

The "Look" Doctrine
of
The Scriptures
of
The Church of Jesus Christ
of Latter-day Saints

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INTRODUCTION

"How could there be any better way to introduce a Doctrine of the Scriptures than by showing exactly how it solves the riddle in the key word of the most famous passage of Scripture in the Christian World?"

The most well-known Scripture of the Christian World, particularly of the brand of Christianity practiced throughout Northern Europe (where the people became Protestant at the Reformation) and the lands settled from that part of Europe, is John 3:16— expressed in the King James Version as —

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The key word in that passage, of course, is the word "believeth." That word, used as it is in that passage, is the key word of the creeds of Protestantism. Yet, all Protestants understand that word, "believeth," as it is used in that particular passage, in as many divergent ways as there are diverging sects of Protestants.

However, if one examines all of the verses in the third chapter of John leading up to that particular verse, then compares what is said in them with the verses in the Old Testament that they make reference to, and then compares both of these statements from the Bible to those passages in the Book of Mormon which refer to them, the thought that is so hazy and general in the Bible ~ to the point of its being the riddle responsible for driving the numerous divisions of Protestantism apart — becomes one idea that is both specific and crystal clear in the Book of Mormon.

After examining these particular passages in the Book of Mormon, this Book will examine all passages in the Book of Mormon teaching this specific Doctrine among the Nephites.

Then this book will examine the occurrence of passages teaching this Doctrine in the other Scriptures of The Church of Jesus Christ of Latter-day Saints: the Doctrine and Covenants, the Pearl of Great Price, and the Bible.

The Riddle Is Solved

Jesus made this most all-inclusive statement about the religion of Israel in response to an observation made to him by a sympathetic leader of the Establishment:

John 3:1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him. Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Nicodemus told the Lord of the feelings of his fellow rulers. He said, "we know." The full statement communicated to the Savior an observation of the knowledge which the rulers thought they had on, "miracles."

A preparation for the wording of the answer to this observation can be had by examining the etymology of the word "miracles." Its stem "mira-" connotes "observing" as in the words "mirage," "admire" or "mirror." "Miracle" means something which someone "beholds" or "sees."

The Lord told Nicodemus that they "saw" NOTHING of God.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, HE CANNOT SEE ... the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus' next statement makes "entering into" the kingdom of God the same as "seeing" the kingdom of God: equating "born of water and of the Spirit" with "born again."

5. Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

Jesus in turn asks him how he could be a ruler in Israel and not know about baptism in water or laying on of hands to receive birth by the Spirit.

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak (of) that (which) we do know, and testify (of) that (which) we have seen; and ye receive not our witness.

12. If I have told you earthly things, and you believe not, (that is if Jesus tells him of baptism in the water of Earth and he believes not...) how shall ye believe, if I tell you of heavenly things? (that is, how will he then be able to believe how to be "born of the Spirit"; but the Lord tells him anyway.)

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

(Or, "I am part of the Father's body come down from heaven; and I am in heaven right now. I can tell you of heavenly things.")

Then the lord refers to the most spiritual healing that the entire house of Israel had ever experienced all together, when they were almost all physically dying in great agony in the Sinai wilderness.

This event is recorded in the Book of Numbers in the Old Testament.

Numbers 21:5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. Therefore the people came to Moses, and said. We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

8. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9. And Moses made a serpent of brass, and put it upon a pole and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Before returning to the New Testament, a bit of information on the scene depicted by this account in Numbers may be helpful.

The Book of Numbers enumerates 600,000 warriors in the House of Israel with Moses in the wilderness. Military historians calculate that one warrior means five persons, among a migrating people. That could be one man, one woman, two youngsters and one oldster.

This would mean that there were 3,000,000 people out in the wilderness with Moses. The pole that Moses lifted up would had to have been a big one, like a telephone pole, in order to be visible to 3,000,000 people.

Jesus refers to this event as he explains how a person is "born of the Spirit."

John 3: 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Jesus stated that "as" Moses had lifted up the-serpent in the wilderness "even so" must he be lifted up. The idea is that the same operation is going on in both circumstances.

Out in the desert if the Israelites would but "look" to the brass serpent lifted up on the pole, that would make the serpent poison that was in them cease to make them die physically.

In the world if any person would "believe" in Jesus "lifted up" on the cross "as" Moses had lifted up the serpent, they would not perish spiritually but would have everlasting life — be "born of the Spirit."

The riddle that is encountered here in the word used in the New Testament is that to the extent that the two events are analogous, one that is spiritual relating to one that was physical — the point out in the desert was not that the people turn their gaze and begin to BELIEVE in a snake made of brass that had been raised on a pole.

They were to turn their gaze to LOOK at a snake of brass that had been raised on a pole. The riddle is: "What does turning one's gaze to LOOK at that serpent have to do with beginning to BELIEVE in Christ?"

There is no riddle whatsoever regarding the interrelation of these two events, "looking" at Moses' brass serpent raised on the pole and "believing" in Christ raised on the cross, in the treatment given them in the Book of Mormon.

They are treated there in the following four passages:

1 Nephi 17:41. He sent fiery flying serpents among them: and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look: and because of the simpleness of the way, or the easiness of it, there were many who perished.

2 Nephi 25:20 ... the Lord God ... gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them ...

In Alma the relationship between these two events in the Bible, of which we have just spoken, is "this word" which, in Alma 33:23, Alma tells the poor class among the Zoramites that they should plant in their hearts.

In Alma chapter 32 he presents his famous exhortation where the poor among the Zoramites are told to plant his word in their hearts, as they would a seed, and then nourish it to become the tree that would give them the fruit of "everlasting life."

As chapter 33 begins they ask Alma exactly how "they should BEGIN to exercise their faith." They want to know "how they should plant the seed, or the word of which he had spoken." They desired "to know whether they should believe in one God (perhaps intending to ask whether they should believe in just God the Father or also in his Son) that they might obtain this fruit of which he had spoken."

Alma quotes a prophecy of which they know and asks, "... how can ye disbelieve on the Son of God?"

In 33:17 he says, "... ye see that a second prophet of old has testified of the Son of God ..." Then he continues,

Alma 33:18. But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.

19. Behold, he was spoken of by Moses; yea and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

20. But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look. therefore they

perished. Now the reason they would not look is because they did not believe that it would heal them.

21. O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?

22. If so, we shall come upon you; but if not so, then cast about your eyes and begin to believe in the Son of god, that he will come to redeem his people, and that he shall suffer and die to atone for their sins; and that he shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand before him, to be judged at the last and judgment day, according to their works.

23. And now, my brethren, I desire that ye shall plant "this word" in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. (quote marks added)

Here is the answer to the riddle:

"What does 'looking' upon the serpent made of brass raised on the pole have to do with 'believing' in Christ raised on the cross?"

Christ was talking to Nicodemus about the "beginning" of one's existence as one of his disciples — the re-BIRTH that is that BEGINNING.

Alma solves that riddle for those who want it solved for themselves.

He tells poor, doubting mankind what the precise interrelationship between these two events is as he tells them to, "cast about your eyes and BEGIN to believe ..."

The fourth quote from the Book of Mormon leaves no doubt at all as to precisely what the Lord intended by the reference to the serpent of Moses as relates to the act by which one is born again.

Helaman 8:13 ... and also the words that were spoken by this man Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah.

14. Yea, did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even, so shall he be lifted up who should come.

15. And as many as should look upon that serpent should live, even so as many as should LOOK upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.

Here in the fifteenth verse of this chapter the son of Helaman, Nephi, leaves no doubt for the many sects of Christendom as to what precise act the Lord intended by his reference to Moses' serpent. They were to look to Him, lifted up on the cross, to be saved by him from all death, in the same way that the Israelites, dying of serpent poison, looked to the brass serpent lifted up on the pole and discovered that by so looking they were miraculously spared from death caused by the serpent poison.

However, this Nephi continues this thought to show how central the "Look Doctrine" ("these things" underlined here below) was in the faith of the Nephites. (Then, related information is underlined thereafter.)

Helaman 8:16. And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham.

17. Yea, and behold, Abraham saw his coming, and was filled with gladness and did rejoice.

18. Yea, and behold I say unto you, that Abraham not only knew of these things but there were many before the days of Abraham who were called by the order of God; yea, even the order of his Son; and this that it should be shown unto the people, a great many thousand years before his coming, that even redemption should come unto them.

19. And now I would that ye should know, that even since the days of Abraham there have been many prophets that have testified these things ...

22 ... Nephi also testified of these things, and also almost all of our fathers, even down to this time; yea, they have looked forward, and have rejoiced in his day which is to come.

23. And behold, he is God, and he is with them, and he did manifest himself unto them, that they were redeemed by him ...

THE "LOOK DOCTRINE" OF THE BOOK OF MORMON

In this last scripture we are told in crystal clear terms what it is, specifically, that the Redeemer meant that one must do to Him in order to receive the Holy Ghost or be born of the Spirit, by his reference to Moses and the Serpent: one must LOOK to Him.

In presenting Alma's words on the relationship of these two events in the Bible it was said that that relationship is "this word," which Alma told the people to plant in their hearts. "What word?" "Look!"

The careful analysis of this specific action as the precise beginning of "belief," as the Lord meant the word "belief" to be understood, is contained in Alma's dialogue as he tells us to "cast about your eyes and begin to believe."

The overwhelming significance of this information, just from the point of view of secular history alone, staggers the imagination. The history of the modern people of Europe and the Americas begins with the split of Christianity into a northern and a southern variety because of contention arising from their vacuum of knowledge of this precise information. The northern variety contended that one was "born again" or entered into the Kingdom of God by "belief." They have had progressively less success in their ability to specify what that means. It was the contention of the southern variety, that one entered the Kingdom of God by mechanical compliance with their rituals — which seemed at an increasing pace to callously discount "belief" — that started the split.

The Starting POINT

"What a vast topic — perhaps a nearly incomprehensibly vast topic!"

"Is it any wonder that the multitudes that used to adhere to the leadership of diverging Christianity have come to the attitude that these 'would-be' leaders do not know the FIRST thing they are talking about?"

The BEGINNING of belief, that qualifies one for that spiritual rebirth that Our Lord called being "born of the Spirit," has not been explainable by those would-be leaders. It is knowledge that "has not been found on their tongues." As a result, these multitudes have in great measure abandoned the ways of their fathers, dwindled in unbelief or sunk in despair.

"What should our attitude be towards those in these multitudes of our Father's children who want to — have to — know these things?" "Shall we, callously, let them go on sinking down further in their hopelessness if they can't seem to find any 'handle' to grab onto in our personal, perhaps 'befuddled,' attempts to explain to them what we have felt the message of Our Lord is about?" "Or, should we try to make our explanation as good as we can for them?" That would have to contain some effort for orderliness; we know that "the Lord's house is a house of order." That order means that we must address ourselves to "first things first, second things second," etc. We have in Alma 33 what the true religion teaches as to the beginning of belief. It is said in the context of the incident Our Lord referred to when he spoke to mankind (through the Bible's account) of how they could be "born of the Spirit." That is exactly where their multitudinous divergences spring from.

By any survey that we could have taken on what utterance of Our Lord typified his message to mankind, John 3:16 would probably lead any other sincere, thoughtful suggestion by

so much, that the public opinion people taking the survey would despair of us if we refused to grasp the results.

We have the exact information that divergent Christianity has said that IT wants: it is the precise answer of the Lord to the quote that THEY say their religion is all about. It is unsatisfactory explanations to that quote that THEY say cause their divergences, and most of all their hopelessness. The correct answer to that quote is the life preserver that THEY say that THEY will accept to keep them from sinking. We have that life preserver in our hand to throw. "Shall we throw it?" We must be "orderly."

The "Starting Point" Through The Ages

A way to "settle a person down," to assure that individual that we will be "orderly" about something of consummate importance to him, is to first show that we care enough about the subject to have addressed ourselves to its background. And, a hearer can scarcely take exception to covering the background of the Savior's instruction for being "born of the Spirit," when that is what He did in the words through which He introduced that instruction.

Those words of introduction referred back to the days of Moses. Moses was a holder of the Priesthood of Melchizedek. That priesthood had been taken away from the people of Israel, as a general body, from Moses' day down to the days when Our Lord spoke those words. The Priesthood of Melchizedek was the "spiritual" priesthood — in contrast to the more "temporal" Priesthood of Aaron that had remained with the Jews down until Nicodemus' time. That spiritual priesthood holds the keys to the spiritual part of rebirth — being "born of the Spirit" — involving the laying on of hands for the gift of the Holy Ghost. With some 1400 years between Moses' and Nicodemus' times we can see a reason why Nicodemus could be so uninformed on things having to do with spiritual rebirth.

On the other hand, the Melchizedek Priesthood was the priesthood held by those many prophets that we hear of from the time of Moses back to the time of Abraham. How significant are the words of this Nephi, quoted in the Book of Helaman, concerning these prophets. He says; "ALL the holy prophets, from his (Moses') days even to the days of Abraham" "did ... testify of these things (looking to Christ to be born again)."

Now there is a treasure trove for the hopeless multitudes seeking some bit of information on this subject. However, it is almost like taking a man straight from dying of thirst in the Sahara Desert and sticking him under Niagara Falls. In either case we are going to extremes.

The multitudes of the world are dying from their lack of knowledge of how to be "born of the Spirit" — that which lets them continue to live everlastingly. They do not have this spiritual knowledge because somewhere in their past their forebears said "No" to the spiritual priesthood. To let them have all of this information, on looking to Christ to be "born of the Spirit," from all of the prophets with the Melchizedek Priesthood could be like Niagara's water on the enfeebled thirsty man.

The Israelites who wrote the Book of Mormon, though, lived after the time of Moses.

Without the Melchizedek Priesthood a part of their everyday doings, the children of Israel after Moses had to struggle very much for their spiritual rebirth. Let us now see if the amount of information, on being "born of the Spirit" by looking to Christ, that is given in the Book of

Mormon by Our Father in Heaven for his children of this day, is not just the amount that is needed for our conditions today.

We could call the part of the Book of Mormon before the Lord's coming, "The Old Testament of The Book of Mormon." Let us investigate in a general way the doctrine of looking to Christ to be "born again" in the "Old Testament" of the Book of Mormon.

Spiritual Rebirth in the "Old Testament" of the Book of Mormon

We know that Israelites in Jerusalem practiced baptism in Old Testament times. We know this from 1 Nephi 20: 1. "... O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism ..." Here Nephi quotes from Isaiah 48:1. It is essentially the same as in the King James Version except that the last phrase, "or out of the waters of baptism," is left out. The record that Nephi quoted from had long since had this jewel removed by King James' day. However, it shouldn't take too much imagination for anyone to figure out what "... are come forth out of the waters of Judah" is all about. Moreover, it is known that Israelites in Isaiah's day had the Aaronic Priesthood, and that, by that priesthood, John the Baptist baptized before the Lord's ministry began.

So we can communicate with the world on the subject of how ancient Israelites addressed themselves to the temporal part of rebirth: being "born of water." But a wonderful feature that the first part of the Book of Mormon provides us with is the ideal way by which we may show the world how ancient Israelites were "born of the Spirit" by looking to Christ.

Today after we are baptized we then have hands laid upon our heads for the "Gift of the Holy Ghost." However, "Will we be 'born of the Spirit' unless we do our part to be born again?" Of course not. "What was 'our part' to be done in order to be born again in Israel before the Lord came?" A spiritual truth is a spiritual truth. The Lord said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," so, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Also, we know how we go through the "outward motions" of being born of the Spirit by the laying on of hands of the Melchizedek Priesthood. We may take the presence of this priesthood for granted with so many men around who have it. In Israel, after Moses' day, though, only a few men held these rights. "How did Israelites in those days TALK with one another about the spiritual part of rebirth?"

We will see on these pages how these Israelites in the Americas, in the years before Christ looked to Christ and were born of the Spirit. Full of the Holy Ghost they urged each other "to look forward to the Messiah and believe in him to come as though he already was." They taught each other that this was the intent for which the Law of Moses was given (Jarom 11). In addition to telling us that all of the holy prophets between Moses and Abraham had spoken of looking to Christ to be born again, Helaman's son Nephi also tells us, "Nephi also testified of these things AND ALSO ALMOST ALL OF OUR FATHERS, even down to this time." Let us now examine these passages where "almost all" of the fathers of the Nephites spoke of this doctrine of looking to Christ in order to be "born of the Spirit" and how they showed their children how to begin to live that holy existence that will last forever. "How did they do that?" "How was it, in those days that they vocalized what it was that they did?"

Let us now see how they "looked forward" to Christ.

The "Look Doctrine" Passages in The Book of Mormon

Scripture #1

This scripture may be an indication of the difference in knowledge concerning the "Look Doctrine" among the Jews before their captivity in Babylon and after. After that captivity, from Nicodemus' words to Jesus, it seems that they had no idea about it at all.

Before the captivity it may have been part of the common knowledge of what the duty of a true Israelite was.

1 Nephi 15:2. ... my brethren ... were disputing one with another ...

3. ... they being hard in their hearts, therefore they did not look unto the Lord as they ought.

#2

1 Nephi 17:41. Already given. Moses and the serpent.

#3

This third scripture makes a comment on the "Look Doctrine" that is in an opposite sense from that in the first scripture. Here we have it in a positive sense: it is of somebody doing what "ought" be done. Nephi's brothers did "not" do as they "ought." By using that word "ought," there, and then writing what we come to in this scripture, we see in Nephi the understanding among pre- captivity Jews that doing this holiest duty of looking to Christ, as he would one day be looking on the cross, is the best type of behavior: what one "ought" to do when in peril and tribulation.

1 Nephi 18:15. ... loosened the bands which were upon my wrists, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

16. Nevertheless, I did look unto my God, and I did praise him all the day long; and I did not murmur against my Lord because of mine afflictions.

#4

The chapter in which this scripture is found begins with Lehi blessing his younger son, Jacob. The words of that blessing highlight the content of this fourth passage of scripture.

In these first verses Lehi mentions the visions of the Lord which Jacob already had.

"2 Nephi 2:3. ... I know that thou art redeemed, because of the righteousness of thy Redeemer, for thou hast beheld that in the fulness of time he cometh to bring salvation unto men. 2:4. And thou hast beheld in thy youth his glory ..."

At the end of this chapter Lehi admonishes his sons:

2 Nephi 2:28. And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life ...

#5

This next scripture illustrates the point that this kind of an exhortation, quoted in the last scripture, could have been a familiar kind among the pre-captivity Jews. It is a quotation from Isaiah that is a bit different from the text of Isaiah 51:1 and 2, in the King James Version.

2 Nephi 8:1. Hearken unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

2. Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.

In these next two scriptures statements are made concerning the Look Doctrine that are pivotal.

The author of this book feels that the first of these invites him to use it as the occasion to play out the scenario of the temporal significance of this doctrine to the limits which his perceptions allow.

The scripture after that invites every man to contemplate this doctrine in its everlasting significance to his existence, both from a temporal and a spiritual point of view. This second scripture, then, on that most solemn note, is the setting for all of the subsequent passages teaching this doctrine in the Book of Mormon up to and including the Lord's visit among the Nephites.

#6

The Significance

The significance of this scripture affords the opportunity to display reasons motivating the author to write this book.

Every person is free to draw his or her own conclusions about the significance of anything he or she comes upon as an experience of life. Most of us are curious enough about what other people in the world are doing at present to study indicators of the situations existing among these other people and us, even if nothing more than to turn on the television news. It is probable, as well, that most of us sense that there is some sort of a "master or super organization" among men that either runs poorly or passably and that when it runs poorly we suffer. We all sort of sense that that super organization can't really be the U.N., because the U.N. is relatively new and the super organization (whatever it may be — tangibly) is old. There is such an organization. It rules the earth at this time.

"Is it good or bad?"

When it fails we have world war.

"Well, whatever it is, it is for certain that we cannot let it fail. What is it that we all could do that would insure that it will not fail?"

Know and live the Look Doctrine.

It is the burden of this book to show people that by knowing and living the Look Doctrine they are in a position to show the human race how to save itself from the TEMPORAL destruction waiting below the chasm edge it teeters on. It will show the author's finding that lack of knowledge of the Look Doctrine is the precise historical reason for the murderous blindness that has characterized the world-scale undertakings of men in this age we call the "modern" one.

As an element in the introductory words of this book, mention was made of "Protestantism."

Men speak glibly of "Protestantism," as though it were nothing more than perhaps shallow thinking on the part of some worshipers assembled in a typical neighborhood in Northern Europe or North America. However, the point at issue in what is normally considered the commencement of Protestantism is the point upon which depends the material well-being of all modern life on Earth; it is the point where the philosophy of Communism erred in its conception; it was the whole point at issue as the Wars of Religion tore the lands of our European forebears (or at least predecessors, as the case may be) to pieces for a hundred years and is traceably the problem behind world war.

"What is this point behind Protestantism that is so fraught with significance?"

In exasperation at what he saw as Catholicism's callous brazenness, Luther broached the issue as he took his pen in hand and wrote the words expressing the stand beyond which exploited people in Northern Europe would not allow themselves to be pushed. He wrote, *"An den christlichen Edel deutscher Nation urn den christlichen Standes Zustand"*. "To the Christian nobility of the German nation concerning the status of THE CHRISTIAN STATE."

"The Christian State!" "What in the world might the Christian State be?"

In one way Catholicism almost won total victory in expunging from the mind of modern Americans what the "Christian State" of Northern Europe was. On the reverse of that coin, though, the working force of that "Christian State" is the "super organization" that holds together the material well-being of all human life on this planet at this date.

"How could any institution be so important to the well-being of the human race and yet be so non-understood?"

That is a question best answered in a place other than a book of this one's specific nature. What is appropriate to address in a book of this nature, though, is the question, "What is the Christian State?" and by the answer to that question provide a matrix wherein the reader is at liberty to form his own opinion of what the significance of the Christian State may be.

The "Christian State"

In a number of ways the organization of England is typical of that of the other lands of the north of Europe. And, since it is most understandable to us because of the feature of a common tongue, it can serve as a model to teach us what this Christian State was that Luther stepped forward to defend against the onslaught of Catholic policy in his day.

England is divided into shires such as the provinces into which Canada is divided or the States of the U.S.A. A shire in England is then divided into subdivisions called "hundreds" in the south of England, "wapentakes" in the east and "wards" in the north. Since it was in these units that the common law juries of the Middle Ages met, every three months, in medieval England, and, if the central feature of an American "county" still is that it is what has a county courthouse wherein a jury meets every three months, then these subdivisions in England are what correspond to counties in the U.S.A.

These subdivisions of England are further divided down into what today are called "civil parishes." In the Middle Ages these were just called, "parishes," by the government. They were the extensions of land drawing those who dwelt thereon to a common church meetinghouse. Since the people attending took the communion of the Lord's Supper, Catholics preferred to call these parishes "communes." That expression survived in everyday English as "commons" — as in "the House of Commons." To the man on the street, however, these small divisions of England were always called "townships"; and it is as such that they were transplanted to this Continent, as the strong political divisions of counties in New England, the weak political divisions of counties of the Midwestern states and as, the generally unorganized patterns for real-estate division in some Southern and most Western states.

This was the organization of the countryside in both England and medieval Northern Europe generally. It was the organization of the medieval English farmer and was the organization brought across the seas to serve as the basic pattern for governmental organization in the U.S.A. However, although Luther may have had much concern for this aspect of the medieval "Christian State," as well, it was for the fate of the medieval Christian State, as it existed in the cities of Northern Europe, for which he appealed to the leaders who at length led the people of Northern Europe in defense of their liberties to war.

Since the origin of the original thirteen States was in the bitter finale to the wars of religion in Northern Europe, where the wars were seen as caused by an attack on the Christian State as practiced in the cities of Northern Europe, it is understandable why a matter that was so explosive at that time was not transplanted across the seas to America. It is a commentary on the almost inconceivable forces at work in our world, on the other hand, that so powerful a matter as this one should be first introduced to the minds of most of the people who read this Book, at the time they do so. But, be that as it may, let us now read about the Christian State of the Cities of Northern Europe.

The Christian State of the Cities of Northern Europe

As we were able to use the organization of the countryside of England as an example to show us the organization of the countryside of Northern Europe generally, so we will find the organization of the medieval cities of Northern Europe in general shown us very well by the organization of medieval London.

The word "city" is an Italian word in origin and most correctly cannot be applied to those Northern Municipalities, especially in the significance about which we are now speaking. They were called, "burgs," in most of the countries where they were located. The English word brought to the USA is, "boroughs."

The "burg" of medieval London had the same organization as a "shire" out in the countryside. Just as some governmental matters in a shire were presided over by a "shire-reeve" or "sheriff," so were some such matters in London presided over by a "Sheriff of London." And,

just as the shires of Northern England are divided into "wards," so is London divided into "wards." This feature is very familiar since the division of an American city into municipal "wards" has been the typical thing to do in city organization in the U.S.A. Furthermore, the leadership of each of the wards of London (shire), by an "alderman," is a similar thing to the office, called "alderman," of the elected leader of a municipal ward in many American cities. But, at this point similarities end, and the phenomenon of the Christian State begins, as regards the medieval cities of the north of Europe.

In the Middle Ages the inhabitants of a typical "ward," of a "burg," were all practitioners of the same "craft" or profession. That the members of that craft, living in the ward, should call themselves a "brotherhood," is not too far from the practice of the modern labor union; but the formalities that allowed one to become a member of the brotherhood, totally taken for granted in those days, bring us face to face with the Christian State. Just as the wards of a countryside shire were divided into parishes (sometimes called "communes"), so were the wards of London. However, where the typical countryside parish would contain a number of square miles of countryside, occupied by scattered farmsteads, a London parish would only contain a few square blocks (remember that in those days there was theoretically only one organization of Christians and that all were expected to attend Church service).

A man was eligible to join his craft brotherhood as he joined the brotherhood of all Christian believers through the formal ceremonies of his parish. Most importantly, from the vantage point of the doctrine treated by this book, he was able to retain the right to continued participation in his brotherhood as long as he maintained his hold on the basic ethics of the brotherhood. "What were these ethics?" The basic ethics of Christianity, again, totally taken for granted.

Just as the brotherhood, or "craft guild" as it was generally called, was presided over by the alderman of the ward (as was apparently also a general thing for countryside wards in earlier times), so the alderman was assisted by a jury of twelve "wardens" who, in addition to performing the same duties toward the people of their ward that the juries of countryside wards performed, also involved themselves, as masters of the craft in question, on the question of the ETHICAL ADEQUACY OF THE WORK of the brotherhood's members. "How crucial to you and me was this labor of these thousands or millions of our medieval forebears, so involved in the Christian scruple of the maintenance of human life alive, well and happy?" The body of verdicts handed down by countryside juries, since the Magna Carta, is the Common Law of England: the law vouching safe the life, liberty and property of the English free man, transplanted to this hemisphere by the early English colonists. "What was it that the verdicts of the juries of these wardens of the crafts of the wards of the burgs of Northern Europe gave to the world?" The Free Enterprise System.

The System

The typical American will feel a sense of pride in and loyalty to the Free Enterprise System. However, if asked to explain the system, at work, the typical response is silence or a group of words generally invented on the spot. School teaching on the subject is most mute. If we typically have but a faint hold on fundamentals of the common law, that gives us our basic American rights of life, liberty and property, the actual system that is our beloved Free Enterprise System seems to be beyond the grasp of almost everyone.

The Free Enterprise System in forty nine of the fifty States (Louisiana is the exception) is recognized in print in the pages of the particular State's code of laws dealing with business. The

"code" of laws of a State will normally be an encyclopedia-type set of books, that your lawyer normally finds indispensable in providing his services to you. It contains the laws, or statutes, passed by your State's legislature, since its beginning. In the part of those books dealing with business or commerce you will find a statement that will probably read like this: "In all cases not covered by these statutes the Law Merchant shall govern." In other words, "The 'Law Merchant' has wisdom to solve everything that is outside the spectrum of the specific cases we know how to handle and have specifically provided for to be dealt with by these statutes that we have voted into this code." "What, then, is the 'Law Merchant'?"

The Law Merchant

As the history maintained by schools begins for Northern Europe, we find the men of Scandinavia involved in total war against Catholicism as then practiced. These men in those histories are called, "the Vikings."

As these wars cool and the Vikings make a peace with Catholicism, at about the year 1000 A.D., we find The Vikings in complete control of all shipping in the Atlantic, from the Strait of Gibraltar north. Their establishment in the area south of Leningrad gave them direct access, through Russia (founded by Vikings during the 800's) over the Volga to the Caspian Sea, with connections to the trade routes of China and India. Shipping from the Leningrad area westward to the lands of Western Europe comes upon a convenient large island in the Baltic Sea. It is the island of Gotland. It seems that from very early times all of the men involved in this shipping, from Gibraltar north, found the burg of Wisby, on the west shore of Gotland, to be the most important port in all of their commerce. However that might have been, they had a parliament of commerce there to which representatives came from Viking settlements everywhere. In conjunction with that "international" parliament of commerce these seafarers and merchants had a Supreme Court of Business, also maintained at Wisby. The island was just off that part of Sweden called "Gothland"; and Gotland is part of Gothland. This organization of all Viking seafarers and merchants was called by the Gothic name, "Hansa."

Until about 1150 A.D. Germany did not extend to any shore of the Baltic Sea. All of the sea trade of the shores of the Baltic were controlled by Scandinavians. However, in 1145 A.D., Germans built a city on a long inlet from the Baltic that was very close to Hamburg. That allowed Germans to control trade from that inlet of the Baltic Sea to Hamburg on the North Sea. Because of that connection the new city on the Baltic gradually replaced Wisby as the center of trade for North Europe. As it did the new city, Lubeck, Germany, eventually came to hold most of the annual parliaments of the businessmen of Northern Europe there in Lubeck.

The Germans retained the name "Hansa" and most of the practices of the Wisby Parliament, but restricted representation in the Lubeck dominated Parliament to, primarily, the cities of Northern Germany. However, they also allowed continued representation from the major cities on the south shore of the Baltic (from Leningrad south) along with some of their inland supply points, a few cities in Holland and Sweden and from their four largest depots: London, Novgorod in Russia, Bergen in Norway and Bruges, Belgium.

In the earlier days, appeals by businessmen to the verdicts of their wardens was to the Supreme Court at Wisby. For one thing this produced a uniform code for all seafarers called, "The Wisby Sea Laws." These are the laws for shipping around the world to this day.

Later on, in the Lubeck days, the Hansa changed in a most significant way. The one gild that dealt with the largest amount of money, the Merchants' Gild, came to dominate life in the burghs of the Lubeck Hansa. The merchants continued most of the practices of the earlier days,

but restricted involvement therein nearly exclusively to themselves. This involvement produced the Law Merchant as is used today by all of the countries in the world and is that which is called "International Law."

A quick insight into its operation can, once again, be seen by English practice. If a dispute arose between a Hansa merchant and an English merchant, then, by a statute of 1313, six Hansa merchants and six English merchants were called, on the spot, to form a hasty jury and decide the point of International Law at issue immediately.

This trust of weighty matters to a hasty jury (as well as the whole idea of a twelve-man jury, so aligned with the religious beliefs of the people) was an evidence of the most profound presupposition that is given as the chief distinctive point of the Law Merchant. The heart of the Free Enterprise System, as it existed down to the end of the Middle Ages, was that "among merchants GOOD FAITH was PARAMOUNT" — see "The Romance of the Law Merchant," by Wyndham A. Bewes, London, 1923, page 19.

Good Faith

The expression "good faith" is a "double entendre": it can be understood in two different ways. The usual way to consider it is as the sincerity of a person operating within a recognized way of life. The second, however, is infinitely more fraught with significance: it is the absolute truth of that way of life. It was this second way of understanding "good faith" that Catholicism attacked so decisively around the year 1500 A.D. They asked the Hansa and the part of Europe most attached to the Gild System, Germanic Europe in general, what "good" faith was. Germanic Europe had no unified answer and collapsed into its subsequent disunity.

Catholic Europe had a reason to attack the understanding of Northern Europeans as to exactly what it was that GOOD faith was. The Turks were advancing up the east coast of the Adriatic Sea toward Italy. Italians wanted all Europeans united under a dictator powerful enough to fight the Turks successfully. The Hansa was prone to let the South Europeans fight the Turks. It was advantageous to Catholic parties to break up the Hansa. Also, America had just been discovered. The Pope had given all of it to very Catholic Spain and Portugal. The Hansa had the largest navy in Europe. It could have taken over all of America if it wanted. Catholic Europe was not satisfied until the Hansa was destroyed. South European Catholic generals occupied the heartland of Hansa power, in the area of Lubeck. The Hansa shipyards vanished. The Hansa fleet vanished. The Hansa vanished. The "chief distinctive point" of the Law Merchant, that the merchants of North Europe had a unified idea of what the GOOD FAITH was, vanished.

Since those days when its main promoter, the Hansa, crumbled, hundreds of years ago, the Law Merchant has grown to be "International Law" for all nations. The most diverse proposals, from Communism to Nazism, have come forward as candidates to fill the void of a belief system that International Law / the Law Merchant took for granted during what is now considered its formative stage.

"What is GOOD faith?" It is faith in Our Lord and Savior. Certainly, that was understood by all parties, when the Reformation first showed Christianity that there was a real problem. Because of the greatness of the turmoil that was caused by that problem even the majority of all men may have stopped caring what Good Faith in the Lord is; but that doesn't do away with their very TEMPORAL resultant problem.

The International Law upon which all nations of our modern world operate, along with, in fact, all business in the United States of America, is the Law Merchant — devised by great numbers of very talented Christian men as they gave their verdicts case by case throughout the Middle Ages according to their unanimous sentiment of what Good Faith in the Lord Jesus Christ required. That the smaller organizations to which they belonged collapsed is not the point. The point is that the excellence of their system won the day years ago as the whole earth's system. For better or worse it IS THE system.

"Teetering" on The Brink of The Chasm

As mankind executes its "brinkmanship" to muddle along, "teetering" on the edge of oblivion's chasm, it obviously has a choice. It can go over the brink, or it can try to find some way to control this destiny-filled system that it operates within. One question that could be asked, if the latter option seems better, is: "Why not make a tremendously good study of what 'the good faith' in the Lord Jesus Christ is and see if that will help?" The answer that is given to that is a reflection of the world's inability to grasp, through the fog of their theorizing about Christ, onto his absolute truth. That answer could probably be stated, "The world exhausted itself mentally and militarily centuries ago trying to establish that; nearly all mankind has given up all hope of ever being able to break through the absolutely impenetrable barrier of figuring out what Christ's "Heaven" is all about."

In view of this, thanks be to our merciful Father in Heaven who told Nephi to say what he repeats three times in 2 Nephi chapter 25!

Nephi has quoted a number of sayings of Isaiah in the preceding chapters. In this chapter he foretells the effect which truths spoken by Isaiah will have upon people in future days, our days, to whom Nephi's and Nephi's people's writings on the subject of these sayings of Isaiah will come.

Then he says, three times, in answer to the exhausted world, nearly ready to surrender to the Devil rather than to take another painful step in the direction of figuring out what Good Faith is, "I AM TELLING YOU WHAT THE GOOD FAITH OF THE LORD JESUS CHRIST IS SO PLAINLY THAT YOU CANNOT ERR!" Then he makes these contributions to the Look Doctrine of the Book of Mormon:

2 Nephi 25:7. ... behold, I proceed ... according to my plainness: in the which I know that no man can err ...

He proceeds, showing the part the Look Doctrine has in his true religion, after first telling of the iniquities and then the punishments of the Jews. Then he speaks of the time in the last days when the Jews will be converted. He says:

2 Nephi 25:16. — and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah ...

Then he says that the Lord will do "a marvelous work and a wonder" ...

18. ... for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah ...

Then, in a solemn manner he repeats how he speaks so plainly that they cannot err and states one of the Look Doctrine scriptures about looking to Moses' brass serpent that was quoted in the Introduction of this book:

20. And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold, I say unto you, that as these things are true ...

Then, after telling why he is making this record, he continues with this exposition of his true religion:

23. For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

24. And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.

25. For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.

26. And we talk of Christ, we rejoice in Christ, we preach of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

27. Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know to what end the law is given.

He forcefully summarizes these Look Doctrine scriptures with these words:

28. ...I have spoken plainly unto you, that you cannot misunderstand
and concludes this exposition of the true religion:

29. ... the right way is to believe in Christ, and deny him not ... ye must bow down before him and worship him with all of your might, mind and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.

#7

This scripture is the one that provides the setting for all of the subsequent ones down to and including the Lord's Appearance among the Nephites. Nephi makes this statement on the heels of a summary of the destruction that he foresaw would come upon those of his people that did not adhere to the true religion at the time when the Savior would appear to them.

Most significantly he emphasizes what the difference would be between those who are destroyed because they did not hold to the true religion and those who are preserved from destruction by holding to the true religion.

This brings up the reason why, just discussed under the previous scripture, the world is so exhausted when it comes to the subject of the Gospel of Jesus Christ.

The world of Christendom has advertised that the educational system that it has developed is part and parcel of the Gospel of Jesus Christ. That educational system operates in a system of rules that are called, "Logic." "Logic" can mean, "solving a problem through an exchange of words." "What does the history of man's dealings with the Gospel of Jesus Christ show us of the confrontation of man's Logic with the Gospel?"

Logic seeks to find the POINT that is at issue in some subject. It passes through elements in a subject, each of which may be A point, in its search for THE point.

That part of mankind that has devoted itself to applying Logic to the Gospel of Jesus Christ has found itself exhausted on a very particular part of the "battlefield."

Let us try to state the problem.

From the point of view of applying pure Logic to the Gospel, the question could be asked, "Is there any explanation, which one person who believes in Christ can, by words, transfer to another, of any specific act, by doing which, the second person may become a true follower of Christ?"

A "logical system" is a system explainable by words. Any system, to be a system, must have a starting point. The starting POINT of a system of words has to be, eventually, ONE word. So, restating Christendom's problem, its battlefield whereon it collapses exhausted, "Is there ONE word for ONE act that one man can transfer to a second, THAT GOD HAS TRANSFERRED TO MAN IN THE FIRST PLACE, that by doing which, that second person will be "preserved," will be IN the kingdom — not outside of it, will not perish?" In another way it could be stated for that person, "If you do it you are IN, if you don't you are OUT."

The stands that have been taken throughout History, by the different parties that have advertised themselves to be Christianity, on this point are well known. Since History deals with Catholicism before it does with Protestantism we may also deal with Catholicism's stand first.

To a person who is trying to be patient in combing through the volumes of Catholic literature treating this topic, that person could probably at length come to the exasperated conclusion that the long history of Catholicism's stand has been something approaching a monomaniacal insistence to the negative, that "No, there can be no such logical explanation!"

Then, as all Americans know so well, Protestantism is characterized by a variety of positions, that go from a high church inclination to the negative, similar to that of Catholicism, to a swirl of low church insinuations to the positive, in favor of some such aspect of Christianity as "baptism," some "method," the "seventh day," "holy" rolling, the name of "Jehovah," etc., etc., etc.

Nephi gives us that POINT in this next scripture. He tells those who read his record that those who do it will not perish, that those who do not do it will perish.

In the first verses of chapter 26 Nephi tells of his vision of the destruction of his people, his own descendants, in the earthquakes, floods, whirlwinds etc. that will overcome his people just prior to Christ's appearance to them. He gives his moving expression of grief, in 26:7, at this destruction that he has seen. Then, as the next verse begins, the reader has been made ready for Nephi's POINT.

When the earthquakes are swallowing the people up, the ocean is flooding in over them and the whirlwinds are blowing them away, those who are being preserved from perishing will find that the fact that they are observing the exhortation to "LOOK forward unto Christ with steadfastness!" is not A point, it is THE POINT. Here, so graphically, if they do it, they are "in," if they don't, they are "out."

2 Nephi 26:8. But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution — behold, they are they which shall not perish.

Let us consider this last scripture a "tone-setter" for the other scriptures that are quoted between this time and that of the Lord's Appearance, for the "fathers" of the Nephites that are quoted had access to these words of Nephi.

Also, we will examine this scripture again in detail when we come to the time of the events it relates to, just prior to the Lord's Appearance.

#8

As Nephi's brother, Jacob begins his Book, he says that he wishes to put only the most sacred things upon his plates and then says what those sacred things are.

Jacob 1:8. Wherefore, we would to God that we could persuade all men not to rebel against God, to provoke him to anger, but that all men would believe in Christ, and VIEW his death, and suffer his cross ...

How sacredly this reference is made to the idea of Jesus' statement: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ... etc."

#9

In the author's mind, this scripture must be ranked as one of the most beautiful, most holy and happiest of scriptures.

Jacob 3:1. But behold, I, Jacob would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause ...

2. O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever.

#10

In this passage Jacob cites the error of the Jews his family had left behind in Jerusalem.

Jacob 4:14. But behold, the Jews were a stiff-necked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came from looking beyond the mark, they must needs fall

#11

In the Book of Jarom, written some 200 years after Nephi's time, Jarom chronicles the effort of the Church in his day.

Jarom 11. Wherefore, the prophets and the priests, and the teachers did labor diligently, exhorting with all long-suffering the people to diligence; teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was. And after this manner did they teach them.

#12

The next scripture is instructive because it shows the attitude of the Nephites toward sight, toward the picture-type writing system they had used from the first, for their language, as it was written on the brass plates, and toward the relation of their sight to the religious truths recorded thereon.

Mosiah 1:5. I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand his mysteries, and have his commandments always before our eyes ...

6. ... and we know of their surety because we have them before our eyes.

#13

"What could be more interesting to someone who sees the place of the Look Doctrine in language, as do all who take the first lesson offered by Thot Transnational, than an insight into its operation in the use of the holy Urim and Thummim to translate the Jaredites' unadulterated language of Adam?"

Mosiah 8:11. ... and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said to thee: Canst thou translate?

12. ... For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed ...

13. Now Ammon said unto him: I can assuredly tell thee, O King, of a man that can translate records; for he has wherewith he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called a seer.

14. And behold, the king of the people who are in the land of Zarahemla is the man that is commanded to do these things, and who has this high gift from God.

15. And the king said that a seer is greater than a prophet.

16. And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given from God.

17. But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and

hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.

18. Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

19. ... these interpreters were doubtless prepared for the purpose of unfolding all such mysteries to the children of men.

#14

This scripture contains some of the most sacred words to ever come from the lips of man, to the author's mind. And certainly to all who work to grasp what these words are saying, these words become among the most beloved to have ever been spoken.

In Mosiah chapter 14, Abinadi is talking to King Noah and his priests (among whom is Alma the elder). He quotes Isaiah 53, the well-known prophecy where Isaiah foretells of both the boyhood and then the death of the Lord. He speaks of God the Father letting Jesus suffer:

Mosiah 14:10. ... when thou (the Father) shalt make his soul an offering for sin he (the Son) shall SEE HIS SEED.

11. He (the Father) shall see the travail of his soul, and shall be satisfied; by his (the Son's) knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. ... he hath poured out his soul unto death ...

In the midst of his wicked cohorts, Alma the elder, who will be the founder and source of priesthood authority in the Nephite church, hears of the most holy reward for those who have "looked forward" to the Lord's crucifixion.

Mosiah 15:10. Behold, I say unto you that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?

11. Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord — I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God.

On the cross, when the Lord shall have "poured out his soul unto death," "he shall see his seed." "Who shall be his seed?" The ones who have "looked forward" to him when he would "pour out his soul" for them.

#15

This next scripture carries on this last thought by Abinadi. It is a description by Alma the younger of the conduct of good church members.

Alma 4:13. ... suffering all manner of afflictions, for Christ's sake, who should come according to the spirit of prophecy;

14. Looking forward to that day, thus retaining a remission of their sins ...

#16

The following is an "interview" by Alma of Church members on the spiritual matters which are associated with the Look Doctrine,

Alma 5:14. And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image on your countenances? Have ye experienced this mighty change in your hearts?

15. Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?

19. I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up having the image of God engraven upon your countenances?

This Book employed the Savior's mention of the phrase, "born again," to introduce the Look Doctrine. Based on that Introduction it would be natural to presume that in a Book of quotes from the scriptures on the Look Doctrine, we would encounter the expression, "born again," quite frequently. That expression is found at least four times in the Book of Mormon. One of those times is in the 49th verse of the chapter containing this quote #16. Another two times are in the next passage of scripture, #17. The writers of the Book of Mormon equated the expression, "born again," with the expression, "born of God." In the Book of Mormon this latter expression is used much more than the former.

Because of the identity of the Look Doctrine with these two expressions, they are underlined in these two and in some of the passages which follow. Alma the younger, from whose recorded sayings we have the second largest amount of information on the Look Doctrine (the largest amount is from the personal words of the Savior) makes a frequent use of these expressions as he gives us this large amount of information on the Look Doctrine, of which he is the author.

#17

Alma's words to faithful members of the Church.

Alma 7:6. ... I trust that ... ye do worship the true and living God, and that ye look forward for the remission of your sins, with an everlasting faith, which is to come.

He then tells of the Lord's physical ministry, the important thing, "which is to come," to which they are looking forward, and says:

Alma 7: 14. Now I say unto you that you must repent and be born again: for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven ...

#18

Here Alma explains the institution of the Melchizedek Priesthood and its relationship to the Look Doctrine.

Alma 13:1. ... I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

2. And the priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

16. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

#19

Here Alma presents a message somewhat similar to that of 2 Nephi 25:24-27.

Alma 25:15. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming ...

#20

Korihor, the Anti-Christ, tries to dissuade the Nephites from their beliefs.

Alma 30:13. O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ?

16. Ye look forward and say that ye see a remission of your sins. But behold, it is the effect of a frenzied mind...

#21

In Alma's famous exhortation to plant the word as a seed he makes these two statements:

Alma 32:40. And thus, if you will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

41. But if you will nourish the word, yea nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

Here, as earlier. Alma describes the mind's eye with which the people "look forward" to Christ as "an eye of faith" — the "eye" that later in time is pointed out in "if... thine eye be single."

#22

Alma 33:19-23. Already given.

Alma refers to Moses and the serpent and tells his listeners to "cast about your eyes and begin to believe" and says, "I desire that ye shall plant this word in your hearts."

#23

Chapters 36 and 37 of the Book of Alma are his commandments to his son Helaman. In chapter 36 he recounts his sinful past and miraculous conversion. He uses the phrase "born of God" four times to describe both his conversion and the conversions of others in which he was instrumental. Because of his conversion labors he says:

Alma 36:26. ... many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen

#24

This scripture has seemed, to the author's mind, to be related to the Look Doctrine because of its relationship to a most important Look Doctrine scripture in the Doctrine and Covenants.

There Oliver Cowdery is told by the Lord that he may have his wish and have the right to be a "seer" and look into the Urim and Thummim. To do this he is told by the Lord, Doctrine and Covenants 6:36, "Look unto me in every thought."

Of course Oliver didn't do it and is told that his gift is taken away because "... you took no thought ..."

Alma 37:36. ... let thy thoughts be directed unto the Lord.

#25

Alma has compared the Liahona and the way that it worked by faith to bring Lehi's family to this promised land, to the way our exercise of faith in Christ's words will lead us to a far better promised land.

Then he closes his farewell to his successor with these words:

Alma 37:46. O my son, do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look they might live; even so it is with us. The way is prepared, and if we will look we may live forever.

47. And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live.

#26

In the 38th chapter of Alma, Alma tells his son Shiblon the same missionary encouragement which he had given to Helaman. He tells Shiblon that it is not of himself that he knows of the spiritual knowledge which he has, "but it is the Spirit of God which is in me which maketh these things known unto me; for if I had not been born of God I should not have known these things." Alma 38:6.

He commences his words to his son:

Alma 38: 2. And now, my son, I trust that I shall have great joy in you, because of your steadiness and your faithfulness unto God; for as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments; for blessed is he that endureth to the end.

Note Alma's connection of "commenced in your youth to look to the Lord your God" with "continue in keeping his commandments."

#27

The sons of Helaman, Nephi and Lehi, participated in the heavenly intervention that converted many thousands of Lamanites to the Church a generation before the birth of the Lord. An eyewitness told how they looked in the midst of the vision at the center of this intervention.

Helaman 5:36. ... he saw through the cloud of darkness the faces of Nephi and Lehi; and behold, they did shine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld.

#28

I Helaman 8: 13-23. Already given.

As we come to this 28th scripture of the Look Doctrine, Helaman 8:13-23, we have covered "these things" which were testified of by "almost all of our fathers, even down to this time."

Now we are ready to examine the Look Doctrine of the Book of Mormon in the context of the Lord's physical Appearance to his people in this land.

To appropriately entitle the next section of this book dealing with the Appearance of the Lord, let us reconsider two things that were foretold concerning it.

In 2 Nephi 26: 8. Nephi said, "But behold, the righteous that hearken unto the words of the prophets and destroy them not, but look forward with steadfastness for the signs which are given, notwithstanding all persecution — behold, these are they which shall not perish."

In Mosiah 15:11. furthermore, Abinadi said, "all those who ... have looked forward to that day for a remission of their sins, I say unto you, that these are his seed ..."

In view of these two statements — that those who "look forward with steadfastness" are those who would not perish at the destruction incident to the Lord's Appearance, and that those who "looked forward" to that day for a remission of their sins "are his seed" — it seems appropriate to entitle this next section:

The Appearance of The Lord To "His Seed" In This Land

At this time we will address ourselves again to the "point" of the Gospel, in preparation for our analysis of the Lord's visit to his "seed" here in America.

The story of the destructions in this land, prior to the Lord's appearance, is given in 3 Nephi chapters 8, 9 and 10.

Nephi of old had prophesied of these destructions and had foretold what those who did not perish would be doing that enabled them to survive.

He said, again, 2 Nephi 26: 8, "... the righteous ... that look forward with steadfastness for the signs ... these are they which shall not perish."

"What did a person have to do not to perish?" He must look forward.

When the earth itself was quaking and sinking, the ocean overflowing the land and people were "perishing" on every side, it is true that A point was made in reference to Nephi's words.

However, to those who did NOT perish as the earth was quaking, splitting and falling, the Look Doctrine was not A point; it was THE point.

Nephi did not give it as A thing which one would do not to perish. He gave it as THE thing which one would do not to perish.

Now the destructions were upon the Nephites. Many people perished. Some did not. Those who did not, once more, had been told by Nephi of old, "The righteous ... that LOOK FORWARD unto Christ with steadfastness for the signs ... shall not perish."

With this introduction to this matter let us now examine the Look Doctrine as THE RELATIONSHIP that existed between Our Lord and his seed here in this land when he appeared to them.

The Lord's Physical Appearance

Jesus spoke to the people from heaven during the three days of darkness. His words are found in 3 Nephi chapters 9 and 10. Chapter 10 informs us that, "... it was the more righteous part of the people who were saved," as Nephi had said and as we have directed our attention to. Now in chapter 11 the Savior shows himself, his physical body, to these people — his "seed."

#29

3 Nephi 11:3. ... they heard a voice as if it came out of heaven; and they cast their eyes round about ...

5. And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

8. And it came to pass, as they understood they cast their eyes up again towards heaven; and behold they saw a Man descending out of heaven, and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths.

The relation of the Lord to his people on this occasion resembles that of the children of Israel after their escape from Egypt, in some ways. In both instances the people had just experienced surpassing heavenly action in their midst. (Neither was like the Lord's mortal ministry in Jerusalem where most doubted his Godhood.)

Here He was, as Almighty God, in their midst. They would "look" to Him for everything, every need, transcending the dependence of the children of Israel in the desert where they needed his manna and water.

There were to be none here who would say, "Could I be excused for a bit, I have some very important business elsewhere to see to?" There was no more important business, anywhere. These were "his seed" who had "looked forward with steadfastness." There were no casual observers there. As "his seed," we will find that throughout his visit "the eyes of the whole multitude" that "were turned upon him" would STAY upon him.

#30

In the Lord's identification of himself to the Nephites he allowed them to inspect his wounds

3 Nephi 11:15. ... going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety ...

... after which they blessed him and fell at his feet and worshipped him.

#31

3 Nephi 12:1. ... blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am.

2. And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am.

#32

3 Nephi 12:8. And Blessed are all the pure in heart, for they shall see God.

#33

3 Nephi 12:20. ... except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

#34

An interesting correlation of "looking" with control of one's soul:

3 Nephi 12:28. But I say unto you, that whosoever looketh on a woman to lust after her ...

29. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart.

#35

3 Nephi 13:22. The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore, the light that is in thee be darkness, how great is that darkness!

#36

3 Nephi 13:33 ... seek ye first the kingdom of God ...

34. Take therefore no thought ...

#37

3 Nephi 14: 3. And why beholdest thou the mote (a speck from a tree) that is in thy brother's eye, but considerest not the beam (the Anglo-Saxon word for "the whole tree") that is in thine own eye?

4. Or how wilt thou say to thy brother: Let me pull the mote out of thine eye — and behold, a beam is in thine own eye?

5. Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.

#38

3 Nephi 14:7. ... seek, and ye shall find ...

8. ... and he that seeketh, findeth ...

#39

3 Nephi 14:13. Enter ye in at the strait gate ...

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

21. Not every one ... shall enter into the kingdom of heaven; but he that doeth the will ...

23. And then will I profess unto them: I never knew you ...

24. Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock —

#40

For the person who would like to have the Look Doctrine of the Book of Mormon in one statement, it can be said, "That doctrine is what was in the thinking of Him who said this statement as it was said:

3 Nephi 15:9. Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life."

#41

3 Nephi 15:24. ... ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me.

#42

3 Nephi 16:18. ... for they shall see eye to eye when the Lord shall bring again Zion.

20. The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God.

#43

3 Nephi 17:5. ... he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.

#44

3 Nephi 17:8. For I perceive that ye desire that I should show unto you what I have done ...

16. ... The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father ...

17. ... neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak ...

24. And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire

25. And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself ...

#45

3 Nephi 18: 6. And this shall ye always observe to do ...

7. And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

11. ... ye shall do it in remembrance of my blood ... that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

12. And if ye shall always do these things blessed are ye, for ye are built upon my rock.

13. But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation ...

The tie-in between the Look Doctrine (as it has been outlined), the Lord's body (which he had shown the Nephites) and their always remembering that in the sacrament, is linked back to John 3:5, "enter into the kingdom of God," by this "built upon rock" or "sandy foundation" that refers back to 3 Nephi 14:21-27, where the wise man who builds upon rock is he that "shall enter into the kingdom of heaven."

14. ye must watch and pray always ...

16. ... Behold I am the light; I have set the example for you.

18. ye must watch and pray always ...

24. Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up — that which ye have seen me do. Behold ye see that I have prayed ...

25. And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see ...

38. ... there came a cloud and overshadowed the multitude that they could not see Jesus.

39. ... And the disciples saw and did bear record that he ascended again into heaven.

#46

3 Nephi 19:2. And it was noised abroad among the people ... that the multitude had seen Jesus ... and that he would also show himself on the morrow unto the multitude.

3. ... an exceeding great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude.

13. And it came to pass when they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire.

14. And behold, they were encircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; and angels did come down out of heaven and did minister unto them.

15. ... behold, Jesus came and stood in the midst and ministered unto them.

18. And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God.

22. ... and they pray unto me; and they pray unto me because I am with them.

23. ... I pray ... that I may be in them as thou, Father, art in me, that we may be one.

24. ... it was given unto them what they should pray, and they were filled with desire.

25. And it came to pass that Jesus blessed them as they did pray unto him; and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof.

26. Father, I thank thee that thou hast purified those whom I have chosen ...

30. ... and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; and behold they were white, even as Jesus.

35. ... So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief.

36. Verily I say unto you, there are none of them that have seen so great things as ye have seen

#47

3 Nephi 20:8. ... He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled.

9. Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard.

#48

3 Nephi 20:22. ... a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

29. ... my people ... their inheritance which is the land of Jerusalem ...

32. Then shall their watchmen lift up their voice, and with the voice together shall they sing, for they shall see eye to eye.

35. The Father hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of the Father ...

45. ... many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see ...

#49

3 Nephi 26; 13. ... the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them.

15. ... — the second time that he showed himself unto them ...

17. ... and as many as were baptized in the name of Jesus were filled with the Holy Ghost.

18. And many of them saw and heard unspeakable things, which are not lawful to be written.

#50

3 Nephi 27:1. ... as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen ...

2. And Jesus again showed himself unto them ... and Jesus came and stood in the midst of them ...

14. And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me ...

15. And for this cause have I been lifted up ... I will draw all men unto me ...

21. ... for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do ...

23. Write the things which ye have seen and heard, save it be those which are forbidden.

33. ... Enter ye in at the strait gate; for strait is the gate, and narrow is the way that leads to life, and few there be that find it...

#51

3 Nephi 28:6. ... the thing which John, my beloved, who was with me in my ministry, before I was lifted up by the Jews, desired of me.

13. And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things.

14. And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard;

15. And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.

26. But behold, I have seen them, and they have ministered unto me.

30. ... if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good.

Look Doctrine Passages After The Lord's Appearance

#52

Mormon 8:15. ... for God wills that it shall be done with an eye single to his glory ...

#53

Mormon 9:5. For behold, when ye shall be brought to see your nakedness before God ...

#54

Ether 3:6. ... And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood ...

13. And when he had said these words, behold, the Lord showed himself unto him ...

15. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast...

20. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus: and he did minister unto him.

#55

Ether 3:22. ... ye shall write them in a language that they cannot be read.

23. And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.

24. For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

25. And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth.

#56

Ether 4:4. Behold I have written upon these plates the very things which the brother of Jared saw; and there were never greater things made manifest than those which were made manifest unto the brother of Jared.

#57

Ether 9:22. ... and he even saw the Son of Righteousness, and did rejoice and glory in his day ...

#58

Ether 12:19. And there were many whose faith was so exceeding strong, even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.

#59

Ether 12:39. And then shall ye know that I have seen Jesus, and that he hath talked with me face to face ...

41. And now, I would commend you to seek this Jesus of whom the prophets and apostles have written...

#60

Moroni 9:25. My son, be faithful in Christ; and may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up, and may his sufferings and death, and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever.

In this 60th and last passage of scripture of the Look Doctrine of the Book of Mormon, Mormon holds out this bond of encouragement that exists between him and his son Moroni, in this beautifully said expression of the Sacrament prayers' (found in Moroni chapters 4 and 5) element: "Always remember him" said as "rest in your mind forever."