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### Questions and Answers - Time of Christ's Visit to the Nephites

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gift of the 15th Ward, having been furnished by the Church of Jesus Christ of Latter-day Saints.

The medical board, as already stated, is controlled by Dr. Joseph S. Richards, who is medical director, and, in addition, of Dr. Samuel H. Allen, Dr. Stephen L. Richards, Dr. Charles F. Wilcox, Dr. Ralph T. Richards, at present practicing in the Bellevue Hospital, New York, Dr. Fred Stauffer, Dr. William C. Baldwin, and Dr. Creighton C. Snyder. Miss Dora A. Walls, formerly of Columbus, Ohio, is engaged as chief nurse, and Martha Shields, as Matron.

The institution will be conducted strictly upon business principles, and whatever charity cases are received will be treated only upon the responsibility of some individual or organization; but it is hoped that, as time advances and the immense benefit and value of such an institution to the people will be fully realized, many endowments will be granted, so that help for the needy sick may not be withheld, and that thus the institution may grow and flourish.

The ERA presents, in this number, an excellent portrait of the stately edifice, which will give the reader some idea of its beauty and magnitude.

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#### QUESTIONS AND ANSWERS.

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##### *Time of Christ's Visit to the Nephites.*

When did Christ visit the Nephites? Was it during the forty days, or after his final ascension from the Mount of Olives? (See John 20: 17; III Nephi 11: 12; Acts 1: 3.)

While there is room for question, so far as the account given in the Book of Mormon is concerned, whether Messiah's appearance to the Nephites occurred before or after his ascension from the Mount of Olives, the consensus of opinion of Book of Mormon students is, that it occurred after the ascension, and not during the forty days. The only difficulty in the way of accepting this interpretation is the length of time the people were gathered near the temple in Bountiful discussing the strange events; but it must be remembered that the people doubtless came from remote parts

to that central place, impelled by a great desire to be near the sacred center of their land, in their great affliction. This travel would require considerable time, and with fresh additions to the crowd, the subject of the great changes of the land would come up for renewed discussion. Add to this, the fact that these people were of Israelitish descent, and, therefore, given to long periods of mourning over great calamities, and the difficulty is entirely overcome. Furthermore, it was doubtless the design of Messiah that people from all parts of the various Nephite lands would be witnesses of his appearance. Therefore, an impelling desire and a considerable length of time would be absolutely necessary to bring about this great assemblage.

*Meaning of Prison in III Nephi 12: 25, 26.*

What are we to understand by the prison spoken of in III Nephi 12: 26?

The prison referred to in Messiah's instructions, as recorded in III Nephi 12: 25, 26, may be a real or a figurative one, according to the interpretation placed upon the passage. In either case, the meaning is, that it is better to settle difficulties with the one concerned, than to allow the law to intervene.

*Luke 22: 35-38 Explained.*

What is the meaning of the passage in Luke 22: 35-38?

The incident related by Luke occurred just before Christ's crucifixion. It will be remembered that in the early part of his ministry he had instructed his servants to go out without purse or scrip or change of clothing. That was when his ministry was to be accomplished, and the test was to be put to the Jews peacefully whether or not they would accept the Savior through his own preaching and that of his disciples, but they rejected him. He saw the war, bloodshed and misery that would follow this rejection. Therefore, he warned them to expect the old regime to continue no longer, but be prepared for war and hardship. A similar warning is given in Matthew 24: 16-20. Reference is doubtless made to the siege and suffering endured by the Jews soon after Christ's crucifixion, ending in the destruction of Jerusalem, in 70