I may heal you” †2. Elder Packer

What can you do to accept this invitation? †3. Elder Holland †4. “Come unto Jesus” (*Hymns*, no. 117)

- 3 Ne. 9:17-20 “And ye shall offer up unto me no more the shedding of blood ... baptized with fire ... knew it not.”

†5. Elder Neal A. Maxwell †6. Elder Boyd K. Packer

- 3 Ne. 9:22 “Therefore, whoso repenteth and cometh unto me as a little child, him will I receive ...” ([Mosiah 3:19](#))

- 3 Ne. 10:4-6 “how oft would I have gathered you ...” [Note subtle differences.] †7. Philip Allred

“After calling the people to repent and come unto Him, Christ ceased speaking... Three days of mourning passed. Then the darkness dispersed, the noise and destruction stopped, and the sadness ... turned to joy (3 Ne. 10:9-10).

- 3 Ne. 10:12 “the more righteous part of the people who were spared, and it was they who received the prophets”

- 3 Ne. 10:14 “And now, whoso readeth, let him understand; he that hath the scriptures, let him search them, and see”

3. Jesus Christ descends from heaven and teaches the people. ([3 Nephi 11](#))

- 3 Ne. 11:1-7 “round about the temple ... in the land Bountiful; ... also conversing about this Jesus Christ”

What do you think it means that they “did open their ears to hear it”?

What can we do better to hear and understand God’s words?

- 3 Ne. 11:8-11 “as they understood they cast their eyes up again towards heaven; and ... saw a Man descending ...”

- 3 Ne. 11:13-15 “thrust your hands into my side, and ... feel the prints of the nails in my hands and ... feet” (2500)

- 3 Ne. 17:25 “and they were in number about two thousand and five hundred souls”

What do you learn from this example of the Savior’s love?

- 3 Ne. 11:21-27 “I give unto you power that ye shall baptize this people”

- 3 Ne. 11:28-30 “he that hath the spirit of contention is not of me, but is of the devil” †8. George Q. Cannon

- 3 Ne. 11:31-41 “this is my doctrine ... repent ... and become as a little child” ([Mos.3:19](#)) †9. Elder Hugh B. Brown

What did the Savior teach as His doctrine?

How can we more fully obey the Savior’s instructions to declare His words “unto the ends of the earth”?

([Book of Mormon Manual – LDS Institute](#) (Religion 121-122). (You can download a free PDF manual.)

Next Week: Lesson 38: “Old Things Are Done Away, and All Things Have Become New”;

3 Nephi 12 - 14; 15:1-10; † •

†1. **Elder Vaughn J. Featherstone:** “I know of a great man who held his dead son in his arms, and said, ‘In the name of Jesus Christ and by the power and authority of the Holy Melchizedek Priesthood, I command you to live.’ And the dead boy opened his eyes.

“This great brother could not have possibly done that had he been looking at a pornographic piece of material a few nights before or if he had been involved in any other transgression of that kind. The priesthood has to have a pure conduit to operate” (“[A Self-Inflicted Purging](#),” *Ensign*, May 1976, 66).

†2. **Elder Boyd K. Packer** spoke of this link between the sin-induced spiritual sicknesses and the physical body: ‘There is another part of us, not so tangible, but quite as real as our physical body. This intangible part of us is described as mind, emotion, intellect, temperament, and many other things. Very seldom is it described as spiritual. But there is a spirit in man; to ignore it is to ignore reality. There are spiritual disorders, too, and spiritual diseases that can cause intense suffering. The body and the spirit of man are bound together. Often, very often, when there are disorders, it is very difficult to tell which is which.’ (*That All May Be Edified*, 63-64)

†3. **Elder Jeffrey R. Holland:** “‘Come,’ [Christ] says lovingly. ‘Come, follow me.’ Wherever you are going, first come and see what I do, see where and how I spend my time. Learn of me, walk with me, talk with me, believe. Listen to me pray. In turn you will find answers to your own prayers. God will bring rest to your souls. Come, follow me” (“[He Hath Filled the Hungry with Good Things](#),” *Ensign*, Nov. 1997, 65).

†4. “Come unto Jesus” (*Hymns*, no. 117)

†5. **Elder Neal A. Maxwell:** “So it is that real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed! Such is the “sacrifice unto the Lord . . . of a broken heart and a contrite spirit,” (D&C 59:8), a prerequisite to taking up the cross while giving “away all [our] sins” in order to “know God” (Alma 22:18) for the denial of self precedes the full acceptance of Him.” (“[Deny Yourselves of All Ungodliness](#),” *Ensign*, May 1995, 68)

†6. **Elder Boyd K. Packer:** Several years ago I met one of our sons in the mission field in a distant part of the world. He had been there for a year. His first question was this: ‘Dad, what can I do to grow spiritually? I have tried so hard to grow spiritually, and I just haven’t made any progress.’ That was his perception: to me it was otherwise. I could hardly believe the maturity, the spiritual growth that he had gained in just one year. He ‘knew it not,’ for it had come as growth, not as a startling spiritual experience.” (*That All May Be Edified*, 339)

†7. **Philip Allred:** “A few years ago, a colleague of mine at Idaho State University related one of his student’s experiences that help illustrate this mother hen symbolism. The student, a young man, had been helping inspect some fire damage just outside of town from a recent blaze. As he and the others were assisting one of the inspectors, they noticed several smoldering mounds across the scorched earth. Intrigued, he asked the inspector what these were.

“The inspector replied that he should kick one of the piles. He did. To his great surprise several baby Sage Grouse chicks ran out from under the upturned mound. He was fascinated. How ingenious he thought, [*sic*] these little chicks knew about this natural shelter.

“To his amazement, the inspector replied that they were not natural at all; instead this smoldering heap was none other than the remains of their mother. The inspector continued to explain that when a fire breaks out the mother hen calls out to her young ones and stretches out her arm so that they can run inside to her protective embrace.

“... How fitting that the Lord would personify the mother hen in his words to the Nephites and Lamanites. How perfect is this example for us today! ‘O ye house of Israel whom I have spared, how oft will I gather as a hen gathereth her chickens under her wings’ (3 Nephi 10:6).” ([Philip Allred](#), “Whosoever Will Come, Him Will I Receive” 3 Nephi -11)

†8. **George Q. Cannon:** “We have no right to be a disputing, contentious people. And whenever I dispute with my brother I am likely to grieve the Spirit of the Lord and darken my own mind. Therefore, let us avoid contention, in our councils and in all our intercourse one with another.” (*Collected Discourses 1886-1898*, ed. by Brian Stuy, vol. 4, George Q. Cannon, Apr. 7, 1895)

†9. **Elder Hugh B. Brown:** “[The Currant Bush](#),” *The New Era*, April 2001, 12. “[The Will of God](#)” Elder D. Todd Christofferson said we need “willingly to accept and even seek correction” and then he tells Elder Brown’s story of the currant bush on this animated video.) (See [Mos.3:19](#))

Recommended Reading:

“[Can Ye Feel So Now?](#)” Elder Quentin L. Cook, October General Conference

“[As Many as I Love, I Rebuke and Chasten](#),” Elder D. Todd Christofferson, *Ensign*, May, 2011, 97.

“[Finding Power in the Scriptures](#),” Holly Van Woerkom Munson, *Ensign*, Aug. 2012, 54-57.

“[Becometh As a Child](#),” Elder Neal A. Maxwell, *Ensign*, May 1996.

Visit www.stephenmbird.com/library/gospel-doctrine

Further Enrichment Resources:

“Cleansed every whit from his iniquity” 3 Nephi 8:1

Elder Quentin L. Cook: “Many who are in a spiritual drought and lack commitment have not necessarily been involved in major sins or transgressions, but they have made unwise choices. Some are casual in their observance of sacred covenants. Others spend most of their time giving first-class devotion to lesser causes. Some allow intense cultural or political views to weaken their allegiance to the gospel of Jesus Christ. Some have immersed themselves in Internet materials that magnify, exaggerate, and, in some cases, invent shortcomings of early Church leaders. Then they draw incorrect conclusions that can affect testimony. Any who have made these choices can repent and be spiritually renewed.

Immersion in the scriptures is essential for spiritual nourishment.^[8] The word of God inspires commitment and acts as a healing balm for hurt feelings, anger, or disillusionment.^[9] When our commitment is diminished for any reason, part of the solution is repentance.^[10] Commitment and repentance are closely intertwined.

C. S. Lewis, the striving, pragmatic Christian writer, poignantly framed the issue. He asserted that Christianity tells people to repent and promises them forgiveness; but until people know and feel they need forgiveness, Christianity does not speak to them. He stated, “When you know you are sick, you will listen to the doctor.”^[11] (“[Can Ye Feel So Now?](#),” Elder Quentin L. Cook, October General Conference

“He that hath the scriptures, let him search them” 3 Nephi 10:14

L. Lionel Kendrick: “The Savior provided counsel as to the way we should study scripture. He said: ‘And now, whoso readeth, let him understand; he that hath the scriptures, let him search them.’ (3 Ne. 10:14.) The Prophet Joseph Smith counseled: ‘Search the scriptures—search the revelations . . . and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit.’ (Teachings of the Prophet Joseph Smith, pp. 11-12.) “It is not enough to read the scriptures. Random reading results in reduced retention. We must search for specifics. We must seek for truth and increased understanding of its application in our lives. If we are to be effective in our study of the scriptures, we must prepare for it to be a special spiritual experience.” (“[Search the Scriptures](#),” *Ensign*, May 1993, 13)

“They heard a voice” 3 Nephi 11:3-5

Henry B. Eyring: “Now, I testify it is a small voice. It whispers not shouts. And so you must be very quiet inside. That is why you may wisely fast when you want to listen. And that is why you will listen best when you feel, ‘Father, thy will, not mine, be done.’ You will have a feeling of ‘I want what you want.’ Then, the still small voice will seem as if it pierces you. It may make your bones to quake. More often it will make your heart burn within which will lift and reassure.” (“[To Draw Closer to God](#),” *Ensign*, May 1991, 67)

“And they knew it not” 3 Nephi 9:20

Ezra Taft Benson: “... we must be cautious as we discuss... remarkable examples [of conversion]. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said ‘were baptized with fire and with the Holy Ghost, *and they knew it not.*’ (3 Ne. 9:20; italics added.)” (“[A Mighty Change of Heart](#),” *Ensign*, Oct. 1989, p. 2-6)

“He that hath the spirit of contention is not of me, but is of the devil” 3 Nephi 11:28-30

Russell M. Nelson: “As we dread any disease that undermines the health of the body, so should we deplore contention, which is a corroding canker of the spirit...

My concern is that contention is becoming accepted as a way of life. From what we see and hear in the media, the classroom, and the workplace, all are now infected to some degree with contention...

Well do I remember a friend who would routinely sow seeds of contention in church classes. His assaults would invariably be preceded by this predictable comment: ‘Let me play the role of devil’s advocate.’ Recently he passed away. One day he will stand before the Lord in judgment. Then, I wonder, will my friend’s predictable comment again be repeated?” (“[The Canker of Contention](#),” *Ensign*, May 1989, 85)

Dallin H. Oaks: “[The commandment to avoid contention applies to those who are right](#) as well as to those who are wrong. It is not enough for the Savior’s followers to have a correct understanding of doctrine and procedure. They must also be harmonious in their personal relationships and in the way they seek to serve him. In the years following the Savior’s personal ministry to his followers on the American continent, all were converted and enjoyed a golden age of righteousness, peace, and prosperity. I find it significant that the scriptural description of this period stresses that ‘there were no contentions and disputations among them’ (4 Ne. 1:2; also see verse 15), suggesting that the absence of contention is a most significant bellwether of righteousness.” (*The Lord’s Way*, p. 142)

[Joel’s Monastery](#) for a couple of great links:

[Documentary to reveal underwater Maya city](#)

See also “Mysteries of the Mayans and Tikal.pdf” at www.ancientamerica.org

[Nancy Jensen](#) at LDS Gospel Doctrine Plus for some great photos and information.