

Purpose: To help us feel Christ’s love and develop more desire to exercise faith in Him and bear testimony of Him.

4 minute video: [“My Joy Is Full”](#)

Image: [Jesus Healing the Nephites](#)

Image: [Jesus Blesses the Nephite Children](#)

1. Jesus commands the Nephites to ponder and pray about what He has taught. He heals the sick, blesses the children, and prays for the people. ([3 Nephi 17](#))

• 3 Ne. 17:1-3 “ponder upon the things which I have said, and ask ... that ye may understand, and prepare your minds”
What does it mean to ponder? How can pondering help us better understand the gospel? †1. Elder Wirthlin
How does prayer help us better understand gospel principles?

What are other ways we can “prepare [our] minds” to receive the Lord’s truths?

• 3 Ne. 17:5-6 Why did Jesus “tarry a little longer” with the people?

How have you felt Jesus’ love and compassion for you?

• 3 Ne. 17:7-10 “I see that your faith is sufficient that I should heal you.”

How can we show more gratitude to the Savior for the blessings He has given us?

• 3 Ne. 17:20-25 “and he took their little children, one by one, and blessed them” (See [3 Nephi 11:37-38](#)).

What childlike qualities does Jesus want us to have and how can we develop them? (See [Mosiah 3:19](#)).

†2. Elder Eduardo Ayala

2. Jesus institutes the sacrament among the Nephites. ([3 Nephi 18](#))

• 3 Ne. 18:1-13 “[And it shall be a testimony unto the Father](#) that ye do always remember me.” (v7)

“Blessed are ye for this thing which ye have done, ...” (verse 10)

“And if ye shall always do these things blessed are ye, for ye are built upon my rock.” (verse 12)

†3. Elder Dallin H. Oaks

What can we do to prepare ourselves to partake of the sacrament each week?

• 3 Ne. 18:26-28 Do not “partake of my flesh and blood unworthily ...” (verse 28) (See also [1 Cor. 11:28-29](#))

• 3 Ne. 18:29-32 “For whoso eateth and drinketh ... unworthily eateth and drinketh damnation to his soul”

†4. Elder John H. Groberg

• 3 Ne. 18:23-25 “But ye shall pray for them, and not cast them out ... I am the light which she shall hold up”.

What are some ways we can minister to those who may be unworthy to partake of the sacrament?

What are some different ways we can bear testimony of Christ?

• 3 Ne. 18:15-21 “pray always lest ye enter into temptation; for Satan desireth to have you”. (v18) †5. Pres. Eyring

3. The disciples teach and minister to the people. The Savior returns to teach and pray. ([3 Nephi 19](#))

• 3 Ne. 19:1-3 “when Jesus had ascended into heaven ... it was noised abroad ... an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself”
How did those who heard the Nephites’ testimonies of the Savior respond to those testimonies?

What opportunities do we have to bear witness of the Savior?

• 3 Ne. 19:4-8 “now these were the names of the disciples whom Jesus had chosen”

• 3 Ne. 19:9 “And they did pray for that which they most desired; and they desired .. the Holy Ghost”.

Why is it vital that we receive the Holy Ghost? What can we do to receive it?

• 3 Ne. 19:10-15 “while the angels were ministering ... Jesus came and stood in the midst and ministered”.

†3. Elder Dallin H. Oaks

• 3 Ne. 19:17-23 “Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen”. (v20)

Why is it important that we “be one” with Him and the Father? How can we become one with Them?

• 3 Ne. 19:24-25 “Jesus blessed them as they did pray unto him; and his countenance did smile upon them”.

Why do you think the prayers of the Nephite disciples were pleasing to the Lord?

• 3 Ne. 19:31-32 “and their hearts were open and they did understand in their hearts the words which he prayed.”

What must we do to open our hearts so the Spirit can teach us? †6. President Marion G. Romney

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

Next Week: Lesson 40: “Then Will I Gather Them In”; 3 Nephi 16; 20 – 21; † •

†1. **Elder Joseph B. Wirthlin:** “Pondering, which means to weigh mentally, to deliberate, to meditate, can achieve the opening of the spiritual eyes of one’s understanding. Also, the Spirit of the Lord may rest upon the ponderer. ([“Pondering Strengthens the Spiritual Life,”](#) *Ensign*, May 1982, 23)

†2. **Elder Eduardo Ayala interviewed by Janet Peterson:** “One of the greatest expressions of love for children that I have seen occurred when I was serving as a stake president in Chile. President Spencer W. Kimball visited Chile for an area conference. Members of the Church from four countries met together in a stadium that held about fifteen thousand people. We asked President Kimball what he would like to do after the conference. His eyes full of tears, he said, ‘I would like to see the children.’ One of the priesthood leaders announced over the microphone that President Kimball would like to shake the hands or bless each of the children in the stadium. The people were astounded—there was a great silence. President Kimball greeted about two thousand children one by one, crying as he shook their hands or kissed them or put his hands on their heads and blessed them. The children were very reverent and looked at him and cried too. He said he’d never felt this kind of spirit in his life. It was a tremendous moment in the lives of all the Church members there” (Eduardo Ayala interviewed by Janet Peterson, [“Friend to Friend,”](#) *Friend*, Mar. 1996, 6-7).

†3. **Elder Dallin H. Oaks:** “These ordinances of the Aaronic Priesthood are also vital to the ministering of angels....
“... Most angelic communications are felt or heard rather than seen....
“In general, the blessings of spiritual companionship and communication are available only to those who are clean.... [Through the Aaronic Priesthood ordinances of baptism and the sacrament, we are cleansed of our sins](#) and promised that if we keep our covenants we will always have His Spirit to be with us. I believe that promise not only refers to the Holy Ghost but also to the ministering of angels, for ‘angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ’ (2 Nephi 32:3). So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels” ([“The Aaronic Priesthood and the Sacrament,”](#) *Ensign*, Nov. 1998, 38-39).

†4. **Elder John H. Groberg:** “If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy. If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake, or are we making a mockery of the very purpose of the sacrament, which is to act as a catalyst for personal repentance and improvement? If we will remember the Savior and all he has done and will do for us, we will improve our actions and thus come closer to him, which keeps us on the road to eternal life.
“If, however, we refuse to repent and improve, if we do not remember him and keep his commandments, then we

have stopped our growth, and that is damnation to our souls...”

“As we worthily partake of the sacrament, we will sense those things we need to improve in and receive the help and determination to do so. No matter what our problems, the sacrament always gives hope.

“Most of these problems we must work out ourselves. For example, if we aren’t paying our tithing, we simply determine to start doing so. But for some problems, we must see our bishop—and the Spirit will let us know which” ([“The Beauty and Importance of the Sacrament,”](#) *Ensign*, May 1989, 38-39)

†5. **President Henry B. Eyring:** “What does the Master mean when He warns us to ‘pray always’?”

“I am not wise enough to know all of His purposes in giving us a covenant to always remember Him and in His warning us to pray always lest we be overcome. But I know one. It is because He knows perfectly the powerful forces that influence us and also what it means to be human....

“... He knows what it is like to have the cares of life press upon us.... And he knows how our human powers to cope are not constant....

“... As the forces around us increase in intensity, whatever spiritual strength was once sufficient will not be enough. And whatever growth in spiritual strength we once thought was possible, greater growth will be made available to us. Both the need for spiritual strength and the opportunity to acquire it will increase at rates which we underestimate at our peril....

“Start with remembering Him. You will remember what you know and what you love....

“The Lord hears the prayers of your heart. The feelings of your heart, of love for our Heavenly Father and for His Beloved Son, can be so constant that your prayers will ascend always” (“Always” [CES fireside for young adults, Jan. 3, 1999], 2-3, 5; see also [“Always,”](#) *Ensign*, Oct. 1999, 8-10, 12).

†6. **President Marion G. Romney:** “If you want to obtain and keep the guidance of the Spirit, you can do so by following this simple four-point program. One, pray. Pray diligently.... Second, study and learn the gospel. Third, live righteously; repent of your sins.... Fourth, give service in the Church” ([“Guidance of the Holy Spirit,”](#) *Ensign*, Jan. 1980, 5).

Recommended Reading:

[“Pondering Strengthens the Spiritual Life,”](#) Elder Joseph B. Wirthlin, *Ensign*, May 1982, 23.

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

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

Further Enrichment Resources:

3 Nephi 17:1-3 “Ponder Upon the Things I have Said”

Joseph Smith: “The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them.” (*Teachings of the Prophet Joseph Smith*, 137)

President David O. McKay: “Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord.” (*Conference Report*, April 1946)

Keys to Pondering the Scriptures

- As you read the scriptures, pause and visualize the characters and events.
- Ask questions.
- Ponder and study by writing.
- Find a time and place where you will not be distracted.
- Include solemn prayer.

(Bill Beardall, [Lesson 39 Behold, My Joy Is Full](#), click on Lesson 39 Handout)

President Gordon B. Hinckley: “What do we mean by ‘ponder’? Well, I think it simply means kind of quietly thinking things through. Ponder what you have read. Ponder your life. Are you worthy, are you living the commandments....?” (*Church News*, 01/06/96)

3 Nephi 17:23. “Behold your little ones.”

Sister Michaelene P. Grassli: “It’s significant to me that ... the Savior gave the most sacred teachings only to the children, then loosed their tongues so they could teach the multitude. (See 3 Ne. 26:14.)

“Is it any wonder that following the Savior’s visit to the Nephites, they lived in peace and righteousness for two hundred years? Because of miraculous instructions, blessings, and attention they and their children received, righteousness was perpetuated by their children’s children for many generations.

“Let us not underestimate the capacity and potential power of today’s children to perpetuate righteousness. No group of people in the Church is as receptive to the truth” (“[Behold Your Little Ones](#),” *Ensign*, Nov. 1992, 92-94).

3 Nephi 18:7. “Do in remembrance of my body”

Elder Neal A. Maxwell: “We partake ‘in remembrance,’ so that we may ‘always remember’ what Jesus has done for us (3 Nephi 18:11; Moroni 4, 5). If we fail to stir remembrance of blessings received, the human tendency is to say, in effect, whether to one’s God or to one’s fellows, ‘What have you done for me lately?’ Indeed, prophets of the Lord have asked directly whether their people had ‘sufficiently retained in remembrance’ His deliverances and blessings (Alma 5:6-7). It is best to cultivate our ‘remembering’ capacity now and to be guided accordingly, since at judgment day we will have ‘perfect remembrance’ (Alma 5:18).” (*A Wonderful Flood of Light*, 51)

Elder Jeffrey R. Holland: “We no longer include a supper with this ordinance, but it is a feast nevertheless. We can be fortified by it for whatever life requires of us, and in so doing we will be more compassionate to others along the way.” (*Conference Report*, Oct. 1995, “This Do in Remembrance of Me”)

Elder Melvin J. Ballard: “We must come, however, to the sacrament table hungry. If we should repair to a banquet where the finest of earth’s providing may be had, without hunger, without appetite, the food would not be tempting, nor do us any good. If we repair to the sacrament table, we must come hungering and thirsting after righteousness, for spiritual growth.” (“The Sacramental Covenant,” *Improvement Era*, October 1919, pp. 1025)

Elder Jeffrey R. Holland: “... every ordinance of the gospel focuses in one way or another on the atonement of the Lord Jesus Christ, and surely that is why this particular ordinance with all its symbolism and imagery comes to us more readily and more repeatedly than any other in our life. It comes in what has been called “the *most sacred*, the *most holy*, of all the meetings of the Church” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:340). Perhaps we do not always attach that kind of meaning to our weekly sacramental service. How ‘sacred’ and how ‘holy’ is it? Do we see it as *our* Passover, remembrance of *our* safety and deliverance and redemption? With so much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. As such it should not be rushed. It is not something to ‘get over’ so that the real purpose of a sacrament meeting can be pursued. This *is* the real purpose of the meeting. And everything that is said or sung or prayed in those services should be consistent with the grandeur of this sacred ordinance.” (“[This Do in Remembrance of Me](#),” *Ensign*, Nov. 1995,)

3 Nephi 18:18. “Satan desireth ... Sift You as Wheat”

Elder Bruce R. McConkie: “This is an idiomatic expression which was clear to the people in that day, more so than to people in our day. In essence and thought content Jesus is saying, ‘Peter, Satan wants you in his harvest. He wants to harvest your soul, and bring you into his granary, into his garner, where he will have you as his disciple.’ It is the same figure that we use when we say that the field is white, already to harvest. And we go out and preach the gospel and harvest the souls of men. Well, Satan wanted Peter; he wanted to sift him as wheat or to harvest his soul” (*Sermons and Writings of Bruce R. McConkie*, ed. Mark L. McConkie [1998], 127).

President Wilford Woodruff: “Lucifer has great influence over the children of men; he labors continually to destroy the works of God in heaven, and he had to be cast out. He is here, mighty among the children of men. There is a vast number of fallen spirits, cast out with him, here on earth. They do not die and disappear; they have not bodies only as they enter the tabernacles of men. They have not organized bodies and are not to be seen with the sight of the eye. But there are many evil spirits among us, and they labor to overthrow the church and kingdom of God... Do you suppose these devils are around us without trying to do

something? ... I say ... we have got a mighty warfare to wage with these spirits. We cannot escape it. What will they do to you? They will try to make us do anything, and everything that is not right. (*The Discourses of Wilford Woodruff*, 238-240)

3 Nephi 18:20. "Whatsoever Ye Shall Ask ... which is right"

Elder Bruce R. McConkie: "Perfect prayers are always answered. Proper petitions are always granted. The Lord never rejects a prayer uttered by the power of the Spirit, or denies a petition sought in the name of Christ, that accords with the divine will." (*New Witness*, 384)

Elder David E. Sorenson: "Christ taught the Nephites that prayer is more than just a means to receive our Father in Heaven's generosity; rather, prayer itself is an act of faith as well as an act of righteousness... This is because the act of prayer itself can change and purify us, both individually and as a group. As our Bible Dictionary states, 'The object of prayer is not to change the will of God, but to secure for ourselves and for others blessings that is already willing to grant, but that are made conditional on our asking for them' (p. 753).

"In other words, prayers bring our desires and the desires of our Father into harmony, thus bringing us both the blessings we are seeking and also the blessings of greater unity with the Father...

"... The greatest blessing and benefit is not the physical or spiritual blessings that may come as answers to our prayers but in the changes to our soul that come as learn to be dependent on our Heavenly Father for strength...

"... the very act of praying will improve us." ("[Prayer](#)," *Ensign*, May 1993, 30-31)

Elder Neal A. Maxwell: "Granted, finite minds do not fully understand the infinite mind of God. We are not fully comprehending when our agency brushes against His divinity. Yet we should trust Him as our provincial petitions meet His universal Omniscience... It is necessary for us thus to place our desires and needs genuinely and unselfishly before God in prayer. It is in this process of placing our desires before Him, to a greater extent than we usually do, that we can listen and learn concerning His will. Such could not be done if we were ritualistically submissive or only partially involved. Of course, after we place our petitions before Him we are to be submissive: 'Thy will be done.' But this is the last part of the process of petition, not the first. Learning to pray is, therefore the work of a lifetime. If we keep on praying, we will keep on discovering." (*That Ye May Believe*, 179)

Elder Neal A. Maxwell: "We may at times, if we are not careful, try to pray away pain or what seems like an impending tragedy, but which is, in reality, an opportunity. We must do as Jesus did in that respect—also preface our prayers by saying, 'If it be possible,' let the trial pass from us—by saying, 'Nevertheless, not as I will, but as thou wilt,' and bowing in a sense of serenity to our Father in Heaven's wisdom, because at times God will not be able to let us pass by a trial or a challenge. If we were allowed to bypass certain trials, everything that had gone on up to that moment in our lives would be wiped out. It is because he

loves us that at times he will not intercede as we may wish him to. That, too, we learn from Gethsemane and from Calvary. (*But for a Small Moment*, 455)

3 Nephi 18:21. "Pray in Your Families"

President Gordon B. Hinckley: "I feel satisfied that there is no adequate substitute for the morning and evening practice of kneeling together—father, mother, and children. This, more than cleverly balanced color schemes, is the thing that will make for better and more beautiful homes" (in *Conference Report*, Apr. 1963, 127).

3 Nephi 18:22-23. "Pray for them ... not cast them out"

Elder M. Russell Ballard: "I believe we members do not have the option to extend the hand of fellowship only to relatives, close friends, certain Church members and those selected nonmembers who express an interest in the Church. Limiting or withholding our fellowship seems to me to be contrary to the gospel of Jesus Christ...

"We might ask ourselves how the newcomers in our wards would be treated if we were the only ones they ever met. Every member of the Church should foster the attributes of warmth, sincerity, and love for the newcomers, as the missionaries are taught to do.

"Brothers and sisters, we members must help with the conversion process by making our wards and branches friendly places, with no exclusivity, where all people feel welcome and comfortable...

"... I urge you to increase the spirit of friendship and pure Christian fellowship in your neighborhoods. A new convert or recently activated member should feel the warmth of being wanted and being welcomed into full fellowship of the Church. Members and leaders of the Church should nurture and love them as Jesus would." ("[The Hand of Fellowship](#)," *Ensign*, November 1988, 28-29)

3 Nephi 18:29. "Who eateth and drinketh ... unworthily"

David O. McKay: "To partake of the sacrament unworthily is to take a step toward spiritual death. No man can be dishonest within himself without deadening the susceptibility of his spirit. Sin can stun the conscience as a blow on the head can stun the physical senses. He who promises one thing and deliberately fails to keep his word, adds sin to sin. On natural principles such a man 'eats and drinks condemnation to his soul.'" (*Conference Report*, October 1929, 14-15)

Book of Mormon Student Manual:

"• Notice that in 3 Nephi 18:26 the Savior ceased speaking to the multitude and turned to the leaders "whom he had chosen." His message in verses 28-29 was given to priesthood leaders as a warning against allowing the unworthy to partake of the sacrament. We learn from these verses that members of the Church should leave the responsibility of determining worthiness to partake of the sacrament to those the Lord has called to make such judgments, such as the bishop or stake president." (*Book of Mormon Student Manual: Religion 121-122*, 319)

3 Nephi 18:32. “Continue to minister”

Elder Neal A. Maxwell: “Whatever the individual case, our task is to ‘continue to minister’ without cynically computing the odds, ‘for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them’ (3 Nephi 18:32). Of course, the determined offenders may ignore even our best efforts. Being ‘free to choose’ for themselves, they may crash through all reproof and restraint. Nevertheless, in our sometimes collective failure to try at all, we all fail. Then we gather solemnly at the foot of the cliff, hoping to salvage something from the smoking twisted human wreckage. Instead we might have been loving, restraining sentries atop the cliff, or workers called upon to oversee, repair and replace the guardrails. You will be blessed to know how to proceed. Your love may not be reciprocated, but it will not be wasted. Don’t fret over possible clumsiness on your part. Real love is felt even when it is poorly expressed. Furthermore, if we ‘[show] forth afterward an increase of love’ (D&C 121:43) we will more likely be seen as a true friend and not an enemy. Never forget Jesus’ encouragement and direction: ‘Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother’ (Matthew 18:15). No one is finally lost until we give up! May you ‘gain’ back your friend. Mind the moment, and eternity will take care of itself.” (*That Ye May Believe*, p. 162-163)

3 Nephi 19:9. They Prayed for the Holy Ghost

Elder Bruce R. McConkie: “There is ... a difference between the gift of the Holy Ghost and the enjoyment of the gift. All saints after baptism receive the gift or right to the sanctifying power of the Spirit; only those who are worthy and who keep the commandments actually enjoy the promised reward. In practice, members of the Church enjoy the companionship of the Spirit from time to time as they manage, by obedience, to get in tune with the Infinite.

“The actual enjoyment of the gift of the Holy Ghost is a supernal gift that a man can receive in mortality. The fact of its receipt is a witness that the saints so blessed are reconciled to God and are doing the things that will assure them of eternal life in the realms ahead” (*A New Witness for the Articles of Faith* [1985], 257).

Elder Jeffrey R. Holland: “As Christ had not yet appeared to them for this second day (and because the Father and Son could not permanently be with them—or us—in a telestial world), the next best companionship came from that member of the Godhead who can be with mortals permanently—the Holy Ghost... In our own time the Prophet Joseph Smith was asked wherein The Church of Jesus Christ of Latter-day Saints differed from other religions of the day. He replied that the distinction lay in ‘the gift of the Holy Ghost’ and that all other considerations ‘were contained in that gift.’ In light of these experiences—ancient or modern, Old World or New—perhaps all disciples of Christ, all members of his true Church, should pray for the influence and guidance of the Holy Ghost as that heavenly gift ‘which they most desire.’” (*Christ and The New Covenant*, 278)

Elder Neal A. Maxwell: “If we can achieve a significant milestone in discipleship, we will find that ‘he that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh.’ (D&C 46:30.) In that stage of advanced allegiance, Jesus’ disciples prayed not only ‘without ceasing’ but ‘they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire.’ (3 Nephi 19:24.) Some of us seem to ‘multiply words’ even in brief pro-forma prayers; the above insights serve as sobering reminders as to how far that milestone—which marks pure motivation—is down the straight and narrow path; yet what exquisite ecstasy awaits those of us who will press forward and so purify ourselves so that our behavior is based on Christ-like motives.” (*A Time To Choose*, 29-30)

Elder Neal A. Maxwell: “By praying, we begin to experience what it is like when we see the interplay of man’s moral agency and God’s directing hand. These are things to be learned only by experience. We learn how important our intentions are, since we are instructed to pray for that ‘which is right’ (3 Nephi 18:20). Our prayers will be better if they are in fact inspired prayers. Thus worshipping, serving, studying, praying, each in its own way squeezes selfishness out of us; it pushes aside our preoccupations with the things of the world.” (*Men and Women of Christ*, 98)

President Heber J. Grant: “I have little or no fear for the boy or the girl, the young man or the young woman, who honestly and conscientiously supplicate God twice a day for the guidance of His Spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for the guidance of His Spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the Spirit of the Lord, I can assure you that we will receive it” (*Gospel Standards* [1976], 26).

Ted Gibbons: “Can you see the lessons here? The habit of praying sometimes leads to the habit of *saying prayers*. Occasionally we pray as though we were flinging a handful of words at the clouds. I have often asked my children, “Did you say your prayers?” That is not a good question. Prayers aren’t something you say, they are something you do.” ([Book of Mormon Lesson #39 “Behold, My Joy Is Full”](#))

3 Nephi 19:19-20, 27-28. “I Thank Thee

Elder Robert D. Hales: “Prayer is an essential part of conveying appreciation to our Heavenly Father. He awaits our expressions of gratefulness each morning and night in sincere, simple prayer from our hearts for our many blessings, gifts, and talents.

“Through expression of prayerful gratitude and thanksgiving, we show our dependence upon a higher source of wisdom and knowledge—God the Father and his Son, our Lord and Savior Jesus Christ” (“[Gratitude for the Goodness of God](#),” *Ensign*, May 1992, 64).

3 Nephi 19:20-23, 29. A Prayer for Unity

Elder Jeffrey R. Holland: “From the Savior’s language, we see clearly it is the Holy Ghost that provides such unity, a doctrinal point not so clearly communicated in the New Testament account. Furthermore, it is significant that one of the ultimate evidences God has of our belief in Deity is that we are seen and heard praying. Christ noted this evidence on behalf of the Nephites. To the Father he said, “Thou seest that they believe in me because thou hearest them” [3 Nephi 19:22].... It is the key to the miraculous manifestations of heaven and the personal companionship of the Holy Comforter(s)” (*Christ and the New Covenant* [1997], 280).

3 Nephi 19:25. “They were as white as the countenance and also the garments of Jesus”

Truman Madsen: “Artists have often depicted this recognition of light as divine beauty by the halo, the nimbus, and the golden circle above the head. But that is at best a token of the promise and the actuality. For ‘whole bodies’ are promised illumination, and the light not only hovers over but also surrounds and engulfs the entire personality until it is gloriously beautiful. It was, after all, every one of the multitude, and all of each of them, even the seams of their clothing, that became scintillant with white light in the presence of Christ during that ‘ineffable outpouring of prayer,’ as Elder James E. Talmage calls it, in the 3 Nephi narrative (see 3 Nephi 19:25). Modern and women of God who have witnessed such radiance of soul say it is ‘like a search light turned on within.’ It is ‘the same glorious spirit,’ the Prophet once wrote, ‘gives them the likeness of glory and bloom... No man can describe it to you—no man can write it.’ (*Teachings*, 368) Aesthetic delight, then, whatever else it is, is delight in light. And it is surely significant that the whole color spectrum, every vivid color of the rainbow, harmonizes in white light which, in turn, harmonizes in Christ.” (Truman G. Madsen, *The Radiant Light*, 26-27)

3 Nephi 19:30. “And ... Jesus ... did smile upon them”

Elder Melvin J. Ballard: “As I entered the door, I saw, seated on a raised platform, the most glorious Being my eyes have ever beheld or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, he arose and stepped towards me and with extended arms, and he smiled as he softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me, pressed me to his bosom, and blessed me, until the marrow of my bones seemed to melt! When he had finished, I knelt at his feet, and, as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of him who hath all things in his hands, to have his love, his affection, and his blessing was such that if I ever can receive that of which I had but a foretaste, I would give all that I am, all that I ever hope to be, to feel what I then felt.” (Elder Melvin J. Ballard, *Sermons and Missionary Service of Melvin J. Ballard*, 155-156)

3 Nephi 19:33. “they did understand in their hearts”

Elder Dallin H. Oaks: “In describing the state of the inner man, the scriptures commonly use the word heart. This word occurs over a thousand times in the standard works, almost always as a figurative expression. Heart is often used to identify the extent to which one is receptive to the message of the gospel. Nephi said, ‘The Lord ... did visit me, and did soften my heart that I did believe’ (1 Nephi 2:16). A later Nephi described his preaching to a people who ‘did harden their hearts and did not hearken unto the words of the Lord’ (Helaman 10:13). Heart is sometimes used as a synonym for mind. Speaking of the multitude who heard the risen Lord on this continent, the Book of Mormon says, ‘neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak’ (3 Nephi 19:33). Heart is also used in contrast to mind, with mind apparently connoting the powers of reasoning (the intellectual) and heart connoting the powers of intuition (the spiritual). President Harold B. Lee used those two words in this contrasting sense when he said: ‘When we understand more than we know with our minds, when we understand with our hearts, then we know that the Spirit of the Lord is working upon us’ (Harold B. Lee, *Stand Ye in Holy Places* [Salt Lake City: Deseret Book Co., 1974], p. 92).” (*Pure in Heart*, Preface)

Nancy Jensen, [Book of Mormon Lesson 39](#) at LDS Gospel Doctrine Plus for some great photos and information.

Nathan Olson, [Lesson 39 “Behold, My Joy Is Full”](#) at LDS Gospel Doctrine Plus for some great photos.