

September 30–October 6: 3 Nephi 12–16, “I Am the Law, and the Light”

Review

Christ appeared at the temple in Bountiful

The people "witnessed for themselves" that he was Christ

Christ gives Nephi and 11 others the authority to baptize

Stated the baptismal prayer and told the how to baptize

"And according as I have commanded you thus shall ye baptize. And there shall be no disputations among you"

The Gospel of Christ

At the end of chapter 11 Christ is directing His instructions to the 12.

At this point He turns back to the multitude and tells them what they must do next

3 Nephi 12:1-2

1 And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore 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. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

What does Christ command the multitude to do in order to be “blessed”?

(Blessed are ye if ye shall give heed unto the words of these twelve
blessed are ye if ye shall believe in me and be baptized
blessed are they who shall believe in your words, and come down into the depths of humility and be baptized)

Boyd K. Packer

"Often overlooked in that revelation is a marvelous promise: 'If my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place' (D&C 124:45).

"Remember this promise; hold on to it. It should be a great comfort to those struggling to keep a family together in a society increasingly indifferent to, and even hostile toward, those standards which are essential to a happy family.

"The promise is a restatement of what the Lord told the multitude: 'Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants' (3Ne 12:1).

"I repeat the promise that those who hearken to the voice of these men whom the Lord has raised up 'shall not be moved out of their place.'" (CR, Oct. 1996)

What does Christ promise them they will receive after they are baptized by those whom "have given power"?

(after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost)

The Sermon at the Temple

Christ has established his gospel – Called 12 and gave them the authority to baptize and commanded all to be baptized

Now he teaches the people how to live the gospel – the higher law

He does this with a sermon similar to what He taught in at least two occasions in Palestine; The Sermon on the Mount (Matthew) and The Sermon on the Plain (Luke)

These sermons were instructions to the righteous of the time on how to move to the higher law

Harold B. Lee

"Christ came not only into the world to make an atonement for the sins of mankind but to set an example before the world of the standard of perfection of God's law and of obedience to the Father. In His Sermon on the Mount the Master has given us somewhat of a revelation of His own character, which was perfect, or what might be said to be 'an autobiography, every syllable of which He had written down in deeds,' and *in so doing has given us a blueprint for our own lives.*" (Teachings of Presidents of the Church: Harold B. Lee, pg. 199–200)

We studied Sermon on the Mount last year.

So while we're studying this sermon, let's look at some of the differences between 3 Nephi and Matthew.

3 Nephi 12:3-12

3 Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of

heaven.

4 And again, blessed are all they that mourn, for they shall be comforted.

5 And blessed are the meek, for they shall inherit the earth.

6 And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

7 And blessed are the merciful, for they shall obtain mercy.

8 And blessed are all the pure in heart, for they shall see God.

9 And blessed are all the peacemakers, for they shall be called the children of God.

10 And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.

11 And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;

12 For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.

Matthew 5:3-12

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

In verse 3 "who come unto me" is added. What does that clarify?

Jeffrey R. Holland

"The Book of Mormon sermon added the phrase 'who come unto me...'

Obviously in the 3 Nephi rendering, being poor in spirit is not in itself a virtue, but it will be so if such humility brings one to claim the blessings of the kingdom through the waters of baptism, making covenants, and moving toward all the promises given to covenant-making disciples. It is significant that the phrase 'come unto me, is used at least four more times in the twenty or so verses that follow this one.'" (Christ And The New Covenant, pg. 263)

In verse 6 "filled with the Holy Ghost" is added. What does that clarify?

Bruce R. McConkie

"Filled with the Holy Ghost! As starving men crave a crust of bread, as choking men thirst for water, so do the righteous yearn for the Holy Ghost.

The Holy Ghost is a Revelator: he is a Sanctifier; he reveals truth, and he cleanses human souls. He is the Spirit of Truth, and his baptism is one of fire; he burns dross and evil out of repentant souls as though by fire. The gift of the Holy Ghost is the greatest of all the gifts of God, as pertaining to this life; and those who enjoy that gift here and now, will inherit eternal life hereafter, which is the greatest of all the gifts of God in eternity.” (The Mortal Messiah, Book 2, pg. 122)

In verse 10 “for my name's sake” is added. What does that clarify?

Neal A. Maxwell

“The straight and narrow is the path of perspiration and is too arduous to be free from adversity. There are many ways in which the disciple can suffer as a Christian, and for righteousness' sake. Practical, perceptive Peter said, 'For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God' (1 Peter 2:20)....

“Those who have suffered most, and for the right reasons, will have stretched their capacity for joy and happiness.” (A Time To Choose, pg. 43)

In verse 12 "for ye shall have great joy" is added. What does that clarify?

It sounds like he doesn't expect us to rejoice while persecutions are taking place, but there will be a time we can be exceedingly glade because of what we suffered

Being told we should try to rejoice. But the Lord will give us great joy

All the beatitudes begin with 'and'. What does that clarify?

JST Matthew and 3Ne 12 prefix all of the beatitudes with "and.” This ties them all together. All of these traits are as one. The are not separate.

There are a number of passages that innumerate all these traits together as belonging to the saints. Let's read two of them:

Mosiah 3:19

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

Alma 13:27-28

[27] And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words,

and cast off your sins, and not procrastinate the day of your repentance;
[28] But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;
Gospel of Christ.

In verse 4 "and again" is added. What does it clarify?

Tie together those who mourn with those who are poor in spirit

The word "All" is added to verses 4, 6, 8, 9, 10. What does that clarify?

3 Nephi 12:13-14

13 Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

14 Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

Matthew 5:13-14

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

The phrase "I give unto you to be" is added to verse 13. What does that clarify?

Christ is giving us a specific commandment

What does it mean to be the salt of the earth?

Bruce R. McConkie

“Among the ancient Hebrews salt... was used as a preservative, in seasoning food, and in all animal sacrifices. So essential was it to the sacrificial ordinance that it was the symbol of the covenant made between God and His people in connection with that sacred performance.

“Accordingly, our Lord's statement, made first to the Jews and then to that other great body of Hebrews, the Nephites, that they had power to be the salt of the earth, takes on great significance.... They had power, in other words, to be the seasoning, savoring, preserving influence in the world, the influence which would bring peace and blessings to all others. (Mormon Doctrine, pg. 667-68)

Carlos E. Asay

"In 1833 Joseph Smith received a revelation which included these instructions: 'When men are called into mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men' (D&C 101:39)....

"When the Lord used the expression 'savor of men,' he was speaking of those... who have covenanted to take upon them his name and his cause....

"We should extend honor, friendship, and hospitality to all of our brothers and sisters.... In all of this, we advance the purposes of the Master and assist in the reconciliation of men to the God who gave them life. And, in the process, we not only preserve our savor but we save ourselves." (CR, April 1980)

Jesus warns them of the consequences of breaking these commandments that He has just given them

3 Nephi 12:19-20

19 And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.

20 Therefore come unto me and be ye saved; for verily I say unto you, that 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.

Matthew 5:19-20

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Only the last phrase is the same in each passage.
Why do you think these passages are so different?

(ye have the commandments before you, and the law is fulfilled)

3 Nephi is a more personal warning. Matthew is more of a warning to those who lead others into corruption. The Nephites have no frame of reference for scribes and Pharisees

3 Nephi 12:21-22

21 Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment of God;

22 But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the

council; and whosoever shall say, Thou fool, shall be in danger of hell fire.

Matthew 5:21-22

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

The phrase "without a cause" is left out. What does that clarify?

Just don't get angry

3 Nephi 12:48 and

48 Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

Matthew 5:48

48 Be ye therefore perfect, even as your Father which is in heaven is perfect

Jesus adds "even as I" to this commandment. What does that clarify?

Now Christ is also perfect (complete)

Bruce R. McConkie

“Finite perfection may be gained by the righteous saints in this life. It consists in living a godfearing life of devotion to the truth, of walking in complete submission to the will of the Lord, and of putting first in one’s life the things of the kingdom of God. Infinite perfection is reserved for those who overcome all things and inherit the fullness of the Father in the mansions hereafter. It consists in gaining eternal life, the kind of life which God has in the highest heaven within the celestial world.” (Mormon Doctrine, pg. 567)

3 Nephi 13:9-13

9 After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.

10 Thy will be done on earth as it is in heaven.

11 And forgive us our debts, as we forgive our debtors.

12 And lead us not into temptation, but deliver us from evil.

13 For thine is the kingdom, and the power, and the glory, forever. Amen.

Matthew 6:9-13

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

In verse 10 the phrase "Thy kingdom come" is left out. What does that clarify?

His kingdom has come

In verse 11 the phrase "Give us this day our daily bread" is left out. What does that clarify?

"who art in heaven" instead of "which art in heaven"

"on earth" instead of "in earth"

Jesus turn to His 12 with some specific instructions

3 Nephi 13:25,31-34

25 And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 For your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

Matthew 6:31-34

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

According to 3 Nephi 13:25, to whom is Christ addressing these remarks?

(looked upon the 12 whom he had chosen)

Not the whole multitude

Why is this commandment meant specifically for the Twelve?

(ye are they whom I have chosen to minister unto this people. Therefore I say unto you)

Jeffrey R. Holland

“In a general sense these verses can apply to all believers, but at their most literal level they apply to those the Lord has called as his full-time witnesses. Most people must give some thought to what they will eat and what they will wear; the necessities of life require it. But the twelve disciples were not to do so, for they were chosen "to minister unto [the] people." Their call was to give complete devotion to their spiritual ministry and to trust in God's—and the people's—providence for their temporal needs.” (Christ And The New Covenant, pg. 265)

3 Nephi 14:1

And now it came to pass that when Jesus had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged.

Back to the multitude

3 Nephi 14 is almost identical to Matthew 7
But let's read the end of Christ's sermon – his summery

3 Nephi 14:24-27

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—

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand—

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

Christ uses this parable to summarize his sermon

Thomas S. Monson

"Where could any of us locate a more suitable blueprint whereby he could wisely and properly build? Such a house would meet the building code outlined in Matthew, even a house built 'upon a rock.'...a house capable of withstanding the rains of adversity, the floods of opposition, and the winds of doubt everywhere present in our challenging world...Let the Lord be the General Contractor for the family-even the home-we build. Then each of us can be the subcontractors responsible for a vital segment of the whole

project. All of us are thereby builders." (Live the Good Life, pg. 124)

The Gathering of Israel

Towards the end of Mormon's writings about Christ's ministry on this continent he states the following:

3 Nephi 26:6

And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people

Why, then, do you think Mormon spent several chapters on Christ's teaching and prophesying about the gathering of Israel?

The Lord tells the Nephites that he will visit other tribes of Israel

3 Nephi 16:1-3

1 And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

2 For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

3 But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.

In 2 Nephi 29 it was stated that eventually we will have all the records from all the tribes.

What role will having the records of the "other sheep" has on assuring that there is "one fold and one shepherd"?

Neal A. Maxwell

"Thus, in the dispensation of the fulness of times there is not only a 'welding together' (D&C 128:18) of the keys of all the dispensations, but there will also be a 'welding together' of all the sacred books of scripture given by the Lord over the sweep of human history. Then, as prophesied, 'my word also shall be gathered in one, (2 Nephi 29:14). Then there will be one fold, one shepherd, and one stunning scriptural witness for the Christ!" (Book of Mormon Symposium Series, First Nephi, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., pg. 15)

Christ prophesies of the House of Israel in the latter days

First, what do we mean by 'Gentiles'?

Gentile – Bible Dictionary, page 679

The word gentiles means the nations.... As used throughout the scriptures it has a dual meaning, sometimes to designate peoples of non-Israelite lineage,

and other times to designate nations that are without the gospel, even though there may be some Israelite blood therein. This latter usage is especially characteristic of the word as used in the Book of Mormon.

In our discussion “Gentile” is used mostly to refer to the inhabitants of this nation.

The prophecies of Christ about the gathering of Israel in the last days

3 Nephi 16:4-5

4 And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.

5 And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.

What does Christ prophesy will first be manifested to the Gentile, then taken to scattered Israel?

(these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles)

What does Christ say that the Book of Mormon will bring about?

The gathering
(through the fulness of the Gentiles, the remnant of their seed... may be brought in, or may be brought to a knowledge of me, their Redeemer)

3 Nephi 16:6-7

6 And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

7 Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

Why was the gospel restored to a Gentile nation instead of the House of Israel?

(because of their belief in me, in and of the Holy Ghost)
(and because of the unbelief of you, O house of Israel)

But with the blessing of the restored truth comes a warning to the Gentiles

3 Nephi 16:8-9

8 But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

9 And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—

What does Christ prophesy the Gentile nation will do to the descendants of Lehi?

(they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them)

Could you argue that this has already happened?

Example: Pres. Andrew Jackson and the 5 Civilized Tribes

3 Nephi 16:10

10 And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

What will happen if the Gentile nation rejects the gospel?

(I will bring the fulness of my gospel from among them)

Could you argue that this has already happened?

Orson Pratt

“Some seventeen years after the rise of this Church circumstances rolled round by which the Lord fulfilled this prophecy in taking the main body of the people from among the Gentiles... we were brought out west here to these mountains, and I do not know of another place on the face of this vast continent where we could have been so completely isolated from the Gentiles, the wicked who had rejected the Gospel.” (JD, 17:300)

B. H. Roberts

“Notwithstanding the list of their abominations (3 Ne 16:10) -- great as it is -- *notwithstanding their rejection of the gospel of Jesus Christ and the people of God*, yet, if they will but repent, God promises to renew their lot and their part in the glories of this great Latter-day work.” (CR, Oct. 1922)

It state that this gentile nation “shall be lifted up in the pride of their hearts above all nations”

Could you argue that this “[lifting] up in... pride” has already happened?

3 Nephi 16:11-13

11 And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

12 And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

13 But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

Note the time-line:

10. I will bring the fulness of my gospel from among them.

11. And then will I remember my covenant...

What does the Lord prophesy will happen after the Gentiles reject the gospel?

(I will bring my gospel unto them
ye shall come unto the knowledge of the fulness of my gospel
the Gentiles shall not have power over you
if the Gentiles will repent... they shall be numbered among my people)

Could you argue that this has happened?

The Church was established in Central American in 1879 when a Branch was established in Mexico City. In 1925 the Church opened a Mission in South America

“Sometime in September 2000, a significant milestone in Church membership will be reached. Statisticians estimate that in September the Church will at have more non-English-speaking members than English-speaking....

“Sometime around the year 2020, however, based on present membership growth rates, Spanish is projected to be the largest language group in the Church.” (<https://www.churchofjesuschrist.org/study/ensign/2000/09/news-of-the-church/>, Sept 2000)

It sounds to me like this is currently happening