

## ACTS OF THE THREE NEPHITES

*Written by Jonah, the son of Nephi, a disciple of Jesus, and given to Mormon at the time the three disciples ministered to me and my son, Moroni.*

### CHAPTER 1

1 When we try to understand God's proceedings from a human perspective, the rest of the story told to us looks a fable, unless God gives the children of men, according to their attention and diligence, to know its mysteries.

2 Concerning this, behold, it was prophesied by the prophets of old, that these records would be sealed; kept and preserved by the hand of the Lord until they were brought to the knowledge of all nations, tribes, tongues, and peoples, that they might know the mysteries of God contained therein.

3 And now, before you suppose that this is foolish; I want to remind you that there are many mysteries that remain hidden, which no one knows but God himself. And behold, it was by the wisdom of God that these records were preserved; with the purpose of increasing the knowledge of His people in the fullness of times; being an instrument in the hands of God to accomplish His great and eternal designs among the children of men.

4 Remembering still, that the foolishness presented by God in the course of all dispensations was the means by which the Lord confounded the wise men and teachers of the law among His people, to do His work among those who, according to the attention and diligence that if they dedicate, come to understand their mysteries, and to bring salvation to their souls.

5 Those, therefore, who do not harden their hearts when these records are finally revealed to the children of men, will be endowed with wisdom to understand the greater part of the word already revealed, until it is given to know the mysteries of God in its fullness. But those who harden their hearts when these records appear among them, even the knowledge they possess of the first set of books revealed, will become obtuse in their minds, until they know nothing of their mysteries.

6 This record, therefore, which is granted now to the children of men, is a great and important mystery of the mysteries of God, and for this reason you can not suppose in your intellect, that it be easy to understand, because the things written here do not follow the events in chronological order, but, as with all the other scriptures left to us by the ancient prophets, future events are set in front of the prevailing affairs, and then again to intertwine in the same plot of history that is being written the present and the past so that, according to the dictates of the heavens, this entanglement of information, will compose the substance of faith in the feelings of those whose heart is receptive to the word of God through the Holy Spirit.

7 So desire to remember what was said by Alma, that "faith is not perfect knowledge". The same is true of these words of mine. At first, you can not be sure of them until you awaken your spiritual faculties, testing the words of this record as a result of what was written by the ancient prophets, and exercise a particle of faith in your quest for knowledge of the mysteries of God, still though you only have the desire to know the truth behind my words, and let this desire operate in your heart and mind, until you comprehend the fullness of these mysteries, so that you may with all diligence add to your faith the virtue of this new perception.

## CHAPTER 2

1 In prayer, touching the twelve disciples with the finger, Jesus gave each of us the promise of what we desired in our hearts, and with the exception of the three of us, all others wished to have an end in the ministry to which they were called and that after having lived the age that man is allowed to live, that they might soon go to Christ in His Kingdom. Nevertheless, the Lord blessed them because they desired this in their hearts; and after praying and sharing the bread and wine among the twelve, as Jesus taught, that this sharing ceremony of the bread and wine prefigures an ordinance of the Greater Priesthood that existed from the beginning of time at different times on earth; whenever the high priesthood of the son of God is active among the children of men, beginning with prophets and apostles of the church of the Lamb<sup>1</sup> in remembrance of the agreement made between the members of this high council with the Father; and the Son; and the Holy Spirit, even before the foundation of the world<sup>2</sup>, concerning the great sacrifice proposed in the heavens, which was effected by our Lord Jesus Christ, for the benefit of all men who repent and exercise faith in Him. <sup>(1)</sup> Sealed Book of Moses

9:1; RLDS Genesis 14:17-18 - IV | <sup>(2)</sup> RLDS Alma 9:68-10:3 / LDS Alma 13:5-11

2 Then, Jesus rose and girded His loins with a drying cloth, took the water which He had commanded Timothy to bring in a jar of half measure, and poured into the basin that I, Jonah, brought by reason of His request; and one by one He washed the feet of the twelve, consecrating them<sup>1</sup> and ordaining them as high priests<sup>2</sup> of the sacred order of Melchizedek in order to organize the Church, starting with city of Abundance, until filling the whole earth. Then warned us that when we shall consecrate and ordain other high priests to help us in the things concerning the church, that we must do it in the same way that He did to us. <sup>(1)</sup> RLDS Alma 3:3 / Alma LDS 5:3 | <sup>(2)</sup> Sealed Book of Moses 9:4;

RLDS 85:39b; 45-46b / LDS D&C 88:128; 138-141; John 13:3-7

3 And turning unto the three of us, He said unto us: Do not worry about that which ye desired in your hearts; behold, I know your thoughts; and you wished that which John My beloved, that hath followed Me in My ministry, desired Me.

4 Therefore, you are more blessed, for you will never taste the bitterness of death; but you shall live from generation to generation to see all the works of the Father among the children of men, till all things be fulfilled according to the will of the Father, when I will come in My glory with the powers of heaven among My people in Earth.

5 You, therefore, will never suffer the pains of death; but when I come in My glory, you will be transformed in the twinkling of an eye, from your mortality to immortality; and then shall ye be blessed in the kingdom of My Father; for how much you will not suffer the pains of death while ye abide in the flesh; except for the sins of the world; and all this I will do by virtue of what you have asked of Me, because you have desired to bring the souls of men to Me as long as the world exists.

6 Behold, for this reason you will have complete joy and sit in the kingdom of My Father; Yea, your joy will be complete, just as the joy that the Father has given Me is complete; and you will be like "I AM" in your hearts, because "I AM" as the Father; and the Father and I are interconnected by our feelings, just as you also will be bound to My name; and after He had uttered these words, Jesus laid His hands on us and departed.

7 And behold, the heavens were opened before us, and we were translated into heaven, and we have seen and heard unspeakable things, which it was forbidden for us to speak to the people of our day; nor was it given power to describe the things which we have seen and heard in that generation; and whether we were in the body or out of the body, we can not say; because we do not know what actually occurred to us except that we had been transfigured, as if

we had been changed from that body of flesh to an immortal state in that instant, so that we could contemplate the things of God.

**8** And, behold, as we return, we resume our ministry on earth; yet we did not reveal the things which we saw and heard to men in the flesh, because of the command given to us in heaven, but we were ordered to do this record<sup>1</sup> — that we go out by the face of the earth and minister among all the people, bringing to the church all who believed in our preaching; baptizing people who believed in our words, and all who were baptized received the Holy Spirit in confirmation of our ministry. <sup>(1)</sup> RLDS 3 Nephi 13:29-30 / LDS 3 Nephi 28:18

**9** And, behold, we shall be among the Gentiles and the Gentiles shall not know us. We will also be among the Jews and the Jews will not know us. And it shall come to pass, when the Lord shall deem expedient in His wisdom, then we three we will minister among all the scattered tribes of Israel, to gather together the remnant of the house of Jacob from all the nations, tribes, and tongues; and among them we will bring many souls to Jesus, that their desire may be satisfied; and also by virtue of the convincing power of God who is with us.

**10** Yea, even among the Gentiles a great and marvelous work will be performed before the day of judgment, and then all the scriptures that relate the wonderful works of God, according to the words of Christ, will be revealed to the children of men, when then, Jesus comes over among His people in the fullness of times<sup>1</sup>. <sup>(1)</sup> RLDS 3 Nephi

13:45 / LDS 3 Nephi 28:33

**11** And woe unto them that will not hearken unto the words of Jesus, and to them which He hath chosen for to send before His coming; because those who do not receive the words of the books of those whom He will send to the Gentiles in the last days, do not receive it, and with this they will never obtain for themselves the words of the book that Jesus will reveal in the final part of the fullness of times.

Therefore, Jesus will not receive them on the last hour<sup>1</sup>. <sup>(1)</sup> RLDS 3 Nephi 13:46-47 / LDS 3 Nephi 28:34

## CHAPTER 3

**1** Around two hundred years since the coming of Christ among the Nephites, many of my people began to divide into classes, and began to organize churches for themselves, for the purpose of obtaining riches, prestige, and glory among their brothers.

**2** It so happened that after two hundred and ten years had passed, that there were many churches professing to be the Church of Christ among my people, yet they suppressed most of their gospel, and modified the principal doctrines and ordinances to fit to a more liberal way of living, in such a way that they tolerated all sorts of iniquities and promiscuities because of the easy path their leaders presented to their members, because they get a profit by encouraging the people from setting aside the principles of equality between brothers, because until then the true Church kept all things in common among the members, each making profit in their business, but not for themselves, but for the collective good of all the brethren under the solemn covenant of the united order, according to his desires and needs.

**3** And these churches multiplied greatly, because of the iniquity and power of Satan that took hold of their hearts to the point of rejecting our preaching, because we were among them. Nevertheless, they threw us into prison; but its walls could not withstand the power of God that was with us and as soon as we were chained in chains, the fetters were broken. We were thrown into the fire, but we emerged unharmed before their eyes; in wild animal pits, but we played with the beasts in the same way a child plays with a lamb; and we left

without any scratch before the eyes of the multitude that observed us.

4 Nevertheless, the people hardened their hearts, and attacked the people of Jesus; but the people of Jesus did not retaliate against the attacks, because they obeyed His teaching, of not to throw your gifts before those who despise them. And so they were degenerating in unbelief and iniquity from year to year, until two hundred and thirty years passed; and then there was a great division among the people.

5 And it came to pass at the beginning of these days, that there arose a people called the Nephites, and they were true believers in Christ; and there were three distinct tribes among them, whom the Lamanites called Jacobites, and Josephites, and Zoramites; because of the three disciples of Christ, for we individually ministered, each among one of these tribes, from which we descended; and all the men, women, and children who formed the people of the Church were called Nephites; independent of the tribe they belonged to; being I, Jonah, a descendant of the tribe of Joseph, one of the sons of Nephi, who was the chief disciple of the Lord.

6 In this way, we instituted a single identification for the people of the church, without removing the tribes that composed them, so that their Church continued on the earth, just as in the days of our ancestors when they left Egypt. For although they were twelve distinct tribes, having different patriarchal designations from one another, they were recognized only by the peoples around, as the nation of Israel.

7 For how much we prevailed, the Church of Christ, after He was present among His people, as the Nephite nation, until two hundred and sixty years and the people of the Church began to become proud, by virtue of their great riches; to the point of the richest they no more be willing to share their profits with the poorest, because they already resented in dividing their assets; and were vain among their brethren, the Lamanites that congregated with us. And from then on,

we, the disciples, who were to remain on earth while there was the Church of Christ among the Nephites, began to suffer for the sins of the world.

8 Behold, here in this expression, "the disciples began to suffer for the sins of the world<sup>1</sup>" hides the great mystery of our ministry and existence among men on earth. For it was written by our poets and historians what was passed on to them by the culture of the peoples who lived with us during these two hundred and sixty years, having their children and their children's children heard some report from the past, of that we were brought to death more than once, but we were left unharmed in all cases. <sup>(1)</sup> RLDS 3Nephi 13:51 / LDS 3Nephi 28:38

9 Claiming, therefore, that on the occasion of our call to remain on this earth, Jesus Christ said that "we would never taste death," but the fact is that we were told on this occasion by the voice of the Lord that "if you die in Me, you will not taste the death<sup>1</sup>." <sup>(1)</sup> RLDS D&C 42:

12f / LDS D&C 42: 46

10 And because of these words also it is said to this day among the Nephites: "If they were mortal or immortal from the day of their transfiguration<sup>1</sup>, nobody knows; for they themselves reported that they were caught up into heaven, but did not know whether they were cleansed from mortality to immortality<sup>2</sup>, only argued among their acquaintances that their bodies have undergone a transformation<sup>3</sup> so that they do not prove the bitterness of death<sup>4</sup> every time they were thrown into the fire or stoned to perish. " Therefore, although we are killed at all times, we do not suffer the pains of death or their agonies; except "for the sins of the world<sup>5</sup>."

<sup>(1)</sup> RLDS 3Nephi 13:29 / LDS 3 Nephi 28:17 | <sup>(2)</sup> RLDS 3Nephi 13:49 / LDS 3Nephi 28:36 | <sup>(3)</sup>

RLDS 3Nephi 13:50 / LDS 3Nephi 28:37 | <sup>(4)</sup> RLDS D&C 42:12f / LDS 42:47 | <sup>(5)</sup> RLDS 3Nephi 13:51 / LDS 3Nephi 28:38

11 I speak of this, because of the iniquity and unbelief that increased among the Nephite people from time to time, and of the many times that the three of us were taken out of the midst of the people and



regarded as slain by those who knew us. This happened for the first time one hundred years after the coming of Christ, when all the disciples had already gone to the paradise of God except us three<sup>1</sup>, but the whole first generation of those who saw Jesus had died<sup>2</sup>. <sup>(1)</sup>

RLDS 4Nephi 1:15-16 / LDS 4Nephi 1:14 | <sup>(2)</sup> RLDS 4Nephi 1:21 / LDS 4Nephi 1:18

**12** My father was one of the disciples of Jesus Christ, the one who resurrected his brother Timothy<sup>1</sup>, and who was still alive on the occasion of everyone already have died, except us three<sup>2</sup>. And the church was living a period of peace and justice among its people, but as soon as the Lord transferred us again, behold, one of my brethren gave continuity to our father's record. <sup>(1)</sup> RLDS 3Nephi 3:60; 9:4

/LDS 3Nephi 7:19; 19:4 | <sup>(2)</sup> RLDS 4Nephi 1:15-16, 22 / LDS 4Nephi 1:14, 19

**13** Now, whether we die or not, we do not know for sure. Nevertheless, what happens to us is that we do not suffer the pains of death, which are forgetfulness when passing through the veil, but behold, we remember all things both in this dwelling and in the other, and so we must remain until all things be fulfilled, when then Jesus comes among His people in the last days, just as He came among the Nephites, and we will be transformed in the twinkling of an eye, of the mortality, that is, of this mortal state in which we are being delivered to death at all times, to immortality<sup>1</sup>. <sup>(1)</sup> RLDS 3Nephi

13:19 / LDS 3Nephi 28:8

**14** And in this transitory state of being and not being in the world, we must remain, going and coming, in a partial and continuous transformation of what we are to be at the last day, so that Satan will not have power over us and so little acknowledge us among the children of men, and that we may not be held back by the rulers of the earth until the day of judgment, when we will then go through a complete transformation so that we may no longer leave the presence of God<sup>1</sup>. <sup>(1)</sup> RLDS 3Nephi 13:52-53 / LDS 3Nephi 28:39-40

**15** Nevertheless, the lack of references by the ancient prophets in their writings to this procedure which Jesus Christ used with us, who

are the three disciples that should remain in the land, does not appear to exist in any previous account in the history of the gospel, from the beginning until now; except the account that was shown to us, when we were caught up, and we saw a book written by an apostle of the Lord, whose name was John; the one of whom the Lord Jesus had told us: "Behold, I know your thoughts, and you desire what John, My beloved, who has accompanied Me in My ministry before I was condemned by the Jews, desired of Me."

**16** And after we were caught up and transfigured before the throne of God, we were shown all the unspeakable things of the mysteries written by this apostle John<sup>1</sup>; but because of the order which we have received in heaven, we do not report anything, for how much, we ministered among all inhabited earth, and we have recorded the things which we have seen and heard of the revelations written by him, to be revealed, when at last these things begin to occur again between the children of men<sup>2</sup>. <sup>(1)</sup> RLDS 3Nephi 13:24-27 / LDS 3Nephi 28:12-15 |

<sup>(2)</sup> RLDS 3Nephi 13:28 / LDS 3Nephi 28:16

**17** For how much it is difficult to explain this great mystery which surrounds us, when we ourselves are beginning to understand. The fact is that after a hundred years that have passed since we were removed from our brethren, that is, two hundred and ten years from the time that Christ came among His people, we were considered dead among our kindred, and behold, the Lord brought us back among this people on more than one occasion, for how much there was no more peace and righteousness between them.

**18** It was when the people began to divide into classes, and they began to organize churches for themselves, for the purpose of obtaining riches, prestige and glory among their brethren, as I mentioned earlier in this record. Yea, even among those who are remnants of the tribes that each of us was responsible for, who are Jacobites and Josephites and Zoramites.

## CHAPTER 4

1 And it came to pass, when we returned among those who are of our people, because they began to be proud, that we ministered among them until the days when Ammoron, the brother of Amos, which were the sons of Amos my brother; yea, the one who replaced my father, Nephi, among the twelve disciples, when he took the leadership of the church among the Nephites.

2 And among them we remain again until the days when Ammoron hid the records that were sacred, three hundred and twenty years after the coming of Christ among the Nephites<sup>1</sup>. It was then, in this year, that the Lord removed us again from the midst of this people<sup>2</sup> and led us to a distant land to minister among the Jews and proselytes Gentiles. Five years after we were taken away again from this people, the Lord appeared to Mormon, when he was fifteen years old, for the purpose of to prepare to obtain these sacred records of the people of Nephi entrusted out to him by this same Ammoron, of whom I spoke earlier. <sup>(1)</sup> RLDS 4 Nephi 1:57 / LDS 4 Nephi 1:48 | <sup>(2)</sup> RLDS Mormon

1:14-15 / LDS Mormon 1:13-14

3 After some time, being ministering among the Jews and Gentile proselytes both in Jerusalem and in all parts of Asia, we were caught up from that place and reallocated again among this Nephite people. It was when we ministered among our brethren again and in the course these days I began to write this record that we were required to do, and the other two disciples who have accompanied me since then let me write our acts among the people of Christ<sup>1</sup>. — That we should go out on the face of the earth, ministering among all people; yea, among the Gentiles and also among the Jews by virtue of the convincing power of God, who is with us. <sup>(1)</sup> RLDS 3Nephi 13:29-30 / LDS

3Nephi 28:18

4 In the course of these years when we, the three disciples, remain among our own people again, behold, we minister to Mormon and

his son Moroni<sup>1</sup>, for the benefit of the records entrusted to him to compile on plates, for how much these records which I, Jonah, one of the three disciples of the Lord, was commissioned to do, which bears the name “Acts of the Three Nephites<sup>2</sup>” and also of a second record which my father Nephi wrote by request of the Lord as being the book of the “Prophecies of Samuel the Lamanite<sup>3</sup>”; and also the record I mentioned earlier on the “Revelations of John<sup>4</sup>”, written by me, Jonah, with aid of the other two disciples, concerning what we have seen and heard when we were caught up. <sup>(1)</sup> RLDS Mormon 4:12-15 / LDS Mormon 8:10-12 | <sup>(2)</sup> RLDS 3Nephi 13:29-30 / LDS 3Nephi 28:18 | <sup>(3)</sup> RLDS 3Nephi 10:34-41 / LDS 3Nephi 23:7-13 | <sup>(4)</sup> RLDS Ether 1:113-114; 1Nephi 3:238 -251 / LDS Ether 4:16-17; 1Nephi 14:18-27

5 These records, which I am referring to, were written by me and my father on scrolls of hides, which I delivered into the hands of Mormon at the time we ministered to him and his son Moroni<sup>1</sup>, so that Mormon would transcribe them on the plates that were compiling and finally sealing its contents along with other records required by the Lord for a wise future purpose in which we will return and minister together to the one who goes to read these records in the fullness of times. <sup>(1)</sup> RLDS Mormon 4:12-15 / LDS Mormon 8:10-12

## CHAPTER 5

1 As soon as the twelve began their ministry among the Nephite people, Jesus gave us experiences that can not be described, whose evidence of His love authenticated our ministry wherever we went. If it were not for these special evidences of His love, there would be no reason for these three disciples to want to remain in a world that distills so much hatred and other sentiments derived from Satan; for how much we would suffer every kind of persecution under heaven

to take along the pure love of Christ to the most ignored villages around the earth.

2 With the exception of the times we were caught up and reallocated in distant lands, whose language was so different, that most of the time we had to use the gift of tongues to understand what was being said, by whose sense of zeal for the word it was urgent to fill our understanding with the Holy Spirit of God to help us in the different languages to which we were subjected to exhort; and to administer the gospel of repentance among the many nations, tribes, and tongues; without ever letting us down, or being influenced by the opposing sentiments derived from the evil one.

3 It was under such imperative condition, of never to be overwhelmed by the opposing feelings of the devil, which occasionally make up residence in the heart of the natural man, that Jesus warned us to preach and teach the children of men, with the purpose of those who accept our message, coming from the gospel of Christ, to have power in His name to overcome the forces of the enemy in themselves.

4 In view of this, after had passed fourteen years since we were caught up and equipped with these good news, who from the heavens Jesus took me privately among my other two companions, and set me before one of His disciples in Jerusalem, who was about to enter into a debate with the chief apostles of Christ because of the circumcision of the Gentiles, to which I ministered to him not to let the feelings of pride from the evil one take hold of his heart as Jesus foresaw, for how much I have made him realize that true circumcision is the lofty sentiment of Christ in our hearts and that the strange feeling of disagreement was an angel of satan who had moved him for a long time in order to confront the one who held the keys of the high priesthood of the Church in Jerusalem, and this brought tremendous pain to his heart, as if it were a thorn in his flesh.

5 For how much pleaded three times to the Lord to eliminate this evil from his heart, it was that the Lord spoke to him saying: My grace will suffice for you, that is, My Feelings in your heart and behold, My power will be perfected in your weakness for how much you will not exalt yourself to men in the flesh, but will be raised by Me, the Lord, according to the humility that you must obtain, by the ministration of this My servant to thee sent<sup>1</sup>. <sup>(1)</sup> 2Corinthians 12: 2-9; RLDS

3Nephi 13:25-27 / LDS 3 Nephi 28:13-15

6 When I returned among the Nephites, I joined the other eleven disciples gathered with the Church of Christ from every region around, who sat down to obtain the word of the twelve, and together to share the sacrament, because we taught the people His words, as well as He told us to do. My father Nephi, the main among the twelve, stood before them all and began to speak to the people, saying: We have long waited by the signs announcing the birth of Christ among our brethren in Jerusalem, while the unbelievers tried to nullify our faith by saying that none of this would happen.

7 In later years many of our brothers lost hope and got out of the way. But the promises were real and the prophecies about Christ were fulfilled, one by one before our eyes, until our brethren could clearly discern the time when Jesus would come among us, making us a stronger people in the faith; for the purpose of waiting for the next event until our eyes saw the coming of Jesus Christ, when all could see Him come down from the sky in a beam of light.

8 Let us no longer quarrel in controversy among us, but let us take upon ourselves the commandments of Christ, and stand up in such order, to be united in all things, that together we may overcome any obstacle which Satan may place in our way.

9 Therefore, I want to remind you of these things that were required of us by Jesus Christ, to make us pure in heart, seeking with fidelity to promote good among brothers, without detracting from the words left to us by the prophets of the past, in order that we might obtain

the word of God revealed among us, that we may be one, just as He remains united with us through His gospel.

**10** These, therefore, are the teachings which Christ left for us, which exist since the beginning, but which were taken from among the people, because they could not endure it, except in the days of Enoch.

**11** May we be willing to do the same thing that the Enochians did before the flood now in our present time and let God evaluate our hearts in all things.

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## CHAPTER 6

**1** This is how Jesus told us while He was among us: "If you obey My commandments strictly and keep My covenants, then you will be My special property among all the peoples of the earth. And you yourselves will become a kingdom of priests and a holy nation."

**2** As part of His covenant with Abraham, that all the nations of the earth shall be blessed by means of a "chosen seed", He, Jesus, being the "Promised Descendant", kept this same promise among the children of Lehi, placing upon me, Nephi, the presidency of the high priesthood of His Church, and to my descendants after me, from generation to generation as regards that of His administration here in the land of our inheritance, in parallels with the administration of the Church of Christ in the land of Jerusalem; for how much I, and my descendants, according to the diligence that we show for the Gospel of Christ, will be the channels of revelation for the church in this land of promise, since we have no contact with him who holds the keys of the kingdom, laid upon his head by the hands of Jesus Christ when He ministered among the Jews in the land of our ancestors.

**3** The basis of this promise, that extended over the firstborn of this seed, it is superimposed upon the head of a righteous descendant from the line of Nephi, if the firstborn has not the desire to fill this office in the place of his father, or is not worthy of such.

**4** Being that I, Nephi myself, with whom Christ made this covenant, I tell you with all the strength of my heart, that we, the Nephites, can become, yea, this special property for Jesus Christ among all other peoples from the earth and become a kingdom of priests and a holy nation.

**5** Know therefore, all of you, O people of the Church of Christ, that Melchizedek was king and priest at the same time, with office to the high priesthood equal to Enoch. And now we have this same designation left over Nephi's head, and extended to every Nephite nation with the opportunity to produce "a kingdom of priests" and thus, to promote a royal priesthood among the peoples of the earth.

**6** But this condition depends on strictly obeying the commandments of Christ and indeed keeping His covenants.

**7** Nevertheless, let us definitely understand that the law of Moses, which was brought by our ancestors to this land of promise, has served as a tutor until Christ appears among us and gives us a new covenant, in which the promise made, is that we will be a kingdom of priests according to the order of Melchizedek, in which the high priesthood, as it was in the beginning, shall be restored in the latter days.

**8** And now, brethren, behold, I, Nephi, being the one upon whom Christ appointed for presidency of the high priesthood among His Church here in the land of our inheritance, I call you to the general assembly to require you to keep His commandments, and to dignify ourselves before His eyes as a holy people and worthy of His grace.

**9** So let us stand up to erect the society and city that Jesus Christ has presented to us, so that we may enter into His rest.



**10** Remember, however, that all good feelings come from God; and that evil sentiments proceed from the devil, and that it will not be possible to erect such a United Order, the likeness of the city of Enoch, among the Nephites, if in any way do unbalance to the divine nature that is in you, allowing that the bad feelings derived from evil penetrate into your hearts.

**11** Because the devil is an enemy of God and his gifts distill feelings that poison the good heart, waging constant struggle between the gifts of life with those who produce death.

**12** Yea, verily, verily, I say unto you; that every feeling that persuades men to do good among their brethren, and impels them to love, it proceeds from the hand of God.

**13** But, behold, every sentiment which is opposed to these, though seeming to be beneficial, if it does not meet the needs of its fellowmen, in love, then it proceeds from the evil.

**14** Therefore, be careful not to fall into the traps of the devil and be entangled in his fishing net, for the sentiments derived from his gifts tend to be similar to divine feelings, while deceiving the earthly man with such persuasion, to the point of men qualify the bad as good and the good with bad.

**15** But, behold, Jesus Christ did not leave us completely forsaken when He departed, but sent us the Holy Spirit, who is given to us by the gift of the Holy Spirit, after baptism, by the laying on of the hands of those who possess the due authority so that we may distinguish good from evil and have a perfect discernment to separate the darkness from the light that fills our hearts, and thus choose to follow the path of clarity through the teachings of His gospel.

**16** Therefore, I beseech you, brethren and friends, that together with us remain gathered in the Church of Christ as one body and diligently seek to distinguish between the darkness of the devil and

the light of Christ in his way of feeling and put aside all that is detrimental to their way of life.

**17** This, therefore, is the secret that God protected and sealed to the knowledge of the past ages, to be revealed only in the fullness of times. Therefore, when He created the first man and the first woman, God endowed them with the fullness of His being and there was no evil feeling in their hearts, but because of their fall, their descendants inherited sin and death, and the weakness of the soul, and the bondage of the spirit in themselves.

**18** This causes man to be enslaved by the opposing sentiments created by the arch-enemy of our God, and unless we submit to living under the guidance of heavenly laws, by mutual agreement of the laws of His gospel, we shall never be wholly free from corruption and lusts that continually attack our hearts through a whirlwind of feelings and a stupor of thoughts, which continually divert us from the path we must follow.

**19** But with the Holy Spirit of God, through His gifts, Zion will overflow with peace and meekness among the citizens, for the good feelings, as if it were a voice in our ears<sup>1</sup>, will have to indicate us the way forward, amen! <sup>(1) Isaiah 30:21</sup>

**20** These were the words of my father, Nephi, in remembrance of the teachings of Christ, when the twelve gathered all the Nephites from among the Jacobites, Josephites, and Zoramites for the purpose of building among them the city of Zion and a new Jerusalem, as prophesied by the prophets of the past. Being that more than a thousand souls were baptized in that occasion because of the words of my father.

## CHAPTER 7

**1** But behold, Zion, the city whose foundation proceedeth from heaven and expected, by all the prophets that lived before us, shall not come until the words of this book fulfill the prophecies of Isaiah, when then these seals are opened and these words are revealed to the sons of men and by the remnant of Jacob, the Lord God will show in union with the seed of the promise and to every one who will be called by His name in the fullness of times.

**2** And thus prophesied Isaiah concerning these days and the chosen seed, through the covenant made with their ancestors: "Behold, the former things already fulfilled, and, behold, now I am announcing unto you new things; and before they occur, I reveal them to you. From the east I will bring his offspring, and in the west I will gather him. I'll tell the north: Deliver them! And to the south: 'Do not hold'; bring My children from afar, and My daughters from the ends of the earth, even every one that is called by My name, and gather in Zion, in the New Jerusalem. And, behold, I will bring forth from them a people who are blind, though they have eyes, and who are deaf, though they have ears, and I will drive them away, because they refuse to see salvation from Me, the Lord, while I gather all the nations into one place."

**3** Who among them can announce this and reveal to us the ancient things written in this book? — May he present his witnesses to prove that he is right; so that My people will hear them and say: 'This is true<sup>1</sup>'. <sup>(1)</sup> Isaiah 43:5-9

**4** Therefore, it must be fulfilled in this, that Isaiah's words concerning him who, with stuttering lips and by another tongue, will speak to this people<sup>1</sup>, just as it was prophesied by Joseph in Egypt concerning him whom the Lord would call to write these words, but that he will not be able to speak to these people because of his dialect, but that the Lord would summon to minister with him, a

spokesman from the loins of Joseph, according to the promises made to our ancestors in relation to the chosen seed in the last days<sup>2</sup>. <sup>(1)</sup>

Isaiah 28:11 | <sup>(2)</sup> RLDS 2Nephi 2: 32-37 / LDS 2Nephi 3:17-18

**5** In these days there will be a transformation of the peoples among whom there will be a pure tongue, for each man and woman will invoke the name of the Lord in their hearts<sup>1</sup>, so that the love is the feeling shared by both parties; whether it be between two persons or two groups, or even between different cities, for wherever your people are gathered, there will be the same feelings among brothers.

<sup>(1)</sup> Zephaniah 3:9

**6** This project, coming from God, requires first that the people possess the citizenship of Zion in their hearts and this will be the means by which the people of God will show themselves apt and worthy to live in Zion, having a broken heart and a contrite spirit before the Lord.

**7** Yea, unless the people united in your feelings begin to build the principles governing Zion in your own hearts, they can never erect a physically structured Zion on earth. This will be impossible unless engraved the laws governing this heavenly home in yourself, and after building yourselves with the spirit, that is, with the pure sentiments that rule Zion, then each of the men and women of God, should extend this same principle, into his own home and so forth through the society of the Church of Christ in general, until all the citizens of Zion are living harmoniously and according to the high standards of the Kingdom of God on earth, just as it is done in the heavens, so that He may come<sup>1</sup>. <sup>(1)</sup> RLDS D&C 65: 1c-1f / LDS D&C 65: 5-6

**8** As soon as this becomes a reality, then the spiritual temple, whose living stones, carved and fitting by the words of this book, will be grouped and unified in only one purpose; and only this way will be possible, with unity among all, to build a physical temple in the land, where the Lord will be among His own, as in the days of Enoch and as it came to pass between us, the Nephite people.

9 But these will not be the days when the city of Enoch will come adorned from heaven, like the Heavenly Jerusalem, promised to come down upon the earth, in which the Lord, after gathering His people in Zion and in His stakes in the last days and having prepared the heart of His people to be ready in all things, then after these things coexist in their elect, He shall come and dwell with His people for a thousand years<sup>1</sup>. <sup>(1)</sup> RLDS D&C 28:2b-2g / LDS D&C 29:8-11

10 Before, however, obey these words and keep the commandments of Christ in your hearts, and teach one another, esteeming each one his neighbor as a brother of blood, while are under these commandments, and subject to the authorities of men; for verily I say unto you, when the Lord cometh into His temple, He shall reveal unto you new commandments<sup>1</sup>. <sup>(1)</sup> RLDS D&C 38:5a-6a / LDS D&C 38:21-27

11 But as regards this record, whereby the people of the Lord will be ruled in the last days, until He comes to His temple and find a clean people to reveal to them new and great truths<sup>1</sup>, behold, we the three Nephites, we will leave written in this record a model, so that the people of the covenant in the last days may have a basis of our society, when among them, this will be revealed. <sup>(1)</sup> RLDS 2Nephi 12:80;

Ether 1:101 / 2Nephi 30:3; Ether 4:7

12 In turn, this people must live in consecration, there being no poor among them, through the covenant of God that will be established among the people, when then, these words will be revealed, for whose promise will never be allowed to be violated, being a people united in purpose and having a pure heart, which will foreshadow the true citizenship of Zion when Christ comes to His temple in the last days<sup>1</sup>. <sup>(1)</sup> RLDS D&C 42: 8b, 10c / LDS D&C 42: 30, 36

1 The Nephite people, taken then, by their highest sentiments, banished from their midst all resentment that came from the evil one, beginning with sorrow and rancor, then anguish and fear, anger, covetousness and lasciviousness, and many others derived from satan, and whenever an adverse feeling to the heavenly gifts was identified, a record was made of it for the purpose of being worked out at church meetings in general, for the purpose of being replaced by those noble sentiments derived from the bigger Gift, coming from the name of our God, one at a time, until the strife between brethren ceased to exist, and there were no more quarrels among the Nephite people.

2 And, behold, the multitude of those who believed in the words of the disciples of Christ increased, and were baptized into a symbol of a spiritual rebirth, that is, as if buried in the waters of baptism, they abandoned the old sentiments of the evil one, who easily entangled them, in order to be reborn into a new life, clothed with the fullness of the good feelings that are in the name of Christ, which they took upon themselves and were greatly benefited by the gift of the Holy Spirit that was given to them by the laying on of the hands of the twelve; being all of them committed to the gospel of Jesus Christ in order to learn to develop in their fullness in the perfect body that is in communion with the gifts of God, becoming a people united in feelings and understanding as having one heart.

3 For how much was created the most just order, never seen before among brethren, we began to live as an organized church among all the surrounding lands, and my father, Nephi, took upon himself the leadership of the church; having for committee to Lachoneus<sup>1</sup> who had been the supreme judge and governor of the people of Nephi, but who had appointed his son in his place<sup>2</sup>, the one who was later murdered in the judge's chair<sup>3</sup>, for the purpose of serving God more

fully in his ministry, and that symbolically came to represent the right arm of Nephi and, Gidgiddoni<sup>4</sup>, who was one of the supreme judges of the people, as his left arm, to which the people had great esteem and consideration<sup>5</sup>. In his place, among the twelve, my father called and ordained to the high priesthood my younger brother, Amos, establishing among us the most sublime and elevated condition that exists in the everlasting gospel, the supreme order of the Church of Christ erected under the foundation of apostles and prophets, which existed before the foundation of the world; with the premise of erecting among this people, the ancient "Order of Enoch", whose foundations among the people of the church of Christ on earth, if done successfully, become the foundations of Zion. <sup>(1)</sup> RLDS 3Nephi 2:20-22 / LDS 3Nephi 3:15-17 | <sup>(2)</sup> RLDS 3Nephi 3:21 / LDS 3Nephi 6:19 | <sup>(3)</sup> RLDS 3Nephi 3:36 / LDS 3Nephi 7:1 | <sup>(4)</sup> RLDS 3Nephi 2:24 / LDS 3Nephi 3:19 | <sup>(5)</sup>

RLDS 3Nephi 3:6-7 / LDS 3Nephi 6:5-6

**4** We have always understood that the day would come when we would have to implement this greater law, which was given to Enoch, and later revealed to our ancestors when Moses in the desert clearly taught this same law to the covenant people<sup>1</sup>, when he said: that every man Consecrate yourself and your son and his brother, that God may bestow on him a blessing on this day<sup>2</sup>. "But behold there was a dispute between the people, because of their possessions and the gold they had already destined for the Calf of Aaron, for this calf with all its gold was to be thrown out at the command of Moses, but for attachment to this condition corrupted of ambition in their hearts, that same day, were shown to Moses that they were more zealous for the worldly riches than to the sacred covenants established between them and their God." <sup>(1)</sup> RLDS D&C 83:4a / LDS D&C

84:23 | <sup>(2)</sup> Exodus 32:29

**5** It was for this reason that the next day Moses said to the people "you have committed a great sin"; and now I will go up to the Lord and I make atonement for your sin. And Moses interceded with the

Lord for the people, saying: O Lord, let not Thy burning anger be risen against this people because of this great sin; for they have made of the spoil which they brought out of Egypt, yea, the gold, in gods for themselves. But now you, O Lord, forgive the sin of this people, if not, exclude me, pray thee, from thy book which thou hast written. And the LORD said unto Moses: "Whosoever shall sin against Me, the same shall I erase out of My book." So now go; lead the people to the place where I told you; behold, My angel shall go before thee; but on the day that I visit, I will visit their sin upon them. And the Lord struck down the people because they worshiped his gold and the golden calf which Aaron made<sup>1</sup>. <sup>(1)</sup> Exodus 32:30-32

**6** And it came to pass in the thirty and sixth year, when all the peoples round about the land were converted, both Nephites and Lamanites, that we started to have all things in common, not existing neither rich nor poor, nor slaves nor free. But they were all partakers of the greater Gift in their hearts, living in communion the fullness of the feelings, united in such a way, that they consecrated all that they possessed for the sake of a greater good — charity.

**7** How was this possible? How was it possible that the people lived these precepts without any grumbling or murmuring in relation to their goods being administered by the high council of the church?

**8** For all things to take place in order and harmony among all the brethren, the following principles were established among us to be strictly observed by those who wished to live within this Order.

**9** It was first necessary to have the desire to be a partaker of this heavenly society, recognizing God as the only Lord over all things, being He a righteous ruler over our properties, whether they were our material resources, our talents, or even our time.

**10** Within this principle, it was imperative to recognize that not all brothers would be willing to live under such circumstances. Then the high priests of the sacred order of Melchizedek were established among us, that the law of consecration among the members of the



Church of Christ would be sent to the people, not as a commandment, but only as a principle accompanied with promise, the will of God to all those who feel fit for the call, without there being coercion on the part of the leadership of the church, or resentment toward him who is called to this proceeding, but who rejects him according to the precepts of his heart, due to the designs and the adapted promise of each family's ability to understand or not fully understand the law given us by Christ in order to eliminate the existing inequalities between our brothers and sisters, handing over from our earthly possessions to become stewards of the Lord in regard to His kingdom here on this earth.

**11** Therefore, it became necessary to write a record of those who have the desire in their hearts to fulfill this law, and after, to be individually analyzed in relation to the spiritual state and faith of each one to the promises of God and the building of Zion; and all situations concerning the life of each aspirant to join the Order and of his family and of his subsistence, and in common agreement with the applicant, if he stipulate under the consent of his wife and children, his stewardship with the high council.

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## CHAPTER 9

**1** This, therefore, was the statute of the Church of Christ concerning the administration of the law of consecration among its members — Calling each family according to their desires, to determine their stewardship.

**2** First, the wealthiest among the people who had their names recorded in the book of those who committed themselves consecrate their possessions to the obtaining of Zion — And being called by name, behold, every one of them was required to make a presentation of his goods, and how much each of them wished to

consecrate to the Lord. Since it was not a matter of coercion, it was permitted be a partial consecration of each family, beginning with the tithing required by the law of Moses, and so progressively to the amount that each agreed to give in his heart, without any resentment, as they understood about the Order coming of the Celestial law.

**3** Nevertheless, many who began by consecrating only the tithe of all that they possessed and continually giving the tithing of all that they produced; but throughout their lives, passed increasing their consecration, until many did so in their fullness, but each one, in his due time and understanding and giving only the amount which they promised to give; or all they had and produced, or only half of it, or even a third, but were not imposed on them, but all who had the desire to participate were accepted by the Order, according to their yearnings and needs.

**4** Thus, the church had resources enough over in its stockpiles, and with that we could call the less well-off to understand their needs and to assist in what was paramount to them.

**5** Nevertheless, an assessment was made of the abilities and accomplishments of each individual or family to direct them to a trade, whether among the affairs of the church; of those who were wealthier; or even according to an office that would allow the church to intervene in aid with some commerce or breeding grounds and animal care, or even plantations, for the purpose of this family to get their livelihood, according to the desires of their heart, always having a reserve for the well-being of his family, and the rest returned to the storehouse for consecration for the benefit of others.

**6** Therefore was stipulated a period of time, in which this family would receive resources until it was able to support itself with its own stewardship. If this period ended without having reached enough for himself and his family, then the church would make new preparations so that he could obtain the sustenance of his house.

7 This, as some have argued among us, does not fulfill what was required by the Lord Jesus, in having all things in common and in consecrating all that we have and not only a part, retaining the remainder for our own benefit, for how much He said that there would be neither rich nor poor nor slaves nor free among His people.

8 Here is the understanding of the high council, recorded in this statute, concerning the administration of the law of consecration among its members as to the obtaining and administering of their own stewardship. We understand that the law of Christ does not require us to sacrifice everything, it only requires us to live the basic principles of consecration in which we are required that our riches be available to the Lord, and that, while we retain some part of everything we produce in our own warehouses, yet the Lord expects us to be willing, if need be, to sacrifice our houses, lands, and estates, so that there may be a just distribution of riches.

9 This, therefore, is what is really required of us in regard to our stewardship, that there be no rich among us, referring to the "United Order", for how much were some families suffering from need.

10 For verily, verily, I say unto you, unless our intention as a church is to put all in equal conditions, in the sense that there is none among us, having some need, then we shall never be one, as was required us.

11 Wherefore, if there be any rich man among the chosen ones delighting in his goods, while there remaineth a poor man among us, the rich man shall be required to give a portion of all that he hath to the help and benefit of his brother.

12 But if this rich man refuse to help with the possessions he possesses, then he himself will be cut off and expelled from this covenant, but not from the people of the Church, unless his refusal to help is an act of rebellion.

13 Nevertheless, as the Lord is disclosing this great secret to us, the high council of the Church feels sad about the grumbling among

you, just as it was in the days of Moses, for how much we can not conceive in our way of thinking, the most effective way to designate this people their portions according to their families, and according to their yearnings and needs, if not by means of a previously arranged order according to the direction of the church of Christ.

14 Without the program of the church to administer your consecrations, there will be no equity among men who will hold their resources for the benefit of their brethren, for how much each one will enter into debate with his neighbor to see who among them should distribute his surplus to the brother in need.

15 Therefore, according to the commandments of Christ, this instrument, the high council of the church, has been instituted to administer all things related to the Order of Enoch, and that the distribution of its resources is just and equitable, without that the wealthy among the covenant people benefit from the sacred order, while others, less fortunate, perish for want of help.

16 This system will provide security and peace among the people of the Lord, for all will be able to worship Him in comfort and harmony, without resentment that some apparently have more than others, for how much a just distribution will be made, according to the desire and the need of each family, so that all may affirm that all goes well in Zion, that all prosper in common accord, and that all are happy within their sphere of stewardship, without there being limit to develop, if the one who received only a portion is willing to rise, as long as there is a responsible administration of the resources of the kingdom of God entrusted to it, delivering three or more times beyond what was required, increasing by personal merit, its own conditions in the family, as long as he maintains his covenant, giving all his surplus to the Church's storehouse.

## CHAPTER 10

**1** Let us therefore be moved by a higher cause, in which brother watches brother and the Church of Christ as a whole, watch over all the members, so that there is no needy, sick, and afflicted in our midst, that we may show ourselves true disciples of our Lord Jesus Christ, and be worthy representatives of His name amidst a corrupted and misrepresented world.

**2** Cease therefore your complaints and your grumblings, for nothing can be more destructive to men in the flesh than to complain continually. Cease looking for mistakes on your brothers or sisters, but love one another just as Christ loved us, for this not only qualifies us to be His disciples, but identifies us as such.

**3** Cease to be idle, for this is required of us as servants of a great King, to be vigorous in our affairs, no matter what we are engaged to do with our own hands, doing it with every endeavor of our heart, mind, and soul for the honor and glory of our Lord.

**4** Again I must remind you of Christ's commandments about Zion, of loving your wife with all your heart, and only to her you must give exclusive dedication, love, and consideration. And, in turn, she must cling only to thee. And if thou covet thy neighbor's wife, or thy wife if predisposed unto the charms of another man, thou shalt deny the faith, and the Holy Ghost will stay away from this house for how much as sin remains hidden, and if there be no repentance of sinner and subsequently forgiveness by the offended party, then shall be taken out of the midst of the people of Christ.

**5** Here is wisdom and a promise; since Zion begins in our own house, then the fundamental bases of the united order of Enoch are the families that compose it. If, therefore, families are weak and disunited in their homes, then the society of Zion will not last for a long time, for when a family falls apart, the foundations of our society are shaken. Nevertheless, if families are not strong and

united, then our conception of the Kingdom of God among men on earth will be nothing more than a fable.

**6** May purity and goodness be in the mode of speaking between the spouses and practiced in relation to the children, so that their behavior reflects in the outside world, beyond the walls that shelter their homes, developing a society whose language is pure and unblemished to ennoble the magnificence of Zion among the sons of men.

**7** If the guidelines of our home are the teachings of Jesus Christ, then we will live in homes where joy reigns, whose branches of our posterity will be firmly rooted in the fruits of the Holy Spirit; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance; these being the feelings that must fill our earthly abode, as being a heavenly refuge. And, behold, joy is one of its fruits and will overflow through the walls in the homes of Zion.

**8** The unity that is required of us as disciples of Christ has no structure if its foundations are not firmly established among the families of Zion. The more united we are to the members of our families, the greater will be the strength of the structures of our unity as God's people.

**9** Yea, truly, I tell you, our commitment to make our homes the symbols of Zion, not only prepares us to respond to a higher purpose before the world, but also enables us to live the true unification among brothers, such so that our actions may be perceived out there among the peoples of the Gentile nations, so that we may draw to Christ, all those who have the desire to join us, for the purpose of living Zion in their hearts, in perfect peace and harmony.

**10** And it shall come to pass that after you have consecrated your life according to these words, you shall be a steward of the goods of the Lord, to meet the needs of your brethren in the Church according to their deficiencies.

11 Therefore be sober in your stewardship, and put away all the pride and haughtiness that is in your heart, because you will be a representative of Jesus Christ among the children of men.

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## CHAPTER 11

1 Now, brethren, listen to this premise: We can not think of any more intimate and stronger union than that between God and His Son, the Messiah. The strength of this union was proved by the strict obedience of Jesus up until death. And, by merit obtained by His blood shed for our benefit, He extends to us sinners the invitation to this same sonship with the Father, through adoption; and for this reason, He granted us the glory that God had given him, glory that belongs to sons and daughters, heirs of His Kingdom and therefore, we will no longer be called servants nor servants of His house, but regents and stewards of your property.

2 We are, therefore, members of the family of God, in whom we are required to maintain the unity of spirit in the unifying bond of peace and love from the first day of our existence as a church of Christ, just as I, Jonah, saw with my own eyes, when I was taken from among the Nephites and placed among the apostles in Jerusalem.

3 Where I have learned that there are many Churches of Christ already established in all parts of Israel, and scattered throughout all nations, being all of them Churches of Christ, but who together make up the CHURCH OF CHRIST<sup>1</sup> on the face of the earth; different in customs and tongues, formed by people coming from all the sects of the Gentiles and proselyte Jews who have abandoned their own religious opinions, customs and traditions to give way to this new way of being and feeling in their hearts. <sup>(1)</sup> Romans 16:16; RLDS

D&C 17:25a / LDS D&C 20:81

4 People of entirely different social and cultural backgrounds, just like us, that we were introduced beyond the great waters by our ancestors who came with Lehi and his family to this land of promise, to compose to those other sheep of whom Christ spoke, which He would have to seek also, for the purpose of uniting us into one fold, under the command of one shepherd, having one heart and one soul, and possessing all things in common.

5 Let us therefore abandon all the barriers that divide us and be incorporated into the family of God, stripping us of evil feelings and covering our hearts of the purest and highest gifts from the Holy Spirit, there being no more between us this division between Nephites and Lamanites, nor among Josephites, Jacobites, or Zoramites, but that we are all called by the name of Nephi alone, which has been a symbol of a just and virtuous faith among all these peoples which I have quoted, there being no distinction between the people of the Church, between slave and free, man or woman<sup>1</sup>, for we are all one in union with Christ Jesus. <sup>(1)</sup> Galatians 3:28

6 As for the mediations and portions which you receive in your stewardship, or additions or improvements which you make in the properties which have been assigned to you by the high council, whether dwellings, pastures or plantations, be they animals or any other type of resources from your stewardship, will be designated by the hand of the High Priest that is in charge to keep the storehouses of the Church, and he shall not touch in the things of your consecration without a consensus of the high council, or, by common consent of members of the order at a general assembly of all the stewards who compose it, having these powers equal to that of the highest council for the benefit of some brother or family who have been forgotten by the authorities of the Church. Nevertheless, the order to give the portion due in aid of the needy required by the voice of the people, must come from the one who was appointed and ordained for this blessing, having an evaluation of the situation by



the high council, followed by a support of mutual agreement between them.

**7** Any portion to be distributed by the Sacred Order must be in accordance with the faith and capacity of the recipient, whose sentiments which form his personality and values that direct his life are not contrary to the stewardship attributed to him. But let your belief in this position be strong enough to keep you steady in your daily business without complaining or weakening.

**8** Men are transformed into what they carry within themselves, for this reason will never be truly free, that man whose soul is conformed to be a slave, since he will never behave proudly in spite of his freedom. On the other hand, he who is free in his soul will never be a slave, even if he is kept in captivity, and as soon it must be he is respected by his posture before his masters, because nothing resigns him to this condition.

**9** Behold is this being said concerning those who occupy such a post among the Nephites, since there should be no slaves nor free among us, for we are all active stewards in the house of a great Lord. On the other hand, it is not coherent to send away that slave who feels secure in relation to his family and with respect to his affairs and fears in his heart not to know what to do if his freedom is extended to him, since he has spent all his life in the service of his master. To this one must be extended, before freedom, understanding, through a portion between his Lord, or even in some office that does not distance him from his usual duties.

**10** On the other hand, it is not fitting for a disciple of Christ to keep under his control one who feels free and master of himself in his heart and who is ready to show his capacity and the inner strength which he has so long hidden within himself.

**11** Similarly, each should be assigned a portion commensurate with the values and yearnings they carry in their hearts. For, just as does not feel free that man whose soul conforms to being a slave,

similarly a farmer will not know how to correspond to the office of builder, unless there is this longing in his heart.

**12** Here are the means of administering each portion and its measures to be assigned according to the stewardships among the members of the United Order of Enoch, so that they are compatible with their abilities or desires and that they conform to their beliefs and values.

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## CHAPTER 12

**1** In concluding these few words that summarize the statute of the Church of Christ in regard to the administration of the law of consecration among its members, I wish to relate a few words by Jesus Christ when He commanded them to be written, to be revealed as new scriptures, according to the time and will of God to the Gentiles in the last days<sup>1</sup>. It was on this occasion that my father, Nephi, brought to Him all the records of our people<sup>2</sup>. <sup>(1)</sup> RLDS 3Nephi

10:30-33 / LDS 3Nephi 23:4-6 | <sup>(2)</sup> RLDS 3Nephi 10:35 / LDS 3Nephi 23:8

**2** Then it came to pass that Jesus went on to explain all the words that were written in these records to His disciples in particular<sup>1</sup> and commanded my father Nephi to take note of His words to summarize in one single record all things. For behold, their reduced interpretation as regards these records prefigures the covenant people in the last days, when then these prophetic expressions of Jesus are to be revealed to the ranks of faithful men and women who are to compose this United Order to effect the redemption of Zion.

<sup>(1)</sup> RLDS 3Nephi 11:1 / LDS 3Nephi 23:14

**3** They will then be eager for the knowledge of these ancient records, written by the Prophets of God in the past, and preserved for a wise purpose in the future, and that, united in one, they will give the elect people in the fullness of times a clear understanding of the way in

which we, the Nephites, instituted among our people the Order of Enoch, in the days when we live in peace and harmony among the brethren.

**4** May the truths written here by my father Nephi destroy the walls that have always divided society at large and reach out to the poor and the ignorant, making them a wise and learned people in the last days, for how much the rich and the intellectuals among you become the columns of support for the progression of these who will come to the Church of Christ in the last days because of these records, which in turn, will also be preached among all nations, peoples, and languages and make them known among the chosen of the Lord in the fullness of times.

**5** Then Jesus said, as He gazed slightly upon the book of Mosiah: "O elect generation, that shall dwell in the limit of the times appointed by My Father, to whom these words shall be trusted, when then it is time to recover My people who are a remnant of the house of Israel, for the last times".

**6** Remember the precedents among you, yea, of the days of King Benjamin, that he caused his children to be instructed, that they might become men of understanding, and that they might know of the prophecies which were made by their fathers for the purpose to lead their own children on the path of understanding, and having with them these same directives which King Benjamin had with his little ones.

**7** First of all, you should teach your children, just as King Benjamin did with his own children, that these records that now come to you contain the commandments and guidelines necessary for the building of Zion in relation to the last days, and that if it were not because of these plates, which were once sealed, guarded and preserved by My own hand for a wise purpose to be unveiled only in the final part of the fullness of times, then the people of the

covenant in the latter days, would remain in ignorance in what it says in respect to the United Order of Enoch.

**8** Yea, verily, verily, I say unto you, that if it were not because of these things which were kept and preserved by the hand of the Only Begotten of the Father; yea, I, Jesus Christ, who speaks with you that ye might be able to read and understand the mysteries of God, and have these commandments again before their eyes, then the very fathers, in the fullness of times, would degenerate and they would fall in unbelief, even before their children reached maturity and could never be taught in relation to the things written in this record.

**9** But behold, My Father, being the same yesterday, today, and forever, was condescending before the foundation of the world to reveal these things in due time, when it was expedient, that their children might not remain lost in the darkness, but become clear in His ways, when these words are revealed to them.

**10** But behold, you are bound as children of the covenant, to live according to all the precepts outlined in this record, dedicated to the preservation and perpetuation of the wisdom revealed in your words, and, above all, engaged in the spread of these of good feelings among your brethren who will be in apostasy in the last days, as it was in the days of the iniquitous king Noah and his priestly class, composed of devout followers, as might be expected of a people blinded by the cunning of the devil, because of the precepts of men and priestly wiles among their leaders, whose priesthood of the Son of God will no longer be active among them, just as He was not active among the covenant people in the days of Alma, when he walked secretly among the people corrupted of the Church of his days and began to teach the words of Abinadi.

**11** Yea, Alma was eager to teach all who wished to hear his words, and instructed them secretly, visiting them in their homes, and marking public meetings between the stops of Mormon and baptizing them in their waters in order to live the same principles of

the United Order which is now proposed to you, so as to ease the burdens of one another, to weep with those who weep, and to comfort those in need and to be witnesses of these things from God at all times, in wherever you stand, even in front of death, so that you may be found worthy to be numbered among the family of God, and correspond to the pride you must have when you take My name upon you, becoming My authorized representative among men in the flesh.

**12** Only in this way can it be recognized by My Father as the true Church established by His Only Begotten Son among men on earth, yea, in the days when I visit them in My temple and again, rename those who repent and come to Me<sup>1</sup>, as being the “Church of Christ”.

<sup>(1)</sup> RLDS D&C 3:16a / LDS D&C 10: 67

**13** Until this day comes, you resume upon you the name that will given by revelation in the introduction of the fullness of times, so that you may be known among the saints which will be scattered throughout, by the name that will be known as My Church in the last days<sup>1</sup>. <sup>(1)</sup> RLDS - Revelation on building up Far West (RCH 2:151-152) / LDS D&C 115: 3

**14** For how much, many Churches of Christ<sup>1</sup> will be established by My servants in every corner of the earth, but woe to him who changes the name that will be revealed<sup>2</sup> by Me the Lord. Be it in small things, in the suppression or addition of My word, or in a point of My doctrine, just as I am going to make known at the threshold of the fullness of times. — For it is necessary that every tittle or jot of My revelations be restored to their proper place by My church in the last days until all is fulfilled. <sup>(1)</sup> RLDS D&C 98:9d-10c / LDS D&C 101:67, 75

<sup>(2)</sup> RLDS Mosiah 1:17-18 / LDS Mosiah 1:11-12

**15** Verily, verily, I say unto you, who dare to change one of these points for Me revealed in the last days, shall be considered as transgressors of My doctrine, as it is written in the book of Mosiah; and if the true Name for Me revealed is altered, even that in the little things I reported, it is because My own doctrine has been altered in

their hearts<sup>1</sup>, and when this happens, amen to the churches that once were faithful to Me, Jesus Christ. <sup>(1)</sup> RLDS Mosiah 3:14 / LDS Mosiah 5:11

**16** Not at all, they will not be entirely abandoned, but it will serve My interests until I, Jesus Christ, recover what is Mine and restore their inheritance and My name among the people that I will establish in the land that I have appointed them, according to the foreknowledge of God the Father, from the beginning of times.

**17** These, therefore, shall be placed in My left hand<sup>1</sup>, until God deems it expedient, in due time, to bring them back into their true fold, and to lead them again into His right hand, by observing My commandments, as revealed in these My words, when at last these records are revealed among the covenant people in the last days. <sup>(1)</sup>

RLDS Mosiah 3:16-17 / LDS Mosiah 5:12-13

**18** Behold, a great deal has already been written by your ancestors concerning the authority that should rule My Church on earth, just as you can inquire into the record of Mosiah on Alma, for having received authority from God, he ordained priests, and organized the Church of Christ in his days according to the ancient Order of My Gospel and commanded that they should teach only the things which he himself taught, which were in accordance with the teachings of the holy prophets of the past up to his days, without ever changing what was written earlier.

**19** So he told them to preach nothing but repentance and faith in the Lord, lest the confusion of the people of his day be increased further, so it will also occur at the end of times, because of the many interpretations that were and will be rooted in My gospel by the precepts of men, thus stifling My sound doctrine.

**20** He also commanded them not to contend among themselves, but to look forward with a single purpose, having one faith and one baptism, done under the proper authority that is in the priesthood, and having hearts intertwined in unity and love one to with others,

so as to become legitimate heirs of the Kingdom, and they become children of God.

**21** And Alma wisely commanded them to observe the Sabbath day, and to sanctify it, which for the people of the church in the days of Alma was but an act of observing their laws, yea, the laws of Moses. But as regards the last days, as sure as I live, behold, I say unto you, that the forces of the enemy will be manipulating the people of the Lord when these words come unto them, because they no longer observe this commandment in the ambience of their worship.

**22** The learned scholars of the law among My people in the last days will be accustomed to look at the Sabbath with contempt, ignoring the fact of what was written by the prophets of the past. And, behold, a genuine repentance will be necessary among the elect of the fullness of times for having in too much profaned the Lord's day.

**23** And they will be similar to careless builders, who will begin to erect a temple for Me, the Lord, without regard to the solid foundations by which it must remain unchanged, just as it is the commandment to observe the seventh day.

**24** O people of My church, ye with whom My name shall be lifted up, yea, as a standard among the nations in the fullness of times, once and for all, you should understand that the relationship between the seventh day and the people of God is at the core of the whole truth of My gospel from before the foundation of the world until its end, and that it is perpetually intertwined with the sacrament of holy supper that I instituted among My apostles before I left Jerusalem.

**25** Except in new moon, for how much the sacrament is to be offered at the end of the day, when the first moon appears in the heaven of every month, every month of the year, on any day of the week, as a special day of adoration<sup>1</sup>; yea, on this day My people will hold a special banquet<sup>2</sup>; in regard to the newly baptized members of My Church, so that, they can for the first time share My body which has been given for the benefit of their sins in the flesh and of My blood

for the sake of an everlasting life, just as it was done among My disciples and the Nephite people, so that on this new moon day you must be filled by the Holy Spirit in a true spiritual banquet<sup>3</sup> in honor of those who repent and are baptized in My name<sup>4</sup>. <sup>(1)</sup> Ezekiel 46:1-8 | <sup>(2)</sup> 1Samuel 20:5,18,24,27,34 | <sup>(3)</sup> RLDS 3Nephi 8:31,38 / LDS 3Nephi 18:4,9 | <sup>(4)</sup> RLDS 3Nephi 8:38-43 / LDS 3Nephi 18:9-12

**26** For as, the first moon, they shine for the first time among My people on earth, for how much My angels celebrate with this first communion between them and the heavens, among whom many hear their songs of praise in the land.

**27** Behold, it is on the seventh day, which was sanctified by My Father, that should introduce yourself as people before God, and offer unto Him your sacraments, just as they are revealed in the holy scriptures, in righteousness of heart and a contrite spirit<sup>1</sup>; so that you may keep yourselves clean from one Sabbath to another, and as Alma has asserted among you, may render thanks to the Lord your God every day. <sup>(1)</sup> RLDS D&C 59:2e-2f / LDS D&C 59: 8-9

**28** These, therefore, are two indivisible signs of My priesthood, which in all ages Satan has annulled for the purpose of inhibiting the full force of My power among My people, for it is in the observance of the Sabbath law and the correct practice of the sacramental ordinance that manifests the power of divinity among the sons of men in the flesh<sup>1</sup>, and if these are not observed exactly as stipulated by Me and My Father, even before the foundation of the World, to be the same from everlasting to everlasting<sup>2</sup>, without that there be change in any letter or point of My doctrine, just as the eternal priesthood, which is without beginning or end of days, can not be altered, so it is with the My words which I have commanded you. <sup>(1)</sup>

RLDS D&C 83:3c / LDS 84:20-21 | <sup>(2)</sup> Psalms 90: 2

**29** Behold, verily, verily, I say unto you, O ye elect people in the fullness of times, even as I say to these My Nephite disciples, that you will examine these things; and I say unto you also, and verily I



command you that ye should search these things diligently according to the words of Isaiah. For he not only spoke all things concerning the people of Israel, but also made an account of the things that are to be restored among the Gentiles in regard to the fullness of times, that from one new moon to another and from one sabbath to another shall all flesh come to worship before Me, the Lord<sup>1</sup>. <sup>(1)</sup> Isaiah 66:23

**30** And all the things that Isaiah said were and will be fulfilled according to the things that he wrote. Therefore hearken thou to My words; and that My disciple, Nephi, write the things which I have spoken unto you concerning My people in the latter days; and according to the time and the will of the Father, these things will come to your knowledge.

**31** And whosoever shall hearken unto these words of mine and repent and be baptized shall be saved. Therefore examine what the prophets concerning the Sabbath have said, for many bear witness to these things, as Isaiah testified, when he spoke of the full restoration of the observance in the dispensation of the fullness of times, when saying: Thus saith Jehovah: "Take heed to judgment, and do that which is just, for, behold, My salvation is about to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that shall keep to this commandment – "To keep the Sabbath, and not to profane it"<sup>1</sup>. <sup>(1)</sup> Isaiah 56:1-2

**32** These words, therefore, apply to the Gentiles in the last days. Yea, to whom this record is to be revealed in the fullness of times, to redeem My people, which is a remnant of Jacob, as Isaiah foretold when he wrote: "Thus saith the Lord GOD, which gathereth the dispersed of Israel, and lo, I will yet gather others unto him"<sup>1</sup>. <sup>(1)</sup> Isaiah 56:8

**33** Therefore, I preserve this doctrine and preserve it by My own hand to be restored in the last days for the purpose of fulfilling the words of Isaiah concerning the day on which I, Jesus Christ, will

definitely seal the law and the testimony through these ancient Records for the restoration of this important commandment among My disciples that I will gather with the house of Jacob<sup>1</sup>. <sup>(1)</sup> Isaiah 8:16-18

**34** And once again I will recite to you the words of Isaiah concerning this people who await Me in the fullness of times: "And they that shall proceed from thee shall build the ancient ruins; and thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, and restorer of the ways of our inheritance."

**35** If therefore thou turn aside thy foot from profaning the Sabbath, and to take care of thy own interests on My holy day; if you call the Sabbath a delightful and holy day of the Lord, honorable, and honor it not by following your own ways and not intending to do your own will or speaking empty words on this day, then you will delight in the Lord your God.

**36** And I Myself will cause you to ride upon the high places of the earth of your inheritance, and I will uphold thee as the heirs of Jacob thy father: for the mouth of the Lord hath said, that ye are a remnant of his seed<sup>1</sup>. <sup>(1)</sup> Isaiah 58:12-14

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## CHAPTER 13

**1** Therefore, Alma also commanded that the priests whom he had ordained should work with their own hands for their sustenance, except the evangelists, establishing themselves among them one day of each week, besides the Sabbath, in which they were to meet to teach the people and worship the Lord their God; and should they also meet as often possible.

**2** And then, so that the words of Mosiah may serve as a reference to My people in the fullness of times, the book of Mosiah makes it

clear that Alma began the Order of Enoch again among the people of the Church of Christ in his day, when he commanded that his members should share their goods, each according to your possessions; he who had abundantly, should share more abundantly in reason of him who had little; and whoever had nothing, to him would be given. And so, according to their free will and because of their good feelings, they should share their goods with needy priests, yea, and with every needy and naked soul.

**3** And this, he told them, by order of God<sup>1</sup>; because he received revelation from Him, and so they walked right before God by listening to their prophet, helping one another, both materially and spiritually, according to their needs. <sup>(1)</sup> **RLDS Mosiah 9:63 / RLDS Mosiah 18:29**

**4** And it came to pass after some time that Alma and his people were driven into the wilderness, as My people in the fullness of times shall also be driven into the wilderness - where God the Father shall prove the quality of their faith in these words, for the purpose of transforming, purifying, and preparing them for the attainment of their inheritance with Me, Jesus Christ.

**5** But after eight days run away in the wilderness they came to a very beautiful and pleasant land, a land of pure waters, which had been prepared beforehand to receive them, and as soon as they had arrived in this land and pitched their tents, and they began immediately to cultivate the soil and to build buildings; in being an industrious and hard working people.

**6** And being a free people, he established himself among them, that they would not have for leader or minister, men who were not God-fearing; but that they should walk in His ways, and keep His commandments.

**7** To the people of the Church, Alma taught that each one should love one's neighbor as oneself, so that there would be no intrigues between them. And so Alma, being the High Priest of My sacred Order<sup>1</sup>, became the founder of the Church among them, appointing

authorities to preach and teach the people of the Church, so that there would not be among the candidates for evangelizers, those who were not authorized by God to teach, being that all members, men and women, were appointed to speak in congregational meetings, with the purpose of priests preparing them for ministerial work in the preaching of the gospel. <sup>(1)</sup> **RLDS Mosiah 11:17 / LDS Mosiah 23:16**

**8** And so as iron sharpens iron<sup>1</sup>, so My people become more and more qualified in the art of teaching and skilled in the handling of the words, in order to offer the offers of his lips<sup>2</sup> as sacrifices to God in the preaching of this Gospel to the world, because all are partakers of the body of the Church, by whose sacrifice offered with words and songs of praise are more pleasing to Me than a bull on the altar<sup>3</sup>.

<sup>(1)</sup> Proverbs 27:17 | <sup>(2)</sup> Hosea 14:2 | <sup>(3)</sup> Psalms 69:30-31

**9** And it came to pass that no one was given authority to preach or teach, except by the call of God, through Alma. He therefore consecrated all the priests and all the evangelizers; and no one was consecrated unless he was righteous, who watched over his people and edified them with things pertaining to the righteousness and the good feelings of the Gospel of Christ.

**10** And it came to pass that they began to prosper much in this new land; where they multiplied and prospered greatly. Nevertheless, the Lord deems it convenient, from time to time to prove His people; yea, He proves his patience and his faith after making them prosper abundantly. But he who trusts in Him shall be lifted up at the last day.

**11** And so it was with the people of Alma as to the time when they became captives of the Lamanites and of Amulon, until the day when the people of the church ceased to cry out with their voices, but "opened their hearts" before the altar of God, invoking Him in their feelings and acknowledging that no one could save them except the Lord their God; yea, the God of Abraham of Isaac and of Jacob.

**12** And it came to pass after God had made them free and showed them His great power; that it was possible for them to return to the land of Zarahemla and Abundance, as it shall be with My people in the fullness of times, when at last they shall return to the land of their inheritance after having passed through the wilderness and take possession of a far country that I will prepare for them beforehand through My chosen ones in the last days, and if it were not for the sake of My chosen ones<sup>1</sup>, none of them would be saved to preserve them from the sudden destruction that will come upon all in their homeland. And just as it happened to Alma and his people while they were in the wilderness, they will be cleansed from the condition of their hearts, the day they learn to invoke Me with a broken heart and a contrite feeling. <sup>(1)</sup> Matthew 24:20 IV

**13** And behold, God did not give you a spirit of bondage, but of adoption, that you may be of good courage to rise to a spiritual condition that is above the feelings which enslave men in this captive state proposed by Satan, and walk in the certainty that you are a child of God, who has been placed in your hearts through the feeling of filiation given by the laying on of hands, the Gift of the Holy Spirit, in which you can call in your heart the "Father of our spirits<sup>1</sup>" in a way that He actually listens and answers your prayer, extending His powerful hand to help you. <sup>(1)</sup> Romans 8:12-15; Galatians 4:6-9

**14** For verily, verily, I say unto you these last words concerning the book of Mosiah, as regards My people when this record is revealed unto them, that the feelings derived from a broken heart before My Father are the greatest power that is in the world; for only a sincere heart, moved by a contrite feeling, is able to move the hand of Him who rules the whole universe.

**15** Yea, verily I say unto you, that it is in the pure and lofty sentiments proceeding from the gifts of God that all wisdom from the heavens is hidden; because they contain within themselves the possibility of sensitizing the feelings of the one who is All-Seeing

and, through sincerity and truthfulness of urgency, moves heaven and earth to the aid of that son who truly knows how to speak with the Father.

**16** However, the Father will do nothing for His children on earth, for how much as there is a possibility of them doing something for themselves. Remember therefore these words of mine, which again come to you through this record, to observe carefully the birds of the heaven, for they do not reap nor store in barns, but the Father who is in heaven feeds them, day after day.

**17** On the other hand, if you look closely at the birds of the heaven, as you are required in this parable, you will see that though they do not reap nor store in barns their grains; they have to leave of their nests every day looking for food in order to get them by their own efforts. In this, therefore, is manifested the Divine wisdom of which I have spoken, in which birds, as well as the children of men, obtains the promise that the Father will nourish them, for He will never let anything be lacking for His sons, for how much they believe in themselves.

**18** This, then, is an act of faith, and serves all matters under heaven, because faith precedes action, being dead in itself if it does not produce some attitude. This is the foundation of the wisdom and the lofty sentiments that move the people of the covenant to excellent works, because it has this promise of My own voice, that the Father will be with His people, to protect and to assist them, when then there is nothing else you can do for yourself, Amen.

**19** Just as it was said to My disciples, I tell this generation about which I prophesy at this moment that the mysteries of God<sup>1</sup> are given in these words of mine, for this the words of this book reveals that the essence of the gifts from My Father are the pure feelings that lodge in your hearts. <sup>(1)</sup> Matthew 13:8-16 -IV

**20** Therefore, guard your hearts from the evil feelings which proceed from the devil, which suddenly are played like poisoned

darts of all sorts of lasciviousness, wrath and anger; and which penetrate your hearts and inflame even the saints of God with the evil feelings coming from him, the evil being, with the purpose of obstructing the work of the Father in bringing salvation to the sons on earth.

## CHAPTER 14

1 And taking the book of Jacob into His hands, Jesus proceeded to say: This is why the scriptures of the ancient prophets speak by means of illustrations, so that, seeing no one notices and does not pay attention to his message. For it is necessary that this simple truth related to your feelings remain as a sacred secret, from generation to generation, so that only in the final part of the fullness of times this may come in its purity and perfection, without ever having been distorted under the precepts of men.

2 Happy, therefore, are your eyes, for they watch, and your ears, for they hear the reading of these words of mine and unravel this great mystery that was hidden by all the times predetermined by Me and My Father, since before the foundation of the the world, to be revealed to My humble followers, only when the workers of My vineyard are ready to do the work in the field abandoned by the earliest workers, for the purpose of restoring the gifts of God proceeding from His Name among those who take upon themselves the name of His Only Begotten Son, Jesus Christ, and receives the 'Gift of the Holy Spirit'.

3 And thus you may recognize the true sentiments of My priesthood and My grace among the children of men as to the gifts of the evil that were created by Satan to deceive and overcome the heavenly gifts in the world of mankind.

4 Listen, therefore, to him who has the desire to understand even more this great mystery, which is revealed to you in this moment in which My words come to you in the last days. For verily I, Jesus Christ, make known to you the meaning of the parable of the good olive tree prophesied to the house of Israel, now that you can understand in its simplicity this analogy uttered by My servant Zenos with regard to good feelings from God to His children on earth.

5 Behold, the olive tree symbolically represents the people of God from the beginning of times, for it grows and produces fruit even on soils with little water, and even though if cut at the foot of its trunk, it has the vitality to regenerate itself again from of its roots. And although an olive tree is immersed for many days under the waters of a flood, it tends to survive and after lowering the waters, continues to produce fruits in abundance as if nothing had suffocated its branches. Remember that it was a leaf of an olive tree that the dove brought to Noah at the end of the flood.

6 And if it were not enough all their resistance to survive in critical and adverse situations, when grafted branches of a grafted olive tree into a good olive tree, it is able to make them into good olive trees again, so that they are replanted, as branches of good olives again.

7 For this reason, I and My Father compared the house of Israel to all those who make up the Church of the Lamb to a good and leafy olive tree, which the Lord of the vineyard planted next to water currents, for the purpose of producing fruits according to its season; and whose leaves would never wither<sup>1</sup>. <sup>(1) Psalms 1:3</sup>

8 And now, to what shall I compare these water currents? To the good feelings derived from the Gift of God, which flows along with the other sentiments derived from the love of God among the covenant people that persists in observing My commandments.

9 But as it is written in the dream of My servant Lehi, these waters came from a spring near the tree of life<sup>1</sup>, where the people of God



must arrive and delight with their fruits, provided they remain firmly grasped to the rod of iron which will lead them, according to the words of Nephi, unto the fountains of living waters; that is, to the tree of life from which it proceeds its water source, which are symbols of the love of God<sup>2</sup>; yea, from this Greater Gift of which I have spoken to you, whence proceed all the good sentiments of My gospel. <sup>(1)</sup> RLDS 1Nephi 2:54-56 / LDS 1Nephi 8:13-14 | <sup>(2)</sup> RLDS 1Nephi3:68-69 / LDS

1Nephi 11:25

**10** Nevertheless, the roots of the good olive tree, which is the house of Israel, stretched under the slopes of the river, where its waters were already mingled with impurity, symbolically representing the sentiments created by Satan, by whose priestly wiles he cast his gifts just below the source of God's gifts, and he came to defile His leafy olive tree, so that his roots, strewn on the slope of this river of filthy waters seen by Lehi<sup>1</sup>, began to absorb the impurities from the evil one, and its fruits, which are the feelings of the people who make up the house of Israel, because they were so distracted by other things, did not perceive the filth of the water that absorbed the seed in their hearts, as being the depths of hell<sup>2</sup>, to involve them in the senses, and thus the good olive tree grew and grew in its field, that is, among the nations of the world. <sup>(1)</sup> RLDS 1Nephi 4:43-45 / LDS 1Nephi 15:26-27 | <sup>(2)</sup> RLDS

1Nephi 3:124 / LDS 1Nephi 12:16

**11** The original olive tree, therefore, had grown old in its customs and traditions, and even though the streams of dirty water were mixed with clean waters, that is to say, feelings of all kinds, coming from both sides, its roots were fed in such a way that its dirt appears in the fruits and also in its trunk, just above the earth, which prefigures the human heart; and thus, the sap of its essence was lost, because of these precepts of the enemy, as being a plague infesting its inner structure.

**12** But behold, the Lord of the vineyard saw that His olive tree was beginning to wither, and so He cut down all his wild branches, yea,

the people who affected the people of Israel with their feelings contaminated by the filth of Satan and his grumbling infecting all the nation of Israel in the days of Moses.

**13** When then they were in the wilderness of their afflictions, and God took from the midst of His people the wild branches, thus pruning His good olive tree and digging about so that the good water, coming from its clear spring, descended to its roots again, so as to make their fruits pure and desirable for themselves, and began to care for them in the hope of sprouting new and tender branches so that they produce good fruit in the next season, that is, new people in the next generation, and so it was, according to your words<sup>1</sup>. <sup>(1)</sup>

RLDS Jacob 3:30-32 / LDS Jacob 5:1-4

**14** And after much time had passed, small and new branches began to sprout, who were the lesser prophets that arose between the nation of Israel and those who listened to His words and the law of Moses.

**15** But, behold, his feelings were still tender, while the canopy of the olive, which foreshadowed the nation's leaders in their entirety, was dying, in the sense that none of the priests were pure enough to the Lord of the vineyard, languishing the highest part of the good olive tree. Then the owner of the vineyard said to His servant that it is painful to think that this dedicated generation of new branches, which is still tender, while the canopy of My olive tree perishes and will not have strength in itself to keep My fruits in the good olive tree that I took care of so much, all these days<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:34 / LDS

Jacob 5:6

**16** It happened then that the Babylonians came, like branches of a wild olive tree to be grafted among the nation of Israel, for how much the main branches that were beginning to dry up were destroyed by the fire when the King of Babylon took captive many of the new and tender branches in order to graft them, according to the words of the Lord of the vineyard; "and I will graft them whithersoever I will;" for though the nation of Babylon will perish,

as it were prophesied, the owner of the vineyard should preserve its fruit from the mixture of races that would occur between the Jews and the Gentiles. Therefore they were captives of this nation to fulfill the purpose of the Lord of the vineyard, to take from among the nations of the earth some new and tender branches of the house of Jacob, and to graft them where it should be. <sup>(1)</sup> RLDS Jacob 3:35-42 / LDS

Jacob 5:7-10

**17** And it came to pass in the days of those kings that Daniel, the Servant of the Lord, became master of the magicians-astrologers<sup>1</sup> from the east, and came to teach his princes and noble confederates and vassals, among whom were many Jews, which have passed their knowledge for your children, spreading from generation to generation their knowledge of astrology even among the many synagogues that were erected in the land of the East, when then the Lord of the vineyard went to hide the natural branches of the good olive tree in the nethermost parts of the vineyard, some in one part, others in another, spreading these apprentices of the wisdom of Daniel the prophet according to His pleasure and will<sup>2</sup>. <sup>(1)</sup> Daniel 1:20;

4:9 | <sup>(2)</sup> RLDS Jacob 3:48 / LDS Jacob 5:14

**18** And it came to pass that a long time went by, and the Lord of the vineyard said unto His servant, come, let us go to the vineyard to work on it. And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to work<sup>1</sup>. It was when the words of Isaiah, both recited and researched in the East, were fulfilled through teaching propagated by Belteshazzar in the wisdom schools of Babylon, where they studied the scriptures with all peoples in relation to the "future descendant"; and up until even among the instructed rabbis of the Hebrew people in their respective synagogues, in the distant lands of Israel. <sup>(1)</sup> RLDS Jacob 3:49-51 / LDS Jacob

5:15-16

**19** Which had been grafted into the wild olive tree, and for this reason, they learned to map the heavens, so that they could identify

that star that had been foretold by the prophets that does not belong to the starry skies, for how much its manifestation in the night sky would foreshadow the birth of the 'promised descendant' among men on earth.

**20** These, then, were the natural branches of the good olive tree in a foreign land, and so did those branches of the olive tree that were brought and grafted into the good olive tree; all have borne fruit in their respective station, and have mingled together.

**21** And after a long time, a child is born in the land of Jerusalem, as prophesied by the ancient prophets, in the city of Bethlehem<sup>1</sup>; and the people that walked in darkness saw a great light; and they that dwell in the land of the shadow of death, yea, in the land of the east, the light of the morning shone upon them, proclaiming the coming of Him that would be called by the name of Wonderful, Counselor, the Mighty God, the Everlasting Father, Prince of Peace<sup>2</sup>. <sup>(1)</sup> Micah 5:2

| <sup>(2)</sup> Isaiah 9: 6

**22** And guided by this light was that the astrologers of the orient took the way to the land of Israel, where the throne of David is set as it prophesied, in search of the land of Naphtali, in the way of the Jordan, Galilee of the nations<sup>1</sup>. <sup>(1)</sup> Isaiah 9:1-2, 6-7

**23** Then the fruits of the branches that came out of the wild olive tree, and were attentive to the signs of every season, whose branches were scattered throughout the region of the east, and the Lord of the vineyard saw that they were good branches; and its fruits, that is, the sentiments of the Jews born in the East and educated in the synagogues of that region, according to the teachings of the prophets, were similar to the fruits of the Jews of the land of Israel, that is, the natural feelings<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:52-53 / LDS Jacob 5:17

**24** For this reason they were easy to mix among their brethren in the land of their ancestors, for they absorbed the moisture of its root, so that its root produced much strength; and because of the great strength of the root the grafted branches produced good fruits, so

that they could be grafted again into the good olive tree, that is, that could mix without being aware of the difference between one and the other<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:54-57 / LDS Jacob 5:18

**25** And it came to pass that the servant said unto his master: How art thou come to plant here this tree, or this branch of the tree? For behold, the East was the lowest and unproductive part of all the land of your vineyard. And the Lord of the vineyard said unto him: Give Me no counsel. I knew it was an unproductive piece of land; so I told you that I have treated this first tree all this time; and you see that it produced many fruits; gather them, therefore, and keep them for the proper season, that I may bring them unto me<sup>1</sup>. <sup>(1)</sup> RLDS Jacob

3:63-66 / LDS Jacob 5:21-23

**26** And it came to pass that the Lord of the vineyard said unto His servant, Look here; see that I have also planted another branch, yea, a second branch in the tree of this unproductive land of the east; and you know that this piece of land was more unproductive than the first. But look at the tree. Behold, I have dealt with her all this time, and she bore many fruits; gather them also, and keep them for a due season, that I may preserve them for Myself.

**27** And it came to pass that the Lord of the vineyard spake again unto His servant, Look here, and see another branch which I have planted; yea, a third of the orient, and, behold, I have dealt with him also and brought forth good fruit, and of these three branches I will bring those who will serve Me<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:65-67 / LDS Jacob 5:23-24

**28** And from these three productive branches, coming from the unproductive land from which the Lord of the vineyard mentioned to His servant, came Jews from the schools that map the stars, in order to accompany the development of this boy who was born in Bethlehem, in the land of Jerusalem.

**29** Being the first of these three, Bunai, noble Rabbi over the synagogues of Greece, which caused him to be accepted into the sect of the Pharisees in Jerusalem, where he had established his residence

from My birth until the days of My resurrection, and among the natural Jews of the good olive tree he mixed with the name of Nicodemus. The second known as Joseph; Jewish born in Rome and appointed magistrate in the land of Judea; with powers derived from a judge over the city of Arimathea, which was situated three hours northwest of Jerusalem, where he was a member of the Sanhedrin, but My particular disciple<sup>1</sup>. The third, noble merchant of the region of Antioch, he preferred to stay away from the leaven of the Pharisees in Bethany under the name Lazarus. <sup>(1)</sup> John 19:38-40

**30** These were the three branches from the wild olive tree planted in the lowlands of the orient; and were great friends from the beginning to the end of My journey on the Earth of their ancestors.

**31** And the Lord of the vineyard said to the servant, Look here and see the last, behold, it refers to the descendants of Lehi, the branches of the original olive tree planted in the land of his inheritance. Behold, I have planted them on a piece of fertile land; yea, in this land overseas, and I took care of it all this time, and only a part of the tree bore good fruit; but the other part of the tree produced bitter fruit; and it happened that a long time passed since I planted them and the branches did not produce good fruit<sup>1</sup>. And the Lord of the vineyard saith unto His servant: come, let us go down, and let us return to work in this vineyard. For behold, the time draweth nigh, and the end shall come soon; therefore, I must save fruit for Myself, for the next season<sup>2</sup>. <sup>(1)</sup> RLDS Jacob 3:68 / LDS Jacob 5:26 | <sup>(2)</sup> RLDS Jacob 3:70-73 /

LDS Jacob 5:27-29

**32** It so happened after the third day after I was resurrected in Jerusalem, that I came to be among My other sheep of whom I have spoken, that these I would also have to visit, which are a branch of the house of Israel planted in a fertile land. But behold, I say to you, that although they live a period of total harmony for a short time, with the noble sentiments coming from the Most Great Gift from the Spirit of God; behold, in the course of his future days the natural

tree, that is, the Jews into whom the branches wild, which are the Gentiles that were grafted, will be overburdened with every kind of fruit, both of Jew and Gentile, and this will occur both in the land of your ancestors, as well as in this land of your inheritance<sup>1</sup>, for how much, many shall come from other lands, even many Jews, from various tribes of Israel, and also from Ephraim. But, behold, there shall be many Gentiles coming from afar, from places overseas, and it shall be seen that none of their fruit shall be good unto Me in this period of time<sup>2</sup>. <sup>(1)</sup> RLDS Jacob 3:74 / LDS Jacob 5:30 | <sup>(2)</sup> RLDS Jacob 3:78 / LDS Jacob

5:3

**33** It is therefore at this time that the prophecies concerning the days of that predicted darkness are fulfilled, which will cover the earth, when the sun will set on the prophets<sup>1</sup>, and the light of men will become darkness<sup>2</sup> and there will be no one to tell you how much longer this will last<sup>3</sup>, by what form is that church that was foretold to Nephi, son of Lehi, that would be the most abominable of all the churches, whose founder is the devil, and who, for the praise of the world, will destroy the saints of God and also enslave them in that land that separates the seed of Lehi, through the many waters<sup>4</sup>. <sup>(1)</sup> Micah 3:6 | <sup>(2)</sup> Jeremiah 13:16 | <sup>(3)</sup> Psalms 74:9 | <sup>(4)</sup> RLDS 1Nephi 3:140-145 / LDS 1Nephi 13:5-

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**34** And the Lord of the vineyard said unto the servant, What shall we do for this tree, that it may again store its good fruit for Me? And the servant said to his master, "Look, because you have grafted branches of the wild olive tree, that is, the Gentiles in the natural olive tree, through Christ, then they nourished the roots, so that they are alive and not dead; see, therefore, that they are still good".

**35** But, behold, the Lord of the vineyard said unto His servant: It is of no use to Me the tree and its roots if they bear evil fruit. Nevertheless, knowing that their roots are good I will preserve them for a future purpose; and because of their great strength they have produced good fruits of the grafted branches, and henceforth the

grafted branches will grow and overcome the roots of the tree; and because the branches are grafted will grow and overcome the roots, then it will produce many evil fruits and be thrown into the fire, unless we do something to preserve it<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:79-84 / LDS Jacob

5:33-37

**36** And it came to pass that the Lord of the vineyard saith unto His servant: Let us go down into the lower parts of the vineyard, to see whether the natural branches also produced forth evil fruit. And it came to pass that they saw that the fruits of the natural branches were corrupted also because of that abominable church; yea, the first and the second, and also the last; and all the churches that had tried to bring forth good fruit had been corrupted<sup>1</sup>. But, behold, the Lord of the vineyard then said to His servant, this is the fulfillment of the vision of Nephi concerning that man whom he saw that was separated from the seed of his brethren by the many waters; and I saw that the Spirit of God came down and inspired the man; and as the man went through the many waters, he came to the seed of his brethren which was in the land of the promise, just as he saw the Spirit of God inspire other Gentiles, which are branches of the wild olive tree, and therefore remnant of the house of Israel; and they went forth out of the captivity, and crossed over the many waters, and received the good land by inheritance, for they humbled themselves before the Lord; and the power of the Lord was with them<sup>2</sup>. <sup>(1)</sup> RLDS Jacob 3:86-87 / LDS Jacob 5:39 | <sup>(2)</sup> RLDS 1Nephi 3:147-151 / LDS 1Nephi

13:12-15

**37** But these last grafted branches, that is, Gentiles brought to this land overseas, will also surmount the seed of Lehi and his brethren and the branch of the seed of his brethren will dry up and die; and the Lord will cry for his loss, because all the fruit of His vineyard will perish except these; but now are also corrupted, and all the trees of His vineyard are of no avail except to be cut down and cast into the fire<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:88-92 / LDS Jacob 5:40-42



**38** But, behold, the Lord of the vineyard cut off the trees that obstructed this piece of land, and planted another tree in his place<sup>1</sup>, fulfilling the promise which Joseph the son of Jacob had obtained from God the Father, when He told him that He would raise from his loins a "fair branch" to the house of Israel; and being righteous, though he is Gentile, will be counted as being part of the natural olive tree; for he will be truly a descendant of Joseph; not the Messiah, but that "graft" of which Lehi prophesied, which is to come in the fullness of the Gentiles in the last days, when your descendants have degenerated, fallen into unbelief, yea, for the space of many years and for many generations after the Messiah manifests himself in person to the children of men, then the fullness of My gospel shall come to the Gentiles; and of the Gentiles, to the remnant of your descendants<sup>2</sup>. <sup>(1)</sup> RLDS Jacob 3:94 / LDS Jacob 5:44 | <sup>(2)</sup> RLDS

1Nephi 4:16 / RLDS 1Nephi 15:13

**39** Yea, to bring the Gentiles out of the darkness, which shall be upon the earth in those days; nevertheless, this graft will be a seer who will guide My people again to the path of light<sup>1</sup>. <sup>(1)</sup> RLDS 2Nephi

2:6-10 / LDS 2Nephi 3:5-6

**40** And the Lord of the vineyard saw that a part of this planted tree in the last days, produced good and bad fruit, that is, good and bad feelings in the people who make up the branches of His vineyard; in such a way that the brave branch produced bad fruits that surpassed the good branch<sup>1</sup>. And now, after all the care we have taken with the vineyard, its grafts have become corrupted, so that none of them bring forth good fruit; and these I hoped to keep in order to get its fruits for Me, for the season to come. <sup>(1)</sup> RLDS Jacob 3:95-96 / LDS Jacob 5:45

**41** But, behold, "they" became like the wild olive tree, and they are of no use except to be cut down and cast into the fire; but I feel sorry to lose them just like the rest of My vineyard. — What else could, however, I have done in My vineyard? I have nourished them, and I have dugged about them, and I have pruned, and I have fertilized its

roots; and I have stretched forth mine hand almost all the days long; but behold, the end draweth nigh, and therefore I feel I have to cut down all the trees of My vineyard, and cast them into the fire, that they may be burned. Who is it that has corrupted My vineyard<sup>1</sup>? <sup>(1)</sup>

RLDS Jacob 3:97-104 / LDS Jacob 5:46-47

**42** And it came to pass that the Lord of the vineyard said unto the servant: Let us go, and hew down the trees of the vineyard, and cast them into the fire, that they shall not cumber the ground of My vineyard; for I have done all I could. What could I have done more for My vineyard? — But behold, the servant said unto the Lord of the vineyard, Spare it a little longer. And the Lord said: Yea, I will spare it a little longer; for it grieveth Me that I should lose the trees of My vineyard<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:109-111 / LDS Jacob 5:49-51

**43** Let us therefore take the branches of these which I have planted in the low parts of My vineyard, and graft them on the tree from which they proceeded, that is, in the original graft; and pluck from the tree the branches that give the most bitter fruits and graft in its place the natural branches, coming from the original tree, so that the tree does not die, but preserve for Me your roots, to comply with My purpose.

**44** And, behold, the roots of the natural branches of the tree, which I planted where I pleased, are still alive; scattered throughout all the land of My vineyard, that I may preserve them also for a purpose of mine. I will therefore take its branches and graft them again into the original tree. Yea, I will graft upon them the branches of the original tree, that I also may preserve the roots unto Myself, that when they are strong enough they may bring forth good fruits for Me, and I may have glory in the fruit of My vineyard<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:112-117 / LDS

Jacob 5:52-54

**45** And it came to pass that they took of the natural tree, which had become wild, and grafted in the natural trees, which also had become wild. And they also took from the natural trees, which had become

wild, and grafted in their original tree, that is, though they were many wild branches, all shared in common the sap of the original tree, so that the Lord of the vineyard said to the servant; do not pluck the branches out of the trees, except those that are very bitter; and you shall graft in them as I say<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:118-120 / LDS Jacob 5:55-57

**46** And the Lord of the vineyard then said to His servant not to pluck out these wild branches, which were scattered throughout all the vineyard. Thus, He said, we will "take care again" of these trees<sup>1</sup>, to fulfill that which was written by Nephi concerning the Lord of the vineyard, when He shall stretch forth His hand a second time, to recover His people, which is of the house of Israel<sup>2</sup>, for the purpose of "swapping the branches," that is, grafting the natural branches in their original tree, so that the Lord of the vineyard came to rejoice for having preserved the roots and also the branches of the first fruit<sup>3</sup>. <sup>(1)</sup> RLDS Jacob 3:112-117 / LDS Jacob 5:52-54 | <sup>(2)</sup> RLDS 2Nephi 12:42 / LDS 2Nephi 29:1 | <sup>(3)</sup> RLDS Jacob 3:123-124 / LDS Jacob 5:60

**47** And the Lord of the vineyard saith unto His servant: Go, therefore, send angels again to the land, and call servants, that we may labor diligently with all force in My vineyard, that we may prepare the way by which I may obtain again the natural fruit of the vineyard, a fruit that it will be good and more precious than any other fruit, and so let us work this last time, with all the commitment you need to rescue My vineyard, for the end is near; and it will be the last time that I will prune the trees of My vineyard<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:125-126 / LDS Jacob 5:61-62

**48** And the branches shall be planted again; beginning with the last, that they may be the first, and that the former be the last; and dig around the trees, both old and new, the first and the last; and the last and the first, so that 'all come back' to be treated for the last time. So dig around them and prune them and fertilize them again, for the last time, because the end is near. And if these last grafts develop and produce the natural fruit, then I will prepare the way for them, so

that they may grow and remain united in Me, the Lord of the vineyard<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:127-129 / LDS Jacob 5:63-64

**49** And as they begin to grow, you will take away the branches that bear fruit, that is, bitter feelings, according to the strength and size of the good; and you shall not take away the wicked all at once, lest the roots become too strong for the graft, and your graft die, and I lose the trees of My vineyard again; therefore, you will remove the evil feelings as the good ones grow, so that the root and the tree tops have the same strength, until the good feelings overpower the bad and the bad are cut and thrown into the fire; and so I will consume the wicked out of My vineyard forever<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:130-132 / LDS Jacob 5:65-66

**50** And the branches of the natural tree I will graft in the natural branches of the tree; and I will gather them again, that they may bring forth the natural fruit; and they shall be one in Me again, the Lord of the vineyard; for how much, the wicked shall be thrown out, even out of all the land of My vineyard; and burned, for behold, only this time will more I prune My vineyard<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:133-135 / LDS Jacob 5:68-69

**51** And it came to pass that the Lord of the vineyard sent His servant<sup>1</sup>; and the servant did as the Lord commanded him<sup>2</sup>, and brought other servants; and were few<sup>3</sup>. <sup>(1)</sup> RLDS D&C 98:7d / LDS D&C 101:55 | <sup>(2)</sup> RLDS D&C 98:8c / LDS D&C 101:62 | <sup>(3)</sup> RLDS Jacob 3:136 / LDS Jacob 5:70

**52** And the Lord of the vineyard said to them, Go and work in the vineyard with all your might, for behold, this is the last time that I have dealt with My vineyard; because the end is near and is rapidly approaching; and if you work busy with Me, then I will have joy in the fruit that I will keep for Myself, in the time that will soon come when these fruits will be essential to keep you united in the last days, that ye may work hard in My vineyard for the last time; and I, the Lord of the vineyard, will also work with you; if you obey My commandments in all things<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:137-140 / LDS Jacob 5:71-72

**53** And thus, the vineyard will return to produce the natural fruit; and the natural branches will begin to grow and develop greatly; and the wild branches will begin to be plucked and thrown away in order to preserve the equality of strength between the root and the tree canopy. And so these chosen servants will work with all diligence, according to the commandments of the Lord of the vineyard, until the wicked are thrown out of the vineyard, and the Lord has preserved for himself the righteous trees, the plantation of Jehovah<sup>1</sup>.

<sup>(1)</sup> Isaiah 61:3

**54** These, will become again in the natural fruit, whose roots will be firmly established next to the source of clean water<sup>1</sup>; and they have become as one body, whose fruits will be equal; and the Lord of the vineyard will preserve for himself the natural fruit of this tree, that is, the 'chosen seed' in relation to His vineyard in the last days, which will be very precious to Him from the beginning of the fullness of time<sup>2</sup>. <sup>(1)</sup> Jeremiah 17:8 | <sup>(2)</sup> RLDS Jacob 3:141-144 / LDS Jacob 5: 73-74

**55** And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that His vineyard was no more corrupt, He called His servants, and said unto them: Behold, for the last time we have tended My vineyard, and see that I have done according to My will; and I have kept the natural fruit, which is good, even as it was in the beginning. And blessed are ye because ye were diligent in working with Me in My vineyard for the last time, and because ye kept My commandments, and you brought again the natural fruit unto Me, the Lord.

**56** Behold, My workers shall rejoice with Me because of the fruit of My vineyard in the last days. Behold, therefore, when the time cometh when bad fruit shall appear again in My vineyard, that I will separate the good fruit of bad fruit; the good fruit, I will keep for Myself, but the bad ones I will throw in their own place. And then comes the time and the end; and I will cause My vineyard to be burned with fire<sup>1</sup>. <sup>(1)</sup> RLDS Jacob 3:145-153 / LDS Jacob 5:75-77

**57** And now, making use of some of the words of Jacob, verily, verily, I say unto you, The things that the prophet Zenos said concerning the house of Israel, comparing it to a good olive tree, surely shall come to pass. And on the day when I the Lord shall again stretch out My hand a second time to recover My people<sup>1</sup>, it will be the day, yea, the last time that the servants of the Lord will, with their power, take care of His vineyard and will prune it; and after that, soon the end will come<sup>2</sup>. <sup>(1)</sup> RLDS 2Nephi 12:42 / LDS 2Nephi 29:1 | <sup>(2)</sup>

RLDS Jacob 4:1-3 / LDS Jacob 6:1-2

**58** Behold, will you reject these words preserved by My own hand for a wise future purpose? Will you reject the words of the prophets and all the words spoken by Me, Jesus Christ, in this record? Will you deny the power of God and the gift of the Holy Spirit<sup>1</sup> given to thee by the laying on of hands of those who have authority to do so<sup>2</sup>?

<sup>(1)</sup> RLDS 2Nephi 12:31-39 / LDS 2Nephi 28:26-31 | <sup>(2)</sup> RLDS Jacob 4:12-13 / LDS Jacob 6:8

**59** Behold, in so doing, you will erase forever the flame of the Holy Spirit who dwells in your heart, and with this attitude you will mock the grand plan of redemption that has been established for you since the foundation of the world. — Know ye not that if ye will do these things, that the power of the redemption and the resurrection, which is in Me, Jesus Christ, will bring you with shame and terrible guilt at the judgment seat of God on the last day<sup>1</sup>? <sup>(1)</sup> RLDS Jacob 4:14 / LDS Jacob

6:9

**60** O, My beloved sons, repent ye and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear. Amen<sup>1</sup>. <sup>(1)</sup> RLDS Jacob

4:16-18 / LDS Jacob 6:11-13

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